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Subuh Orchestra of Religious Harmony of Baitunnur Mosque and Santo Yusuf Catholics Church in Pati Central Java

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Abstrak

Artikel ini mendiskusikan tentang kerukunan umat beragama di Pati Jawa Tengah terkait masjid dan gereja yang letak satu blok area. Harmoni ini terbangun melalui perpaduan suara lonceng gereja dan suara pengajian di masjid yang menggunakan pengeras suara sehingga tercipta harmoni dari kedua rumah ibadah tersebut. Tujuan dari artikel ini ialah menarasikan dan mendiskusikan kerukunan yang terjadi di Pati dengan melakukan wawancara pada pemuka agama Katolik, pemuka agama Islam, warga sekitar keturunan Arab, pribumi, dan Tionghoa. Penelitian ini memfokuskan pada tiga pertanyaan (a) Bagaimana simbol-simbol agama dalam kerukunan umat beragama; (b) Bagaimana membangun kerukunan dengan simbol-simbol agama berupa lonceng gereja dan

adzan); (c) Bagaimana orkestra Subuh sebagai panggilan sakral simbolis bagi umat yang melakukan ritual di masjid yang disebut adzan serta di gereja menggunakan lonceng gereja untuk menandakan sakramen pagi. Hasil penelitian ini umat beragama membangun harmoni beragama melalui subuh orchestra ini menjadikan budaya sederhana ini menjadi alat pemersatu keragaman di masyarakat.

Kata kunci: Gereja, keragaman, harmoni beragama, subuh orkestra

Abstract

This article discusses religious harmony in Pati, Central Java, related to mosques and churches in one location. This harmony was awakening through the combination of the sound of church bells and the sound of the recitation in the mosque using loudspeakers to create harmony between the two houses of worship. Purposing of this article was to narrate and discuss the harmony that occurred in Pati by conducting interviews with Catholic religious leaders, Muslim religious leaders, and residents of Arab, indigenous, and Chinese descent. This study focuses on three questions (a) How are religious symbols in religious harmony; (b) How to build harmony with religious symbols in the form of church bells and adhan); (c) How the Subuh orchestra as a symbolic sacred call for people who perform rituals in the mosque called the call to prayer and in churches use church bells to signify the morning sacrament. The result of this research was that religious people build religious harmony through the dawn of this orchestra, making this simple culture a unifying tool for diversity in society.

Keywords: Diversity, mosque, religious harmony, subuh orchestra

Introduction

Religious harmony requires internal and external factors in real life in society. Religious harmony is something that rarely happened in the present era (Ahmad Atabik, 2013). The existence of religious harmony in an area was supported by internal and external factors. Internal factors are still maintaining religious harmony in Kauman Pati because there are two places of worship mosques and churches that are in one area of the Kauman area. The existence of two places of worship in one area is also supported by external factors. The community in the area is a multicultural urban community (Ramírez & Chan, 2020). These external and internal factors support the existence of religious harmony in this case manifested by the call to prayer Subuh and church bells together at Subuh.

The study of religious harmony and religious symbols tends to display differences and contradictions, ignoring common ground factors. The study tendency consists of aspects of religious dogma, multiculturalism, and interfaith patterns. The first studies are related to religious dogma (Lattu, 2019) (Ansor, Amri, & Arrauf, 2016) (Freeman, 2017) (Thiede, 2012). The second

study is related to multiculturalism (Kusuma & Susilo, 2020)(Masudi, 2019)(Baidhawya, 2010). The third study relates to patterns between religions(Tostes, 2020)(Setiawan, De Jong, Scheepers, & Sterkens, 2019). The three tendencies to study religious harmony with religious symbols see harmony in terms of religious dogma, multiculturalism, and inter-religious patterns. These tendencies ignore the human side of religious harmony. The handling of religious harmony has always been based on dogma and normative level, ignoring the human side.

This paper has been intended to complement the shortcomings of previous studies on the Subuh Orchestra a religious culture built by the Pati society that used the Adzan Subuh and Church bells using for religious harmony that would be analyzing the role of religious symbols in religious harmony. In line with this, three questions are answered in this study: (a) How do religious symbols in religious harmony (process, difficulties) experienced, the completion steps); (b) How to build harmony with religious symbols in the form of church bells and call to prayer (building perceptions, culturing harmony); (c) How is the Subuh orchestral at the same time symbolic sacred calls for believers doing rituals, in a mosque called using adzan, in church using church bells for identifying morning sacrament. Although it looks simple that culture was important in the process of building harmony. These three questions have given direction to the understanding that orchestral dawn is not only discourse but also a solution to religious harmony. Religious symbols play an important role in building religious harmony.

