

**Practices of Inter-religious Harmony in Banten (Review of Community
Life Around Maria Bukit Canada Cave, Lebak-Banten)**

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Abstract

Lebak is one of the regencies in Banten which is multicultural, just like in religion. In Lebak there are many adherents of different religions, but inter-religious harmony is maintained and there is very little conflict. One example is in the Jatimulya area, Rangkasbitung, Lebak, Banten. In the Lebak district, the majority of the population embraces Islam. But in Jatimulya there is a place of pilgrimage for Catholics, namely Gua Maria Bukit Canada, which is currently being used as a tourist destination as well. Every Catholic holiday celebration, Maria Bukit Canada Cave is visited by many people, even people from outside Lebak also come to Maria Bukit Canada Cave so far, there have been no conflicts between the people of Lebak Regency who are Muslim and the Catholic community or visitors to Maria Bukit Kanada Cave. The purpose of this research is to find out how the practice of acceptance is carried out by the Muslim community in the Lebak district, especially the Jatimulya area to maintain inter-religious harmony and how Catholics do it to be accepted in a Muslim-majority environment. The method used is descriptive qualitative. With data collection techniques through literature review. Based on the results of the research, the inter-religious harmony that occurred in the Jatimulya, Rangkasbitung, and Lebak areas was caused by the community having an attitude of believing in their religion and respecting other people's religions. In addition, three things can be used as indicators of inter-religious harmony, namely tolerance, equality, and cooperation. And of course, the inter-religious harmony policy issued by the Regional Government also contributes to maintaining inter-religious harmony.

Keywords: *Harmony between religions, Islam, Catholicism, Banten*

Abstrak

Lebak adalah salah satu kabupaten di Banten yang multikultural, seperti halnya dalam beragama. Di Lebak banyak sekali pemeluk agama yang berbeda-beda, akan tetapi kerukunan antar umat beragama tetap terjaga dan minim sekali konflik. Salah satu contohnya di daerah Jatimulya, Rangkasbitung, Lebak, Banten. Di kabupaten Lebak, mayoritas penduduknya memeluk agama Islam. Tetapi di Jatimulya ada tempat ziarah umat Katolik yaitu Gua Maria Bukit Kanada, yang saat ini dijadikan sebagai destinasi wisata juga. Setiap perayaan hari besar umat Katolik, Gua Maria Bukit Kanada dikunjungi oleh banyak orang, bahkan dari masyarakat luar Lebak pun turut hadir ke Gua Maria Bukit Kanada dan sejauh ini tidak ada konflik antara masyarakat Kabupaten Lebak yang beragama Islam dan masyarakat Katolik atau pengunjung Gua Maria Bukit Kanada. Tujuan dari penelitian ini adalah untuk mengetahui bagaimana praktik penerimaan yang dilakukan masyarakat muslim di kabupaten Lebak khususnya daerah Jatimulya untuk menjaga kerukunan antar umat beragama dan bagaimana cara yang dilakukan oleh umat Katolik agar diterima di lingkungan yang mayoritas Muslim. Metode yang digunakan adalah deskriptif kualitatif. Dengan teknik pengumpulan data melalui kajian pustaka. Berdasarkan hasil penelitian, kerukunan antar umat beragama yang terjadi di daerah Jatimulya, Rangkasbitung, Lebak disebabkan karena masyarakat mempunyai sikap meyakini agama sendiri dan menghargai agama orang lain. Selain itu, ada tiga hal yang dapat dijadikan indikator kerukunan antar umat beragama, yakni toleransi, kesetaraan dan kerja sama. Dan tentu saja, kebijakan kerukunan antar umat beragama yang dikeluarkan Pemerintah Daerah juga turut berkontribusi untuk menjaga kerukunan antar umat beragama.

Kata Kunci: *Kerukunan antar umat beragama, Islam, Katolik, Banten*

INTRODUCTION

Indonesia is a nation compound consisting of various ethnicities, religions, races, and customs, but also known as a polite and tolerant nation, in life religious. Religious diversity is the diversity of religions adhered to by people in a region. In Indonesia, there is already religious diversity taking place a long time ago. There are six recognized religions in a way the official religions in Indonesia are Islam, Catholicism, Christianity, Hinduism, Buddhism, and Confucianism¹. Of the six religions, it is the most numerous its adherents are the Islamic religion. Even though Islam is the largest and most numerous religion in Indonesia, however, no this means that other religions are not accepted in Indonesia. Religious differences give rise to lots of diversity, like religious culture, places of worship, and days big every religion.

