

Interreligious Dialogue for Conflict Prevention

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Abstract:

The objective of the study is to reveal whether the interreligious dialogue is a potential in managing conflict prevention. The research uses multi case single-site exploratory case study. Primary data was collected through observation as well as snowballing technique and in-depth interview conducted to village leaders and religious leaders in Punduh Pidada, District of Pesawaran in which the community is religiously diversified. They come from various religions; Islam, Christian and Catholic. Meanwhile secondary data was obtained through document analysis of various religious books, holy books and any documents related to the study. Data was qualitatively analysed by using the NVIVO 10 software. The study found that Indonesia is a country with the most diverse number of ethnicities, race, languages, cultures and religions in the world, that diversity is wealth and assets for a nation, but if not properly maintained it will cause conflicts in society. Three ways to resolve conflict issues as described in this study can be used as examples and references by the government in overcoming and dealing with conflicts among society in Indonesia, especially conflicts related to religious issues.



[Tujuan dari penelitian ini adalah untuk mengungkap apakah dialog antaragama berpotensi dalam mengelola pencegahan konflik. Penelitian ini menggunakan studi kasus multi case single-site exploratory. Pengumpulan data primer dilakukan melalui observasi serta teknik snowballing dan wawancara mendalam yang dilakukan kepada tokoh desa dan tokoh agama di Punduh Pidada Kecamatan Pesawaran yang masyarakatnya beragam agama. Mereka berasal dari berbagai agama; Islam, Kristen dan Katolik. Sedangkan data sekunder diperoleh melalui analisis dokumen berbagai kitab agama, kitab suci dan dokumen apa pun yang berkaitan dengan penelitian. Data dianalisis secara kualitatif dengan menggunakan software NVIVO 10. Kajian ini menemukan bahwa Indonesia merupakan negara dengan jumlah suku, ras, bahasa, budaya dan agama yang paling beragam di dunia, bahwa keberagaman merupakan kekayaan dan aset bagi suatu bangsa, namun apabila tidak dijaga dengan baik maka akan menimbulkan konflik dalam masyarakat. Tiga cara penyelesaian permasalahan konflik yang diuraikan dalam penelitian ini dapat dijadikan contoh dan referensi oleh pemerintah dalam mengatasi dan menangani konflik-konflik yang terjadi di masyarakat di Indonesia, khususnya konflik yang berkaitan dengan masalah agama].

Keywords :

Interreligious Dialogue, Conflict prevention, Critical functions, Positive interaction.

A. Introduction

Indonesia is well-known for its pluralism in religion. Interreligious relation among the community is dynamic and colored by conflicts at local, regional or even national level.¹ Each religion conceptually promotes teaching of peace, harmony, tranquility, and respect. However, such religious concepts are not historically well- implemented as dreamed by the followers;² thus, an appropriate instrument to make the idea of religion teaching come true shall be found and it is the “dialogue”.

Dialogue is described as openness view among people who care for each other. Interreligious dialogue is regarded as a harmonious atmosphere as there are positive perspective and approach between two parties. Dialogue will lead to harmony and mutual understanding.³ Ideally, it is expected that

¹ Adian Husaini, *Pluralisme Agama: Fatwa MUI yang Tegas dan Tidak Kontroversial* (Jakarta Timur: Pustaka Al-Kautsar, 2005).

² Rini Fidiyani, “Kerukunan Umat Beragama di Indonesia (Belajar Keharmonisan dan Toleransi Umat Beragama di Desa Cikakak, Kec. Wangon, Kab. Banyumas),” *Jurnal Dinamika Hukum*, Vol. 13, no. 3 (September 15, 2013): 468–482, <https://doi.org/10.20884/1.jdh.2013.13.3.256>.