This paper is based on an argument that religious symbols influence building religious harmony. Religious harmony as daily important roles in the societies was only qualified considered successful harmony when it shows something bombastic, ignoring that fundament of religious symbols, even though they are small but still give meaning. The religious symbol in this article was the *Subuh* orchestra. The dawn of the orchestra, in this case, is a sign of welcoming the *Subuh* prayer at the same time between the *adzan Subuh* to prayer from the mosque and the bell from the Church of Saint Yusuf, which is a characteristic of religious harmony. Although the bells and the *adzan* are common in everyday life, when they can go in harmony, it was contributed to building harmony in this country. The simple culture that Pati societies can be accepting the traditions of two different religious sacred calls in the Subuh times, was part of the harmony in this societies. Because not all areas of these countries can't apply this religious harmony, it can show when the problems of

ministerial religious affairs regulation arose in these societies. Many people respond to these regulations with different perspectives, one of the reasons because not all areas in this society can accept different sacred calls when the rest time of many peoples. So, although this Subuh orchestra was a simple thing, it was important in the religious harmony in this society.

Theoretical Framework

The linkage between Subuh orchestra and religious harmony will be discussed using three major theories in terms of the relationship between religions. First, is the theory of interreligious harmony. Second, is the theory of religious harmony. As well as, the third is about religious diversity. The third theory will be used as a booster in this article. Because of the variety of Indonesian civilizations, interreligious interactions in the country are complicated. Indonesia has six official faiths and many more local beliefs when it comes to religion (Min Kim, Banawiratma, & Sofjan, 2020; Mujahidin, 2017). Good governance is required to achieve stability and peace amongst nations. These relationships face hurdles today to keep them in good standing. This issue has become increasingly delicate in the digital age (Wibawa, 2020).

Good governance is required to achieve stability and peace amongst nations. These relationships face hurdles today to keep them in good standing. This issue has become increasingly delicate in the digital age. In Indonesia, interreligious peace was a major issue. Unfortunately, it was not resolved since the issues were "soft disputes." However, it would attempt to resolve religious conflicts when they arose. It influenced people's perceptions of faiths, both my own and others. Although interreligious peace is increasingly a topic of discussion among religious elites, societies are still unaware of it. The other problem in Indonesia was a cultural crisis, many Indonesian traditions were taken by other countries as their culture. So, Indonesian will lose their identity if they didn't try to continue their culture which is indirect to Indonesian existence (Dodego & Doliwitro, 2020)

M. Quraish Shihab (b. 1944), a contemporary Indonesian qur'anic exegete, defines inter-human religious identity relationships in a diverse Indonesian environment as inter-religious relationships in harmony. Annotations of his works can be found in a variety of places writings. The majority of them had to do with Quranic study. According to some, Quraish Shihab is a scholar with a great deal of zeal and dedication to incorporating Islam. What Shihab said at the *Lentera Hati* regarding interreligious harmony is

consistent with what he said in various other writings on the subject. Shihab claims in his book *Membumikan Al-Quran* that a road of coexistence and concord can be formed by researching religious teachings, leaving blind fanaticism behind, and basing oneself on reality. Aren't monotheistic faiths based on the doctrine of One Godhead universalism? All human beings were created by God Almighty. Regardless of religion, ethnicity, or race, all humans are descended from the same ancestor. It is possible to construct a philosophy of coexistence and harmony (Fuadi, 2021).

Based on Shihab explanation of interreligious harmony may and should be presented in the context of Indonesia. The text and context are extremely closely related. Indonesia is a place where people of many faiths coexist. Indonesia is home to a diverse range of world faiths, including Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism. In addition, Indonesia has a diverse range of indigenous belief systems that coexist alongside followers of international faiths. These indigenous beliefs existed in Indonesia before the arrival of the world's main faiths. (Ahmad Atabik, 2013; Fuadi, 2021; Winarni, Slamet, & Syawaludin, 2021).

