

Interfaith Harmony in Tajuk, Getasan, Semarang

Ruwandi¹, Mashlihatul Umami²

Universitas Islam Negeri Salatiga; pakruwandi8@gmail.com

Universitas Islam Negeri Salatiga; umamie@uinsalatiga.ac.id

Abstract

This research aims to explore the narrative of religious harmony values through an ethnographic study of Eid al-Fitr, Christmas and Vesak celebrations in the community of Tajuk, Getasan, Semarang Regency. The importance of this research lies in the effort to understand how interfaith harmony can be maintained and strengthened through religious traditions and celebrations, which in turn can contribute to social stability and harmony in a multicultural society. The research method used is a qualitative approach with data collection techniques through participatory observation, in-depth interviews, and document analysis. The research involved the active participation of various religious believers in Tajuk, who provided in-depth perspectives on the practices and values underlying their religious celebrations. The purpose of this research is to identify and analyze the values of harmony that emerge in the celebrations of Hari Raya Idul Fitri, Hari Raya Natal, and Hari Raya Vaisak, as well as to understand how these values are translated in everyday social interactions. The research also aims to provide practical recommendations for policy makers and community leaders in promoting interfaith harmony. Preliminary results show that religious celebrations in Tajuk are not only a spiritual moment but also an occasion to strengthen social ties and interfaith harmony.

Keywords: harmony, religious community, ethnography

Submission	Accepted	Published
28-05-2024	05-10-2024	13-12-2024

Copyright:

@ Ruwandi2, Mashlihatul Umami

First Publication Right:

JSA : Jurnal Studi Agama

License:



This article is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/)

Indonesian islands stretching from Sabang up to Merauke and from Celebes through Java.

Relation among different religious believers becomes a very crucial issue because the form of the relation contributes a lot considering the continuity of Indonesian development. The development of Indonesian nation will continually proceed if its citizens harmoniously live. Conversely, government will never be able to improve the nation if the citizens fall into disharmony. In the disharmonious state, development cannot be done because people are only busy to cope with their problems. In other words, peaceful relation

A. Introduction

Indonesia is a multi-religious country. There lives several religious believers as Buddhism, Catholics, Hinduism, Muslims, Protestants, and others. They spread along

among different believers can be one of the warranties for the continuity of nation development.

There are a lot of examples of different religious believers who live together peacefully. One of the examples is people in Tajuk, Getasan, Semarang. Tajuk is a very small part of village communities in Indonesia. There lives several different religious believers as Buddhism, Muslims, Protestants, and Sapto Dharmo. Although they have different religious traditions, they are able to live harmoniously.

Interfaith relation in Tajuk, Getasan, Semarang is only one of many established interfaith relations spreading in Indonesia. The writers believe that the ways of establishing the relation is different here from the others. In the writers' points of view, the interfaith relation in Tajuk, Getasan, Semarang is very unique so it is interesting to understand more about the characteristics of it to be taken into account. The peculiarities of it are for instance: Firstly, interfaith relation in Tajuk, Getasan does not only integrate two different believers, for instance, Christian and Islam, Buddhism and Islam but integrate all different religious communities including local religion believers. However, the community members are able to live together and capable of avoiding religious violence. They respect one another not only in their daily lives but also in articulating their religious affairs. They look absolutely know what they should do and what they should not do. For that reason, they very appreciate other religious adherents, for instance, when they hold religious ceremonies. In the ceremonies, non-

believers are invited and come as participants as the form of the appreciation.

Secondly, religious tolerance has established and develops very well in Tajuk communities. They consider that to be religious is human beings' necessity but to be a certain religious believer is very fundamental individual right. Therefore, this is individual right to determine what religion he/she wants to convert. Since the choice against a certain religion is the fundamental humans' right, they view that religious conversion and inter-religious marriage are common. Then, it is unimaginable when there are different religious believers in a family. Consequently, they are not feared to be isolated and overlooked both by their families as well as their communities.

Thirdly, there are no aggressive persuasions from certain believers to proselytize the others in order to convert religion. The majorities do not coerce the minorities to convert and conversely, there are no aggressive efforts from the minorities to recruit new believers through proselytizing. In fact, the former endeavors very hard to care for and appreciate the religious freedom of the latter; and conversely, the minorities do not urge to replace the former. There is a factual evidence by which the Christians in this community do not pursue to invite others to convert even though they have facilities and accesses to do so. They reason that inviting others with no confession will be ineffective and provocative.

The fourth reason to understand is because the relation is underpinned upon the spirit of competition among the believers to be

the most self-righteous community members that benefit for others. They develop the awareness of being so religious that everybody should be responsible for his/her own deeds regardless what religion he/she converts. To some extent they must have social and vertical commitments to account for their deeds because to be religious is the most fundamental human right. For the reason, they endeavor hard to conduct the righteous deeds and not to harm others.

The next reason to know the interfaith relation in Tajuk, Getasan is since all the living aspects in the community are framed within Javanese customs. A few parts of the customs are the spirits to tolerate, to live together harmoniously, to assist others without expecting any rewards; and the willingness to lose. For the reason, although they have different religions, beliefs, intellectuals, politic parties, and social status; they are able to live together in peace. In certain occasion, they often go and bring flowers to graveyard together to say prayer to their forefathers. The first impression when common people see them is, they are likely to have the same religions although in fact they are different.

Another factor that triggers the writers to observe interfaith relation in Tajuk is since they view that religious leaders in the community are responsible for their followers in articulating their religious affairs. They periodically enlighten their followers by giving straight or circumlocutory direction. When Muslims celebrate Idhul Fitr, for instance, the non-believers will straightforwardly stand at the

bank of the village street and congratulate by shaking hands. In addition when the non-believers celebrate the religious festive all Muslims also do the same way.

The last but not the least, conflicts and violence among different religious believers that occur in several places in Indonesia reported in mass media do not influence Tajuk communities and tease harmony having been achieved. On the contrary, they feel wondering and concerning why the horizontal conflicts or violence occur somewhere. They also overview that violence among different religions show the immaturity of the concerning religious followers. The religious followers that have absolutely comprehend their religious messages will never violate others.

Since relation among different religious believers in Tajuk, Getasan, Semarang is so interesting, the writer is interested to conduct a research entitled: Relation among different Religious Believers in Tajuk, Getasan, Katen.

