CHAPTER I

INTRODUCTION

A.   Background

Religious harmony is an important foundation in creating a harmony between the layers of different communities, and also to create a spirit of unity in terms of realizing the unity of the nation itself. Religious harmony is the relationship among religions, which is based on tolerance, mutual understanding, mutual respect, equality practice of the religion and cooperation in the life of society and state. In this case, religious people and governments should make joint efforts to maintain religious harmony in the field of services, management, and empowerment.

It seemed no coincidence if Salatiga become the only town on the java island that successfully ranked 2nd most tolerant cities in Indonesia. A tiny town that can be a real example in the case of inter-religious tolerance.

One form of tolerance that is clearly visible in this city is the using of Pancasila field as the location for religious activities. In December, the field is used as a place Christians worship to celebrate Christmas. it is used also for islam, the field is used to perform Eid prayers en masse.

At the time of celebrating Christmas, the youths of the "darul amal" Mosque are adjacent with field also helps Christmas worship to manage the entry of vehicles and manage the people who will follow the worship. After that, the youth of the mosque will greet and say happy Christmas to the Christians. This phenomenon is particularly inversely with the reality faced by Indonesian where Muslims are forbidden to say happy Christmas forChristians.

Not only Christmas, Easter celebration was held at Pancasila field and the "darul amal" Mosque never bothered cause they think that they also use the field during Eid al-Adha. Starting from early morning at around 4:00 am, the "darul

amal"Mosque respect for the Christmas celebrations by turning off loudspeakers for adzan. It is sometimes difficult to find in other cities, especially the religious friction increases.

The government also provides the opportunity and the chance forChristians to express Christmas Day by holding a Christmas festival around the city and it will be looked by Muslims and the people of other faiths every year.

Something makes us interested to study in this research is about who the first one proposed and made interfaith organizations that oriented to a peace. Based on data gotten by writer, FKUB is the first interfaith organization whose has task to keep the peace. It can be found in the regulations along religious minister and Minister of Home Affairs number 9 in 2006 and 8 in 2006, which written

> FKUB (Forum Kerukunan Umat Beragama) adalah sebuah organisasi pertama bentukan dari kementerian agama dan kementerian dalam negeri yang bertujuan untuk menciptakan keadaan umat beragama yang dilandasi toleransi saling pengertian, saling menghormati, menghargai kesetaraan dalam pengamalan ajaran agamanya dan kerjasama dalam kehidupan bermasyarakat, berbangsa dan bernegara di dalam Negara Kesatuan Republik Indonesia dan Undang-Undang Dasar 1945.[1]

It's mean FKUB (Forum for Religious Harmony) is the first organization made by ministry of religion and ministy of Home Affairs which has aim to create tolerance conditions betwen religions based on mutual understanding, mutual respect, respect of equality in the religion practice, cooperation in the life of society, nation and state in the Republic of Indonesia and the Constitution of 1945. the year 2006 became the first time where FKUB established in our motherland. Everyone assumed that FKUB is the main promoter and inspiration of all interfaith organizations but the fact is "PUASA" council. These organizations often we call by familiar greeting, "PUASA" council. Organizations

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[1] The Regulations (SKB) Along Religious Minister and Minister of Home Affairs Number 9 in 2006 and 8 In 2006

that contains the religious leaders inaugurated by the salatiga regent at 2003 based on the head of the religion department office salatiga's idea, he is Juhdi Amin.

The interfaith organization in that city, led by 5 religion leader. The five men are Tamam Qaulany (Islam), Suryo Sunaryo (Catholic), Dr. Suryo Kusumo (Christian), Mangku bibit(Hindu), and Soewarto Djuwardi (Buddha). The concept of leadership is more interesting to study because giving the space for the public to delegate their religious leaders. If we look at FKUB, the fundamental difference between FKUB and salatiga religion leader or "PUASA" council is the way to election of leader. The FKUB leader chosen directly by the minister of religion because FKUB is an organization in religion minister. This is in contrast with the salatiga religion leader or "PUASA" council for the its election of leader. it is involving the community, they actualize the democratic values because they have principle that the community is easier to manage if they were choosen by someone will be led.