³ Raimundo Panikkar, *Dialog Intra Religius*, Editor: A. Sudiarja (Yogyakarta: Kansius, 1994); See also Nurcholish Madjid, “Dialog Agama-Agama Dalam Perspektif Universalisme

the dialogue is not merely a lifestyle, but also life perspective.⁴ Dialogue is not winning- oriented but it is a platform to foster mutual understanding in that a universal consensus can be achieved. Moreover, it can be regarded as a communication tool to bridge cultural misunderstanding.⁵

Dialogue is not merely aimed at living together in peace and full of tolerance among different religious followers, but also actively participate in other religious existence.⁶ The most important thing is the dialogue orientation to gain coexistence and pro- coexistence. Coexistence is aimed at creating tolerance while the objective of pro-existence is to discover the similarities of doctrines among the different religions, traditions, spirit and history as well as to find the differences that can minimize conflict potential.⁷ A dialogue is pivotal in avoiding arrogance, aggressiveness, and other negative attitudes and perspective of the followers in spreading their religious teachings; and thus, dialogues can be the primary instruments for a community to live peacefully in a democratic country.

Dialogue is not problem-free. There were thousands of aggressive acts performed by the fanatic followers of certain religions like firing worshipping sites or places, vandalism, and looting of sacred sites of certain religions.⁸ As the pluralism of religions and beliefs in Indonesia cannot be questioned anymore, dialogue is regarded as the most appropriate and ideal way for an

Al-Islam”, in *Passing Over: Melintasi Batas Agama* (Jakarta: Gramedia Pustaka Utama, 1998).

⁴ Komaruddin Hidayat and Ahmad Gaus AF, *Passing Over: Melintasi Batas Agama* (Jakarta: PT. Gramedia Pustaka Utama, 2005).

⁵ Elmira Akhmetova and Muhammad Izzuddin Jaafar, “Religious Extremism and Radicalisation of Muslims In Malaysia,” *Journal of Nusantara Studies (JONUS)*, Vol. 5, no. 1 (January 30, 2020): 104–123, <https://doi.org/10.24200/jonus.vol5iss1pp104-123>; See also Denise Cush and Catherine Robinson, “Developments in Religious Studies: Towards a Dialogue with Religious Education,” *British Journal of Religious Education*, Vol. 36, no. 1 (January 2, 2014): 4–17, <https://doi.org/10.1080/01416200.2013.830960>; See also Anna Halsall and Bert Roebben, “Intercultural and Interfaith Dialogue through Education,” *Religious Education*, Vol. 101, no. 4 (December 1, 2006): 443–452, <https://doi.org/10.1080/00344080600948571>.

⁶ Qamar-Ul Huda, “Conflict Prevention and Peace-Building Efforts by American Muslim Organizations Following September 11,” *Journal of Muslim Minority Affairs*, Vol. 26, no. 2 (August 1, 2006): 187–203, <https://doi.org/10.1080/13602000600937630>.

⁷ Lathifatul Izzah, “Melihat Potret Harmonisasi Hubungan Antar umat Beragama di Indonesia,” *Religi Jurnal Studi Agama-Agama*, Vol. 9, no. 1 (2013): 1–22.

⁸ Imam Mustofa, “Terorisme: Antara Aksi Dan Reaksi (Gerakan Islam Radikal Sebagai Respon Terhadap Imperealisme Modern),” *Jurnal Religia*, Vol. 15, no. 1 (2017): 65.

interreligious conflict resolution.⁹ Interreligious conflict has an undoubtedly negative effect to the social life of a community; thus, a dialogue can be a perfect solution for a conflict resolution as well as conflict prevention. This method was perfectly implemented by a small yet plural society in Bangun Rejo Village Punduh Pidada sub-district.

Bangun Rejo Village belongs to Punduh Pidada sub-district area in District of Pesawaran. The community in this village embraces various religions, namely Islam, Christian and Catholic. The number of Muslim community is 1,279, consisting of 55% Lampungnese (Malay), and 45% Javanese. There are 120 Christians whose ethnicity is Javanese and 119 Catholic followers, who are also Javanese, living in the village.¹⁰ The three religions are categorized as missionary religions.¹¹ Since the three religions are categorized as missionary religions, there must be a doctrine of orders to spread the religious teachings revealed in the Holy Books. Failure or ignorance of followers in spreading their religious principles and teaching will lead to a religious sanction or punishment. However, if the teachings and principles are obediently and consistently spread by the followers, they will get rewarded, kindness and heaven in return. Activities in spreading religious teachings and doctrines are truly conflict potential and that religious riots cannot be avoided.

