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Harmony of Relations between Religious People and Conflict Resolution in Kediri

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Abstract

Conflicts between religions and religious sects in several parts of Indonesia are still an actual issue and a resolution formulation is still being sought. This paper seeks to reveal the social reality of religious harmony and inter-religious diversity in Kediri, East Java, Indonesia. This research is based on field data by releasing all the opinions of researchers in revealing facts and reality, the researchers propose a pattern of assumptions according to the developed hypothesis. Informants come from several people who have different religious backgrounds. This paper concludes: *First*, the model of religious harmony and, the same religion in Kediri City is intertwined by compromising character, culture, the authority like scientific profession. Interaction of religious communities is built through the theological-social concept, namely upholding religious principles. *Second*, socio-religious analysis confirmed that the phenomenon of religious harmony in the city of Kediri. The informants view that religion is right as a social controller that is dynamic and tolerant. Religion is outside the social layer as a fundamental value, that is, as the principle that God wants peace and humans are the same. The socio-religious sub-system is built by authority holders such as religious leaders, intellectuals, prophets, scholars, and the government.

Keywords: *Socio-Religious, Religious Harmony, Conflict Resolution.*

Abstrak

HUBUNGAN HARMONIS ANTAR UMAT BERAGAMA DAN RESOLUSI KONFLIK DI KEDIRI. Konflik antar agama dan aliran keagamaan di beberapa wilayah Indonesia masih menjadi isu aktual dan masih dicari formulasi penyelesaiannya. Tulisan ini berupaya mengungkap realitas sosial kerukunan umat beragama dan keragaman antar umat beragama di Kediri, Jawa Timur, Indonesia. Penelitian ini didasarkan pada data lapangan dengan mengeluarkan semua pendapat peneliti dalam mengungkapkan fakta dan realitas, peneliti mengajukan pola asumsi sesuai dengan hipotesis yang dikembangkan. Informan berasal dari beberapa orang yang memiliki latar belakang agama yang berbeda. Tulisan ini menyimpulkan: *Pertama*, model kerukunan umat beragama dan seagama di Kota Kediri terjalin dengan mengorbankan karakter, budaya, otoritas seperti profesi ilmiah. Interaksi umat beragama dibangun melalui konsep teologis-sosial, yaitu menjunjung tinggi prinsip-prinsip keagamaan. *Kedua*, analisis sosial-keagamaan menegaskan fenomena kerukunan umat beragama di Kota Kediri. Informan berpandangan bahwa agama benar sebagai pengontrol sosial yang dinamis dan toleran. Agama berada di luar lapisan sosial sebagai nilai fundamental, yakni sebagai prinsip bahwa Tuhan menginginkan perdamaian dan manusia adalah sama. Subsystem sosial-keagamaan dibangun oleh pemegang otoritas seperti tokoh agama, cendekiawan, nabi, ulama, dan pemerintah.

Kata Kunci: *Sosial-Keagamaan, Kerukunan Umat Beragama, Penyelesaian Konflik.*

A. Introduction

Religion is present on earth, among others, to solve social problems as well as to guide mankind to live in harmony, peace, and harmony. For Hughes, the truth of a view, social reality, character, and paradigm of social interaction will be empty if it is not based on religious teachings, even in the area of the modernist framework.¹ This view is reinforced by Yucel that social life without being based

¹Geoffrey Hughes, "European Social Anthropology in 2018: an Increasingly Recursive Public," *Social Anthropology* 27, No. 2 (2019): 352–72. DOI: <https://doi.org/10.1111/1469-8676.12625>.

on religious teachings is like walking during darkness; becomes chaotic and full of conflict.² Derrida (1976) as a post-modernist figure understands the nature of human life from various castes is its tendency to religious values. The opinions above become a strong foundation for pluralism of religion which should be able to display a harmonious social life.

The reality of social life lately displays a different form of religion. Conflicts with religious backgrounds, both between adherents of different religions and sects of the same religion, are still a phenomenon of social conflict. The potential for religious conflict often threatens religious harmony, especially in a country that is plural in terms of ethnicity, ethnicity, language, and religion. For example, conflicts between religions, states, and Muslim communities in India that led to death.³ Harassment of Islam in Turkey which led to the death of Samuel Petty.⁴ religious conflicts Sunni-Shia in the Middle East, the destruction of places of worship in Indonesia, and various other religious conflicts, are phenomena that concern human life.

