CHAPTER IV

ANALYSIS OF THE HARMONY AMONG RELIGIOUS PEOPLE OCCURRENCE IN SALATIGA ON ROLE "PUASA" COUNCIL

A. Something makes Salatiga society to receive "PUASA" council's progams kindly in Salatiga

Somethings that affect society in order to receive a program for Salatiga society are the flexibility of a program and public opinion on the meaning of peace. Here's an explanation:

1. Explanation of "PUASA" council's progam

"PUASA" council is interfaith organization that has orientation for peace. something most interesting when talking about "PUASA" council is when talking about a program. A program that exist in "PUASA" council created by the flexibility, it's the context in society Salatiga. This could occur because "PUASA" council is unstated organization not stated, then no program setup for "PUASA" council from government.

There are four program exist on "PUASA council, namely monthly meeting, peace socialization, an emergency meeting and comparative study. these foru programs builds on the circumstances that exist in Salatiga then if one day there is something not suitable with Salatiga society, the program will be cleared away.

2. The View of society to define peace

The views on the meaning of peace is an important as benchmark in running the program. The process of peace in Salatiga can not be separated from the local government's efforts to unify its citizens despite the different tribes, ethnicities and beliefs. the position on local government is officiated by every difference background for the sake of maintaining unity and harmony the citizens.

Position of local government occupied by people who has capability. Thus there is no discrimination of certain groups. Also the intensity of meetings are often held by local government, adding closer the relationship between the SAlatiga society.

Every teachings of the religion professed and believed by people are also taught to love each other and respect one another, so that the formation of harmony is very easily established Because each community or citizens can understand and practice the teachings of the religion they believe. Thus harmony in Salatiga citizens is retained.[75]

In addition, the establishment of peace in Salatiga also did not escape the role of religious leaders respectively, acting as protector, supervisor and mediator of people in public life. So that the establishment of harmony in Salatiga district become good enough because all elements of society go hand in hand to create a safe society and peaceful.

On doing daily activity, Salatiga society is holding and maintaining harmony among citizens, despite their different beliefs. Due to their mutual respect for one another, then life will be maintained a harmony. They maintain stability of harmony with respect for differences. Thus they do not fell clumsy in performing their worship.

In addition, in order to tighten the relationship between citizens, they held an event that aims to maintain harmony among them. For example PKK meeting and social gathering they organized once a month.

In certain festive occasions held by believer of other religions which if the other citizens can help despite different beliefs, they will help one another according to ability. For example, in Islam there is almsgiving, others religion or ethnic will help a contribution, either power or material Because of that will add a harmony betwen society.

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[75] Interview with halima as Salatiga society, 5th september 2016

B. **The implementation of "PUASA" council program to create peace condition in salatiga regency**

      "PUASA" council is an organization created with the button-up concept, it is a manufacturing process initiated by grass root person, but in spite of this, early movers are moving "PUASA" council is the influential people in government. Methods used by the "PUASA" council is the anthropological approach, which attempts to understand religion by looking at the manifestation of religious practices that grow and develop in society. From the description of this approach, so that the "PUASA" council is strongly supported by some supported factors and inhabited factors, it are:

1. Supporting factors that make "PUASA" council could implement the program in creating a peaceful interfaith atmosphere in Salatiga

      To create a peaceful condition, an interfaith organization must be very careful in implementing the program. If there is little mistake it will cause problems in the future. Several factors make "PUASA" council's program can run smoothly are

    a. **The tenet of religion**

        There is no theological obstacle, it is the tendency to understand the religion and exclusively religious understanding and rigid, so that it closed space of active-constructive dialogue in understanding the diversity that exists. Religion still understood normatively separated from the socio-cultural adherents. This kind of understanding is what understood by most people that the de-radicalization of religious effort is difficult. The rigid understanding religion also result in the difficulty of building interfaith dialogue. Because the dialogue can work well when the inclusiveness of religious reasoning formed, so religion would not hesitate in doing interaction and cooperation among religious believers to bear the good work in the spirit of togetherness and brotherhood