In response to this variety, the Indonesian nation's founding fathers declared the slogan "unity in diversity." *Bhinneka Tunggal Ika*'s slogan is a fantastic example of how individuals from all communities, ethnic groups, cultures, and faiths can come together, communicate, and work together to make the world a better place. *Bhinneka Tunggal Ika*, in my opinion, is the Indonesian people's link. Even if we have diverse points of view, we may all live under the same roof. Muslims, Hindus, Buddhists, Christians, and many more spiritual faiths in Indonesia are intertwined (Ahmad Atabik, 2013; Fuadi, 2021; Mailasari, 2016).

Interreligious harmony was a component of peacebuilding, which was a complicated and cumulative process including identification, reconciliation, knowledge, and acceptance of one another. Trust is at the heart of peacebuilding. Trust creates interdependent and interacting partners by connecting innovative and integrative bargaining and cooperative solutions. Building trust has several benefits, including the reduction of misunderstandings, differing perceptions, and the view of others as enemies, among others (Cornille, 2013). Religious harmony is essential for multi-religious believers to maintain unity and solidarity. It is not, however, immune to inter-religious strife, which might disrupt social relations and state stability (Abdullah et al., 2016). Conflict amongst religious believers is unavoidable, and

it may provide a significant challenge for the government, religious leaders, and society to maintain social harmony. As emphasized by Sintang, Baharuddin, and Khambali (2012), they stated that the government was confronted with the task of fostering religious harmony and a peaceful atmosphere among multi-faith believers. It is critical for the government to effectively handle any inter-religious conflict to prevent it from worsening. As a result, developing multi-religious adherents' unity and solidarity is seen as a critical tool for ensuring societal harmony and peaceful coexistence.

Religious harmony has principles like this: to promote religious harmony, we need to advocate the idea of harmony without uniformity; to promote religious harmony, we must learn to respect each other; to promote religious harmony, we should shoulder social responsibilities together; to promote religious harmony, we need to oppose any use of religion for ill purposes; to promote religious harmony, we need to guard against religious extremism. (Mas'ud, PhD, 2021)

Problems of religious harmony not only happened in Indonesia but also happened in many countries in the world. Such as problems of religious harmony happened in Nepal, the Philippines, America, and also Malaysia ((Abdullah, M. R. T. L., Al-Amin, M. N., Yusoff, A., Baharuddin, A., Khir, F. A., & Talib, 2016; Amini & Nguyen, 2021; Lumbanraja, 2021; Ojha, 2021).

Problems of religious harmony were reasonable if a faith wants to express its beliefs through symbols. Because religion is a blend of form and substance that cannot be separated, much like skin and material, it is important to remember that the symbol is not a reality because it has an essence. These symbols are important in preventing religious conflicts. These emblems serve as a means of expressing cultural togetherness. If the symbol is endangered, other religious people will think that their faith has been tainted and that it is now regarded as anti-religious (Muhtar, 2021; Renawati, 2020; Wibawa, 2020).

If problems of religious harmony were solved in a better solving solution it would be producing religious diversity was not anything to be afraid of. Conflicts between religions are unavoidable. It's only a matter of approaching them with the correct mindset and taking action. Promoting positive interfaith connections and accepting the notion of "religious harmony" is an important step toward the creation of a peaceful and prosperous society. To summarize my presentation in one phrase, religious concord should be a novel notion in this globalized day.

Individuals' religious beliefs and commitments are weakened as a result of the local population's religious variety, which enhances their exposure to religious diversity while also undermining the plausibility of their faiths. Individual members' exposure to their religious organizations, and therefore their embeddedness in social connections within those groups—what researchers refer to as "religious social capital"—is also influenced by the religious composition of the surrounding community. By enhancing network closure and therefore making it easier to enforce the norms and values shared in their faith community, co-religionists' increased local presence and deep embedding in religious networks further support the plausibility of their religious worldview. (Lim & de Graaf, 2021).

Religious diversity in Schwartz's second bipolar value dimension, self-enhancement vs. self-transcendence, there is a comparable value conflict between religion and enterprise. Self-transcendence corresponds with the spiritual teachings and practices of various faiths that promote pro-sociality and altruism by flourishing to benefit individuals with whom one has regular intimate contact and preserving the welfare of all people. Self-enhancement, on the other hand, stresses personal achievement and success, with a materialistic component, and rejects the same spiritual principles (Rietveld & Hoogendoorn, 2021). Problems of religious diversity happened in many aspects, from religious dogma, religious teaching, culture, ethnicity dan also habitual cultures. This problem is also in many countries with different classes in the world. Religious diversity caused by religious dogma was still problematic today (Bennett, Parameshwaran, Schmid, Ramos, & Hewstone, 2021; Cahyo, Sumarjono, & Marjono, 2021; Pabbajah, Jubba, Abdullah, Pabbajah, & Juhansar, 2021). Religious teaching also has contributed as the parts for making good religious diversity (Muallifatul Khorida Filasofa, Prayogo, & Khasanah, 2021; Muhajir, 2021).