It is quite interesting that the Bangun Rejo Village community embraces the three missionary religions. However, they could live harmoniously and peacefully together. Religious conflict and riot can be avoided. One of the village religious leaders stated the, “We have been living here peacefully, there is no interreligious conflict at all”.¹² Similarly, another prominent character

⁹ Mary Ann Marcelino Majul, “Turning the Tide: Protest Poems on Martial Law as Counter-Memory,” *Journal of Nusantara Studies (JONUS)*, Vol. 2, no. 1 (June 30, 2017): 111–21, <https://doi.org/10.24200/jonus.vol2iss1pp111-121>; See also Toto Suryana, “Konsep dan Aktualisasi Kerukunan Antar Umat Beragama,” *Konsep dan Aktualisasi Kerukunan Antar Umat Beragama*, Vol. 9, no. 2 (2011): 127–36.

¹⁰ Interview with the village prominent figure, Former of Head of Bangun Rejo, on 28 February 2016

¹¹ Azhar Jaafar et al., “Impacts of Globalization on Adolescents’ Behavior in Malaysia,” *Islāmiyyāt*, Vol. 41, no. 2 (2020): 3–8; See also Andreas Hasenclever and Volker Rittberger, “Does Religion Make a Difference? Theoretical Approaches to the Impact of Faith on Political Conflict,” *Journal Millennium, Culture and Religion in International Relations*, Vol. 29, no. 3 (2000): 641–74, https://doi.org/10.1057/9781403982360_5; See also P. Karisma et al., “Conflicts Between Traditional and Modern Fishermen Toward Fishing Tackle,” *Adabi: Journal of Public Administration and Business*, Vol. 1, no. 1 (2018): 1–15.

¹² Interview with a Religious Leader of Bangunrejo, on 27 February, 2016

also stated, “in every religious holy day, we usually visit each other. When there is a family faces disaster, or have a family party, other families and neighbours will come and help each other”.¹³ Furthermore, one of the settlers said, “we truly respect others here. When one celebrates his/her Holy Day, we have the tradition to congratulate each other by paying a visit. We do not feel awkward in doing the tradition”.¹⁴ Another also said, “I have never experienced religious conflict or riot here since I was young”.¹⁵ Based on the explanation it can be concluded that the people always encourage interreligious dialogue that it can minimize inter-faith conflict. The research was conducted to exclusively discover the interreligious dialogue in preventing inter-faith conflict in Bangun Rejo Village.

The research belongs to a qualitative study (*multi case single-site exploratory case study*); a study to find out a phenomenon in a community,¹⁶ to study facts through observations and interviews in the field as well as related documents as data. Data in this study refer to indication and tendency that have existed, and are indicated by the interaction and communication through formal and informal dialogues among the Bangun Rejo Village community, which consists of Muslims, Christians and Catholics. Primary data was collected through observation with snow balling process through in-depth interview with village leaders as well as the religious leaders in Punduh Pidada sub-district, Pesawaran Regency. Secondary data was obtained through document analysis on various Holy Books, religious books and many documents related to the study. The data was then thematically analyzed through the help of NVIVO 10 software.¹⁷

¹³ Interview with Patrick Suyanto, A Christian Figure, on 27 February, 2016

¹⁴ Interview with Wati “a Muslim”, on 27 February, 2016

¹⁵ Interview with Thomas Ribut Sampurno, on 27 February, 2016

¹⁶ J.W. Creswell and V.L.P. Clark, “Mixed Methods Research Designs in Counseling Psychology,” *Journal of Counseling Psychology* 52, no. 2 (2005): 224–34; See also Robert K. Yin, *Applications of Case Study Research* (London and New York: SAGE, 2011).