In Indonesia, there is already religious diversity taking place a long time ago. Diversity and tolerance between people's religion in Indonesia is better compared to Western² countries. Based on the score Index Harmony Between People Religion (KUB) in 2019, Indonesia showed a national average figure of 73.83 points from a range of 0-100. This thing shows that Indonesia is in the category of harmony tall³.

In research, will discuss harmonious people's religion in Banten Province. Banten is one of the provinces in Indonesia that have religious diversity. In data from the Indonesian Ministry of Religion for 2022, Banten Province has amount There are 11,686,756 Muslims, 322,213 Christians, 148,557 Catholics, 8,581 Hindus, 144,991 Buddhists and 144,991 Confucians. as many as 2,371⁴. Specifically, Lebak Regency has an area of 304,472 ha with amount population of 1,204,095 people administrative Lebak Regency consists of 28 sub-districts, 340 villages, and five sub-districts, with center government in Rangkasbitung, Lebak Regency is regency the largest in Banten Province. Based on Directorate data General Population and Registration Civil (Dukcapil) in June 2022, there were 3,138 Christians consisting of Protestants 2,108 people and Catholics 1,030 people (Kusnandar, 2022). Apart from these six religions, in Lebak there is still There is One trust Again namely Sunda Wiwitan which is adopted by the community Baduy.

Government Center Lebak Regency is in Rangkasbitung. In Rangkasbitung there is a place to worship Muslims, Catholics, Christians, and Buddhists. When there is a celebration day every religion will carry out in Rangkasbitung. This thing because not yet available to place worship in other areas. There is such religious diversity in Lebak Regency varies, however

¹ Mudzakir Arief, "RPUL (Summary Complete General Knowledge)" (Semarang, 2018).

² Shofiah Fitriani, " Analysis: Journal of Islamic Studies Diversity and Tolerance Between Peoples Religion," *Journal of Islamic Studies* 20, no. 2 (2020): 179–92, <https://doi.org/10.24042/ajsk>.

³ Muhammad Adlin Sila and Fakhrudin, *Index Harmony People Religious 2019* (Jakarta: Research

and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia, 2020).

⁴Ministry of Religion of the Republic of Indonesia, "Total Resident According to Religion," One Data from the Ministry of Religion of the Republic of Indonesia, 2022.

each other is guarded by each of its adherents. So that in life daily public so peace as well as safe and comfortable, because each other support one other. Although different in a matter of confidence or trust, with such confidence in that each other values the differences that exist, remember that Indonesia is a country with diversity Good That ethnicity, culture, customs, and religion.

In the middle diverse ethnicities, cultures, customs, and religions are possible challenges and conflicts consequences of difference. Therefore, harmony between people and religion becomes the key base for society to live peacefully and side by side. One interesting place to see the dynamic and harmony between people religious is in the Maria Bukit Kanada Cave. Maria Bukit Kanada Cave is one of the places worship people Current Catholicism also be used as a religion in Rangkasbitung, Lebak, Banten. The main reason election location study This because Maria Bukit Kanada Cave is a place worship people Catholicism, however located in a majority neighborhood of Muslims. There are also many Maria Caves visited by followers of Christianity or Catholicism, good from the people of Lebak and from outside Lebak. However, in the Maria Bukit Kanada Cave environment there is very little conflict. Therefore, the Maria Bukit Kanada Cave environment can be studied to see causal factors of harmony between people religion intertwined with good. How practices of harmony between people and religion succeed implemented in the Maria Bukit

Kanada Cave environment includes aspects like its influence on the growth economy, stability as well and impact on tolerance between religions.

Three things can make a sign of harmony in people's religions: tolerance, equality, and cooperation. First, tolerance is the attitude of acceptance and mutual honor between One religious group against another religion. Second, equality, ie desire for each other to protect and protect each other and give rights and opportunities. Third, work the same, esp socialization and mutual understanding as well as understanding to problem social, economic, cultural, and religious. The third indicator is the reference for now level of harmony religious in society. Additionally, values of religion, interfaith dialogue, and initiatives social play a role in forming positive relationships in the environment.