Problems of culture also make sense in the construction of religious diversity (Idnani, 2021; White, Baimel, & Norenzayan, 2021). Construction of the religious diversity also makes sense of the ethnicity problems, these contain three variables that impact and promote the management of diversity and contribute to the establishment of social harmony: (1) common cultural and historical aspects, (2) availability of public venues for encounters, and (3) traumatic change (Rumahuru & Gaspersz, 2021). The end factor was habitual cultures, although seemly simple these parts must be done continuously (Bouma, Arunachalam, Gamlen, & Healy, 2021). Problems of religious diversity

happened in many parts of the world (Krašovec, 2020; Laliberté, 2021; Rizapoor & Nukhba, 2021). All of the three theories above would be used to answer the problems of Subuh Orchestra and religious harmony in the societies. Three conceptual theory about interreligious harmony, religious harmony, and also religious diversity was parts of constructing religious harmony in societies. These three frameworks of theories using for solving problems of religious harmony. During this time, the problem of religious harmony was done through top-down solutions, and habituation in building religious harmony was forgotten a lot in this process. This will be answered in the article by using various theories above.

Method

Subuh orchestra was an urgent strategy for religious harmony. The relationship between the Subuh orchestra and religious harmony was chosen as the object of research for three reasons. The first reason is that the Subuh orchestra was an event that occurred for years and has become a unifying peaceful religious harmony in the Kauman Pati area. Second, the potential knowledge of the Subuh orchestra in religious harmony can be used as an example in other regions in Indonesia. Third, the analysis of the Subuh orchestra event can strengthen the preservation of religious harmony in Indonesia. These three reasons show that a careful understanding of the relationship between the Subuh orchestra and religious harmony is a crucial and urgent issue to be understood as a policy of inter-religious relations.

The relationship between the Subuh orchestra and religious harmony is explained through qualitative research that relies on primary and secondary data. Secondary data consists of other literature data related to religious harmony. Both primary data and secondary data are used as the basis for analyzing the relationship between the Subuh orchestra and religious harmony.

This study involved Kauman residents, both as mosque administrators, and mosque congregations, and Kauman residents as members of the Santo Yusuf Pati Church. The Kauman community both as mosque administrators and mosque congregations was represented by Muslims. Catholic. The two groups of participants were identified from their religious representation. The data collection stage and data collection techniques are carried out in the following stages. The data collection stage is carried out with the stages of observation, identification, and execution. The observation stage was carried out because of

the benefits felt in the Fajr Orchestra event on religious harmony in the community. The identification stage is carried out by exploring the benefits obtained from the Dawn Orchestra event on religious harmony in Pati. In the last stage, execution is done by data collection techniques. The data collection technique was carried out by selecting respondents according to the respondent's criteria, displaying data, and reducing it to concluding. The two stages and techniques of data collection were a means of answering the problem formulation of the Subuh orchestra with religious harmony in Pati.

The data analysis process takes place through three stages of data analysis and two analysis techniques. The three stages of analysis include (a) analysis in the Subuh Orchestra of religious harmony: (b) analysis in the Subuh Orchestra of religious harmony, as a process of examining these events in depth: and (c) inferring the data in the Subuh Orchestra of religious harmony so that it can be applied in increasing religious harmony in society. The data that is processed through these three stages are analyzed through interpretation and contextualization methods. The analysis stages and analytical techniques used allow conclusions to be formulated regarding the relationship between the Subuh orchestra and religious harmony.

History of Two Worship Places

Baitunnur Great Mosque of Pati

Baitunnur Great Mosque is the Great Mosque of Pati Regency, Central Java. The location is located on the west side of the main square in downtown Pati, a place better known as Simpang lima. On the north side of the Pati town square, there is the Pati Regent's Office and Pati Regency Parliament Building. The mosque is also equipped with the Pati Center Islamic Center Building which is located at the back of the mosque, connected to a terrace and a pool which is founded on a pebble stone structure that gives the effect of footprint reflection for anyone who passes through it.