.The teachings of the religion professed and believed by all people always teach to love each other and respect one another. Creating harmony is interwoven formation since citizens can understand and practice the teachings of the religion they believe. Thus the harmony of society Salatiga is retained. For example, Islam teaches Muslims to help each other despite different beliefs. Likewise, people of other faiths such as christian, chatolic, Hinduism and Buddhist.

b. Inter-faith Experience Factor

In the psychology of religion, there is an experience of spirituality about human appreciation meaningful, awareness of the value and meaning of religion. So the factor of religious experience here is where Muslims and other religion in Salatiga ever experienced religious event either on worship imposed by each religion regarding man's relationship with God or religious experience connected between one creature to another , Muslims who perform religious activities such as lectures, Jum'ah prayer, promise and so on, where they get automatic knowledge religion experience gained. Similarly, Salatiga people in religious activities such as prayer they do monthly or yearly.

The absence of psychological constraints (inner tension) is the feeling of fear toward other adherents when interaction, dialogue or cooperation. As fears of being dragged into the different religious beliefs, labeled infidels, mortar mixes religion and so forth. This is due to religion and faith we have, it is less freedom of expression and actualization.

Here the religious people will have religious experiences that occur within itself by transforming knowledge especially in the field of religion so that it will realize a teaching about religious life. So that creates an understanding of peace, harmony built on religious tolerance. Here, no one blamed the differences in their faith because of this absolute is a choice

they make, so the important thing is that we can build a life in harmony among people of other faiths.

c. Role of Local Governments

Umar Ma'ruf argues that the duty of the state is to create the conditions that can realize the statehood civilized and non-discrimination. Countries has a attitude to force in order the regulation made can be obeyed, the policing of society can be done effectively, and anarchy behavior can be prevented. All of this can be accomplished because the state has the legal authority to use physical force by using various things, it means as like police, prosecutors, the judicial system, and so on.[76]

The role of the state like this can be achieved in several ways as follows: First, create a free public space. The duty of the state in this case is through regulations that to guarantee, ensure and protect the freedom of citizens in the use of public space, such as the Law on press Freedom, the Law on Establishment of Political Parties, and the Law on the Establishment of organization.

It is still according to Umar Ma'ruf, second task is to create a tolerance life. The state must provide protection in maintaining an attitude of tolerance. The importance of tolerance is in accordance with the teachings of Islam. al-Qaradawi said that Islam really appreciate the tolerance for four things: (1) belief in the nobility of man in any kind of religion, nation, or tribe. The glory of man as in this case implies the right to be respected; (2) the belief that human differences in religion is a reality will of Allah SWT which has given the freedom to choose faith or kufr. Therefore it is wrong to force somene in order to be an Islam adherent ; (3) a Muslim is not required to hear the disbelief of infidels, or punish heresy

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[76] Umar Ma'ruf, "Peran Negara dalam Menciptakan Kehidupan yang Non-Diskriminasi", Paper, Harmony of inter-faith di MUI Central Java,8-9 November 2013, p. 8.

heretic. Allah will judge them on the last day. This will give you peace of mind for Muslims to avoid conflicts of interest between fair and do good for them; (4) the belief that Allah has commanded to do justice and kindness to invite the noble attitude though the polytheists, so that Allah doesn'e like a bad doing though it is for a infidel.[77]

The third duty of country is to provide recognition and protection for plurality. The country's duty like this in the context of Indonesia clearly stated in the our nation motto Bhinneka Tunggal Ika, as well as reflected in the 1945 Constitution or UUD 1945 as the basis of the state constitution. it is normal if all regulation in indonesian is prohibired to be different with 1945 Constitution or UUD 1945, it related with this, actually a government also manage it in regulation ot "UU" Number 12 of 2011 on the Establishment of legislation, in which stated:[78]

> "Materi muatan suatu peraturan perundang-undangan harus memenuhi asas pembentukan perundangan yang baik, yaitu meliputi: pengayoman, kemanusiaan, kebangsaan, kekeluargaan, kenusantaraan, Bhinneka Tunggal Ika, keadilan, kesamaan kedudukan dalam hukum dan pemerintahan, ketertiban dan kepastian hukum, dan aspek keseimbangan, keserasian, dan keselarasan"[79]

