The Role of The Community In Creating A Village Conscious Of Religious Harmony In Tulungrejo Village, Bumiaji District, Batu City

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ABSTRACT

The objectives of this study are (1) analyzing and describing the role of the community, (2) analyzing and describing the obstacles faced by the community, (3) analyzing and describing solutions to face obstacles in realizing a Religious Harmony Awareness Village in Tulungrejo Village, Bumiaji District, Batu City. This research uses a descriptive qualitative approach with a case study research design. This research was conducted in Tulungrejo Village, Bumiaji District, Batu City. Data collection in this study used structured interview techniques, passive participant observation of core informants and documentation with data sources obtained based on primary and secondary data. The data in this study is in the form of administrative data and local community activities. Data analysis in this study uses modified data analysis and interactive models by checking the validity of findings through credibility, transferability, dependability, and confirmability tests. To obtain reliable data, validation is carried out with source triangulation techniques. The result of this research is the contribution of the local community through mutual assistance and participation in community activities, especially in inter-religious activities. The obstacles in realizing the Religious Harmony Awareness Village are the fanaticism of the community in small groups who are less tolerant of differences between religious communities. The solution to overcome these obstacles is through the application of mutual openness and respect for each other.

Keywords: Role, Community, Religious Harmony
INTRODUCTION

Indonesia is a country known for its diversity, consisting of ethnicity, traditions, religion, culture, customs and social politics. This diversity is the wealth of the Indonesian nation which must be maintained and utilized positively to advance the nation and achieve goals in national development. Conditions like this are one of the obstacles to promoting unity and integrity in the embrace of Bhinneka Tunggal Ika. The existence of this diversity becomes a positive force for the Indonesian nation if it can be implemented in accordance with a nationalistic attitude. However, diversity itself can attract negative forces if society considers differences to be a group weapon. This kind of society has the potential to experience conflict because it tends to be divided into groups based on their respective identities.

Harmony is shown through mutual respect, mutual respect and mutual understanding based on a sense of togetherness. In terms of terminology, harmony according to W. J. S Purwadarminta (dalam Musyafa’ah & Mamlu’ah, 2022), The definition of harmony is an attitude or characteristic of respecting and allowing differences in opinions, opinions, views and beliefs. Harmony refers to the existence of harmonious relationships between different individuals or groups, which are based on mutual understanding, tolerance, as well as mutual respect and attention to common interests. Creating harmony in society to maintain good relations between individuals or groups who have different beliefs or views. With harmony, different individuals or groups can respect each other, understand and work together to achieve common goals. Realizing unity of attitudes and views through harmony can create unity and actions that are in line with the social responsibilities of each individual (Fatullah, 2020).

According to Durkheim (dalam Heriyanti, 2020), Harmony is the result of a process of social interaction between individuals in society, including interaction between religious communities. This interaction forms social bonds that are not individualistic and produce a unified whole under the role of religious figures, community leaders, or society itself with a system of clearly defined role parts. Being a country that is full of diversity, in Indonesia itself there are many violent conflicts between religions and ethnic groups, as in the case of Ambon, Maluku, showing that the conflict started with a dispute between two people of different ethnicities, but then escalated into a conflict between foreign nationals and local residents. As a result, the friction turned into a confrontation with religious nuances, namely with Islamic religious groups and Catholic religious groups. Apart from that, according to al-Qaadrie (dalam Hemafitria, 2019), the conflict between Sambas and West Kalimantan, Dayak and Madurese ethnicities is one example of what triggered national division. This conflict began with the emergence of sociocultural contrasts which gave rise to differences in
understanding, attitudes and behaviour, giving rise to negative views, hatred and antipathy, until the tragedy of the explosion of conflicts involving ethnic groups occurred.

According to Saffero (2020), in 2017 the government created an innovation program through the Religious Harmony Awareness Village Program aimed at eliminating barriers of differences in beliefs within large groups in society. The Village Program Aware of Religious Harmony is a program that aims to create an Indonesia that is independent, sovereign and individualized by maintaining tolerance among religious communities. Tulungrejo Village was chosen because it is a heterogeneous village, with residents from various religious backgrounds and has 3 different houses of worship. However, the village can build an environment of harmony and mutual cooperation, and minimal social conflict, especially between religions. Batu City seeks to implement this program in stages in every village in the region and its surroundings, as a form of effort to maintain and strengthen harmony and tolerance between religious communities in society.