History of the Baitunnur Great Mosque

Baitunnur Great Mosque was first built by Raden Adipati Aryo Condro Adinegoro whose real name is Raden Bagus Mita. The ruling in 1829-1895 AD. The construction of the Baitunnur Mosque began in 1261 H or 1845 AD as described in the calligraphic inscription belonging to the Baitunnur Pati Great Mosque which is now in the Gambiran Mosque. The calligraphy reads:

"ibtidaa'u binaa'i hadza al-masjid fii sanah 1261 H / 1845 AD". (meaning: The beginning of the construction of this mosque was in the year 1261 Hijriyah to coincide with the year 1845 AD).

Formerly the roof of the mosque was terraced like the Great Mosque of Demak and the ancient mosques in Central Java which were built by the trustees, in the form of a pyramid roof (like a pyramid) arranged or terraced steps found in ancient Javanese houses, the shape of the roof like that is indeed a distinctive shape Old Javanese mosques which are now characteristic of the archipelago's architecture.

Then in 1289 H / 1969 AD or 124 years after its construction, the Great Mosque of Baitunnur Pati was renovated. As explained in the Arabic text to the left of the same calligraphic inscription that reads "*tajdiid wa tausii'u hadza al-masjid fii sanah 1389 H / 1969 AD*" (meaning: renovation and expansion of this mosque was in 1389 Hijriyah which coincided with 1969 AD), at that time Pati Regency was under the authority of the AKBP Raden Soehargo Djojolukito (served in 1967-1973 AD).

Santo Yusuf Churches Pati

Santo Yusuf churches started during the Dutch era (1932 - 1941), the Japanese occupation (1942 - 1945), and at the time of independence of the Republic of Indonesia beloved. NETHERLANDS AGE (1932 - 1941) - DISTRIBUTION OF FAITH CHRISTIAN In addition to the diffusion of power/strength of military and trade also helped spread the Christian faith to Indonesia by the Dutch people. They feel compelled and obliged to proclaim the Good News to the world. About a lot of "missionaries" who came to Indonesia, such as the Missionaries of the Holy Family, who wants to introduce the Families of Nazareth to the world, including Indonesia, and testified that virtually the entire nation is one family of God.

On February 25, 1932, three MSF Fathers landed at Tanjung Priok in Jakarta as the first missionaries sent by the leadership of the Congregation of the Holy Family Missionaries from the Netherlands, M.J.X. Wilkens, J. Van Der Steegt, and Nicolas Havenman. Then the three of them stayed in the Bangkong Rectory Semarang. Since 1932, Pati has been a station of the Atmodirono Semarang Parish. This station was regularly visited by the MSF Fathers, namely Rm. N. Havenman MSF, Rm. A.J. Raymakers MSF and Rm. J. Van der Steegt MSF.

In 1934 it was granted the status of a Parish with Father N. Havenman, MSF as the first Parish Priest, at the time covering Pati, Kudus, Jepara, Pecangakan, and Demak. Thus Pati Parish which has only been growing and running for about 6 years must sink with the entry of Japan into Indonesia. During the Japanese occupation, many missionaries were detained and put in prison, so the parishes experienced a shepherd emptiness, including St. Yusuf Pati. In 1949 Father P. Stienen, MSF became the Parish Priest of St. Yusuf Pati, with the special task of building the St. Yusuf Pati Parish Church building and preparing for the establishment of the Juwana station. The Pati Parish Church Building was completed in 1954. On October 2, 1954, the Church and Rectory building was inaugurated and blessed by Mgr. Al Soegiyopranata SJ., Apostolic Vicar of Semarang at that time. From then on the Parish took shelter under the guidance of Saint Joseph, heir to the Faith. Based on Notarial Deed No. 60 Parish of St. Yusuf Pati obtained his legal entity status as PGPM on April 11, 1959, with changes to his Articles of Association on April 11, 2001.

From year to year, the number of parishioners Yusuf Pati increased with the guidance of the different shepherds - different and have different characteristics, in addition to activities in the life of the church (internal) parishes both individually and as a whole took part in community life. This is evident in the activities or events that need to be a recorded of us together, for example: *first*, from 1957 - to 1961, Father F. Kiswara Pr. was Parish Priest, he also served as a Member of the Pati District National Front representing the Catholic group. *Second*, 1970 - 1972, Father FA. Widiantoro, MSF was elected as a Member of the DPR Dati II Pati from the Group of Functions (Golkar) Faction. *Third* in 1981, Father Martawiryana, MSF was appointed as a Member and Advisor to the Communication Unit of the National Unity Development (Bakom PKB) Pati Pati.