Salatiga become the only city on the java island included the nomination of ten peace cities in Indonesia by research "setara" institute. One form of tolerance that is clearly visible in the famous city with "enting-enting gepuk" is using Pancasila field as the location for any religious activities. In December, the field is used by Christians to celebrate Christmas throughout Salatiga. it is same case on the day of Eid, the field is used to do Eid prayers en masse.

At the time of celebrating Christmas, the youths of the big Mosque "Darul Amal" that near from field also help the christmas smoothness to manage the vehicles and manage people who will follow the worship. After that the youth of the mosque will greet and say happy Christmas to the Christians. This phenomenon is particularly inversely with the reality faced by Indonesia where Muslims are forbidden to say happy Christmas to Christians.

Not only the Christmas, Easter celebration is held also in Pancasila field and the Great Mosque "darul aamal" never fell bothered even though they also use the field during Eid al-Adha. Starting from early morning at around 4:00 pm, the

Great Mosque "Darul amal" respect for the Christmas celebrations by turning off the dawn call to prayer loudspeakers. It is sometimes difficult to find in other cities, especially the religious friction increases. The government also provides the opportunity for Christians to express Christmas Day by holding a Christmas festival around the city of Salatiga and looked at by Muslims and the people of other faiths each year.[2]

Salatiga, which is on the map just a tiny spot, but it is special. A city that only has four sub-districts, despite it's Islamic religious adherents reached 75 percent, but it also inhabited by about 23 tribes from different regions in Indonesian. Ethnic diversity, culture, customs and religion, as long as it is fronted by an "PUASA" council taht led by five religion leaders. The existence of the "PUASA" council is keenly felt the positive impact because it is very rare a friction existed between different religions.

Non-fulfillment of basic needs for every individual has the potential to create a conflict. Johan galtung made theory about something needed to clarify how human behavior is influenced by each needs. Peace activists coming from the European continent, at least there are four components that must be fulfilled when we want create peace. The first is survival, the definition of survival itself is how one can survive that focused on problems eating and drinking. And the second is about the well being, mening of well being is the welfare of each individual's life or can be classified as economic level. The third is freedom which is a freedom granted to each individual to express theirself and the lastis identity, which is like a person could be considered there and meaningful for the people around.

Johan galtung's theory has been broken by the existence of "PUASA" council. In theory at least there are five points that must be fufiled to create a whole atmosphere of peace, but in reality without being fulfiled five factors, salatiga districts with high levels of diversity is able to live in peace. One point raised by that famous peace activist is to be the fulfillment of well being

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[2]http://www.suaramerdeka.com/harian/0308/05/kot38.htm, Taken at 6th august 2016

(prosperious level) that in this context we can measure it by the economic status of society in Salatiga district. If we look at the data from BPS (Badan Pusat Statistik) or Central Statistics Agency then we will find an index which states that semarang district get first rank in the wealth category. If we refer to the theory described by Johan Galtung in that theory then it should be a district has the potential to create a peaceful condition is semarang but the fact is not like that, precisely Salatiga regency that become first promoter of peace interfaith organization although salatiga regency is under semarang district in social welfare category. In the table of the BPS (badan pusat statistik) or Central Statistics agency written that the total of Semarang pauper got the index 5,13 and 7,11 indexed salatiga regency.

The majority of Indonesian people is Islam. But this does not mean that the Muslims is a uncoherent community. Because of regions in Indonesia has its own history, marked by different influences, the deviant sect of Islam that exist now different too. The process of islam has started since long time ago, and Indonesia has not lost diversity in varieties of Islam.

Currently, there are over 207 million Muslims who live in Indonesia, mostly Sunni Muslims. Trade plays an important role in the process of Islamization of Indonesia. However, this is not a quick and easy process and sometimes forced by the power of the sword. Indonesia Islamization process occurs in a series of waves that involve global trade and social movements.