B. Discussion

There are three topics discussed in this paper namely the creation of interfaith relation, the factors affecting this relation, and the ways of maintaining it.

1. The Creation of Interfaith Relation in Tajuk

Relation among different believers in Tajuk is a historical heritage. This relation has existed long years ago and can be preserved up to the present time. It has developed and proceeded along several generations. From the research field the writer found that aged generations are very concern the establishment of it. They transmit and socialize the established values to their following generations; so they get acquainted and become so familiar with the local customs advocated together.

Actually, relation among different believers does not only characterize people in Tajuk but also Javanese in general. The ways to create relation may be different from place to place including in Tajuk; but there is an outstanding Javanese philosophy that should be taken into account that living with others in harmony is a must. In this case, the writer needs to quote one of Geertz's findings when he conducted a research in Modjokuto, East Java. He says it is important to consider the integrative elements in Javanese society that is useful to maintain the society against the divisive elements. Among the most important of these is the sense of a common culture (1960:365). Thus, despite their differences and antagonisms, most or nearly almost, Javanese share many common values that tend to work against the disruptive effects of variant interpretations of these values. One of the common values that is still strongly

trusted is the willingness to live together amid different believers. Since Tajuk is a part of Javanese communities, it also has similar characteristics as the other Javanese, particularly the desire to live together in peace.

Endraswara (2003) acknowledges there are several bad characters of Javanese as being egoistic, insulting others, and being corrupt. However, there are also several good deeds as being harmonious (*rukun*) and tolerance (*tepa selira*). The proof of these Javanese characteristics has also been written down in *Serat Negarakertagama* compiled by Empu Prapanca. In this book, he explains Javanese's ideals to live in harmony have been established long times ago. They like to sow good deeds to their neighbors and others. This is recorded that Javanese like to *masihi samasta bhuwana* meaning Javanese always affect or love the world. The manifestation of this concept is embodied in a mystical utterance *memayu hayuning bawana*. These mean Javanese are always to guard tranquility, prosperity, and the equilibrium of the world. This doctrine always controls Javanese to be nice to all well-beings.

There is an outstanding proverb within Javanese community *rukun agawe santosa* that is respected and embodied in Javanese communities. That means community harmony will bring about strong and established community. Javanese exemplifies the terms of harmony through stick broom. This is philosophically very

important that by tying each small part of communities together, the community life will be more established.

The next admirable characteristic of Javanese is tolerance. This concept is not only popular within Javanese community but has been acknowledged by foreigners. They affirm that old Javanese cultures are still preserved and applied so far. One of the foreigners having observed the cultures is Anderson (Endraswara, 2003 : 40). Anderson states there is a crucial expression that belongs to the communal Javanese attitude *savoir vivre* or *tepa selira* possessed by Javanese. These terms are similar with tolerance that is popularly used to appreciate differences from others. These terms are simple but the effect is meaningful. Thus harmony can be established since each of community members respects one another.

The appreciation to other cultures is also Javanese ancestor's heritage. Endraswara (2003) states this teaching comes from Empu Tantular that developed *tantularism* in his heyday. Tantular teaches, there is only one culture and thus there is no cultural diversities. The forms of cultures may be different but the goals and destinations are the same. This functions to beatify humans' moral. Accordingly, Javanese considers that the presence of other cultures is regarded as the additional values to enrich the existing cultures. Javanese views cultures are relative so its cultures must be different from the others. Despite, these must not be opposed since assimilation

or acculturation between Javanese and the other cultures can be used to enrich the Javanese cultures.

In addition, Javanese is also able to live side by side with other different religious believers in syncretism. Damami (2002) says Javanese views that all religions are equally good since they teach their adherents goodness and self-purification. There are no religions that teach their adherents to perform bad deeds. For the reason each religious believer should appreciate and respect other religious communities whatever their religions. It is, in fact, not wondering when there are different religious believers in a family. They have no mental burden, even though they should embrace different beliefs. They keep preserving both personal and communal relations without any oppression from one to another. They do not wonder to be called apostate or *murtad*, infidel or *kufir*, and the like. They are also not fear to be apposed, isolated, underestimated, cornered, and thrown away from their family.

Of course the comprehension and application of religious life between Javanese and Javanese *Santri* is different. In Javanese community religious conversion is common but this is not in Javanese *Santris'* communities. Accordingly, the terms apostate or *murtad*, infidel or *kufir*, and others will be familiar for the latter but are so strange for the former. Communally and sociologically, the Javanese *Santris* who move from their religion to others will be mentally shocked because they will be

isolated and opposed. Theologically, they are also shocked since they believe that they will be punished in hell if they move from their religion. Damami (2002) affirms the cases also color the other religious beliefs. Thus there is a crucial different of the religious comprehension among original Javanese and Javanese Santri, Javanese Christian, and Javanese Catholics.

Then, Endraswara (2003) affirms that there has been a cultural change within Javanese community now. The move perhaps cannot be avoided because there are cultural competitions in the community. Some of the new coming cultures are advantages to contribute the development of Javanese cultures but others poison and change people attitude and behavior. Among the cultures that come into and influence Javanese are consumerism, materialism, individualism, secularism, and others. Unfortunately, several communities transform and make use those values in their daily life without sorting them. They are more proud to be called modern communities than Javanese ones. As a result, several Javanese cultures in certain community groups have lost their influence. In the course of the time there will be two Javanese cultures namely original Javanese and imitative Javanese cultures.

Damami (2002) says theoretically, the relation between religion and culture can be grouped into the following categories:

- a. Religions supersede a given cultures so it has a very strong influence against

humans' thought and behavior in the concerning communities.

- b. Cultures supersede religions; thus all humans' thought and behavior are shaped by cultures.
- c. Religions and cultures are compromised. In this case, there are at least three possibilities:
 - 1). Each of which stands alone without influencing one another.
 - 2). Synthesis
 - 3). Syncretism

People in Tajuk believe that all religions teach their followers to carry out good deeds. They say that all religions are similar (*sedaya agami sami mawon*). This idea is relevant with Javanese philosophy concerning the existence of religions. This philosophy has been Javanese views towards all religions. It has been collective values and is consistently advocated and applied in Tajuk community. Therefore the relation among different believers in Tajuk is culturally transmitted. This is a cultural heritage handed down from generations to generations. In other words the relation has established and has been the local genius.