The Bells and Adzan Call to Prayer as Part of the Call Religious

Church bells are a marker of the holy hour and a marker of the eucharist. The chimes hour markers holy sounded the three times, morning prayer, noon prayer, and the afternoon prayer. Third time in this prayer, the coincidence of the signs of this time together with the time of Subuh adzan, Dhuhur, and before Maghrib. The bells of this fact are a symbol of a time of worship, using a special tone. When the bell is rung then people read the prayer to the angel of the Lord. While the bells of the marker of the eucharist, sounded half or one hour before

mass begins. Bells as a marker of this time are part of the acculturation of the church in Rome. And the tradition of using bells as a marker of an event has been there before the Catholic entrance to Rome. Bells are a part of the local culture in Rome, later adapted to be part a part as the symbol of the Catholic church in the entire world.

The bells and Adzan call to prayer which is part of the Subuh orchestra is the process of symbiotic mutualism. According to the Leadership of the Parish priest of st. Joseph's Pati, a lot of people to thank and helped with the sound of church bells. And it is with the Adzan Subuh prayer of the Muslims. Even Romo, because often heard the story that the devil was there that night. And if the Adzan Subuh, the demon was gone. The story of the impact, too, emerges a sense of calm after Adzan Subuh's call to prayer, because the interrupt has gone away. When I'm in a different place. Not only Adzan Subuh to prayer but in different Adzan other, help estimate the running time.

A local Muslim resident who resides in the back of the parish of st. Joseph stated, that the bells of the church help him wake up at Subuh. However, in recent years, the sound of a bell Subuh orchestra has rarely been heard again. According to the secretary of the parish of st. Joseph, this happens simply because the technical employees of the ring the church bells, now not stay in the church, but comes in at eight in the morning and go home at six in the evening. So that bell marker sacred time in the Morning, rarely heard in the last few years.

Chinese residents living near the mosque and the church also stated that the two religious symbols are quite helpful in their life. Even was a memorable moment in his childhood, play familiar to a citizen of Arab descent, as well as playing in the Tower of the mosque. The time of Eid, the Chinese new year, and Christmas they also visit each other, not only honor just small talk but pure maintained in practice.

The people in the region Kauman, Pati Kidul is quite diverse. A citizen of Arab descent, whose neighbors are also of Chinese descent feels the benefit of the call to prayer and church bells are sounded simultaneously in the Dawn of time. Not just bells, even in the past a bond between the Priest and a Nun who, although derived from the Netherlands, is also well established.

Subuh Orchestra as Part of a Symbolic Worship

Subuh orchestra, although in fact, it is part of the symbolic worship of each religion. Even though this is part of the symbol of each religion, almost all of the difference is melting like humanity. All the people with the differences, however, find the point of mutualism in humanity.

Although it looks simple, the layout of the Great mosque of Baitunnur and the church of Saint Joseph located in one of the complexes is a symbol of harmony. Harmony not only in the form of the building but also for dozens or even hundreds of years, no serious conflicts between religious communities in the region, namely, Pati and Pati widely.

According to the Secretary of the Church of Saint Joseph, during a stint in some areas, the Pati is very minimal conflict there is not even a serious conflict-related between religions. Only once there is a person, who feel disturbed by the sound of church bells, but not by the actions of the anarchists. Based on the statement of the secretary of the church, probably just sleeping was disturbed. Even then only one person disturbed them.

Meanwhile, according to the head of the Father the Church of Saint Joseph, Pati societies respect very well in religious harmony. Even covid 19 the church helps all the people outside the Catholic church as well as hold a vaccination. Subuh orchestra is the first indicator of the occurrence of balanced harmony because there was rarely a confrontation with the culture which is part of the harmony of religion. Church bells are part of a consecrated because this bell is a means to worship God. So, although the process of making the bells is not known for its spirituality because it is part of an industrial plant. However, before the bell was used held a blessing as a part of sanctification so that when used can make a sound as expected.