Tulungrejo Village, Bumiaji District, Batu City is an interesting research location because it can provide a miniature picture of multicultural life in Indonesia in an area of great diversity. This village has a variety of beliefs, and cultures, and there is interaction and integration between these groups in everyday life. This is proven by the fact that Tulungrejo village has three different places of worship, namely a mosque for Muslims to worship, a temple for Hindus to worship, and a church as a place for Christians to worship, with a population percentage of 50% adhering to Islam, 25% adhering to Hinduism. 10% adhere to Protestant Christianity, 10% adhere to Catholic Christianity, and another 5% belong to other beliefs. Apart from that, the community also participates in various forms of social activities, including visiting people who have experienced disasters and making pilgrimages, traditional activities or parades, and religious activities. This activity proves that the role of the surrounding community is needed in carrying out various activities so that they can achieve peaceful interactions and create a prosperous environment (Az, 2020).

The establishment of a Village Aware of Religious Harmony is one of the efforts to encourage the creation of harmony between religious communities in a sustainable manner. And there is great hope to be able to continue to practice it in a heterogeneous society in order to create peace between religious communities. Previous research discussing Villages Aware of Inter-Religious Harmony by Widiyaningsih and Yani (2022) entitled Community Participation in Realizing Villages Aware of Inter-Religious Harmony in Laban Village, Meganti District, Gresik Regency shows that heterogeneous communities are able to live side by side and can create harmony so that it can be created. interactions that support national and state life. It is a fact in the field that the
research site shows a high level of heterogeneity, ranging from local community beliefs to different places of worship. This is proven by community involvement in activities such as giving condolences to bereaved families, which is an example of togetherness and solidarity in the life of a religious community. This shows that even though there are differences in ethnicity, religion and culture, local people are still able to show empathy and respect for each other. A similar activity involves giving sacrificial meat which is distributed equally to all residents without distinction of belief. Helping each other in celebrating the Hindu ogoh-ogoh festival during the Nyepi holiday. This always involves the surrounding community in the process of creating and implementing an activity. Activities like this can also strengthen social ties and harmony in society, so as to develop a harmonious multicultural life in Indonesia.

METHODS

The type of research used by researchers is descriptive qualitative with a case study design. A case study is a research method that contains social sciences or phenomena in society. The case study identifies a specific case in the form of a concrete entity such as an individual, small group, community, organization, institution, or specific decision or project (Yin, 2002). This research looks at real life under certain conditions and based on phenomena. This research is aimed at collecting information regarding appropriate symptoms and conditions in the field related to the Community’s Role in Realizing a Village Aware of Religious Harmony in Tulungrejo Village, Bumiaji District, Batu City. Qualitative research itself also seeks to understand and explain a phenomenon as a whole based on context by collecting data in the field, where researchers use key instruments, field notes and documents as other supporting instruments. The qualitative method is carried out by paying attention to views, opinions, ideas or entities believed by the community and the whole is in a complex descriptive form.

According to Husein Umar (in Oktaviani, 2019), primary data sources are data obtained from the first source, either from individuals or groups, this data is collected directly by researchers. Primary data is a source of data obtained by researchers directly from informant sources through interviews and observations. In this research, primary data comes from key informant sources and supporters regarding data from religious leaders or the Religious Harmony Group (KKUB) as well as from the local village government. Secondary data is used to support primary data. Secondary data is data obtained by researchers from pre-existing sources. According to Nasution (in Oktaviani, 2019), secondary data sources include reading materials, in the form of correspondence, official documents, and books, as well as research results in the form of reports. In this research, secondary data is data in the form of government administration in Tulungrejo Village, Bumiaji District, which consists of the number of people
belonging to each religion, accompanied by activities that support the programs that have been implemented.