The various conflicts above can change the views of the global community towards the importance of the role of religion in shaping moral people and instilling the values of humanism. Religion is expected to create social stability, but now religion is starting to lose its function as an adhesive for social ethics. The existence of religion has created social tensions and conflicts in society, if likened to the human body, religion is at the heart of the conflict.⁵ Christopher Hitchen and Richar Darwin say that religion likes opium that can create war, hostility, and discomfort in society. Evidently, since its birth, religion has disrupted social stability a

²Salih Yucel, "Spiritual Leader in a Global Islamic Context," *Journal of Religion* 12, No. 1 (2010): 1–10. DOI: <http://hdl.handle.net/10504/64593>.

³www.think.rakyat.com, 2001.

⁴pmb.lipi.go.id, 2021.

⁵Sam Haris, *The End of Faith: Religion, Terror, and the Future of Reason* (Australia: Norton, 2005). 81.

lot.⁶ This view is born from the reality of religious conflicts that have sprung up in various regions and on the other hand religious values that can unite differences.

The presence of religion with a mission of peace and at the same time has the potential to cause social conflict is like two opposing blades. Religion can be used to create good for all mankind, but on the other hand, religion is used to trigger social conflict. The existence of religion is passive and sacred, depending on how its adherents interpret and practice it in everyday life. According to Ibrahim, the value of religious teachings is abstract because a text, thoughts on the text, and its practice depend on how religious adherents understand and implement these teachings.⁷

Apart from the various views on religion above, the author argues that no religion teaches hostility between followers of other religions and people of other religions. Religious conflicts are caused by the way of understanding and the level of depth of understanding religious teachings. Social facts, social conflicts that are motivated by religion will create a conflict between reality and ideals. Religious people should be able to live in harmony and peace even though they have different religions or religious sects. But in reality, various religious conflicts occur one after another as if they will never end.

Based on the arguments above, the author is interested in researching the city of Kediri, one of the districts in East Java, Indonesia, which has a plurality of religions as well as religious sects. Religious people in this region can create a strong socio-religious harmony. This city has a plurality of religions and, religious sects and can show harmony and, cooperation between religions. Starting from the adherents of Islam, Hinduism, Buddhism, Christianity, and Catholicism live side by side without

⁶Christopher Hitchens, *God Is Not Great* (Toronto: McClelland and Stewart, 2007), 21.

⁷Anwar Ibrahim, *The Asian Renaissance* (Singapore: Times Books International, 1997), 191.

any conflict and, tension. Various religious sects such as Nahdlatul Ulama (NU), Muhammadiyah, Lembaga Dakwah Islam Indonesia (Indonesian Islamic Da'wa Institute, LDII), Hizbut Tahrir Indonesia (Indonesian Liberation Party, HTI), and so on can establish stable social relations. Between fanatics, puritans, moderates to moderns, one clump gathers by showing cooperation and unity in diversity.

The charm of harmony and harmony between religious communities, as well as between religious sects depicted in the people of Kediri City can be used as a model for conflict resolution for other regions. The harmony of the people is closely intertwined, such as cooperation in building houses of worship, tolerance is so high, the brotherhood between religions, and social awareness based on religion can be seen in the city of Kediri. Therefore, the authors are interested in conducting research directly into the field to see religious life and interactions between religious communities in the Kediri district.

The author has searched for literature data related to conflict resolution and the importance of resolving religious conflicts. Some of these studies prove that the object or topic that the author is researching is a global problem. Baidhawiy examines the model of integration of education with social, where educational institutions must contain policies regarding the interaction of teaching materials with social reality to create religious harmony.⁸ Also, Budiyo synergizes between social institutions (Forum Kerukunan Umat Beragama [Religious Communication Forum, FKUB]) with the role of government and community participation as a model for integrating the role of authority that creates harmony.⁹ In certain contexts, the existence of FKUB is unable to do much regarding the

⁸Zakiyuddin Baidhawiy, "Building Harmony and Peace through Multiculturalist Theology-Based Religious Education: an Alternative for Contemporary Indonesia," *British Journal of Religious Education* 29, No. 1 (2007): 15-30. DOI: <https://doi.org/10.1080/01416200601037478>.