Tolerance in Indonesia is still highly respected for realizing harmony and peace between people religious. Tolerance between people is a system social media uses man for respond to religious diversity. In life every day, tolerance seen clearly in activity social activities are carried out in society with cooperation, fine in related activities interest general and interests personal⁵. Equality in the Maria Bukit Kanada Cave environment can be seen when mutual religious celebrations give protection and rights to each religion. Work the Same thing, as you can see from collaboration in the fields of education, economics, and society.

⁵Fitriani, " Analysis: Journal of Islamic Studies Diversity and Tolerance Between Peoples Religious."

From the presentation above, the author will research How practice reception is different between people's religion by society Muslims and how the way people do it Catholics in the Maria Bukit Kanada Cave environment so that there is harmony between people intertwined with Good to create a peaceful life in the middle diversity. The difference study this and with study is a study done on the spot pilgrimage people Catholic.

The method used in the study is method descriptive with an approach purposive qualitative to analyze, describe, examine a problem, and propose a solution to overcoming a problem in a way detailed and results analysis. The qualitative method is procedure research that produces descriptive data in the form of written words or verbal and behavioral behavior that can be observed. The reason for choosing the method study with a approach qualitative is to disclose something phenomena that occurred, namely How practice acceptance made public Muslims and Catholics in the area of Lebak Regency, intertwined harmony between people.

Data selection with organized results study starts from the most relevant, relevant, and sufficient relevant, with see year study started from study latest until study longest. Data is interpreted as processed factual information in an activity study as information. Own data source is divided into two, namely, primary data and secondary data. Primary data is hand data First Because obtained directly from the

subject study or information with notice guide data retrieval, while secondary data or hand data second, namely the data obtained from the party other, meaning No directly accepted by researchers from the subject his research straight away. Secondary data sources usually form literature from books, journals, articles scientific, the internet, related documents with research, and so on. Based on the exposure above, the author uses secondary data sources to study this.

Based on the data source the author uses, the techniques of data collection used writer studies literature or study library. A literature review is a summary of books, articles, and other documents that describe past and present knowledge about something topic, organizing literature based on the topic, and documenting it by needed research ⁶. In case This writer collects data from article scientific, journals, documents policy government, and the literature containng a concept that will be researched.

The author's data analysis techniques are qualitative data analysis. Because it is a collection of words and not Suite numbers. According to Miles and Huberman in Emzir, yes three methods in doing qualitative data analysis, ie reduction, data presentation, and withdrawal conclusion ⁷. Data reduction in research This is a process of collecting, selecting, and simplifying data analyzed. Researchers collect data from studies literature from journals, articles scientific, and books, and document policy future government will be

⁶ Iis Lisnawati and Yuni Ertinawati, "LITERACY THROUGH PRESENTATION," vol. 1, 2019.

⁷ Librilianti Kurnia Yuki, "Implementation Literacy " Empty Horse Culture in Increasing Reading

Interest in Putra Indonesia University Students," *Journal Soshum Incentives*, April 29, 2020, 44–50, <https://doi.org/10.36787/jsi.v3i1.215>.

analyzed, grouped, and recorded all important and relevant information research and discard those that don't necessary. Furthermore, the presentation of data in the form narrative. Verify or withdraw the conclusion after the writer collects data by looking for patterns, plots because of related consequences of research, so produce a conclusion from the research conducted writer.

RESEARCH RESULT

History of Maria Bukit Kanada Cave

Maria Bukit Kanada Cave is one of the places of pilgrimage people Catholics in Rangkasbitung. More specifically is in Jatimulya Village, District Rangkasbitung, Lebak Regency, Banten Province. Based on the location the mention of "Kanada" refers to the location of the Cave of Mary namely in Narimbang Dalam Village, while the word "Bukit" namely an abbreviation from Our Lady, then be the name Maria Bukit Kanada Cave, which is commonly abbreviated as GMBK⁸.

Maria Bukit Kanada Cave is below shading Immaculate Conception Parish, Bogor Diocese. The Maria Bukit Kanada Cave was built in 1988 by parishioners with support from the congregation of Sisters Franciscan Sukabumi. Maria Cave was then blessed by the Bishop of Bogor Mgr. Igr. Harsono. Pr. Maria Bukit Kanada Cave is a place of pilgrimage first in Banten⁹. The purpose of Maria Bukit Kanada Cave was originally built as a place of worship for the

people Catholic, however, then developed to become a destination tour quite religious important in Banten. Apart from the place of pilgrimage and worship, the Maria Bukit Kanada Cave is also available area tour agriculture including gardens vegetable, a fish farm, cottage roses, a koi pond, a garden rabbit, barn compost, a bonsai shop, and shop tool health and spirituality¹⁰.