Baumann (1999) asserts culture is the collective heritage of a group; this is a catalog of ideas and practices that form the collective and individual lives and thoughts of all community members. He affirms that culture emerges as a mold shaping lives and for some polemical extent; this is a big

photocopy machine that keeps turning out identical copies. He also realizes that this may be probable in some ways and ridiculous in others.

The transformation process of interfaith relation in Tajuk community goes on well because the involvement of young generations has been the main priority to the preservation of it. In the course of the time, the preservation of interfaith relation has made a good sense in line with the awareness of pluralism and for some extent multiculturalism. Because young generations in this community are very proud and optimistic, harmonious relation among different believers in their community can be preserved and developed forever.

Besides young generations, all layers of the community also support the creation of interfaith relation. They work together and try hard to embody their ideals in their community. One of the proofs that can be used to describe whether or not they advocate the creation is their want to live in harmony and is far from horizontal conflicts.

Since community members in Tajuk have the same paradigm against interfaith relation, the established harmony having been built there is easy to be preserved. Although the time has been changing but the harmony in the community is stable. This is not influenced by the mood of situation. For instance, it will be so harmonious in a certain time and becomes so out of order on the other period. Interfaith clash having occurred in different areas inside and outside this

country also does not change the community views about interfaith relation. They have the same demands and ideals for the harmonious creations.

Interfaith relation in Tajuk is a cultural property. Then, this is handed down from old generations to their teenagers. In the case, Baumann (1999) reviews the transmission of culture is not only how one asks parents or children about where and what culture is. This has been perceived as a heritage with rules and norms that fixes the difference both between right and wrong and between Us and Them. To socialize the cultural heritage to children is by enculturating the children and telling them that “ this is what we do, so do it; and that is what they do, so do not do it!” No one is able to deny that every communal culture shows certain stability in the traits and tastes, styles and routines that its participants have learned to cultivate.

Relation among different believers is influenced by several conditions. The conditions determine the intensity and quality of the relation. The relation among different religious believers may be harmonious because the conditions needed to create the harmony are available. Conversely, a society may fall down into disharmony because such conditions needed are unavailable. For the reason, these conditions should be considered, though they must not absolutely be applicable in all areas. Those conditions are for instance geographical setting, social system, living-hood and economic system,

and the level of welfare. Besides these conditions, there are still many that influence the creation of harmonious relation. In this investigation, however, the researcher found out that the preceding conditions are more dominant so they will be analyzed deeper.

Tajuk is a natural village consisting of six Kampongs that spread along more or less 107.835 hectare square. The area is not so wide. Those kampongs are not far separated thus they are relatively closed one and another. They are surrounded by rice fields lay in the left and the right or at the front or the back position of them. When we stay in the kampongs, the surrounding fields can be clearly seen. On the contrary, when we are in the fields, the kampongs are in our stare. Since they are in one position, contact among persons in this village is also very closed. Accordingly, they get acquainted among others. A village member in one kampong will be well understood by other community members from the other kampongs. Not only the name and the figure of the persons that will be memorized by heart but also the characteristics of the concerning persons. In such a kind of community, the integration of the community members will be easier to achieve because they are geographically integrated.

Another factor that contributes Tajuk community establishes interfaith relation is the appreciation towards older figures. They put them in a special position. Suggestions and directions from the figures will be followed conscientiously. They will obey

what the figures say and they also will avoid what the figures prohibit. Concerning interfaith relation in the community, ancestors absolutely become good models. Finally their modeling is exemplified by their generations. Thus before transmitting the values to the generations they have been good examples. Andrew Betty (1999) recorded that there is a practical Javanese philosophy that is seemingly responded positively by Javanese community. The philosophy teaches that good values or principles will be nothing if they are not applied. He says complex ideas can be expressed in simple forms, and the beginner can be exemplified by practical examples. The mysterious wisdom contained in manuals and secret oral traditions will be meaningless, even useless, unless one should first comprehend certain basic principles and these principles must be proved (*dipun buktekaken*).

Besides that, community leaders also have specific contributions against the creation of interfaith relation. Because they have the same views to all religions and religious believers, they give the same attentions to all. They never discriminate the minority and specialize the majority. They believe that all religions teach their believers to be pious. The religions also invite their adherents to the same destinations namely heaven and advice them to avoid hell. They also have the same God – Al Mighty that affects all His creatures equally. They

become the bridge among different believers and are responsible to create peaceful life.

To implement their just leadership, in 1972 the local government in Tajuk gave a field of ground to all religious believers that are received by their religious leaders. The government recommended the field to be used as worship house for each religious believer. Three fields of areas have been used to build three worship houses. Among others are a mosque for Moslems, a Vihara for Buddhism, and another Vihara for local religion (Sapto Darmo). A field surrendered to Christian is not used as a worship house because the believers are so small. Its leader thinks this will be inefficient; thus it is better if they say prayer in Church that stands within Getasan Sub-District. Finally, the field given is rent and used as a farming land. The small Hinduism believers that exist in Tajuk more like to say prayer in temple so the government did not give land area to them. Since the government gives the same appreciation to all believers, the communities also honor its leadership. For that reason, the interfaith relation existing in Tajuk has established well because the government supports it.

The next factor contributing to create interfaith relation in Tajuk is the system of living-hood. Because this is an agrarian village the most of community members is farmers. Although some of them works outside the village as Civil Servants, Soldiers, Government Officials, and the other professions but they will never stop

cultivating their own lands after returning home in the afternoon. When they are not able to cultivate the lands they will hire and pay several farming employers to so doing. One of the characteristics of agrarian communities is their awareness to help one another. Thus they have direct contact and are very closed. Consequently, their relation becomes harmonious and there are no religious gaps anymore. In this case, social collectivity is more profound and religious problems are set aside. This is not wondering if interfaith relation is easily constructed.

Akkeren (1970) describes one of the main characteristics of agrarians particularly wet-rice cultivation communities. He found that in Bali and in some areas of Sumatra, Sulawesi, and Kalimantan, when a wet cultivation of rice is carried on, there would be a similar development. The wet-rice cultivation encourages a lot of activities aimed at preventing the wild forces of nature. This stimulates population to achieve a high degree of mutual co-operation and aid. Peace must be maintained with other neighbors. He says that technical capability, organizational skill, a specific attention for the preservation of social peace and a harmonious development of the community and other social virtues have gone on for about three thousand years. This has formed and characterized the special character of the Javanese people.