¹⁷ Engkizar Engkizar et al., “The Importance of Integrating ICT Into Islamic Study Teaching and Learning Process,” *Khalifa: Journal of Islamic Education*, Vol. 1, no. 2 (January 20, 2018): 148–168, <https://doi.org/10.24036/kjie.v1i2.11>; See also Virginia Braun and Victoria Clarke, “Using Thematic Analysis in Psychology,” *Qualitative Research in Psychology*, Vol. 3, no. 2 (January 1, 2006): 77–101, <https://doi.org/10.1191/1478088706qp0630a>.

According to Rowley¹⁸ and Costello & Osborne¹⁹ an exploratory case study is aimed at exploring and giving comprehensive description of individual, tendency, or certain group by presenting the data scientifically.

B. Interreligious Dialogue and Conflict

1. Interreligious Dialogue

Dialogue is defined as the mutual exchange of views between individuals who genuinely care about each other and are open to learning from one another.²⁰ Dialogue means respect, friendship, friendliness, openness and listening to others, with the intention of positive and constructive interfaith relations, not only personal relations with individuals but also relations between people of different religions for mutual understanding and mutual enrichment in obedience to the truth and respect for freedom.²¹ Dialogue is expected to lead to knowledge about other religions so that they are more tolerant, which leads to interfaith harmony.

Interfaith dialog is a communication and sharing of life, experiences, visions and reflections by adherents of different religions in a common quest to know the work of the spirit among them.²² Therefore, dialog is also a way of expressing a way of life that does not close itself off, to show concern for others and to show that relating to others is part of the process of human personal development. Every pious and open-hearted believer should have a desire to dialogue with others.²³

¹⁸ Jennifer Rowley, "Using Case Studies in Research," *Management Research News*, Vol. 25, no. 1 (January 1, 2002): 16–27, <https://doi.org/10.1108/01409170210782990>.

¹⁹ Anna Costello and Jason Osborne, "Best Practices in Exploratory Factor Analysis: Four Recommendations for Getting the Most from Your Analysis," *Practical Assessment, Research, and Evaluation*, Vol. 10, no. 1 (November 23, 2019): 1–9, <https://doi.org/10.7275/jyj1-4868>.

²⁰ W. Montgomery Watt, *Islam and Christianity Today: A Contribution to Dialogue*, Terjemah: Eno Syafrudien (Jakarta: Gaya Media Pratama, 1991), 7.

²¹ E. Armada Riyanto, *Dialog Interreligi: Historis, Tesis, Pergumulan, Wajah* (Yogyakarta: Kansius, 2010), 190.

²² Rikardus Kristian Sarang, "Membangun Dialog Sebagai Model Terciptanya Perdamaian Antarumat Beragama Di Kota Merauke," *Jurnal Masalah Pastoral*, Vol. 10, no. 1 (April 1, 2022): 1–26, <https://ojs.stkyakobus.ac.id/index.php/jumpa/article/view/73>.

²³ P. Maurice Borrmans, *Pedoman Dialog Kristen-Muslim (Sekretariat Untuk Non-Kristen)* (Yogyakarta: Yayasan Pustaka Nusatama, 2003), 53.

Dialogue is not to defeat each other but to understand each other.²⁴ Therefore, in dialogue there must be openness, frankness and honesty. This openness can be understood as our recognition of the existence of other religions besides our religion with all forms of systems and worship systems, as well as providing freedom to carry out their respective religious beliefs.

The purpose of dialogue is to create harmony, foster tolerance and common welfare, cultivate openness, develop mutual respect, mutual understanding, foster integration, coexistence among adherents of various religions and so on. The more important goal of dialogue than coexistence is pro-existence, coexistence only prioritizes the creation of tolerance as the only goal. Pro-existence is more than tolerance, which is to seek and gather all doctrinal, traditional, spiritual and historical similarities, but also to find elements that encompass differences and even those that harbor conflicts.²⁵

Broadly based on the terminology of dialogue, the purpose of dialogue is an effort to recognize, explore values, explore information as a way to appreciate, respect, foster an attitude of tolerance between religious communities in social life as an effort to realize national unity in order to support national development which is realized by cooperation to achieve common goals.