This research carried out a data collection process using observation, interviews and documentation techniques. According to Ulfatin in Alhamid, Thalha (n.d.) the data displayed is in the form of words, and not an arrangement of numbers. In qualitative research, documents are used to complement data from interviews and observations carried out by researchers. This document can be in the form of writing, works of art, images, or objects related to the research object. The data collected was in the form of interviews from the people of Tulungrejo Village, Bumiaji District, community leaders and the Religious Harmony Forum (FKUB), as well as the government of Tulungrejo Village, Bumiaji District, Batu City.

According to Noeng Muhadjir (dalam Rijali, 2019), data analysis is systematic and organized to search for and organize information from observations, interviews, or other data sources to increase the researcher's understanding of the case/topic being studied. Furthermore, to gain a deeper understanding, data analysis needs to be followed up with efforts to search for meaning. In qualitative descriptive research, data analysis is also called data processing and data interpretation. Data analysis is a series of activities to review, group, systematize, interpret and verify data. In this research, the data analysis technique used is the Miles and Huberman concept through four stages, namely data collection, data reduction, data presentation, and verification.

In conducting research, researchers need tools or instruments used to collect data. In qualitative research, the instrument can be the researcher himself or another person who helps in data collection. This is because in qualitative research the researcher must be directly involved in data collection. Humans are used as the main research instrument in qualitative research. This is because everything collected does not have definite rights, so the presence of researchers is mandatory. According to Riduwan (dalam Makbul, 2021), instruments are tools that help researchers in collecting data, the quality of the instrument influences the quality of the data collected, so it can be said that the relationship between the instrument and the data is at the heart of the research process because it creates a connection.

This technique is carried out with the aim of providing confidence in the data obtained when researchers conduct research. It is necessary to investigate the credibility of the data using the presence of researchers in the field, in-depth observation, triangulation, negative case analysis, checking the suitability of the results (Octaviani dan Sutriani, 2019). This data can be trusted by the researcher's participation in the research object, the researcher's perseverance in making observations to obtain data, and carrying out triangulation. Data validity in this research, triangulation is used to verify and ensure the validity of the data
obtained by comparing information from various sources. The triangulation methods that researchers will use are source triangulation and technical triangulation. Source triangulation is the activity of collecting data from various sources, collecting data from different sources, then grouping them if there is the same opinion, after that analysis is carried out to reach a conclusion. Source triangulation refers to collecting data from several different sources using the same technique, while technical triangulation refers to collecting the same data from various different techniques. In research, researchers can validate data using source triangulation techniques.

RESULTS AND DISCUSSION

The Role of the Community in Creating a Village Aware of Religious Harmony

The Religious Harmony Awareness Village in Tulungrejo Village was inaugurated on December 14 2021 at the Junggo Hamlet Hall, Tulungrejo Village, Bumiaji District, which was attended by the Mayor of Batu, the Head of the National and Political Unity Agency, the Chair of the Religious Harmony Forum and his staff. Tulungrejo village is the second village to be inaugurated as a Village Aware of Religious Harmony after Mojorejo village. It is hoped that this will be an example for other villages in Batu City to be able to compete against intolerance towards religious communities. Tulungrejo Village was inaugurated as a village aware of religious harmony because it has supporting criteria. The community's participation in realizing the Religious Harmony Awareness Village program, based on the informant's explanation, means that community intervention is very influential on the success of the program being implemented. This village program for awareness of religious harmony is not solely for the benefit of the village and local city government but rather involves local community members in the process of realizing it. This can be done through activities and daily activities of the local community.

The Village Program for Awareness of Religious Harmony is something that is unique in terms of activities and programs in Batu City. One form of dissemination or understanding related to harmony awareness program activities is providing socialization and implementation by being directly involved in activities that support the program. The Village Program for Awareness of Religious Harmony can be realized and implemented well because of the support and contribution of the local village community. Apart from the role of the Tulungrejo community, there are several criteria that have been determined to control its inauguration as a Village Aware of Religious Harmony, which can be seen in Table 1 below:
Table 1. Field Condition Indicators