The similarity of life-hood system also brings about the same economic condition. If communities in Tajuk have the

same economic condition they will be able to avoid horizontal conflict. Conversely, if they have different economic condition, they will compete among others to survive. Usually the competition will be bias to the other living aspects including into religious life. Experience teaches us those social problems as economic gaps that occur in several areas in Indonesia shift into religious conflicts involving different religious believers. Sometimes this conflict changes into horizontal and physical clash among the believers. Fortunately, the economic condition in Tajuk is so relatively equal that the communities feel having the same social status. This is the reason of why they live harmoniously.

Houseknecht (2000), Moore (1963) says that economic modernization tends to bring about negative effects for extended kinship systems. This also leads to extensive family disorganization followed by the ruin of traditional patterns and the incomplete establishment of new situations.

Besides bringing about the same economic condition, the similarity of life-hood system also entails similar social welfare. If they have the similar welfare there will be no problems that should be quarreled. They will view one another equally without any suspicions. Therefore, they are not suspicious to others. They feel having the same fate and struggle to get the same prosperity. For this reason they should work together and assist others. In fact, living in

harmony becomes ideal in such a kind of community.

Interfaith relation in Tajuk does not come into being by itself. The relation also does not occur by happen. This has established long time ago and is preserved from generation to generation. All the community figures play their important roles in that establishment. They are public figures, religious leaders, government officials, and common people. They contribute their roles in accordance with their positions and capacities. They work hand in hand to realize what they wish.

Public figures usually stay among different religious believers. They represent all the community members having different interests. However, they are neutral from those interests. They will not tend to certain religious believers and far apart from the others. When problems emerge they are amid their communities. As previously explained they are not to speak individual but communal interests. In short they are to link those interests. In Tajuk communities, however, public figures do not play difficult roles since the relation has established and prevented so far. They only need to control or guard the established relation and remind their community members about the importance of interfaith relation delivered in regular meetings conducted in their kampongs or village.

The second figure that plays important roles in creating relation is religious leaders. They give enlightenments

to their followers concerning the importance of harmony. The leaders must be those who are wise and matured since they have very big duties. They must be wise because they should place and solve all problems objectively. Besides they should be matured because they should encounter the problems tranquilly. In addition, they should guard their followers not to violate others when they have problems. Religious leaders in Tajuk look so elegant because there are no crucial problems that occur among believers. Every believer has realized about the relation and they endeavor hard to prove this. To some extent, every believer is responsible for his or her members.

Corresponding the previous explanation the writer quotes Weber's ideas reviewing the important roles of religious preachers. In his book *The Sociology of Religion*, Weber (1993) says the goal of religion is influenced by the comprehensions of religious intellectuals against religious teachings and also its relationships with priests and politicians. The relationships are in turn influenced by the provenience of the intellectuals who are responsible for extending religious messages. Firstly their importance is closed with sacred scriptures since they have authorities and authorize to interpret the content and the meaning of the scriptures. Then they are committed to teach them to their followers and guide the followers to their perfect implementation.

The existence of religious intellectuals is also very strategic in the terms

of religious dogma. They are able to interpret religious dogma in scriptures and then influence their followers. Schutte (1993) says:

“Dogma is understood here as the doctrine proceeding from a historical change. And, as such, as long as the change is taking place, that is, as long as the dogma is not transformed into an archive or a code of the past ideology, nothing guarantees creative freedom, (or) the original function of thought, more than dogma. The intellectual, in his speculative activity, needs to find support in a belief, in a principle, that makes him a factor in history and progress ... a dogmatist like Marx or Engel is able to influence events and ideas more than any great heretic or any great nihilist. This fact alone should override every (feeling of) apprehension, every fear regarding the limitations of what is dogmatic.

The local government job in Tajuk is also not as hard as the job of government officials in other Indonesian areas as in Poso, Ambon, and the like. The local officials need not to initiate to meet or reconcile the community since the job is only performed in conflict areas. They merely need to support and accompany the public figures and religious leaders to conduct programs having been designed dealing with communal affairs. In the monthly meetings, for instance, they spend few minutes to deliver speech about community developments. In addition, religious problems are not discussed in the meetings because these are regarded as intra-religious affairs. The officials, in fact, insert the speech dealing with the importance of relation as what is performed by public figures.

Actually government may play important roles to create interfaith relation. The roles, however, are determined by how far is the relation between religion and state. Anas Saidi (2004:3) says this relation is influenced by two conditions. The first deals with internal factors of the corresponding religions, weather they are considered to provide blueprints arranging all human life dimensions, including the relation of the religions and politics or vice versa; religions are regarded as private affairs having no contributions in regulating state. The latter more tends to relate with external factor. This corresponds government officials' views and understanding of religious values and their consideration of those values. In the first state, they may consider that there is no relation between religion and government; even religion must be far apart with public sphere. Secular countries giving more freedom to religions to articulate in the public sphere usually practice the separation of religion and state. In that case, they provide spheres to religions to articulate religious ideologies in the form of politic parties or the implementation of religious jurisprudences (*syari'ah*).

Fortunately, common people in Tajuk responsively achieve the efforts done by public figures and religious leaders that are agreed by government officials. They realize the importance of relation. They never quarrel about religious differences. Thus, as what said by one of informants previously, there are nearly no problems about religions.

Everybody is responsible for her or himself. The main principle that is always reminded by public figures and religious leaders is to try to be the best based on his or her religious teachings.

Since the interfaith creation in Tajuk is more socially constructed the existence of community becomes more important. In this creation people feel having collegial responsibility to form interfaith relation. This is very significantly different from political creation planed and controlled by authorities. Nies Mulder (2001 3/11) says moral responsibility that appears from social relation is different from technical, political, and practical issued by government authorities. This is more tied, and considers individuals and other community members within personal relations; and makes them involved and important. Furthermore, this raises purity and honor of the individuals. Unfortunately, moral affinity absolutely decreases presently because of modernization reasoning. People are not sensitive anymore when there are disavowals in their immediate position. They feel that there is no responsibility to commit.

2. The Factors Affecting Interfaith Relation in Tajuk

There are two factors that may have an affect on interfaith relation in Tajuk namely internal and external factors. Internal factors are everything that comes from corresponding community and the external factors are those that come from outside.