2. Conflict between Religious community

Conflicts are generally based on differences. Difference itself is an inseparable part of the reality of life. Differences can be a potential or a problem. It becomes a potential if it is well understood and managed constructively in order to further enrich the meaning of life. It can become a problem if it then develops into a form of resolution by violent means. Conflict can also be positive, namely when conflict can be managed wisely and wisely, here conflict can dynamize social processes and is constructive for social change in society and does not present violence, so that conflict can be connoted as a source of change.²⁶

Conflict can also be defined as a social process in which individuals or groups try to fulfill their goals by challenging the opposing party

²⁴ Toto Tasmara, *Menuju Muslim Kaffah: Menggali Potensi Diri* (Jakarta: Gema Insani, 2000), 386.

²⁵ Burhanuddin Daya, *Agama Dialogis Merada Dialektika Idealitas Dan Realitas Hubungan Antar Agama* (Yogyakarta: Mataram-Minang Lintas Budaya, 2004), 21.

²⁶ Abdul Jamil Wahab, *Manajemen Konflik Keagamaan Analisis Latar Belakang Konflik Keagamaan Aktual* (Jakarta: Elex Media Komputindo Kompas-Gramedia, 2014), 6.

accompanied by threats and violence.²⁷ According to Liliweri,²⁸ One definition of social conflict is a form of natural conflict generated by individuals or groups involved due to differences in attitudes, beliefs, values and needs.

According to functional structural theory, each element or institution supports stability, while conflict theory sees each element contributing to social disintegration. Another contrast is that functional structural theorists see members of society as informally bound by common values, norms, and morality, while conflict theorists see the order in society as only due to the pressure or imposition of power from above by the ruling class.²⁹

A well-known theory of conflict is the theory of conflict proposed by Karl Marx regarding class theory.³⁰ With the rise of capitalism, there was a sharp division between those who controlled the means of production and those who only had labor. The development of capitalism exacerbates the contradictions between the two social categories, leading to conflict between the two classes. The continuous exploitation of the proletariat by the bourgeoisie will eventually awaken the consciousness of the proletariat to rise up and fight back, resulting in a major social change, namely the social revolution. According to Marx's prediction, the proletariat will win this class struggle and will create a classless and stateless society.³¹

Another conflict theory is the theory put forward by Ralf Dahrendorf which suggests that society consists of organizations based on power (domination of one party over another on the basis of coercion) or authority (domination that is accepted and recognized by the dominated party) called "Imperatively coordinated associations" because the interests of the two parties in these associations are different. The ruling party is interested in maintaining power, while the ruled party is interested in gaining power that

²⁷ Soerjono Soekanto, *Sosiologi Suatu Pengantar* (Jakarta: Rajawali Pers, 2006), 107.

²⁸ Alo Liliweri, *Prasangka Dan Konflik: Komunikasi Lintas Budaya Masyarakat Multikultural* (Yogyakarta: Lkis Pelangi Aksara, 2005), 249.

²⁹ George Ritzer, *Sosiologi Ilmu Pengetahuan Berparadigma Ganda* (Jakarta: Rajawali Pers, 1995), 30–31.

³⁰ Pauline Boss et al., *Sourcebook of Family Theories and Methods: A Contextual Approach* (New York: Springer Science & Business Media, 2008), 359; See also Renee C. Fox, Victor M. Lidz, and Harold J. Bershady, *After Parsons: A Theory of Social Action for the Twenty-First Century* (New York: Russell Sage Foundation, 2005), 94.