⁹B. Budiyo, W. Kokotiasa, Y. Harmawati, and Y.A. Feriandi, *Social Cohesion in Society: a Study on Inter-Religious Harmony* (n.d.: ICSE, 2017), 157-165.

recent turmoil in religious cases. Chasanah illustrates that Islam has long formulated a strategy of religious harmony through the Medina Charter which was used as the basis for inter-religious relations policies at that time.¹⁰

In addition to the several studies above, several studies have tried to find a formulation of religious harmony to date. According to the author, the existing studies are still partial and not comprehensive. The author hopes that this paper can complement previous studies to be more comprehensive and the findings can be used as a reference for further research.

This research is qualitative research with a descriptive approach based on direct data collection in the field, namely a portrait of harmony between Chinese adherents of the Confucian religion, Christians and Muslims in the center of Kediri City, East Java, and harmonious relations between religious sects such as LDII, NU, Muhammadiyah, and HTI. Researchers become key instruments with the assumption that researchers have adequate capacities such as academic ability, understanding the field, informant character, and mastery of scientific research, thus researchers are human instruments.¹¹

To determine the objective sample, the researcher chose a purposive sample, that is, the sample was selected through considerations based on the researcher's assumptions. Informants were selected until they were saturated, selected according to the data competency stratification (stratified sample) to obtain reliable and valid data.¹² In this study, the sample was determined based on

¹⁰Zuhaeriah, Moh. Ali, and Yusra, "The Role of Islamic Education Teachers Competency in Improving the Quality of Education," *International Journal of Contemporary Islamic Education* 2, No. 1 (2020): 108–30. DOI: <https://doi.org/10.24239/ijcied.Vol2.Iss1.15>.

¹¹Muhammad Zainal Abidin, "Ulama in Indonesian Urban Society: a View of Their Role and Position in the Change of Age," *Jurnal Theologia* 28, No. 2 (2018): 235–54. DOI: <https://doi.org/10.21580/teo.2017.28.2.1863>.

¹²Muri Yusuf, *Metode Penelitian Kualitatif, Kuantitatif, dan Penelitian Gabungan* (Jakarta: Kencana, 2016), 19.

religious figures such as Muslim leaders (Muji Armunis), Confucian leaders (Hernyo Rinekso), and HTI leaders (Agus).

Researchers used two methods of extracting data, guided interviews and non-participatory observations.¹³ Interviews were conducted at the informant's house while informally with people of other religions. Meanwhile, observations were made on the daily life of religious people by visiting houses. The data collected is not directly used as the original data needed in research, but is analyzed interactively, if there is a shortage in a certain category, the data search is carried out again.¹⁴ After the researcher felt that he was complete, the data were analyzed in three stages, namely; *first*, reduce data; *second*, data presentation; *third*, concluding. The data collected, at the last stage, the data is checked again before. The data were tested by triangulation techniques, namely, data collected through interviews with selected informants, checked again through different techniques, namely by independent observation.

B. Discussion

1. Portrait of the Diversity of Kediri City

Religious harmony between religious adherents and between religious sects of the people of Kediri City is always special to study, considering that the City of Kediri has always been crowded with plural societies and various religious sects. Based on kingdoms, the city of Kediri even became the center of the forerunner to the birth of a small kingdom in East Java Province. Remarkably, during the Haranjing Inscription, the city of Kediri was named the friendliest and tolerant city compared to cities in East Java and Central Java.¹⁵ Religious harmony there can run effectively in a pluralistic and

¹³ Burhan Bungin, *Penelitian Kualitatif: Komunikasi, Ekonomi, Kebijakan Publik, dan Ilmu Sosial Lainnya* (Jakarta: Kencana Prenada Media Group, 2018).

¹⁴ Umar Sidiq and Moh. Miftachul Choiri, *Metode Penelitian Kualitatif di Bidang Pendidikan* (Ponorogo: Nata Karya, 2019), 78.

¹⁵ Kedirikab.go.id, 2021.

urban society. This is what makes the city of Kediri much in demand and becomes the object of research on religious harmony.