Referring to the theory of Thomas Hobbes, about the agreement, there noted that before the establishment of the state, a human being life disorderly. In disorder time, human being live to hurt each other mutually and think that avery one is opponent. Then the war come and opposition to each other, one against one, one against all, and some against others. A war condition like this, called by thomas hobbes as bellum amnes contra

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[77] Yusuf al-Qardhawi, *Tren Pluralisme Agama*, Perspektif, Jakarta, 2005, p., 215.

[78] Constitution (Undang-Undang) Number 12 at 2011

omnes.[80] Then begin the awareness to overcome the resistance and battle like that, and state is established.

The local government is prioritizing the harmony of its citizens. Thus, in running the government does not discriminate against citizens with each other. This causes not happen social jealousy among its citizens. In addition, in preparing the structure of government also does not put people from a specific ethnic. All citizens are entitled to fill government positions from village till regency. So it is not discriminate one particular group. Real example when there are activities organized by the Village, All elements of the community residents who are competent will join regardless of a particular group.

d. Role of Local Religious Leaders.

The establishment of harmony in Salatiga also did not escape the role of religious leaders each acting as a patron, supervisor and arbiter of his people in public life. So so that the establishment of harmony in Salatiga district has been good. Since all elements of society go hand in hand to create a safe society and peaceful. For example, when there is a dispute involving a particular group or different groups, religious leaders and citizens try to resolve the mistake.

The absence of prejudice at a local religious leader to the movement of interfaith dialogue. The prejudice that interfaith dialogue is an attempt syncretization or mortar mixes religion and even created a "new religion". Prejudices that result in movement activities suspicious of inter religious dialogue. Things that can be taken on the attitude of the local religious leader is not a constraint interest. they do not have hidden interests held in interfaith dialogue. The hidden interest that bring in inter-cultural movement causes the movement can not run honestly and openly.

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[80] Thomas Hobbes, *Demokratisasi, Hak Asasi, dan Masyarakat Madani*, ICCE UIN Syarif Hidyatullah, Jakarta, 2000, p. 304.

Interreligious dialogue only as a battle field as the interests of religion, and this is counter productive to the spirit of dialogue that emphasizes honesty, openness and peace.

2. Obstructing factors that make "PUASA" council could implement the program in creating a peaceful interfaith atmosphere in Salatiga

Indeed, with their supporting factors will greatly assist in running "PUASA" council's program but there is always a small stain on the white fabric, which is inhibiting factor. The inhibiting factors are:

a. Construction of Worship place

If the establishing worship place doesn't notice the situation and condition of religious communities socially and local culture, So often a conflict exist between relugious people in Salatiga society. It happened because there was no consultation before other people want to establish a worship place. This ever happens when the pastor, namely Samuel Simson from jakarta try to make her house into a worship place of Christianity or we often call the church in Salatiga.

In Sidorejo sub-district ever there was a big conflict, that is when a plan to build a church without the permission of the society and the Salatiga government. We should distinguish between freedom of worship and freedom to build worship place. Freedom of worship is a person's rights and guaranteed by law, but the freedom to build worship place is necessary to be regulated because it involves social problems. Building a worship place for islam in predominantly moslem is no problem, because the worship place that is intended for residents in the vicinity. As well as mosques and other worship place are there in Muslims area.

It is very different, if a worship palce is built in an environment that is not the majority of its adherents, such as building a church in the Muslim villages, or to build a mosque in the Hindu environment.

Obviously will appear rejection reaction from local residents who feel the pleasure disturbed.

The Adherent of worship place was definitely just one or two local residents, mostly come from other places apart. Many of the problems that will arise from the presence of strangers in the neighborhood, such as security issues, the crowds, the parking of vehicles, and so on. The issue is getting complicated due to the construction of worship place are often suspected as the issue of the spread, such conversion, proselytism, Hinduization, and so on which is still unquestionable truth of the argument.