³¹ Kamanto Sunarto, *Pengantar Sosiologi* (Jakarta: Lembaga Penerbit Fakultas Ekonomi Universitas Indonesia, 2004), 218.

can cause social change. Thus, conflict according to Dahrendorf is the source of social change.³²

Furthermore, there is a theory of the conflict model (conflick model, dwang model) for a society, namely the conflict model which has basic assumptions, namely: The inherent feature of every society is the process of change; In every society there is conflict and it is a natural symptom; In every part of society there are opportunities for integration and social change; The existence of a number of people who have power is an important integration factor; Conflict control is carried out by certain social institutions that function to create accommodation.³³

Conflict can contribute to integration and conversely integration can also give birth to conflict. Pierre van den Berghe suggests four functions of conflict, namely: As a tool to maintain solidarity; Helps create alliance ties with other groups; Activates the role of individuals who were originally isolated; Communication function. Before conflict a particular group may not know the position of the opponent. But with conflict, the position and boundaries between groups become clearer. Individuals and groups know exactly where they stand and can therefore make better decisions to act more appropriately.³⁴

Conflict and violence are different things, not all conflicts have elements of violence. If it can be controlled, it does not necessarily mean that conflict is negative, on the contrary, if the conflict develops more wildly, it can certainly increase into violence. It can be said that conflict is not always synonymous with violence, but violence can occur due to conflict.³⁵

C. Finding and Discussion

The study findings revealed that there were some characteristics of interreligious dialogue in Bangun Rejo Village, such as a dialogue that occurs during social activities and the community does various cooperative work in infrastructure building to improve family life quality, and conduct charity activities to help those who are in property, famine, or refuge. They also work on gender equity, human rights and peace. The community has

³² Ibid., 218–219.

³³ Munir Fuady, *Sosiologi Hukum Kontemporer Interaksi Hukum, Kekuasaan, Dan Masyarakat* (Bandung: Citra Aditya Bakti, 2007), 96–97.

³⁴ Ritzer, *Sosiologi Ilmu Pengetahuan Berparadigma Ganda*, 34.

³⁵ Abdul Jamil Wahab, *Manajemen Konflik Keagamaan*, 7.

awareness in building teamwork, and receive both formal and non-formal support from village prominent figures and religious leaders. Formal support is orally delivered in every meeting, advising that the peaceful and harmonious atmosphere in the village shall be maintained. Non-formal support is usually delivered in non-formal situation in the village, emphasising the importance of living in a harmonious atmosphere.

Referring to Banawiratma, it can be concluded that the interreligious dialogue among Muslims, Christians and Catholic at least occurs during social interaction in Bangun Rejo Village (Social analysis and contextual ethic reflection). A dialogue occurs where a diversified community is able to interpret the factual reality and draw an ethical decision.³⁶ Followers of any religion are able to cooperate in conducting various activities among the community, yet the dialogue is expected to improve human value and dignity as well as their integral freedom. The village prominent figures state that religious diversity does not become the cause of conflicts and riots in the village. The community possesses deep tolerance and understanding in performing their own and other's religious worships and activities such that a mutual respect among the followers of different religions can be achieved.³⁷

A similar statement is also proposed by Zamhari. The diversity in religion will not become an obstacle for the community to perform their peaceful social community life. Teamwork and mutual visit are commonly performed in their daily basis as those practices are not regarded as a worship part in a narrow perspective.³⁸ Furthermore, Christian prominent figures in the village also stated that the religious conflicts and riots rarely occur in the village as the community has high awareness on the importance of peaceful living among people who are from distinctive religious backgrounds.³⁹

The previous description shows that a tolerant and harmonious religious atmosphere as well as social dialogue among the community were well-performed. In this context, a dialogue conducted by the community is described as a practical cooperation which is related to the theory of

³⁶ Haidlor Ali Ahmad (ed), *Survei Nasional Kerukunan Umat Beragama Di Indonesia* (Jakarta: Kementerian Agama RI, Badan Litbang dan Diklat, Puslitbang Kehidupan Keagamaan, 2013); See also Johannes B. Banawiratma, *Dialog Antar Umat Beragama : Gagasan dan Praktik di Indonesia* (Bandung: Penerbit Mizan, 2010).