Meanwhile, according to the citizens of Arab descent who reside close to the second region, although the call to prayer and church bells each is a symbol of Islam and Catholicism, the social life of both of them provides benefits to all mankind. As part remind each other of the time, the part of humanity which is essentially inherited each religion. The adhan is the call of the holy to Muslims, but in reality, the whole religion was helped by the sound of the adhan as a marker of time. Opinions were also expressed by a citizen as Chinese and *pribumi*, namely, that the church bells and the Subuh call to prayer are soothing and also a symbol of the harmony woke up better when society can be accepted and also applied multicultural. The citizens of the Chinese feel introspective as

citizens of the minority, but he was happy when hearing Adzan dan also Church bells as part of his daily life. Because of this good relationship in the religious harmony, they have also motivation become a citizen of Indonesia. This religious harmony is also shown in the nationalism of people in the district of village Pati Kidul, it is shown during when the celebration of Indonesian freedom on 17 Agustus 1945, this religious harmony is based on multicultural societies together taking Indonesian flags as a symbol they have uniting with one nationalism, Indonesia.

The Initiation of the Spirit of the Subuh Orchestra

Subuh orchestra is a manifest harmony that happens in the community, do not know the terms majority and minority but all of them as fellow creatures in the presence of the Lord. This, although it looks small it gives a strong foundation for the solidity of the building of religious tolerance in Indonesia. Subuh orchestra lasts and is a part of the community life of the Pati due to the presence of a system of society that supports the establishment of the harmony of this beautiful. Father the Head of the Church of Saint Joseph stated, that due to the Catholic church carrying out the Mandate of Vatican II, which has a principle of the church does not only belong to his people but also belongs to the people outside the church as well. It is this concept that makes it easier to build harmony with diverse communities. Similarly, with the sound of church bells provides benefits to the community. As well as the sound of the azan else gives the benefit reminiscent of the time when the pastor was traveling.

Subuh orchestra according to the secretary of the church, is also part of the harmony. And harmony in the region of this Pati can be awakened with the good because the people carrying out the teachings tolerant of Sunan Kudus, Pati as the region close to the Holy Ghost had come to exemplify the teachings of Sunan Kudus. So the harmony of religion can be woken up either.

A resident of Chinese descent also stated He was impressed during the 1980s when the Great mosque of Baitunnur carry out the study with the speaker a convert of Chinese descent, and he was invited to attend the recitation. When present, there is no prejudice or actions that angle viewing His as a minority. Similarly, the harmony that is felt by the citizens of Arabian descent, was when the Priest and Nuns were still from the Netherlands. They went door to door of Arab descent houses to build relationships and also were even come to listen when their Arabian descent are reading the Qur'an. Harmony is derived up to now, although later events like this are very rarely found.

A native of Kauman, also expressed that the harmony that exists in the region is indeed reassuring. Although the house next door to the church, since she was little until now never felt any conflict of meaning related to the harmony of religion. It is also inseparable from the teachings of the ancestral region of the Patihat teaches harmony of religion until now. As well as Patiquite was proactive to radical groups that could not enter into the territory of the Pati. Therefore, the principle of this group generally changes the order of harmony.

Discussion

Based on the results of the research above, four factors are forming lasting harmony in the Subuh orchestra in the region of the Starch. First, factor the history of the founding of the second place of worship, the historical factors are important as part of the main tool of the analysis of the permanence of this harmony. The second main function of bells and the Subuh call to prayer is part of the call religious, but on the other hand, it is perceived as harmony. The third is the Subuh orchestra, both of which are part of symbolic worship. Fourth, raises the initiation of the spirit of the Subuh orchestra as part of the harmony of religion. Harmony Subuh of the orchestra, not only felt by the people of a particular religion but also occurs relationships mutualism one each other between religions.

The first factor, the second place of worship mosque Baitunnur and st. Joseph's Catholic church is the two places of worship that have been established since the Dutch colonial period. The great mosque of Baitunnur has stood as the first, the function of the mosque is part of a place of worship as well as the identity of the government of the region at that time. Of course, the function of the mosque supports the establishment of harmony at the moment. This is in contrast with what happened in the mosque on Sacred island middle Kerinci, which since the beginning has become a center of resistance against Dutch colonial(Mirdad, 2019).

Similarly, with the establishment of st. Joseph's Catholic Church, Pati was originally a resting place of the Priest and the Nun from the Church of Gedangan Semarang. The Priests and Nuns in the early days of this still came from various regions in Europe. So it can be identified as friends with the Dutch colonial government at that time. When Pati is used as a resting place, but as time passes, growing Catholics in this region are established at st. Joseph's Catholic church.