Both of the factors is also possibly to shape each other. Sometimes the former is stronger than the latter and the second is more influential than the first one. This is often that the external factors should adjust with the first ones because they are stronger. Conversely, when the outside factors are stronger, the first values will be influenced and sometimes replaced by the coming ideas. For that reason, the characteristic of the local values cannot be seen anymore. However, another possibility may happen by which both of the factors gives synergism one another. The characteristic of the relation, as a matter of fact, becomes so colorful. The factors that come from community are for instance emotional, cultural, and familial affinities, and religious teachings. While the factors that come from outside are contact with outsiders and the moving mobility of communities from and into the village.

Emotional affinity is one of the factors that affects the creation of interfaith relation. The relation among community members will be close when they have close emotional affinity. On the contrary, the relation of them is wide apart when their emotion is also far apart. Thus, the closeness of them will absolutely determine the harmonious relation among the members too. Emotional affinity is usually built based upon several aspects as geographical unity, the similarity of life-hood system, the characteristic of economic system, the level of welfare, and ethnicity.

As previously explained, geographical unity determines the level of emotional affinity as well as relation among community members because this influences the contact among them. The narrower the community area, the closer the contact of the persons will be. And the wider the community area, the more far apart that persons will be. In short, the width of community regions considers the relations among community members. Because Tajuk village area is not so wide, the contact among community members is very close. For that reason, they have very strong emotional affinity.

The second aspect that determines the strength of emotional affinity is life-hood system. The emotional affinity of community members may be stronger because they relatively have similar life-hood system. And automatically when their life-hood system is absolutely different there will be big gaps among the members. Although Tajuk community has various life-hood system but farming still becomes the primary alternative part time job after they finish their permanent jobs. Thus this is not wondering if a civil servant goes to rice fields after teaching, after sending or selling goods for entrepreneurs or sellers, and appealing in office for soldiers and government officials. Personal contact among the persons occurs in their rice fields in the afternoon. Through this interaction, emotional affinity can be more empowered very well.

The next aspect that contributes to strengthen emotional affinity is economic system. The economic system in an agrarian community as in Tajuk is similar. They usually work together and help among others to cultivate their lands. Togetherness and collectivity are profound and they also talk over and solve farming problems in communion. In this communion is the emotional affinity established.

The other aspect that affects emotional affinity is the level of welfare. The level of welfare in Tajuk is similar. The community members have the same life-hood system as farmers. They produce the same products. In addition, they also have the same economic system. Since the source of production and the economic system are similar the emotional affinity is easily built. The emotional affinity may be strong since one of the agrarian community features is the spirit of working together and helping each other.

Last but not least, emotional affinity can also be shaped by ethnicity. A homogenous ethnicity will easily construct co-beneficial benefits. Interest conflict in heterogeneous ethnicities, despite, can be more apprehensive when the competitions among the groups are protrude and there are no agreed mechanisms used to unify the communities. Karel Steenbrink (2003) exemplifies the Civil War in Yugoslavia. This started when Slovenia claimed its independence in 1991, followed by Croatia and Macedonia in 1992, and Bosnia-

Herzegovina in 1993. Finally the union of Yugoslavia only consists of Serbia and Montenegro. He says there is no absolutely homogenous Catholics in Croatia, Orthodox Christians in Serbia, and Moslems in Bosnia. What exist in these communities is ethnic minorities. For that reasons, three representatives of religious communities in Bosnia 1994 claimed that the War was not caused by interfaith conflicts but it was purely Civil war. Considering the war, the three viewers coming from Serbian Orthodox Churches, Catholic Churches, and Moslem Leaders endeavored to convince and campaign national-ethnicity identity.

Cultural affinity belongs to the next factor influencing interfaith relation in Tajuk. The discussion of culture in this sub-chapter must not be misunderstood. The terms of culture here refer to traditions or customs that exist in a community. Traditions have a very strong influence against interfaith relation in a community because all community members feel to possess them. The source of the traditions are culture in general that are formed and exist in the community. The local traditions existing in this community are usually achieved based upon social agreements. Accordingly, they replace the traditions in a specific position. They honor and appreciate these traditions since they consider the traditions are their ancestors' inheritance that should be preserved and obeyed. Consequently, they try hard not to break and the break of the local traditions belongs to prohibition that should be

avoided. Sometimes the community members also believe that the break against the traditions will bring about misfortune.

There are several local traditions or customs that are still alive and performed in Tajuk. The first one is such a '*bersih dhesa* or *kadesa*' (village cleaning) that is conducted once a year in month *Sura*' - the first month of Javanese Calendar. This tradition is conducted to welcome the New Year. *Bersih* means cleaning, and *dhesa* means village. Through this activity the community members wish that their village were separated from unwanted disasters in the following year and wish that the unwanted ones that occur in the previous year would never happen anymore. The terms of *bersih dhesa* also mean the community members begin the New Year by purified heart; they wish they were able to conduct only good deeds and nothing else.

The second local tradition that is still appreciated and applied in Tajuk is *gugur gunung* or *gotong royong*. These terms refer to communal activities accomplished to help one or community having a big job as renovating house, building street or bridge, cultivating farmlands, and the like. *Gotong royong* means communally working together to lessen one's or community's job loads. This kind of tradition does not only characterize Tajuk community but also Javanese in general since this is identical with Javanese tradition. Through this way, one's or community's job that is actually hard if this is finished individually become

simpler. *Gugur gunung* is conducted whenever this is needed. This means whenever a community member or the concerning community has one of those certain jobs, the other community members will automatically come and help her/him or them without formal invitation. For some extent, this is conducted communally as what had been done by Tajuk ancestors when they built SR VI Tajuk.

The other local tradition that still goes on is the appreciation to traditional arts as *kerawitan* and for some extent *kethoprak*. Both of which cannot be separated because the latter cannot be sensible if this is not accompanied by Javanese traditional gamelan. The former, however, can be played independently without its *kethoprak*. *Kerawitan* is played regularly once a week on Saturday night. While *kethoprak* is played accidentally when there are village festivals as Indonesian Independence Day Anniversary and Javanese Festivals. *Kerawitan* is a kind of Javanese music accompanied by playing Javanese gamelan; and *kethoprak* is a kind of Javanese drama retelling historical moments that is accompanied by *kerawitan*. As the writer's previous explanation, this drama will not be sensible without gamelan. *Kethoprak* delivers good and bad messages to the audiences. Of course, the good messages should be taken into account and exemplified while the bad ones must be thrown away because these will bring about disadvantages.