³⁷ Interview with Mr. Agus Wahyudhi, on 09 August 2016

³⁸ Interview with Mr. Zamhari "Muslim Figures" on 10 August 2016

³⁹ Interview with Mr. Sugiartoro "Christian Figure", on 10 August, 2016

dialectical pluralism.⁴⁰ Daradjat⁴¹ and Ghazali⁴², proposed four characteristics, namely: First is confessionalist, emphasising the importance of commitment in faith, the confession of faith theologically and practically including finality claim, a claim in which the claim for truth has to be positioned in dialectical context and pluralism situation demand. Second is pluralism, whereby every religion should be viewed as concrete totality and let the religion maintain its own confession term without any reduction or subordination. Third is the dialectical history among religions possesses concrete relation in history in the form of differentiation, contradiction, and reconciliation towards the changes of human perspective and knowledge. Fourth, human solidarity becomes the most important agenda among distinctions possessed by each party. Interreligious dialogue becomes possible to be conducted when the followers appreciate, respect and tolerate others. A narrow-minded attitude will undoubtedly hinder the dialogue.

Although most of the settlers come from diversified ethnic groups, they share the same language in their daily basis. The new comers (Javanese and Malays of South Sumatera) adapt themselves with the local language. This becomes another reason for the closeness among the settlers in the village. The pattern of interreligious dialogue is called symbolic interaction. This theory views individual as a product determined by the surrounding community. Symbolic interaction pattern can be detected when the settlers interact to understand and interpret their feelings when they interact. They could correctly interpret the local idioms and wise words uttered by others. The newcomers try to understand the local wisdom and interpret it into a respective attitude.

The community and village officials realize that they live peacefully side by side though they are ethnically and religiously distinctive. The spirit of teamwork and togetherness is kept among the community. The Head of

⁴⁰ M. Din Syamsuddin, *Etika Agama Dalam Membangun Masyarakat Madani*, Editor: Abd. Rohim Ghazali (Jakarta: Logos Wacana Ilmu, 2000); See also Dian Nur Anna, "Peran Integratif Agama-Agama Dalam Mengatasi Masalah Kemiskinan Di Banjarsari Kalibawang Kulonprogo Daerah Istimewa Yogyakarta Dengan Pendekatan Sosiologi Dan Psikologi," *Religi: Jurnal Studi Agama-Agama*, Vol. 10, no. 2 (2014): 259–278, <https://doi.org/10.14421/rejusta.2014.1002-07>.

⁴¹ Zakiyah Daradjat, *Perbandingan Agama* (Jakarta: Bumi Aksara, 1996).

⁴² Adeng Muchtar Ghazali, "Teologi Kerukunan Beragama dalam Islam (Studi Kasus Kerukunan Beragama di Indonesia)," *Analisis: Jurnal Studi Keislaman*, Vol. 13, no. 2 (2013): 271–292, <https://doi.org/10.24042/ajsk.v13i2.691>.

Community Welfare Affairs in the village stated that there are a lot of cooperation conducted by the diversified community like *gotong royong*, *arisan* and *jimpitan*.⁴³ Thus, the atmosphere of mutual respect and appreciation was built. When Muslim people celebrate their Holy Day, the Christian and Catholic community provide conducive spaces for the Muslims to practice their worship peacefully. Similarly, when the Christians and Catholics celebrate their Holy Days, Muslims also respect and give peaceful atmosphere to those people.

The comfortable tolerant atmosphere is supported by the religious leader and village figures who spread the awareness to the community that mutual respect is pivotal in creating a peaceful religious condition. The lecture on the importance of mutual respect among settlers is always delivered by the village figures when possible like in worshipping places, wedding functions, and village meeting. The religious leaders remind people to hold activities that encourage togetherness like *arisan* and *gotong royong*.⁴⁴

The study revealed that community, religious leader and village figures have realized that the religious aspects are not merely centred on performing the religious ritual and worship, but also living in peace and hand in hand with others from different religious and cultural backgrounds. According to Almunawar⁴⁵, a harmonious life will be created if two attitudes are performed. First, mutual respect and appreciation are unconsciously performed. Second, respecting others is not for a certain political interest but because of personal awareness that basically religions in the world have similar teaching in respecting others.