Therefore, the construction of worship place in an environment that is not the majority, it need to be regulated by law, which is that in Indonesia at this time is set by the SKB(a joint decree) of 2 ministers (religious minister and the interior minister). In SKB(a joint decree) was arranged that the establishment of worship place must be approved 60 local residents in the form of a signature and signature of 90 adherent of the religion (as people who will worship there).

If there is agreement from local residents, the worship place can be established, but if it is not approved, then the adherent of the religion should not force themself to build a worship place there. Building a house need permission neighbors, however a worship place, it must get permition from society and government.

Bad implementation was done by "PUASA" council is accordant with social sensitivity. Indeed "PUASA" council has no role to give permission on the establishment of worship place, but at least "PUASA" council as an organization that has orientation for interfaith peace must make a ratification proposal for total signatures about condition of worship place establishment. In determinatin betwen religion ministry and home affairs ministery number 8 and 9 in 2006 explained that must be there 60

signatures of local society and 90 adherents. unfortunately in reality, there is religion still has few adherents, and has been permitted by local residents to establish worship place because Salatiga people indeed already understand about diversity in addressing religious differences.

A regulation that is supposed to relieve the society but instead give a trouble. religious sect from hindusm, it's the Vaishnava in Salatiga is only 23 adherents in Tingkir but they are difficult to get permission worship place establishment because the regulation determination mentioned. recognized or not, the existance of rule is important but it should not incriminate. at least a ratification must be there in order there is no side fell disadvantaged.[81]

b. **Religion spreading based on truth claim**

If religion spreading is agitation and overbearing that just religion they believe is absolute and does not want to understand the diversity of other religions, Because religion can not be imposed. Especially someone who already have certain beliefs. If forced would cause a conflict.

Truth claims is a basic assumption of any theological thinking. truth claims characterized by "exclusive-particularistic", it is only religion in which probably believe is right.

Truth claims is a key condition their every faith. Without this claim, there will be no confidence. There is only indecision and inconsistency. It is right if said that "A" religion is true, then it means logically that a religion except "A" religion is wrong. like any form opinion said, the different conclution eith what they said is wrong . That was the essence of truth claims. from the explanation jus now, it can be

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[81] Interview with. Mangku bibit as leader in "PUASA" council , 26 December 2016.

said that the truth claims is the cause of conflict because blaming each other and just the religion they believe is right.

Religion and truth claims like two sides of the sword that bind together and can not be separated. because the existance of religion has purpose to make the adherent become loyal all the way for recheiving and practice it. if one of them does not exist, it will make a dogma or blind fanaticism. religion as a form of life that is "distinctive" will not has the power to bind and protect the followers from wrong sect without the existance of truth claims of their adherents. from the explanation, the author argues that the truth claims which may rise to a conflict, it's just over truth claim. it means that always blame and insult a other religion but if the truth claim is not over, it means just covince that only their religion is right without degrading other religions, the truth claims of this kind is allowed.

c. **Interfaith marriage**

All religion does not allow his people to get married to other religions or beliefs. Because interfaith marriage will result in an antagonistic relationship, especially regarding marriage law, inheritance, and property.

Marriage is important event in the society. By living together, then birth ancestry as a main thing for the establishment of the state and nation. talking about the importance of living together, the regulation concerning the marriage must be managed by the government. Here, the role of the state to legalize the legal relationship between a man and a woman.

Indonesian society is a pluralistic society, especially when viewed in terms of ethnicities / races and religions. Consequently, the Indonesian people will live to face many differences in a variety of ways, starting from culture, way of life and interaction between individuals. Which is a concern of the government and other national components is a matter of

inter-religious relations. One of the problems in the relationship between religious communities are Muslim Marriage problems with non-Muslims that we callad as "interfaith marriage '

In 2000 in the Argomulyo sub-district exactly in randuacir village, there was once a newcomer who are Christians want to marry a local girl who Moslem. suddenly it make th local society angry to him.[82]

Basically, the marriage laws in Indonesia does not specifically regulate the marriage of interfaith couples so that there is a vacancy law. talking about validity of a marriage is accordance religion and belief. it is written ini numner 2 verse 1 UUP. This means that regulation of marriage give it to the each religion.