The community members become unified, whenever they engage to perform the traditions. In this case, religious gaps automatically disappear and people are communally integrated as if they are no boundaries. In these terms, local traditions become a means of community integration. This does not mean that they lose their religiosity but in fact, they are able to put their beliefs appropriately. In other words, local traditions that belong to part of cultures have been an effective means for creating interfaith relation.

As the explanation above, relation of believers in Tajuk is also shaped by traditional culture. Although religion and culture may assimilate one and another, but this is the fact that traditional culture contributes creating interfaith relation in Tajuk. Levinson (2004) affirms although some aspects of culture are separable from religion but it is clear that religion and culture are not easily distinguishable. They cannot be fully differentiable either in theory or in application. Religion often is but a part of culture; thus to claim that they are absolutely different are logically incoherent. In terms of Tajuk community it looks that traditional culture has also contributed shaping interfaith relation. In fact the conducts of the traditional cultures have released interfaith gaps.

Familial relationship of Tajuk community is very strong. In the previous chapter the writer has reviewed that the community members absolutely understand

one another. They understand the other community members not only by their names but also their own characteristics. The occurrence - whether profitable or unprofitable, that happens in this community will be immediately understood by the other people. This characterizes not only an agrarian community in Tajuk but also agrarian communities in Indonesian societies.

Relationship of people in Tajuk is very closed because based on historical records they come from the same family tree. They have the same ancestors who descend the communities in this village. When they are fathomed they will be closely tied with the family tree. A community member may call a certain figure uncle, another calls him older brother, and the other calls him brother in law for the same person. Another example also shows the same case, by which an old woman calls an acquainted figure aunt; another calls her sister, and the other calls her nieces.

Besides that, religious life also apparently centers in a family descending the community members. The previous interview with Bapak Djoembadi shows that nearly all public and religious figures are from the same relatives. Bapak Djoembadi (Catholic public and religious figures), Bapak Subardi (Moslem public and religious figures), and Bapak Bramantiyo (Buddhism public and religious figures) are brothers. Because they still control the religious life in Tajuk, the relation among religious believers there very depends upon the relation of them. In short,

if they are still harmonious the relation among the believers will be harmonious too. Conversely, if they have been disharmonious, their followers will automatically exemplify them. Consequently, the previous religious figures become warranty to the creation of interfaith relation in Tajuk.

The next factor that affects interfaith relation is religious teachings. The content of the teachings will absolutely determine the form and the pattern of this relation. The relation of the community members can be mutually fortunate when the content of the teachings promote them to establish harmonious relation. Conversely, the relation can be significantly harmful for others since the content of the teachings provoke certain community members to violate the others. Sometimes the majority of religious believers also intervene the minority and conversely, the minority provocatively tries very hard to expand their members so the tension between the groups increases. Based upon the data obtained in the research field, however, there is no intervention of the majority to the minority and the expansion of the minority to recruit new believers in Tajuk. Moslems as the majority are able to live side by side peacefully with the others.

Tajuk is not a closed village. Several villages in all directions surround this. As previously explained in the former chapter, they are Sanggrahan, Sengon, Taji, Kebondalem Kidul, Pereng, and Cucukan. Since this is not a closed village, contacts with those communities are very possible. In

addition, Tajuk is also not far from the downtown as well as the sub District Municipality. It is not more than 13 kilometers from the town and only 2 kilometers from the District. Values in those communities may be changeable. This means that the values coming from outside communities may influence the given values in Tajuk. Conversely, the values that are possessed by Tajuk communities may intervene to those existing within the outsider communities.

The transmitting values may also contribute against interfaith relation. The intensity of the contribution depends upon the strength and the weaknesses of the coming values. When the outside values are stronger the local ones are significantly influenced. These are also possible that the local ones will disappear. Conversely, when the outside ideas are weaker, those only color the given ones. Thus the local values will keep established and enriched by the outside ideas. In this case, there can be an assimilation process by which the latter and the former assimilate one another.

In Tajuk, this seems that the communities still preserve their own local values. There are no significant changes of local values that still exist here. The communities are still consistent with what they believe and follow. Their ancestors' heritages are still used and repeated over and over in the course of the time. The heritages include the interfaith relation among the community members. Although they have

different beliefs, they are able to live side by side in peace.

Interfaith relations can also be influenced by people's mobility from and into a community. The quality of the mobility depends upon how many persons who go from and come into. When the number of the persons going from this community is so many, the coming values are probably many because the returned people will bring what they obtain in their long journey. Similarly, when the number of the persons coming to the community is many, as the previous fact, the coming values will also be many. New comers will always bring and share what they have.

The level of the influence, however, depends upon the strength of values brought. Thus the stronger the values that come in a community, the bigger the influence of them will be. Significantly, the weaker the values are, the smaller the influence will be.

The level of people mobility in Tajuk from and into this village is not many. This means that there are not many influences brought by the people's mobility so there is no worry that must be considered. When the mobility is also huge, the influence of this also depends on the level of community acceptance. When the community members receive whatever that comes without sorting, their way of live will be much influenced. Conversely, if everything is sorted there is no significant influence that is wondering. This seems, there are no many people mobility in Tajuk. There is only 0,001 percent

immigration and 0,002 percent emigration into and from this village. Therefore, there is no much influence contributed by people's mobility.

To sum up, there are six interfaith relation shapers in Tajuk. The relevant factors that contribute shaping interfaith relation in this village are emotional, cultural, and familial affinities, religious teachings, contacts with outsiders, and people's mobility. Based upon interview and the investigation on the research field there must be one of the factors that is the most dominant, namely familial affinity. As previously explained, the religious figures or leaders are still handed by the same brothers descended from the same ancestor Eyang Singo Dikromo. They are Bapak Djoembadi (Christian – Catholics and Protestant), Bapak Subardi (Moslem) and Bapak Bramantiyo (Buddhism). The writer believes that they have very influential and crucial position in the creation of interfaith relation.