From the results interview writer, The Catholic religious figure at the Maria Bukit Kanada Cave is Father Andre (Father GMBK, June 4). Father Andre said, " Not visitors to the Maria Bukit Kanada Cave only from the Lebak area, however from the outside Lebak is also like Pandeglang and Serang". Maria Bukit Kanada Cave is open 24 hours each day, so visitors can visit when just. However, the busiest day visitors are weekends.

Background Harmony Between People Religion in the Environment of Maria Bukit Kanada Cave

Lebak is one of the districts in Banten Province that have diversity, like the case of religion. Starting from Islam, Christianity, Catholicism, Buddhism, Hinduism, and Confucianism, there is also the Sundanese Wiwitan belief public Bedouin. This thing proven by the existence of place worship of each religion at the center of government Lebak Regency, Rangkasbitung. Like the Great Mosque of Al-A'Raaf for worship people Muslim, Pasundan Christian Church for Christians,

⁸ Saprotini, " Pilgrimage Tour to Gua Maria Bukit Canada Rangkasbitung," <https://www.tangerangraya.id/jalan-jalan/pr-1953429297/berwisata-ziarah-ke-gua-maria-bukit-kanada-rangkasbitung>, 2022.

⁹Nancy Yusnita Nugroho et al., "Devotion "To the Community for Making an Environmental Master Plan for Maria's Cave, Bukit Canada, Rangkasbitung," nd

¹⁰ Saprotini, " Pilgrimage Tour to Maria's Cave, Bukit Canada, Rangkasbitung."

Ananda Avalokitesvara Vihara for Buddhists, and Church Immaculate Conception Catholicism for People Catholic, and there are also places of pilgrimage namely the frequent Cave of Maria Bukit Kanada Cave visited by Protestant Christians and Catholic Christians, both by the people of Lebak and public from outside Lebak area.

As time goes by, the Maria Bukit Kanada Cave has not only been a place of worship and pilgrimage made a destination tour, so there are also many people Muslims who visit the Maria Bukit Kanada Cave. Maria Bukit Kanada Cave is located in a community environment majority converted to Islam. Because anyway majority of residents Lebak district embraced Islam. This thing can indicate harmony between people There is quite a lot of religion in the Maria Bukit Kanada Cave environment. However, uploads from some social media claim that the Regent of Lebak Iti Octavia Jayabaya prohibits Christian Christmas worship in the District Maja, Lebak, Banten, almost threatening harmony between people's religious¹¹.

Reported from news Kompas.Com¹² daily it turns out that news about the ban on Christmas worship by the Regent of Lebak is not right. Iti Octavia Jayabaya has clarified related plans for future Christmas services held at Eco Club Citra Maja Raya (CMR), Maja District. Iti

confirmed that she No Once prohibited Christmas worship. Christians in Lebak, including Maja, are allowed to do Christmas worship anywhere with permission place his Already there is. Therefore that, Iti suggested performing Christmas services in Rangkasbitung because Already There are places of worship are licensed, while in Maja they are not There is licensed place of worship Because Not yet Once There is document licensing establishment place of worship in Maja, Lebak Regional Government. From the news results interview with Regent of Lebak, Iti Octavia Jayabaya said: "Based on results of a discussion of the Harmony Forum People Religious (FKUB), holding Christmas (together) worship only be carried out in suitable places permission".

See from one news that, the conflict between people religious in public compound is sometimes No only influenced by factors that are based on religion alone. However, this is also caused by factors else, because in public although nature compounds religiously, but also marked with various aspects of diversity in the field, like economic, political, social culture or field others. For example, problems related establishment place of worship or a method to spread belief that is by applicable regulations or because of misunderstandings between people religious. In case in this case, social media is also a factor my spreading news lies and

¹¹ Haqia Ramadhani, "CHECK THE FACTS: Lebak Regent Prohibits Christmas Celebration in the Region, Is it True," <https://yoursay.suara.com/news/2022/12/25/104743/cek-cepat-bupati-lebak-larang-perayaan-natal-di-region-berakankah>, December 25, 2022.