But, the problem is may the religion professed by human being will allow to do an interfaith marriage. For example, in Islam, a woman should not be married to men who are not Muslims

(**Al Baqarah [2]: 221**).

وَلَا تَنكِحُواْ ٱلْمُشْرِكَٰتِ حَتَّىٰ يُؤْمِنَّ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنكِحُواْ ٱلْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُواْ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُوْلَٰئِكَ يَدْعُونَ إِلَى ٱلنَّارِ وَٱللَّهُ يَدْعُواْ إِلَى ٱلْجَنَّةِ وَٱلْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ ءَايَٰتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ٢٢١

the meaning:

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[82] Interview with Nur Rofiq as Communication and cooperation of religious in "PUASA" council , 5th september 2016

And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember.[83]

Not only in Islam that prohibits interfaith marriage, but also exist in other religion. in Christianity also prohibits interfaith marriage (**II Korintus 6: 14-18**)

6:14 Janganlah kamu merupakan pasangan yang tidak seimbang dengan orang-orang yang tak percaya Sebab persamaan apakah terdapat antara kebenaran dan kedurhakaan? Atau bagaimanakah terang dapat bersatu dengan gelap? **6:15** Persamaan apakah yang terdapat antara Kristus dan Belial? Apakah bagian bersama orang-orang percaya dengan orang-orang tak percaya? **6:16** Apakah hubungan bait Allah dengan berhala ? Karena kita adalah bait dari Allah yang hidup menurut firman Allah ini: "Aku akan diam bersama-sama dengan mereka dan hidup di tengah-tengah mereka, dan Aku akan menjadi Allah mereka, dan mereka akan menjadi umat-Ku. **6:17** Sebab itu: Keluarlah kamu dari antara mereka, dan pisahkanlah dirimu dari mereka, firman Tuhan, dan janganlah menjamah apa yang najis, maka Aku akan menerima kamu. **6:18** Dan Aku akan menjadi Bapamu, dan kamu akan menjadi anak-anak-Ku laki-laki dan anak-anak-Ku perempuan demikianlah firman Tuhan, Yang Mahakuasa.[84]

The meaning is:

6:14 Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness? **6:15** What accord has Christ with Belial?[a] Or what portion does a believer share with an unbeliever? **6:16** What agreement has the temple of God with idols? For we are the temple of the living God; as God said, "I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people. **6:17** Therefore go out from their midst, and be separate from

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[83] https://quran.com/2:221, taken at 10th november 2016

[84] http://alkitab.sabda.org/passage.php?passage=2Kor%206:14-18, taken at 10th November 2016

them, says the Lord and touch no unclean thing; then I will welcome you, **6:18** and I will be a father to you, and you shall be sons and daughters to me, says the Lord Almighty."

Based on the data above, it can be said that interfaith marriage is one of the main factors causing the conflict, because besides forbidden by religion but also less suitable if applied in Indonesia country.

d. **Blasphemy**

Blasphemy is the act of insulting or showing contempt or lack of reverence to a deity, to religious or holy persons or sacred things, or toward something considered sacred or inviolable. Some religions consider blasphemy as a religious crime.

Demean or tarnish the tenet of other religion will cause religious conflicts. Although being done by individual or group,it will touch other religion.

e. **The activities sect that are incompatible with existing beliefs**

New beliefs that appear and it's not suitable with society's belief will make aconflict. An activity that deviates from a tenet that has been believed by religions, if it is deflected by a new belief would trigger a worried forother religion. Salatiga society has a lot of awareness associated with pluralism and unity in life, sharing with no differentiate between one another, especially with regard to issues of racial intolerance.