Geographically, Kediri City is the same as other regions, consisting of 3 sub-districts and 46 urban villages, with a population of Kediri City in 2020 of approximately 312,331 inhabitants. The population density of Kediri City is 4,926 people per km². Historically, the ancient city of Kediri has been the center of culture and religion in East Java since the time of the Majapahit Kingdom. The population, not only from the natives, but also from the world, the Javanese, followed by the Chinese, Batak, Manadonese, Ambonese, Madurese, Sundanese, Arabs, and various immigrants outside the Javanese tribes who live and settle in this city.¹⁶ Of course, they bring their respective religious beliefs, but the differences between indigenous and immigrant religions are interwoven into a perfect harmonization space.

The majority of the population is Muslim, followed by Protestant Christianity, Catholicism, Hinduism, Buddhism, Confucianism, and other faiths. Many places of worship such as mosques, pagodas, temples, churches, and others have been around for hundreds of years, such as Gereja Protestan di Indonesia Bagian Barat (Protestant Church in Western Indonesia, GPIB) Kediri Church building from the Dutch colonial era and the Tjio Howie Kiong Temple. Tolerance and harmony between religious communities in Kediri are well established. From the aspect of religious sects, there are puritan sects that have just been dissolved by the government of the Republic of Indonesia, such as Nahdhatul Ulama, Shiddiqiyah, Indonesian Islamic Da'wa Institute, Ahmadiyah, Syi'ah, Sunni, and many others with countless *tariqah*.¹⁷

From the scientific aspect, the City of Kediri is counted as a complete area, having formal education to support education.

¹⁶Dukcapil.kedirikab.go.id, 2021.

¹⁷Dukcapil.kedirikab.go.id, 2021.

Starting from early childhood education to college, even several well-known Islamic boarding schools from classic to modern have a high reputation standing here. Islamic boarding schools are Islamic education with Formal Basically, teaching system with classical methods and balanced with management that follows formal structures. One of the motivations of semi-formal *pesantren* at this time is the form of actualizing education with the reality that occurs in society. So *pesantren* education at least has a special concept and method to contribute knowledge to its students, thus it has been seen that the influence or absence of education will have certain characteristics whether it comes from students or schools.

The government of Kediri City pays great attention to formal and non-formal educational institutions to improve the quality of the nation's next-generation so that they can compete healthily in the current millennial era. It is also one of the mainstays of the "Harmony Kediri, the Service City" program, which is the slogan of the local City Government. Therefore, efforts to improve services, especially in the area of education, are a priority. Education also affects the harmony and harmony of religious communities.

2. The Philosophy of Religious Harmony in the City of Kediri

Even though the city of Kediri is an area with a plural population (followers of Islam, Christianity, Hinduism, Buddhism, and Confucianism), what is most interesting is the pattern of harmonious relations that exists between Muslims (followers of Islam) and ethnic Chinese (followers of the Confucian religion). Muslims are the majority, and the Chinese are a minority. Judging from the historical existence of the Chinese people, at first, the Chinese community departed from their lives for agri-business commerce. Before pre-independence Indonesia, according to Chow in Dahana book, Chinese civilization originating from China had existed since 43 BC, as evidenced by the existence of archeology

which showed that the Chinese community had stepped on the archipelago around 1400 BC.¹⁸

At first, the ethnic Chinese communicated with Muslims only for business purposes, then developed in the aspect of kinship and kinship.¹⁹ They interact like in general the indigenous people of Kediri, such as ignoring differences in religion and belief. Even the sensitivity of religious fanaticism does not appear to be real. Observations of researchers, religion is not a barrier to interact between adherents of other religions. Seen from several times, they help each other and gather together. Even when discussing their respective rituals, it does not appear that one of the religious adherents feels small or offended.