¹² Acep Nazmudin and Gloria Setyvani Putri, "Question Christmas Celebration in Maja, Lebak

Regent: There are no prohibitions, it is allowed as long as it's in a licensed church, " <https://regional.kompas.com/read/2022/12/17/144329778/soal-perayaan-natal-di-maja-bupati-lebak-tidak-ada-larang-boleh-asalkan>, December 17, 2022.

utterances hatred becomes part important trigger of anger mass. Therefore, teaching reception will diversity must always be done for harmony between people's religious intertwined with well, esp for generations young.

The majority of Maria Bukit Kanada Cave's neighborhood residents surroundings are Muslim, and always try to create harmony with people through interaction and communication harmony, mutual respect and appreciation of differences, and building a culture of cooperation, because will benefit for life society, nation, and state. Because, basically every religion teaches kindness. For example, the Islamic religion teaches love Darling to all something, Christianity teaches Love, Confucian religion teaches wisdom, Buddhism teaches simplicity and Hinduism teaches the nature of dharma. For example, just existing Hindu teachings in the full Vedic scriptures with teachings morals, and ethics about the formation of a peaceful, calm, and polite person¹³.

Draft Harmony Between People Religious

Harmony originates from the word harmonious¹⁴. In understanding Everyday word harmony or get along well is peace and peace¹⁵. According to the Big Indonesian Dictionary (KBBI), harmony is No There is a quarrel, so exists peaceful life. Harmony interfaith is something ways and means connect and organize connection

outside between people religious or between inner religious groups life social¹⁶.

Harmony between people and religion is something condition social all over people religious can live together without influence rights base everyone inside fulfills obligation religious. Every good religious believer must live harmony and peace. Therefore, that's harmony between people's religious No Can appear from ignorance to right diversity and the feelings of others. However, in the matter, This No means harmony between people religious give room for mixing a number of different religious elements, because will harm religious values¹⁷.

Harmony between people religious Can indicate tolerance between people religious. Attitude tolerance is what makes life serene and peaceful. However, with existing tolerance, there is a limitation in the connection between people's religions. In Islam itself, matters of faith and worship like activity social, fasting, and Hajj are not There is tolerance¹⁸. Every religion teaches no mixing and imposing Aqidah on other religions. Every religion teaches kindness. This thing became the capital for realizing harmony between the Bergama people.

Harmony between people means dynamism life people religious harmony and peace in all aspects of life, like aspect worship, tolerance, and cooperation between people. Steps for reaching this matter require process and time such as

¹³ Sidik.

¹⁴ "BAB II," accessed October 18, 2023, <https://eprints.walisongo.ac.id/6995/3/BAB%20II.pdf>.

¹⁵ Ibnu Rusydi and Siti Zolehah, "THE MEANING OF INTERRELIGIOUS HARMONY IN THE ISLAMIC AND INDONESIAN CONTEXT," *Al-*

Afkar 1, no. 1 (2018): 170–81, <https://doi.org/10.5281/zenodo.1161580>.

¹⁶ Rusydi and Zolehah .

¹⁷ Sidik , *Harmony Between People Religious In South Lore and West Lore Districts , Poso Regency, Central Sulawesi Province* .

¹⁸ Sidik.

dialogue, openness one each other, acceptance, and respect towards others, as well and love¹⁹. To realize harmony in life between people's religions in Indonesia is a task all over people's religions and government. Because harmony between people intertwined religions Good will bring benefit for all public in various aspects of life.

Based on the Research and Development and Training Agency of the Indonesian Ministry of Religion, three things that can be made as an indicator of harmony people's religious that is tolerance, equality, and working the same²⁰.

1. Tolerance

The word tolerance originates from the English " *Tolerance* " which means the attitude allow, acknowledge, appreciate, and respect other people's beliefs without need other people's²¹ approval. Tolerance is something attitude tolerance, esp appreciate, and respecting Differences, views, opinions, and different beliefs with himself²². Tolerance No means somebody must give up his trust and confidence, but tolerance reflects from steadfast attitude _ to confidence his yourself. Thus tolerance that is something taste accepts differences that other people have. With gives room to different opinions, views, beliefs, and beliefs.