<table>
<thead>
<tr>
<th>No</th>
<th>Indicators/criteria</th>
<th>Field Conditions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Heterogeneity of beliefs</td>
<td>The population of Tulungrejo Village is quite dense, of course there are several beliefs held by the local community, Islam, Hinduism, Christianity, etc.</td>
</tr>
<tr>
<td>2.</td>
<td>The existence of places of worship</td>
<td>Places of worship are something that cannot be separated from human life. Places of worship are important facilities in community life. Tulungrejo village has 11 mosques, 20 prayer rooms, 3 churches and 2 temples. (Source: Tulungrejo Village Administrative Data 2023)</td>
</tr>
<tr>
<td>3.</td>
<td>Relations between religious communities</td>
<td>The community relations that exist in Tulungrejo Village are very harmonious. This can be seen from the community’s contribution and involvement in local village activities. For example, the local community helped build a Hindu place of worship (Pura), without any sense of discrimination. Then, during the Nyepi holiday, an ogoh-ogoh parade is held, which involves young people and the local community, even though they come from different religious backgrounds. Carrying out condolences when a neighbour dies, the community shares the task with each other, there are residents who help dig the grave, and then take it to the cemetery. (Source: EA interview, June 2023)</td>
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Source: Personal Documentation

Field facts show that Tulungrejo village deserves to be named a village aware of religious harmony. Having different beliefs in the same area will of course give rise to prejudice which will lead to sentiment towards one religion or belief versus another. Despite this, the people of Tulungrejo village have no signs of feuds or disputes in their daily social life. Feelings of disturbance towards religious activities in the community are almost non-existent.

As for the definition of role according to experts, according to Soerjono Soekanto (dalam Rahawarin, 2018), the meaning of role is a dynamic aspect of position. Furthermore, according to Merton (dalam Margayaningsih dan Iriani, 2018), a role is defined as the behaviour expected by society from someone who has held a certain position. According to Ali (dalam Rahawarin, 2018), a role is something that is part of what the leader holds, especially in the occurrence of an event. The role of the community as an effort to provide support in development programs in the community.
The role of society includes involvement, forms of contribution and setting goals that can have an impact on society. Likewise, in realizing a village that is aware of religious harmony, the role of the community is needed to provide contributions and responsibilities so that the goals formed together can be achieved well. The role of the community in making a village aware of religious harmony shows that their efforts and involvement are the main subjects. According to Muarifah (dalam Atri Komalasari dkk, 2023), there is a concept of voluntarism, which views an individual’s ability to carry out and achieve a goal with a number of available alternatives and methods. This involvement shows that the Tulungrejo village community is an active actor, proactive in voicing aspirations and trying to achieve goals by considering supporting conditions. According to the concept of voluntarism, actors are active actors and have the ability to assess and choose an alternative to an action.

The research results explain that the role of local communities and the contribution of awareness in its realization is needed. The community’s role includes physical, thought and material contributions. The Tulungrejo village community has strong bonds of brotherhood between religious communities so that carrying out activities is well-conditioned. The activities carried out by the community are a work program that was deliberately written in a work program of the Tulungrejo Village Religious Harmony Group (KKUB). The reason behind the existence of this program is that the community is united and can live side by side between religious communities. This is an interaction between the community and the Village government in realizing the Village Awareness of Religious Harmony program through cooperation and tolerance.

The work program of the Religious Harmony Group was formed as an activity that supports the implementation of the program, as a written form of culture that has grown from generation to generation from the time of our ancestors. The local community fully implemented this with their own awareness without any coercion from any party. According to information obtained by researchers, this activity was carried out with the aim of establishing ties of brotherhood between religious communities so that they could live side by side without any disputes in a multicultural environment. There are several activities that support the work program of the Religious Harmony Group (KKUB) in the community:

a. Construction of a House of Worship

The existence of places of worship can support and become facilities for village programs that are aware of religious harmony. Based on the official website of the Ministry of Religion of the Republic of Indonesia, there are three criteria that determine the village program for awareness of religious harmony, namely having a heterogeneous population from various religious backgrounds, the village having houses of worship for three different religions.
including (mosque/prayer room, church), and temples) and able to build a harmonious environment, and mutual cooperation between religious communities.