The existence of the Chinese ethnic group is truly integrated with the natives without any barriers, whether economic, ethnic, political, or even religious. They are integrated into every social sub-system. As stated by Coppel, that the level of tolerance and awareness of religious harmony owned by the people of the City of Kediri is higher than the nature of fanaticism, arrogance, expansion, and the influence of other thoughts that can cause religious conflict. Coppel more clearly said this, after going through a long process of research, namely:

“Many immigrants and indigenous people themselves consider the Chinese ethnic as the most prominent urban community. Even the existence of Chinese can obscure which ones are native and which are made up of ethnic Chinese, from being so close and mingling. Not only in business and social terms, but the Chinese are also really integrated into the culture and pattern of the religious life of the Kediri people. Since their arrival to the motherland, their only goal is to trade, there are no frills of religious doctrine. It is not uncommon for us to find them living in harmony side by side in matters of worship, without interfering with each other.”²⁰

¹⁸A. Dahana, *Kegiatan Awal Masyarakat Tionghoa di Indonesia* (Jakarta: Wacana, 2000).

¹⁹Dukcapil.kedirikab.go.id, 2021.

²⁰Charles Coppel, *Tionghoa dalam Pusaran Politik* (Jakarta: Eklasa, 2003),

The Moslems of Kediri City are characterized by moderate Islam who upholds the concept of *ishlah*, namely wanting peaceful conditions regardless of ethnic, racial, linguistic, and religious differences. Hamka as quoted by Kusnadi confirmed that the concept of *shulhu* or *ishlah* is the ideal wealth possessed by Islam. The concept of *shulhu* or *ishlah* views all religions as part of humanity that deserves to be respected and treated well. Humanity (regardless of religion) is avoided from disputes, the way is to unify ethics and conflict resolution methods. Ethics is the basis of behavior in every aspect of life, at least to neutralize the arrogance of the character of religious adherents.²¹ The peaceful character of the Muslims is relevant to the way the Chinese ethnically religious, namely: *First*, religion is the same as god and the existence of religious people is to surrender themselves to God (theological-transcendental). Human existence is only a creature that is weak and full of shortcomings, God wants his people to live in peace and help each other, and conflicts between religious communities are contrary to divine and human instincts. Maintaining good relations between them is an obligation so that it can lead to the peak of human nature in God.

There is no point in adhering to a religion, but likes to slander people, play against each other, fight, want to be the majority, hurt other religions, it's better to be communist then. Religion is for oneself first, obeying God's commands, being a just human being, doing good to neighbors and society. Faith must be strong, if it still hurts fellow religious people, it means that the faith is not yet strong. We are God, are we not ashamed of God.²²

Introductions Chapter.

²¹Kusnadi, "Tawaran Al-Qur'an Tentang *Ishlah*," *Jurnal al-Mubarak: Jurnal Kajian Al-Qur'an dan Tafsir* 4, No. 2 (2019): 20–34. DOI: <https://doi.org/10.47435/al-mubarak.v4i2.58>.

²²Muji Armunis, *Interview* (Kediri, 3 April 2021).

Second, religion is believed to calm the mind. Religion dispels immorality, pride, and arrogance. According to ethnic Chinese, there is no point in being religious if there is still conflict. *Third*, religion is a controller of norms, namely social, cultural, political, moral, and so on. Religion is a bulwark and controlling norms so that conflicts can be avoided. *Fourth*, religion is understood to strengthen social relations, religion is believed to have a psychological spirit that combs the inside of the human heart so that a sense of tolerance arises. Religion should make its adherents aware to submit to God and respect others.

There is nothing wrong with different beliefs, all have a father and God. What's wrong is that if you want to have more religion (people embraced), any method can be used, including violence, killing others, what is called religion. All religions must teach kindness, ethics, and mutual help, so why not practice it? Religion regulates social relations, how to greet, do business, and morals. We are told to maintain relations with the community, not to fight with each other.²³

Islam as the majority religion in Kediri City is associated with the religious philosophy of the Chinese ethnic community and the attitudes and ways of behaving to adherents of other religions who have a balanced vision and character. The ego of religious fanaticism, which is generally the root of diversity and potential for conflict, such as jihad, heresy, fanaticism, conservatives, true claims, and so on, has collapsed due to the character of the way all religious adherents believe that religion has great principles, namely, firstly, humans are only representatives of God in the world. Given the obligation to behave well to all humans regardless of religion, both religions play a role in maintaining social norms to achieve true diversity.

The same principles and philosophy are also adhered to by schools and sects or splinter religions, such as Hizbut Tahrir

²³Hernyo Rinekso, *Interview* (Kediri, 23 August 2020).