The creation of interfaith relation may be affected by emotional affinity but this affinity will be more profitable if this is strengthened by familial affinity. Conversely, strong familial affinity will never be broken by geographical ranges, life-hood and economic systems, and the level of welfare. Although they live far apart, have different life-hood and economic systems, and different level of welfare but still have strong familial affinity, the interfaith relation still can be fairly preserved. However, if their familial affinity is broken, wherever they

live, whatever their life-hood and economic systems and the level of welfare, the relation among the family members are difficult to achieve. Thus, familial affinity is more influential rather than emotional affinity.

Secondly, interfaith relation in Tajuk can be affected by cultural affinity; but again, this will be more fruitful if this is supported by strong familial affinity. The similarity and equality of traditions or customs are therefore, not the dominant warranty of creating interfaith relation. They may have different traditions or customs, but as far as the familial affinity is still preserved; the strong interfaith relation can be easily built.

Similarly, religious teachings do not much influence the creation of interfaith relation because of the strength of familial affinity. People in Tajuk absolutely realize that they perform different religious traditions. They say prayer differently, conduct the prayer in different places, and have very different religious activities. However, their differences will not make them far apart. They also acknowledge that religiosity is individual affair and the most fundamental human right. For that reason, everyone should be responsible for what they believe and convert. Thus, although they have the same religions but they could not strengthen familial affinity; they will never be able to create harmonious relation.

The four factors that have been discussed above comes from the concerning community. Then, there are still the last two factors that come from outside namely

contact with outsiders and people's mobility from and into the community. The quality of the influence, however, depends upon the defense of the local factors. When the level of acceptance is higher the coming factors will be easily implanted in the visiting community. Conversely, if the level of refusal is significant, the coming factors will only embellish the visiting factors.

From the explanation above it is absolutely clear that contact with outsiders and people's mobility do not bring about changing. Contact with outsiders is very possible since Tajuk Village is an open community. However the community defense is more dominant and significant. Besides that people's mobility in this year is not so many. For the reason, both of which could not lessen the strength of familial affinity.

3. The Ways of Maintaining Interfaith Relation in Tajuk

Based upon the investigation on the research field, there are several ways that are used to preserve interfaith relation in Tajuk. The relation is preserved through social projects, dialog, government, and intra-religious creations. They may be different in the terms of forms, performers, location, schedule, and the extent of the participants. However, they may contribute preserving the established relation in the community.

Social activities can be the efficient and effective ways to preserve interfaith relation. In these activities all community members assemble to finish works they face

together. There are several advantages that can be taken from the activities. Among others are, the community members could build efficient social friendship that is difficult to conduct daily from house to house or from family to family because of private business. Then, they are able to straightforwardly converse everything one another in informal stage so they could share ideas, opinions, and thoughts naturally. This may never be gotten within formal situation involving government officials, for instance. Social activities can also be the ice-breaker of social awkwardness because everybody could make jokes, laugh, and tease one and another. And finally, the activities can be used to discuss and solve social problems in their community without spending a lot of times and energy. Through this way, they need not schedule time strictly because sometimes, this is very difficult to embody since everybody has his/her own individual business. Besides that, they feel integrated because they face the same activities and responsibilities.

Similarly, when this community built village ring-street; they work together by disregarding their beliefs and religions. The street is now used to bridge a kampong to the others so people get easy to go and forth around the village. Besides that, this street also corresponds the village with the main street to the downtown and the streets of villages surrounding.

Sometimes, they can also be seen together in a festival of certain religions. In

this festival, they become the committees that are responsible for the conduct of the program. They replace different positions in the committee structure depend upon duties that should be handled. They may be receptionists, master of ceremony, cooks, and so forth. There is no specification or exception in this committee structure. Their positions are much more depended on their qualifications or capabilities.

The co-committee structure will also be formed when one of them holds wedding party. The community members will automatically assist without formal invitations and voluntarily contribute their ability in this party. Thus, as the previous descriptions, they may replace master of ceremony, cooks, acting guest house, receptionists, and the like.

There is also very impressing experience when there is an obituary from one of the community members. The death of their neighbor will be a means to close their sincere attention regardless their beliefs or religions. They will immediately condole with their neighbor over the loss of the family member by coming and assisting the loss family from the very beginning until the end the corpse burial. This is impressing because nearly all community members come into and patiently wait for the burial procession and see the corpse off at the graveyard.

Besides that, the writer needs to report a monumental experience concerning the building of worship houses. This is very

important since years ago there were several Mosques and two Viharas built in Tajuk. When Moslems built the Mosques, for instance, all community members from different religious backgrounds came to help. The same help was also given to Buddhism when they built Vihara in Nggathak, Tajuk. Similarly, when the local religion – Sapto Darmo, believers built Vihara in Guwo, people came to help without formal invitations. The writer believes that this scene is very peculiar and is difficult to find in other Indonesian areas. Accordingly, the relation among different believers in Tajuk becomes more specific and unique compared with interfaith relation in the other communities.

Besides social activities, dialog can be effective and efficient ways to preserve interfaith relation. The dialog involves public figures, village government officials, religious leaders, and several common people. They elegantly could share ideas, opinions, and suggestions in this dialog. The participants do not only talk about religious life but also their social problems. The monumental result of discussion in terms of religious life was the distribution of land areas to all religious followers in Tajuk in 1972. They agreed that the areas might be used to build worship house for each religion. In terms of social life they were able to build village ring-street that surrounds that village and bridge it to a lot of directions including the villages surroundings and the main street to the downtown.

Like social activities, the dialog assembles people from different religious backgrounds. However, they never argue their religious differences; thus religious gaps nearly never appear. What they concern is to develop and improve their village through several improvement of social infrastructures. This does not mean they do not care with religious affairs, because they also close pay attention to the improvement of their religiosity.

Dialog becomes very important since in this face to face meeting, all the community members are able to shared and discuss several problems. And based upon information from the research filed, the writer infers this program was intensively scheduled years ago and after the reform movement it is not yet intensively revitalized. The dialog is not absolutely intensive because everybody is busy to finish their own business.

Considering the importance of dialog, the writer agrees that it should be intensively conducted in the following days. Yeo Lay Huee (2004) says promoting communication among the conflicting groups is absolutely crucial. He proposes four stages of activities to promote dialog in post-conflict communities. The first one is problem solving; and this is usually convened by third groups to bring representatives of conflicting groups together to find out solutions to shared difficulties. The next is the high profile conference to bring leaders of different organizations, both external and

internal, together as a symbol of the will to find ways forward. The third is conflict management training aimed at teaching skills and ways necessary to restrict and avoid intra-group conflicts. And finally, there is a need for maintaining communication; and for some extent this must involve as many groups and individuals as possible.