Communities are flocking to provide prayer facilities so that people can carry out their worship according to their religion and closer to where they live or their area. According to Asnawati (dalam Widiyaningsih & Yani, 2022) apart from its function as a place of worship, houses of worship are expected to provide strong motivation that can give rise to a religious spirit. Precisely in Junggo hamlet, a prayer room was built adjacent to the temple. Considering that the temple is used for religious tourism by the local community, tourists come from different faith groups. Building places of worship close to each other, shows that the community supports each other in preserving cross-religious culture in creating a pluralistic society.

b. Takziah

Takziah is considered something that must be done as a sign of paying last respects to someone who has died. In language, takziah means comforting, giving condolences, conveying sorrow, and giving encouragement to the families who have been left behind to be more patient and able to let it go (Cahaya, 2022). The sense of kinship that the people of Tulungrejo village have is not only when neighbours or relatives of different beliefs are still alive, but even when they die, the people of Tulungrejo village still show a high sense of humanity, tolerance and brotherhood. The existence of an attitude of mutual cooperation in worship can maintain, foster a sense of brotherhood, and increase harmony between religious communities, as well as being a reminder for us humans, that one day we will definitely return to the Creator.

c. Religious Activities Warning

The results of research in the field show that the Tulungrejo village community is united in helping each other in carrying out religious activities between religious communities. Through an attitude of tolerance, the local community of non-Islamic religions helped carry out the Eid al-Adha prayers. These activities are carried out successively to get used to good qualities as a routine, so that you can carry them out easily and lightly, without losing much energy and of course not experiencing difficulties in carrying them out (Nurbaiti dkk, 2020). The contribution of the people of Tulunrejo Village is proven by their participation in organizing Eid al-Adha prayer activities, such as helping to prepare the equipment that will be used in the Eid prayer, to maintaining security and comfort during the Eid prayer.
Obstacles faced by the community in realizing a Village Aware of Religious Harmony in Tulungrejo Village, Bumiaji District, Batu City

Society is a group of individuals who live together, create cooperation to obtain common goals and interests that have customs, regulations or norms in their environment. Meanwhile, according to Peter L. Beger (dalam Margayaningsih dan Iriani, 2018) society is a complex entity of extensive human relationships. The concept of a complex whole indicates that society consists of elements that are interrelated and form a unified whole.

The Tulungrejo Village community participates mentally and emotionally in activities in the community. Likewise, the people of Tulungrejo village, in creating a Village Aware of Religious Harmony, are of course involved and participate because of awareness. One of the threats to the practice of living in mutual respect, including beliefs, convictions, etc., to the concept of religious harmony is the attitude of fanaticism. The research results regarding the obstacles faced by the community in realizing a village aware of religious harmony lie in the attitude of fanaticism between religious communities, including the habits, culture and customs of each belief.

However, in reality, in the wider community there are obstacles that are considered to have a negative impact on other communities. The attitude of fanaticism is one of the negative values in realizing the Village Awareness of Religious Harmony program which has been explained by several sources to researchers during research activities. The definition of fanaticism according to Rini, et al (dalam Asa Akhrani, 2018), is an excessive belief in a value or a prejudice which makes it difficult to accept other people's views. However, in the village of Tulungrejo itself, the community provides an illustration that fanaticism is not something that can divide parties, responding with mutual respect is the key. Fanaticism itself can be found in certain layers of society or in groups of people who are not intellectually inclined. Fanaticism is one of the things that needs to be addressed and corrected thoroughly by providing education or understanding to the public, which according to him is wrong. According to Wolman’s explanation (dalam Jubaedah & Misbah, 2021), the factors causing the emergence of fanaticism are:

a. The activities carried out only follow the choices of certain groups without being based on sufficient knowledge and these activities are carried out only based on beliefs.
b. Love for a group or group that tends to prioritize that group over oneself.
c. Excessive belief in a charismatic figure can influence a person, resulting in an attitude of excessive admiration and being exalted.

It is known that diversity in Tulungrejo village is characterized by different cultural backgrounds, beliefs and customs. The opinion of the interviewee as a
Tulungrejo resident regarding the emergence of fanaticism is rooted in an excessive sense of love and ego towards himself or the group in aspects of the beliefs, culture and customs he adheres to. This arises from feelings of admiration that give rise to pride in existing advantages, and can then develop into feelings of dislike, which in the end will give rise to feelings of hatred towards other groups or people who are different from them. This kind of fanatical attitude is a realization of high egoism.