Indonesia (HTI), Sunni (Nahdlatul Ulama), and Shiddiqiyah, they are the biggest Islamic school in Kediri. Even though there are many claims of adherents of radical sects for HTI, the philosophy of diversity is still more dominant. Differences in religious perspectives are not highlighted in their interactions at all. Harmonious social patterns, conquering all arrogance. For example, the HTI sect with the Sunni sect makes the difference only in the internal group. While on the social aspect, these differences are not shown at all.

Maybe everyone thinks we're harsh, but that's an assumption without any basis and evidence. Not all of us are hard, just like the others, some are good and some are not. Having forgotten the perspective and belief, the ritual continues as we understand it. But remember, we are not here looking for congregants and fighting for congregations, nor highlighting group understanding, nor insulting other understandings, but we are here to keep people peaceful, calm, and carry out what they understand.²⁴

3. Interfaith Harmony in Kediri

Relations between religious adherents and religious sects run harmoniously. They can maintain social order by putting aside differences in beliefs, rituals, and egoism. Several forms of religious harmony and religious sects in the City of Kediri, among others: *First*, fostering religious tolerance through the principle of obedience to check and balance, namely between adherents of one religion to another perform patterns of active religious social relations. Indications of this pattern of harmony can be seen from several religious behaviors: (a) reminding each other in religious ritual activities, such as prayer time for Muslims, worship for Hindus, going to church for Christians, inner dhikr for Siddiqiyah sects, and the like; (b) work together to build places of worship.

²⁴Agus, *Interview* (Kediri, 23 August 2020).

They also cooperate and work together to build places of worship such as mosques or mushalla, churches, temples, and monasteries. The building of worship is based on the cooperation of all religious adherents, not only personnel but also funds. This is certainly the achievement of a high level of harmony, it can be seen that the interaction pattern that is built is religious cooperation.²⁵

Religious cooperation in a pluralistic society is the highest model of the ideal of peace theology. At this level, religious differences are a pearl of social wisdom, because religion is comprehensive. There are three views on the level of tolerance: (a) views that allow other people to follow a different religion; (b) views that allow other people to freely change and change their religion; (c) views that allow others to perform their religious rituals; (d) reject all forms of violence in the name of religion because of religious orders; (e) accept the truth of other religions; (f) help and feel social towards others regardless of religion and others.²⁶

Second, spiritual socialism. Every religion has big days such as Nyepi Day, Eid al-Fitr, Vesak, and others, these days are used by the religious community in Kediri City as a place to celebrate together. For adherents of Islam, if Eid is used as a vehicle for cleansing social sins, then for other people it is the same, they visit each other and celebrate together. This behavior is called spiritual socialism, i.e. the existence of religious rituals goes in the same direction as the social relations that exist.

To create religious harmony, there is a process carried out: (a) the awareness process, in this case in the form of teaching, introduction, and education about the meaning of harmony since in the family environment, social examples, and informal and non-formal educational institutions; (b) tolerance, the next process after

²⁵Syahrin Harahap, *Teologi Kerukunan* (Jakarta: Prenada Group, 2011), 19.

²⁶H. Nurrohman, "Model Toleransi dan Kerukunan dalam Pluralitas Kehidupan Beragama," *Jurnal al-Tsaqafa* 14, No. 1 (2017): 1-19. DOI: <http://digilib.uinsgd.ac.id/id/eprint/4817>.

understanding and realizing the meaning of harmony, is taught and exemplified how to be tolerant to other people; tolerance is meant to accept different conditions from adherents of other religions with full awareness, without being jealous, criticizing, or blaspheming; (c) the existence of cooperation, harmony fruit of tolerance can be realized properly if there is cooperation in any form, both from Muslim and non-Muslim environments, because cooperation is the highest level of harmony.²⁷

The people of Kediri City apply a pattern of religious harmony based on the concept of religious socialism. This can be seen: *First*, making religion a barrier to social movements. Religion is not functioned partially so that it is contrary to the pace of social development, but religion has functioned as an adhesive value for every social gap that begins to emerge. If each religious adherent puts forward a true claim attitude, then the function of religion for its adherents will be able to create stability and peace for the community. By upholding religious values that teach peace and respect for other religions, the life of a pluralistic society can be avoided from horizontal and vertical conflicts. According to Markus, in society there are norms, but the highest norms are religious norms because religious norms can reduce the emergence of potential conflicts. Religion sows the value of peace into every gap in the sub-system of society.²⁸