The first attitude is built through a dialogue and promoting tolerance as well as hinder the issues of tribe, religions, race and ethnicity. Implicitly, such behavior is mostly fragile and that the followers can be provoked when their religious emotion is attacked. In contrast, attitude will possibly lead to dishonesty in diversity concern. For example, followers who are politically and financially strong oppress those who are weak through humanity and peace activities. The second attitude is likely based on religious awareness that there is a basic teaching among the religions to respect others, be objective and hinder prejudice. Deep learning of other religions will lead to objective justification of a certain religion. Bias can surely be avoided. Deep

⁴³ Interview with a public figure Bangun Rejo village, on 21 August, 2016

⁴⁴ Interview with a figure public village Bangun Rejo, on 21 Agustus 2016

⁴⁵ Said Aqil Husin Al Munawar and Abdul Halim, *Fikih Hubungan Antar Agama* (Jakarta: Ciputat Press, 2003).

knowledge will lead to honesty and will not sacrifice good interreligious relation. The second attitude is likely of more potential for religious issues in the future.

The theory can be related to the research. It is revealed that the implementation of interreligious dialogue is based on the first attitude. Most of the community in the village work as farmers and have low level of education that the deep understanding of interreligious knowledge, as prescribed in the second attitude, cannot be achieved. However, all practices and efforts to promote the interreligious dialogue should be appreciated. Continou support and guidance from both parties, the village figures and religious leaders, are highly needed so that the awareness of building a harmonious and peaceful interfaith life can be gained. Besides, the community is not fragile in building the religious life. The interreligious dialogue occurs because of great communication among Muslims, Christians and Catholics. The communication can be personal and in a community group. Positive communication will lead to beneficial interaction. In context of the research, people awareness to respect other faiths can be a strong factor in implementing interreligious dialogue. Habits of respecting others create a community with high empathy.⁴⁶

Religious leaders spread the teaching on the importance of maintaining the peaceful interreligious life through sermons and religious rituals. While the village figures deliver their support through formal village forums like in a village meeting. Moreover, the area of similarities is another factor to support such a dialogue. Imitation factor also plays an important role in keeping the harmonious life in the village that a person or a group will imitate other attitude. Muasim informed that they copy the farming techniques of those who were regarded as creative in developing their planting technique so that their crops can be increased.⁴⁷

Sympathy is also another factor in maintaining a harmonious life. When another community member gets an accident, other neighbourhood will immediately offer their help by visiting the house and giving material and non-material help.⁴⁸ Similarly, when another community member holds a

⁴⁶ Murniyetti, Engkizar, and Fuady Anwar, "Pola Pelaksanaan Pendidikan Karakter Terhadap Siswa Sekolah Dasar," *Jurnal Pendidikan Karakter*, Vol. 6, no. 2 (2016): 157–166.

⁴⁷ Interview with Muasim, a Muslim, on 21 August 2016

⁴⁸ Aafke E. Komter, *Social Solidarity and the Gift* (New York: Cambridge University Press, 2005).

function, the immediate neighborhood will come to help with the party preparations for. Such action in sociology is regarded as a sympathy factor in an interaction.⁴⁹ The attitude culturally promotes a peaceful and harmonious atmosphere in a community.

D. Conclusion

Diversity in religions, faiths and ethnics is not regarded as an obstacle for mutual respect in a community. This study reveals that interreligious dialogue can be an effective instrument in preventing conflict in a society. Positive interaction through the dialogue has to be maintained so that the possibility of conflict can be hindered. In this case, it is regarded as a preventive effort to minimize conflict. All parties are expected to realize the limitations required by their religions. In this context, all religious leaders and officials are expected to give clear guidelines on the true meaning of interreligious dialogue so that interreligious syncretism can be avoided. [.]

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