Pluralism is a social reality that anyone might not deny it, because pluralism is also the law of God (sunatullah). Pluralism must be accompanied with an awareness of the theology of life, especially the life of this religion is plural and it is the will of God. As contained in the Al-Maidah, verse 48

وَأَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلْكِتَٰبِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ ۖ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ ٱلْحَقِّ ۚ لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِي مَآ ءَاتَىٰكُمْ ۖ فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ٤٨

The meaning:

And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.[85]

The idea of the plurality above is a basic principle in Islam. This teaching should strive to be transformed into a modern society in order to create conducive atmosphere to human life.

The reality of pluralism that hit the whole of human life, today is the most profound and implementation of religious pluralism. Because pluralism is very sensitive to the survival of religion.[86]

Pluralism is a language derived from the plural (English) which means plural, in the meaning that there is diversity in the community, there are many other things outside of our group to be recognized. Pluralism of the term is an attitude that recognizes and simultaneously appreciate, respect, preserve and even develop or enrich a state that is plural.[87]

In phenomenological, terms of religious pluralism indicates the fact that the history of religious traditions and displaying a plurality of different variants of

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[85] https://quran.com/5:48 taken at 14th october 2016

[86] Kuntowijoyo, *Identitas Politik Umat Islam*, Mizan, Bandung, 1997, p. 26

[87] Syamsul Ma'arif, *Pendidikan Pluralisme di Indonesia*, Logung Pustaka, Yogyakarta, 2005, p. 11.

each tradition. Philosophically, religious pluralism term refers to a theory of the relationship between various conceptions, perceptions and responses on religion, divine reality which is full of mysteries.

The theory of interfaith relations must be studied, at least through two approach, enklusivisme and inclusiveness. Pluralism can not be understood simply by stating that our society is pluralistic, diverse, consisting of various ethnicities and religions because only an impression of fragmentation, not pluralism.

Never state that our society is pluralistic, diverse, consisting of various ethnicities and religions because it's only an impression of fragmentation, not pluralism.

During this time, when talking about the plurality or religious pluralism, then first of all we mean an attempt to create a dialogical relationship among religions through dialogue in order to create religious harmony.[88]

The implications of such pluralism, someone should be able to change attitudes and patterns of thinking that way of thinking, from subjective to be objective.[89]

Religious pluralism is complexity based on a virtue. Therefore pluralism can not be realized or existence except as an antithesis and a comparative object of uniformity and cohesion to the situation dispersed and hostility that does not include the rope of unity that binds all side.[90]

Meanwhile Alwi Shihab give an understanding of the pluralism concept, it can be summed up as follows:

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[88] Victor I. Tanja, *Pluralisme Agama dan Problem Sosial*, Pustaka Ciderindo, Jakarta, 2009, p. 8

[89] Kuntowijoyo, *Identitas Politik Umat Islam*, Mizan, Bandung, 1997, p. 27

[90] Muhammad Imaroh, *Islam dan Pluralitas*, Gema Insani Press, Jakarta, 1999, p. 9

a. Pluralism is not merely referring to the fact of the plurality existence. However, the meaning of pluralism is the active involvement of the plurality fact. Religious pluralism and culture can be found everywhere, for example in the office, at school or on college. In other words, the notion of religious pluralism is that every religion demanded not only recognizes the existence of other religion but it is involved in efforts to understand the differences and similarities in order to achieve harmony in diversity.

b. Pluralism must be differentiated with cosmopolitanism. Cosmopolitanism refers to a reality which the diversity of religions, races and nationalities can live happily in one place. For example in the city of New York, there is growing religious diversity, but the positive interaction among residents in that area is very little.

c. The concept of pluralism can not be equated with relativism. A relativism assumes that matters concerning a truth or values found by a view of life as well as a a person's framework of thinking. As a consequence is that any religion must be stated the right or in other words all religions are equal.

d. Religious pluralism is not syncretism, it is to create a new religion by incorporating certain elements or component parts from some religions to be an integral part of that religion.With the explanation above, it can be said that religious pluralism is not a reality that requires people to bring down each other, despise each other, or mix religion with each other, but instead put it in a position of mutual respect and cooperate. Therefore, religious pluralism is recognized as the religion foundation meeting point betwen religion based on the existing a equation.