Second, religious authority is moderate and flexible. The figures portrayed by every religious adherent and the head of religious sects in Kediri City are the key to socio-religious control. Also part of academic figures such as lecturers, scholars and

²⁷Rini Fidiyani, "Kerukunan Umat Beragama di Indonesia: Belajar Keharmonisan dan Toleransi Umat Beragama di Desa Cikakak, Kecamatan Wangon, Kabupaten Banyumas)," *Jurnal Dinamika Hukum* 13, No. 3 (2013): 256. DOI: <http://dx.doi.org/10.20884/1.jdh.2013.13.3.256>.

²⁸Markus Dominggus Lere Dawa, "Reformasi Gereja, John Calvin, dan Islam," *Sola Gratia: Jurnal Teologi Biblika dan Praktika* 5, No. 2 (2020): 67-69.

observers, advocates, as well as sub-district and city governments, jointly building social stability in the community. This phenomenon is in line with the concept of religious socialism which strengthens the harmony of diversity from the internal and external sides. The model of strengthening cooperation between all owners of government authorities, professions, and religious leaders is an important part of successful conflict resolution in the world.²⁹

According to the author, the typology of religious harmony can be used as an ideal strategy to create social harmony (culture, authority, and prophetic). Different views from other writers, such as: *First*, Baidhawiy revealed that it is necessary to integrate the principle of tolerance into the educational curriculum, which means, the state and educational institutions must work together.³⁰ If so, change will only occur at the level of education, not in the turbulent social realm due to religious conflicts. The results of Sinaga's research state that the harmony of people of different religions is created from sub-socials such as empathy and concern.³¹ Although in some contexts, Sinaga is too absorbed into the social sub-system and forgets the side of religious authority. The model of harmony between people of different religions in Kediri can be said to be quite ideal because it leads to sub-social as well as authority.

Second, Rokhmad stated the finding that to create harmony between religious communities, religious forums such as FKUB and government policies were initiated to create harmony between religious communities. FKUB is a facilitator of regulations prepared by the government.³² Similarly, the results of research by Indra

²⁹Moh. Rosyid, "Peredam Konflik Agama: Studi Analisis Penyelesaian di Tolikara Papua 2015," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 13, No. 1 (2017): 48–81. DOI: <https://doi.org/10.18196/AIJIS.2017.0067.48-81>.

³⁰Baidhawiy, "Building Harmony and Peace through Multiculturalist Theology-Based Religious Education": 102.

³¹Rosmaida Sinaga, Flores Tanjung, and Yuri Nasution, "Local Wisdom and National Integration in Indonesia: a Case Study of Inter-Religious Harmony Amid Social and Political Upheaval in Bunga Bondar, South Tapanuli," *Journal of Maritime Studies and National Integration* 3, No. 1 (2019): 30. DOI: <https://doi.org/10.14710/jmsni.v3i1.4482>.

³²Abu Rokhmad, "The Role of Inter-Religious Harmony Forum in Maintaining the

Muda and Agung Suharyanto, regional customary forums determine the emergence of harmony, because traditional forums are in contact with kinship relations.³³ According to the author, FKUB or traditional forums have not been able to reflect the character and culture of the community so that conflicts continue to arise because the cultural aspects of the community are not well organized.

Third, Hazyar examines religious conflicts in several countries as a result of negligence in law and practice. He suggested to Komisi Nasional Hak Asasi Manusia (National Human Rights Commission, Komnas HAM) to act as a religious conflict resolution.³⁴ Meanwhile, Parker criticized Komnas HAM which is a government organization because it is not a forum for religious harmony. According to Parker, to unite religions in a space of harmony requires the intervention of religious leaders from each religion.³⁵ Parker's opinion is in line with Myengkyo Seo's thought that harmony between religious communities is impossible without the intervention of religious leaders and government authorities.³⁶ The views of Arumbinang and Parker, according to the author, are still partial, that religious authority and the government should work together to build harmony, and be supported by social culture. This is where the significance of the harmony model in the city of Kediri is so comprehensive.