Johan Galtung as a peace activist who came from Europe has formulated the theory. If we define term "well-being", then it should be example to create peace is Jakarta, Surabaya, or other major cities but the fact, salatiga city became the second most peacefull city from 98 cities in Indonesia. Tolerant city index was investigated by the "setara" institute in 2015, which uses four variables in the process of their research. The fourth variable is the medium-term development plan, regional regulation, a data set from the National Commission of women and

government action to follow up the conflict. From this, we can conclude that the Johan Galtung's theory has been broken by the reality of (PUASA) council.

Charles Kimbal in his book entitled "when religion becomes evill" stated that at least there are three main things that cause a person to fail to understand the meaning of true religion. They understand that religion is a something related with violence. this Oklahoma university lecturer said that three basic things are truth claims, blind obedience and expectations of the ideal time.

All religions say that their religion is truest and it is something common place initially but it will be awful thing when levels of truth claims are excessive. They said that another religion is misguided by insulting, they admit that their religion is the rightest by destroying other religions, they do violence on the legitimacy of religious law. The case like this meant by charles Kimbal about truth claims are prohibited.

After that is blind obedience, that is the attitude to obey excessively a grassroots for orders given by figure in religion. When they that become an important icon in religion give orders automatically and deftly proletarians will soon be possible to do it without thinking long whether it is right or wrong. Something similar also become something that most often occurs in the context of society, namely the expectations of the ideal age. They do violence because they have a hope that when they did it, they will get a big reward and they will have the guarantee to go to heaven when they failed to carry out the action.[3]

Based on what has been described above on the opinion of charles Kimbal, then we need to create a new formula to tackle abuses that occur in our beloved country. Everyone wants peace, but sometimes they are confused about the way will they use to realize the term that had been coveted. One way that can be used in order people understand how to manage diversity is to cheat the example of organization related in peace. We can see the program of work done so that later we can apply in our society. In this context, the writer strongly recommend a

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[3] Yawangoe , *Agama dan Kerukunan*, Gunung Mulia, Jakarta, 2009, p. 59

socialization existed about the ways has done by salatiga religion leader or "PUASA"council to the public,in order it can be used as reference to manage a diversity.

A research entitled "peran pemuka agama dalam merajut kerukunan antar umat beragama di kota salatiga" also explain about salatiga religion leader or "PUASA" council but the research written by Romzan Fauzi just explain us about the role, not about the way to create a peace. So that, that is the difference.

The goal can be maximized because the lack of information available for the public about salatiga religion leader or "PUASA" council. This organization only works in salatiga. this has resulted in lack of data spreading about salatiga religion leader or "PUASA" council to other cities in Indonesian. Additionally, salatiga religion leader or "PUASA" council does not has an official web like other peace organizations. Based on the statements that has been mentioned above, the writter assume that doing a study entitled society tranquility based on unity in diversity(case study of salatiga religion leader or "PUASA" council in salatiga) is indispensable for unity in diversity.

B.   Research Questions

Based on the background that has been written above, the writer can formulate the problem as follows:

1.   What makes Salatiga society to receive "PUASA" council's progams kindly in Salatiga?

2.   How is the implementation of "PUASA" council program to create peace condition in Salatiga regency?

C.   Aim of Research

In this study, there are several goals to be achieved by the researcher are:

1.   To know the process of building interfaith tolerance conducted by "PUASA" assembly in salatiga regency

2.   To ascertain the application of keeping interfaith tolerance in salatiga regency

D.   Significance

1.   Theoretical Benefits

Theoretically, this research is expected to enrich the information in the world of peace, particularly in the realm of tolerance

2.   Practical benefits

Pragmatically, this study is useful in contributing strategic value for the peace activists so hopefully in the process of creating peace they do, it will be easier in realization.