Based on both the history of the founding of the Great mosque of Baitunnur and St. Joseph's Catholic Church, both of whom have formed a relationship that is developed well since the beginning. Because of the great mosque, Baitunnur has the function of part of the government, while the Priest and the Nuns originally came just a while, to build positive communication with the government and the citizens of Starch. This suggests the existence of three relations namely beliefs, values, and networks (Krašovec, 2020; Lattu, 2019; Neumaier & Klinkhammer, 2020). The third relation is helping lasting harmony Subuh of the Orchestra in the community Starch.

Although the Subuh call to prayer and church bells is part of the call religious. However, both have the function of social glue in society. As in the above results, the religious people in different ethnic groups benefit from the Subuh of the orchestra. The Subuh call to prayer, which calls for Muslims, as well as the church bells, is part of the eucharist in the morning which was held at 05.30 PM. The church bell is rung one hour before the time of the eucharist so that it coincides with the time of the Subuh call to prayer. This is where the manifest Subuh of the orchestra. Subuh orchestra looks simple, but in its application in the community is a wealth of harmony of religion. This is following the concept of the harmony of the religion which they feel, understand, and respect (Elwert, Tabti, & Pfahler, 2020; Siddiq, 2020; Zemmrich, 2020).

The Subuh call to prayer and church bells is part of symbolic worship. The adhan is part of its tenets of prayer because the marker between prayer time using a prayer. As well as the church bells are part of symbolic worship. Both of them together are a call to face our Creator at the time—the time that had been arranged. Both have the same benefits on the other side of symbolic worship, both equally as a reminder to anyone and anywhere in the world without seeing their religious identity.

The same function without the presence of distinction of religious identity is part of the formation of the harmony of the religious ideal. For the harmony of the religious not only in the difference of the problems of *aqidah* that always been collecting one each other. However, also find the point of intersection is reassuring on the side of humanity. This was taught by the Messenger of Allah by doing good with different people with Him (Cuomo, Davis, Goetz, Shapiro, & Walshok, 2020; Iswanto, 2020).

Subuh of the orchestra, although it looks ordinary in everyday life. However, it is precisely the means large about interfaith relations. Because people of various ethnic and religions experience the benefits of both without conflict arise that means. Based on the culture of the region that gave rise to concern in the state of practice, and lasting in practice, this makes the idiosyncrasy in the events of Subuh of the orchestra harmony of religion(Winkler, 2021).

Although, no doubt appear unease with the growth of social media is to decrease intolerance of the people of Indonesia in general. However, the region of the Pati still survives in the harmony of inter-ethnic and religion very well. It is felt by all the interviewees of this study. And almost whole hope, as well as in everyday life, lower on the area closest to maintaining the harmony of religion which has been preserved until today.

Conclusion

The Subuh call to prayer and church bells is part of religious symbols that have a function in the harmony of religion. The second thing is a commonplace happening in the community, when there is a call to prayer signifies the Muslims will pray. When the church bells rang, then the Catholics and Christians will go to church. When the two religious symbols are running for dozens of years in the community without conflict means, then the process of harmony runs great and has become part of the public consciousness in the mutual acceptance of differences.

It looks when Subuh orchestra as a cultural and religious tradition was happened for more than ten years in Pati, especially in Kauman societies. Subuh orchestra that done during the injury rest time, Subuh and also sacred call for morning sacrament for Santo Jusuf Church believers. This Subuh orchestra can hold many years without serious conflicts in interreligious harmony in this society. It can be concluded that Subuh orchestra is part of building religious harmony in Kauman societies. Because of this Subuh orchestra, peoples with different religions and also different basics of citizenship like Chinese, Arabian, and also Pakistani descents, has a spirit that differentiation can be unifying based on Subuh orchestra because of this tradition helping one the other of any religions.

Harmony emerges from the Subuh of the orchestra, forming a perception in the community that there is a process of mutual help between religious communities. The process of many, perhaps even hundreds of years gave birth to culture-positive respect among religious communities in Pati. This makes the example, that little things even possible for others are considered ordinary turns in the relationship between religion very great meaning.

Subuh orchestra is eligible as part build awareness of harmony in the community. Starting from the smallest things, the call of the sacred to worship other people is a positive means to remind all the people of different differences. This difference is to be melting because all of them feel positive benefits in practicing the Subuh orchestra.

Suggestions

This study is a simple study, further research is needed and more serious to explore the harmony of the religious people in Pati.

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