Fourth, Harahap stated that if communication between religious communities is built, it will create harmony. Communication

Harmony of Religious Life in Plural Society," *The Social Sciences* 11, No. 21 (2016): 5.052–61. DOI: <https://www.researchgate.net/profile/Abu-Rokhmad/publication>.

³³Indra Muda and Agung Suharyanto, "Analysis of Life's Inter-Religious Harmony Based on the Philosophy of *Dalihan Na Tolu* in Sipirok Sub-District, South Tapanuli Regency, North Sumatera Province," *Journal of Human Behavior in the Social Environment* 30, No. 5 (2020): 533–40. DOI: <https://doi.org/10.1080/10911359.2019.1708526>.

³⁴Mohammad Hazyar Arumbinang, "Rethinking Religious Freedom to Assure Harmonisation of Inter-Religious Life in Indonesia," *Varia Justicia* 17, No. 2 (2021): 216. DOI: <https://doi.org/10.31603/variajusticia.v17i2.5689>.

³⁵Lyn Parker, Chang-Yau Hoon, and Raihani, "Young People's Attitudes towards Inter-Ethnic and Inter-Religious Socializing, Courtship, and Marriage in Indonesia," *South East Asia Research* 22, No. 4 (2014): 467–86. DOI: <https://doi.org/10.5367/sear.2014.0230>.

³⁶Markus Dominggus Lere Dawa, "Reformasi Gereja, John Calvin, dan Islam," *Sola Gratia: Jurnal Teologi Biblika dan Praktika* 5, No. 2 (2020): 67–69. DOI: <https://doi.org/10.47596/solagratiav5i2.63>.

and empathy between religious communities are very important social capital.³⁷ The statement please be strengthened by Alexander A.S. Gunawan, that in some countries religious conflicts are created because of the loss of humanity, respect for the rights of others, and tolerance. To create harmony, basic rights such as freedom of religion are the main things that need to be created.³⁸ This is what is called the strengthening of the socio-religious sub-system. According to the author, this can be done through the formation of character, culture, and communication of the authority of religious leaders.

The model of harmony between religious and co-religious religious sects in Kediri City relies on two things, namely how to put religion in the social order and control religious and government authorities while guarding all sides to prevent conflict outbreaks. In the first aspect, it kills the reality of religious fanaticism while at the same time assuming that all religions are true. While the second aspect, avoiding the emergence of structural conflicts. These are two models of religious harmony that can be used as rule models for a pluralistic and conflict-potential society.

C. Conclusion

From the results of the research and discussion above, conclusions can be drawn, namely: *First*, the model of harmony between religious and religious communities in Kediri City is intertwined by compromising character, culture, authority, and scientific profession. The integration of this community typology is built through the concept of social theology, namely making the principle of religion (God) the highest, thus burying the nature of religious fanaticism. Carrying social principles above religious

³⁷Muhammad Jailani and Elly Warnisyah Harahap, "The Perception of Stakeholders to the Role of Graduate of Religious Study to Religious Harmony in Medan City," n.d.

³⁸Muhammad Aras and Alexander A.S. Gunawan, "Traditional and Conventional Social Communication Processes for Increasing Tolerance and Harmonization of Inter-Religious Communities in Indonesia," *Humaniora* 10, No. 3 (2019): 227. DOI: <https://doi.org/10.21512/humaniora.v10i3.6021>.

arrogance, so those other religious rituals are also involved to help them become good religious adherents. Many social behaviors do not seem to show religious differences, such as working together to build places of worship even though they have different religions.

Second, socio-religious analysis confirms that the phenomenon of religious harmony in Kediri City. It is proven by two things: (1) Religious communities or religious sects view religion as being right as a social controller that is dynamic and tolerant. The face of religion is not fierce but in harmony with social dynamics. Religion is outside the social layer as a fundamental value, that is, as the principle that God wants peace and humans are the same. (2) The socio-religious sub-system is built by influential authorities such as religious leaders, intellectuals, prophets, scholars, government, advocates, and so on, they together guard and create peace to the root.

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