Government has contributed the maintenance of interfaith relation in Tajuk. Its contribution could not be underestimated because it could be proved along the history of this community. Besides that, the proofs of its important roles can be verified at present. Some of them are the buildings of worship houses of a two religions – Buddhism and Islam and a worship house for local religion – Sapto Dharmo that were initiated by Tajuk Village Head together with his staffs, religious leaders, public figures, and supported by all the community members.

Since the village government is not the policy maker of interfaith relation and this is not regulated from top-down; they more become sparing partner in the process of creation and maintenance. They do not much influence as well as intervene these processes. The policies are absolutely assigned to communities. Again, it does not mean that they do not actively take part in these processes but they position them as the facilitators. They will assist their community to solve the coming problems. In religious life terms, they have distributed land areas for building Church, Mosques, and Viharas for Buddhism and Sapto Dharmo in 1972. In

social life they have facilitated the communities to build SR VI Tajuk, and village ring-street including the renovation of them.

This is possible that intra-faith creation contributes maintaining interfaith relation. However, the intra-faith creation can be contra productive when the content of the creation does not promote relation among different religious believers. Sometimes, this creation becomes the effective fuels to violate others when messengers deliver provocative teachings that insult others. Thus, the intra-faith creation does not absolutely warrant the maintenance of harmonious relation among different believers because this very depends on the contents of teachings given by messengers.

In terms of Tajuk Village, it seems that religious messengers have contributed a lot to maintain interfaith relation. Together with their followers, they have been able to promote the relation. Their roles cannot be underestimated since they have crucial position to color the followers mind mapping. Certain religious believers will harm others when their messengers provoke to do so. Conversely, the believers will be so kind to others when their messengers also ask them to so doing. From the fact exists in Tajuk, it can be deduced, religious priests have been able to replace themselves in very perfect position.

From the four ways of interfaith relation maintenance, social activities are more influential. These activities become so

important because these are the extended social communion that involves all layers of community members and a means of extending ideas, opinions, thoughts, criticisms, and solution of the concerning community problems in informal situations. In these situations, they may argue and share what they want naturally.

C. Conclusion

Interfaith relation in Tajuk, Getasan, Semarang is a historical property. It has been created and has existed long years ago since the life of the community ancestors. This is not a new creation. The community members have been familiar because it is handed down from generation to generation. There has been a very long process of transmission. In the transmission, parents transmit and socialize this property and exemplify their children to live, cooperate, appreciate, and love others in their daily life regardless their religions and beliefs. Therefore, the valuable historical property can be preserved up to the present time.

There are several factors that influence to create interfaith relation in Tajuk; for instance: emotional, cultural, and familial affinities, religious teachings, contact with outsiders, and people's mobility from and into this village. People in Tajuk have very closed emotional affinity because they are integrated in not so wide geographical community and possess similar social and life-hood systems, similar economic condition, and similar level of

welfare. Consequently, they have very close contact and face-to-face relation with the most similar social status. Besides that, they also have similar local traditions framed within – Javanese culture. According to Javanese, cultures and religions may have different containers but they have the same purposes so they are able to live with different people having different beliefs anywhere. Familial affinity of the villagers also supports significant influence against the creation of interfaith relation since they have similar views about brotherhood. In addition, religious teachings are arranged based upon the smart local genius so the teachings always strengthen the creation of the relation. The external factors that may influence the creation of interfaith relation are contact with outsiders and people mobility. The level of influence, however, depends upon the intensity and the quality of the contact. Although Tajuk is opened to all surrounding communities but the community members are still able to preserve their own identity. For the reason, ideas or values that come from outside do not much influence their way of life. Among those factors, this looks that familial affinity is more dominant because it covers and influences the others.

Relation among different believers in Tajuk can be preserved longer because all community members have the same commitment. They also feel having the same responsibility to exemplify and transmit this local genius to all teenagers. Consequently, they work collectively to achieve this goal.

Not only public figures and religious authorities but also teenagers, common people, and for a little extent government officials contribute to establish the relation. They try hard to play their roles based upon their positions and professions.

The maintenance of the relation among different believers in Tajuk is achieved through four ways for instance: social activities, dialog, government, and intra-religious creations. From the four ways of interfaith relation maintenance, social activities are more influential. These activities become so important because these are the extended social communion that involve all layers of community members and a valuable means of extending ideas, opinions, thoughts, criticisms, and solution of the concerning community problems in informal situations. In these situations, they may argue and share what they want naturally.

Bibliography

- Baumann, Gerd, 1999. *The Multicultural Riddle: Rethinking National, Ethnic, and Religious Identities*, Routledge, New York.
- Beatty, Andrew, 1999. *Varieties of Javanese Religion: An anthropological account*, Cambridge University Press. Cambridge.
- Damami, Muhammad, 2002. *Makna Agama Dalam Masyarakat Jawa*, LESFI, Yogyakarta.
- Endraswara, Suwardi, 2003. *Falsafah Hidup Jawa*, Cakrawala, Tangerang.

Geertz, Clifford, 1960. *The Religion of Java*, The University of Chicago Press, Chicago.

L. Berger, Peter and Thomas Luckmann, 1967. *The Social Construction of Reality: A treatise in the Sociology of Knowledge*, Anchor Books, New York.

Mulder, Niels, 1996. *Inside Indonesian Society: Cultural Change in Java*, Pepin Press, Amsterdam.

Saidi, Anas, dkk., 2004. *Menekuk Agama Membangun Tahta: Kebijakan Agama Orde Baru*, Desantara, Jakarta.

Schutte, Ofelia, 1993. *Cultural Identity and Social Liberation in Latin American Thought*, State University of New York Press, Albany.

Team, 2003. *Petunjuk Singkat Bagi Penulis Sosiohumaniora Seri B (Humaniora): Makalah (Tidak Diterbitkan)*, Universitas Gajah Mada, Yogyakarta.

Van Akkeren, Philip, 1970. *Sri and Christ: A Study of the Indigenous Church in East Java*, Lutter Worth Press, London.

Weber, Max, 1993. *The Sociology of Religion*, Beacon Press, Boston.