**Solutions to facing obstacles in realizing a Village Aware of Religious Harmony in Tulungrejo Village, Bumiaji District, Batu City**

Realizing that the people of Tulungrejo Village do not only adhere to one religion but there are several kinds of religions in a complex society, there is a need for awareness of mutual respect, respect and upholding tolerance. A high attitude of tolerance will make religious life in society more conducive because religious believers never have problems or feel disadvantaged by religious activities held on certain days.

The Religious Harmony Awareness Village Program also provides education to the community in terms of being "aware" which means consciously understanding, understanding and understanding everything that happens in their environment. Including the condition of society and the environment itself in depth so that it can be manifested in thoughts, attitudes and behaviour that support the development of a program (KBBI). This action takes the form of the community's role and contribution to the environment or the program being implemented.

According to the results of research on the people of Tulungrejo Village, in responding to things that are considered to be problems in realizing a village program that is aware of religious harmony, they do not respond to things that are emotional. Bearing in mind that beliefs, culture and customs between religious communities definitely differ. Awareness of each individual is important in responding to inter-religious problems. In response to this, according to Dedeh et al (2019), there are things that every individual must understand to be able to live side by side with others in a complex environment of differences, including the process of learning one's own culture (internalization process, socialization process and enculturation process), the evolutionary process social, diffusion processes, acculturation or assimilation, and renewal or innovation.

The process of forming society can provide an illustration that society consists of different layers and structures. According to Dedeh (2019), society is formed through various processes. Such as the process of learning one's own culture, the process of social evolution, the process of diffusion, acculturation, and renewal as well as innovation. Apart from beliefs or beliefs, the way they...
view each other certainly has different principles. The enculturation process is one solution that can be applied by local communities in responding to acts of fanaticism. The enculturation process is a process where individuals learn and adapt their thought patterns, attitudes and behaviour to the customs, norms, culture and regulations that exist in their environment. This process usually takes place in the womb or at an early age through interaction with the family and surrounding environment.

The facts on the ground that occur in the Tulungrejo village community which are considered to have negative values in society, can be given an understanding and each of them can be open to each other without any binding factors. Apart from that, not many people have negative values such as fanaticism, but this must still be considered and resolved properly so that bigger problems do not occur. This solution is an effort provided by government institutions to the community as an implementation of the Village Awareness of Religious Harmony program.

CONCLUSION
Based on research conducted by researchers regarding the Role of Community in Realizing Villages Aware of Religious Harmony in Tulungrejo Village, Bumiaji District, Batu City, conclusions can be drawn from the results of this research, namely as follows:

1. The role of the community in realizing a Village Aware of Religious Harmony in Tulungrejo Village, Bumiaji District, Batu City can be seen from the contribution of the local community in realizing an activity, both within the community itself and the government at large. The community’s contribution is realized through supporting activities such as thanksgiving between religious communities, mutual involvement in religious activities, and demonstrated through mutual cooperation activities in building houses of worship as local community facilities. Apart from that, the implementation of an attitude of mutual respect and upholding the values of tolerance, as well as not discriminating between differences in the local environment is very strong, involving all levels of society through religious activities.

2. The obstacles faced by the community in realizing a Village Aware of Religious Harmony in Tulungrejo Village, Bumiaji District, Batu City are found in the community’s fanatical attitude towards religious activities or activities which according to them deviate from the beliefs they hold. However, this is not an obstacle to realizing the Village Awareness of Religious Harmony program. An attitude of fanaticism arises when someone glorifies things too much without filtering out the different aspects of multiculturalism in society.
3. The solution to facing obstacles in realizing a Village Aware of Religious Harmony in Tulungrejo Village, Bumiaji District, Batu City is carried out through a neutral attitude and mutual respect for each other without having to judge. The Tulungrejo village community has a strong awareness and ties of brotherhood, resulting in a certain attitude of tolerance between religious communities. Cultivating an attitude of respect and raising awareness of individuals is something that must be instilled in the Tulungrejo Village community.

REFERENCES