E.   Prior Research

Prior research is a term to study materials or literature review. This kind of activity is to expose and describe the knowledge, argument, proposition, concepts or provisions once expressed and found by previous researchers related with matter object to be discussed. As a Prior research in this thesis are:

Essay entitled "Kerukunan antar umat beragama (studi kasus tentang perayaan hari besar umat beragama Islam dan agama Kong Hu Chu di kelurahan Kranggan kecamatan Semarang Tengah kota Semarang)" a harmony between religious communities (studying case about the feast day celebration of islam and kong hu cu in kranggan village center semarang sub-district semarang city) by Indah Nur Hayati that aims to identify the factors that lead to good relations between kong hu cu society and muslims society in in Kranggan village center Semarang sub-district semarang city to determine the factors inhibiting the

relationship between kong hu chu society and muslims. it has made us understand that tolerance is the term needed to create peace condition in inter-religious. The study used a descriptive analysis[4], it is gathering process to describe, explain the information about the condition in Kranggan village to understand peace meaning.[5]

Umi Fatihatur Rahmah's bachelor thesis (NIM: 064 311 004) entitled "Konsep Toleransi Beragama dalam Pandangan KH. Abdurrahman Wahid"/ Concepts of Religious Tolerance in view of KH. Abdurrahman Wahid. it explained to us that the meaning of tolerance has different meaning. Each person has a different tolerance definition, then Umi Fatihatur Rahmah trying to borrow a little thinking KH. Abdurrahman Wahid or what we often call with the familiar calling "gus dur". He explains the true meaning of tolerance. The study aims is to determine how the idea of religious tolerance KH can be applied in indonesian in oerder it can be usefull and create interfaith peace in future.

Eka Septi Endriana (NIM: 094 311 003) explains that tolerance should be built in any happen. Today, we only see religious tolerance was only built in t grassroots, but forget something important that should be the starting point before it touch the grassroots. The starting point is education or schools that are studying now. Government has an important role to maintain the integrity of the nation in order not breakable nation. A detailed explanation of tolerance in the area of education has explained eka septic endriana on the bachelor thesis entitled "Penanaman dan penerapan toleransi beragama di sekolah (studi kasus di SMK Theresiana Semarang)"/ building and applyingof religious tolerance in schools (studying case in Theresiana senor high school semarang).

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[4] Descriptive means depict accurately the individual attitude, condition, symptom/ frequency of their specific relationship between a symptom with other symptoms in the society. The analysis is a way used to gain scientific knowledge by organizing the details of the object under study by separating one definition and other definition to get clear definition.

[5] Sudarto, *Metodologi Penelitian Filsafat*, Raja Grafindo Persada, Jakarta, 1996, p. 48

The book entitled "membendung militansi agama"/ repress religious militancy explains that religions should work on its own sphere and not destructive power of other things that should not be a religious domination area. in that Mun'im Sirry's book is not explain that betwen religion and government must be separated as sekularism idealism but that book more inclined to a semiotic concept,, it is a taking and giving exist to give benefits betwen religion and governmnet.

A.A Yewangoe in his book entitled "agama dan kerukunan" agree on charge that all religions have the same goal but has different way to actualize it. The intended purpose here is not a goal about transcendent as well as the worship of Allah, the name Christ Jesus,god of Vishnu, Shiva etc but intended purpose of the book is just the thing that is profane or worldly. It is real meaning of peace.

A book entitled "Keadilan dan perdamaian" written by j. Milburn thompson explicitly has informed us that which has responsibility for upholding justice is not only religion whom we believe but all religions also do it. A book whic has 387 pages has been explained in detail on the responsibility and the role of religion in building a civilization of the world in christian perspective .

F.   Theoretical Framework

There are some myths about religion we can find in society, which often lead to fanaticis attitude in having religion. First, religion is seen to has the truth tenet and righteousness, forbiding badness, that if followed to make a person avoiding destructive behaviors. In the context of harmony, this myth manage tolerance inter-religion, as the embodiment of their respective religious teachings

Furthermore, religion is often regarded by its adherents as something universal that it can be applied anywhere and anytime uniformly in a condition of any society. Therefore, if religion breaks with the local culture, there will be efforts to purificate and to has renewal. the first efforts can be achieved in order the authenticity of religion is able to be kept, while the second, in order a religion can give best answer for a cultural

Thirdly, religion is looked at as something sacred that is impossible to relate with profane thing. Religion may not be the cause of many conflicts and society disharmony. Therefore, we should find another way to analyze the conflict, for example economic reasons, political, or cultural. A Religion even in view of sosilogi should not be gazed that it has contributed to the appearance of conflict.