From several meanings of tolerance, there is an important indicator that is accept

(acceptance) and respect²³. Several of the points namely:

Receive (acceptance)

1. Give chance interact with different people.
2. Create comfort.
3. Not forcing deviant beliefs and practices.
4. Respect for diversity culture.
5. Recognize attitude No tolerant.

Honor

1. Willingness For value.
2. Appreciate and respect.
3. Be careful of other people's rights.

In the Maria Bukit Kanada Cave environment, tolerance is deep and growing value fertile among different visitors' culture and religion, with public local. Every day, people of various area, bring beliefs vary, however unite and respect One each other. Besides, they also came to gather to celebrate moment happy like Christmas. Praying Together creates embracing spiritual harmony diversity. Visitors to the Maria Bukit Kanada Cave are not only found a place of worship, but also a space that values tolerance taught and lived. In the atmosphere of peace Maria Bukit Kanada Cave neighborhood, they each other support, appreciate, and respect, giving birth to a spirit of solidarity in the middle diversity.

¹⁹ Nazmudin, "Harmony and Tolerance Between People Religion in Building Integrity of the Unitary State Republic of Indonesia (NKRI) Nazmudin 1)," *Journal of Government and Civil Society* 1, no. 1 (2018).

²⁰ Sila and Fakhruddin, *Index Harmony People Religious 2019*. _

²¹Artist, "Harmony and Tolerance Between People Religion," nd

²² Sila and Fakhruddin, *Index Harmony People Religious 2019*. _

²³ Sila and Fakhruddin, *Index Harmony People Religious 2019*. _

Islam and Catholic Christianity is an expansionist and missionary religion. Teaching about dissemination faith Already arranged neat in teachings both divine religions that. Because of nature missionary this, them own Spirit For always spread his belief with hope that many people will enter in his religion. So that there are often issues of Islamization and Christianization. This thing sometimes cause conflict, because will There is afraid from one group to group other. Therefore, that's reinforcement attitude tolerance must done, in order of points on can fulfilled. Diversity must have assets guarded togetherness and tolerance is what connects differences that.

2. Equality

Draft equality explained, among other things as something vision and attitude visionary life _ that all individual has the same rights and obligations. Right to practice confidence religion and obligation to life nation and integration social with adherents of other religions. Same effort from various source has level equal equality (non- discrimination, reciprocity), equality opportunity (freedom religion) and equal protection²⁴. Religious pluralism is existing equality between religions in front law, without looking at social status, origin suggested tribe, color skin, language mother and religious beliefs, meaning all religions have them the same position in front law, without view of the majority religion or minority²⁵.

In the Maria Bukit Kanada Cave environment, concept equality reflected in

fair and respectful treatment _ to visitors without looking at social status, origin suggested tribe, color skin, language motherhood and religious ²⁶ beliefs. Everyone has the same opportunity for worship, pray and participate in activity social. On all activities and events at Maria Bukit Kanada Cave, participation all over visitors respected and appreciated. The manager of Maria Bukit Kanada Cave also confirmed this Facilities, information and guides at Maria Bukit Kanada Cave can be accessible to all circles. This thing shows commitment to equal access for all.

With apply draft equality this, Maria Bukit Kanada Cave is capable create inclusive environment, where every individual respected its existence. Therefore, that is, the existence of the Maria Bukit Kanada Cave in the environment majority Muslim no disturbing and acceptable.

3. Collaboration

Anticollaboration people religious is connection between people religious based on tolerance, mutual understanding, mutual respect, mutual honor equality, practice religious teachings and harmony, cooperation in life society and state. Behavioral cooperation have level the highest harmony, because cooperation can achieve if tolerance and equality is in the right condition. Work The same between people religion is very important, because We order for always side by side together people religious other.

²⁴ Sila and Fakhruddin, *Index Harmony People Religious 2019*. _

²⁵ Arif Gunawan Santoso, Deden Istiawan, and Laelatul Wisdom, "Analysis Index Harmony

People Religion in West Kalimantan Province" *Intizar* 28, no. 2 (December 18, 2022): 70–84, <https://doi.org/10.19109/intizar.v28i2.14113>.

²⁶Santoso, Istiawan, and Khikmah.

Work The same is action Work the same (receiving and giving) and both get profit Because each other life side by side. This action describes participation active individual with intertwine connection with other parties as well show empathy and sympathy in various aspect life, like life social, economic, cultural, and religious²⁷.