Whereas many cases when horizontal conflict among the different religious communities, ranging from Banyuwangi to Ternate, Aceh to Papua, religion tends to ignore his role in starting the conflict, religion simply placed as a result of various political, economic, and others. In other words, the whole religious conflict is not seen as the dominant factor.

Although it is undeniable thing that in most of the conflicts that occurred in Indonesian in the period between 1998 until now, religion has often been the dominant factor in a conflict. Therefore, an understanding of religion as a triggering factor of conflict must be clear to create and realize the religious harmony.

Alternatives in creating religious harmony that can be done is to implement a peace education into the daily life of human being. Peace education is based on three main things that try to change one's perspective on conflict and peace. Begins with giving the scientific knowledge, how to know, to manage, and to change a conflict to be a positive peace. Furthermore, that knowledge can be used as guidance to create attitudes and behavior based on peace.

If the values that exist in peace education can be implemented in the life, it must be there principium betwen one religion and other religion.

G. Methodology of research

To simplify the writing and get a proper conclusion, the process of writing this bachelor thesis using the following method:

1. Type of research

This thesis is qualitative field research. it is the data collected by researching in place research. this study is essentially a method to find specifically on the reality of what happened in the society.[6] This research is expected to provide a detailed and systematic description of peace culture, by compiling data and litelatur field that has been collected, then explain it and analyze it.

2. Approach

The approach of matter used is a phenomenological approach. it is matter approach that look at and discuss an issue with emphasis on aspects related to social interactions within a society, either human behavior in terms of mindset or the way to act[7]

Meanwhile according to Husserl, phenomenology is an assessment of the human way to think about things around them and to get a experience by empirical. In the phenomenological approach, the important thing is what has been undergone by someone and how he interprets the world. Then phenomenology is the way in order really know what happened to someone else with a direct way, it means that we experience it for ourself.[8]

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[6]Kartini Kartono, *Pengantar Metodelogi Riset Sosial*, Mandar Maju, Bandung, 1990, p. 32

[7] Moh Kasiram, *Metodologi Penelitian Kuantitatif - Kualitatif,* UIN-MALIKI PRESS, Malang, 2008, p. 177

[8] Bagong Suryanto dan Sutinah, *Metode Penelitian Sosial Berbagai Alternatif Pendekatan*, Kencana Prenada Media Group, Jakarta, 2007, p. 178

3. **Place of research**

Location study to obtain data is in the Salatiga religious minister, exactly in "PUASA" council office.

4. **Sources of Data**

Source of data used by the writter in this study are as follows:

1. Primary Data

Primary data is the primary source material used in the writing of this research. Therefore, this bachelor thesis is a field research, so that the primary source is data obtained from the field, such as a database of "PUASA" council (the structure management , the history organization, activity program, accountability Report, MoU), the results of the interview.

2. Secondary data

A secondary data is a data that becomes material support in completing the analysis of this research. it are reading books that corresponding with the case, journals, magazines or the Internet.

5. **Method of collecting data**

To obtain the field data, it used a variety of data collection techniques, including:

1. Interview

It is the dialogue conducted by the interviewer to obtain information from interviewees. Interview is used by researchers to assess the situation.[9] Source of data used by human in the study called informants that selected by purposive sampling with the tendency of researchers to

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[9] Suharsimi Arikunto, *Prosedur Penelitian (Studi Pendekatan Parktek),* Rieneka Cipta, Jakarta, 1998, p. 145

choose informants considered to know in depth information and can be trusted to be a source of representative data. Even in the implementation of data collection, the choice of informants could evolve according to the needs and stability of researchers in obtaining data. The interview addressed by interviewer, it are:

- The chairman of PUASA coucil

- Ulema and community figure from five religions that exist in the salatiga regency

- Some adherent of religion who live in salatiga regency

Interview method Functionalized to collect data in the form of words, and that data is one of the major data sources of informants interviewed, then the primary data source in the form of words recorded by the author's note

2. Observation Methods

It's the efforts to collect data in observing and recording of the phenomena investigated systematically. Observations also means observing and listening in order to understand, looking for answers, looking for evidence of the religion social phenomenon for a certain time without influencing the phenomenon observed, by noting, recording, photographing the phenomenonthat to collect data.[10] the way of implementation is a researcher come directly to the object of research, observimg the situation and conditions that exist in these communities to obtain valid data, then record it systematically.[11]

Meanwhile an object observed include the behavior and attitudes of islam, Catholic, Christian, Hindu, Buddhist, activity of religion figures,

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[10] Ibid., p. 128

[11] Cholid Narbuko dan Abu Ahmadi, *Metode Penelitian,* Bumi Aksara, Jakarta, 2003, p. 162

the activity of the village official, religious social activities such as arts, cleaning some place together, and others. Observation is practice of peace culture based on the pattern of interaction between public relations in the salatiga regency.

3. Documentation data

It is source to search data beyond words and actions derived from written sources, such as books, journals, archives, personal documents, and official documents.[12] Source documents will be usedas a subject of study in this research is a personal chief document and official of PUASA assembly and formal documents such as activities program , the decision letter of mayor and other archives that supports data in the research.

4. Analyzing data

This study is a qualitative research, the research described by words or phrases separated by category to obtain conclution.[13] Therefore, in analyzing the data, the researcher uses the following method:

a. Descriptive method

The method used in analyzing the data is qualitative descriptive method, which the researcher gives a descriptive of the subject of research based on data obtained from the object studied, and to help in knowing how to achieve the objectives are achieved. The data obtained were analyzed and described from research "PUASA" council.

b. Comparison method

This method compares the peace of several prominent theories and phenomena that occur in Salatiga society. From these comparisons are expected to find differences and similarities that will eventually be known

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[12] Lexi J.Muloeng, *Metodologi Penelitian Kualitatif*, Rosda Karya, Bandung, 2004, p. 5

[13]Sudarto, *op.cit.,* p. 66

advantages and disadvantages, si that it will create a new formula to get a peaceful condition. From the description method and comparison method, it is expected to answer the research question above clearly.

H.   Systematics of Writing

This bachelor thesis is structured to make easy understood, so that it has right mindset, based on those, the systematics of writting as follows:

CHAPTER ONE: INTRODUCTION

This chapter contains an introduction that includes: Backround, Research questions, Aim of research, Significance, Prior Research, theoretical framework, Methodology of research, Systematics of writing

CHAPTER TWO: OVERVIEW OF PEACE

This chapter is the information of Prior Research for research object like on the title of this bachelor thesis. Contains an overview of peace, which includes: definition of peace, factors create a peace, factors inhibit peace, Principle of unity in diversity , peace theory.

CHAPTER THREE: GENERAL DESCRIPTION OF "PUASA: COUNCIL AND SALATIGA REGENCY

This chapter is an overview of the research object and then followed the study in the next chapter. This chapter includes: general description of "PUASA" assembly, history of "PUASA" council, management structure, activity program, inter-religious dialogue based on "PUASA" council perspective, an overview of Salatigaregency in terms of geographical, cultural, religion, economic and education.

CHAPTER FOUR: ROLE OF "PUASA" COUNCIL IN CREATING PEACE

This chapter is an analysis conducted by the researcher for data obtained from previous chapters, especially the third chapter and this chapter will answer the question written in the first chapter include: something makes salatiga society

to receive "PUASA" council's progams kindly in salatiga and the implementation of "PUASA" council program to create peace condition in Salatiga regency.

CHAPTER FIVE: CONCLUSION

This chapter is the end of the writing process on the research results that guided in the previous chapters. Contains conclusion, suggestion and closing.