Following several examples work the same in the Maria Bukit Kanada Cave neighborhood:

1. Cooperation in the Economic Sector. With made its Maria Bukit Kanada Cave as destination tour religion. This made opportunity for developing Micro, Small and Medium Enterprises (MSMEs). Based on statement by Father Andre, manager of Maria Bukit Canada Cave, MSME trader their majority is Muslims. Even the guard and cleaning staff are Muslim. This thing prove exists level good tolerance and cooperation in the field economy with exists field work for workers and traders.
2. Give each other help when caught disaster Good from phenomenon natural nor phenomenon social. Society will in droves for give donation or devotion social or whatever possible form of cooperation lighten up burden affected communities' disaster.

3. Religious dialogue. Religious dialogue. Since 1971, interreligious dialogue become an official program Indonesian government and has held many times in several city in Indonesia. The aim of holding inter- religious dialogue was stated by Mukti Ali (former Minister of Religion) in his speech at the State Palace in ²⁸1971. The goal namely:

1. Studying causes emergence disturbance connection Good between people religion in Indonesia.
2. Look for contributing ways and means _ in increase connection peace between religions in Indonesia.

According to Muchoyar HS (2008), for dialogue between people religious materialized so requires 3 concepts namely:

1. Agree no agree, I mean every religion has each other's beliefs so that religion is mutual tolerate with difference that.
2. Agree for agreed, concept this means believes all religions have similarity in effort enhancement welfare and dignity his people.
3. Agree For different, I mean in matter differences are

²⁷ Sila and Fakhruddin, *Index Harmony People Religious 2019*. _

²⁸ Nazmudin, "Harmony and Tolerance Between People Religion in Building Integrity of the Unitary State Republic of Indonesia (NKRI) Nazmudin 1)."

addressed with peace No
For each other destroy.

Therefore, the topic of dialogue between people religious should No be focused on matters of worship, however must focus on the problem humanity like morality, ethics, and spiritual values, for the sake of dialogue between people religion, community people effective religion, avoid the roots of religion and desire for dominate party other. The dialogue No as well as immediately must culminated in an agreement, in the sense of agreement together for door no do the same job.

Intermediate dialogue people religious usually hosted by the Harmony Forum People Religion (FKUB). FKUB is a forum where various problem religious local discussed and searched for the solution. this FKUB on duty lead a dialogue with religious and community leaders, welcoming and enlightening aspirations organization religion and society, as well carry out socialization regulation legislation and policy field religious related harmony people religion and empowerment public ²⁹.

Three indicator harmony between people religious; tolerance, equality and work the same, you have to capable filled with the community for harmony people religious can materialized. And relationships between religious believers must too harmony. The relationship between adherents of that religion has arranged in legislation including, among others following: ³⁰

1. Nothing coercion in religion, all free religious adherents carry out worship according to their respective religions.
2. The spread of religion is not justified to those who have hug a religion. Likewise, the spread of religion does not justify with method intimidation, enticement, seduction, gift materials, distribution of pamphlets, bulletins, magazines or with method visit from House to home.
3. Establishment of a place of worship must be held in accordance with applicable guidelines, incl _ adjustment with need resident local, with amount minimum congregation of 40 heads family.
4. Help related overseas _ with development and preaching of religion only can give after get approval of the Minister of Religion.
5. Warning day kingdom religious especially organized and commemorated by followers of the religion concerned; Presence followers of other religions do not can be contradictory with teachings his religion yourself.
6. Whoever disclose feeling or violent action, full hatred, hostility or defaming religion or adherents of certain religions are threatened with criminal prison.

²⁹ Nazmudin.

³⁰ Nazmudin.

CONCLUSION

Every religion teaches goodness, life peaceful and harmonious. Harmony between people religious is condition Where between people religious can each other accept, mutual appreciate and respect each other's beliefs, mutually help, and work the same for reach objective together. In making it happen harmony people religion in Indonesia is necessary exists awareness that religious beliefs do not can forced. This means that which reconciled that no religious beliefs, but togetherness as nation.

In the Maria Bukit Kanada Cave environment concept work the same it's been felt a lot. Because it is work the same between people Muslim with Catholic Christians. Whereas draft tolerance and equality, not yet felt real. Therefore, that for study furthermore should use method observation field as well as interview.

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