



Sukorejo Community Harmonization in Religious Diversity in The Frame of Plural Society

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Abstract. *The problem of intolerance that can lead to acts of radicalism is very dangerous for the unity of a nation. Intolerance has the potential to disappear if people in full awareness can accept a difference, the origin of differences can occur due to the influence of urbanization. Sukorejo Village is a concrete example of a plural society because of urbanization by outsiders with different backgrounds from one another. In this proceedings article using a qualitative research type method assisted by data collection techniques such as interviews/personal communication, observation, documentation. It was found that the social religious conditions in Sukorejo Village gradually eliminated the Paternalistic culture, then harmony in social interactions occurred even though each individual had a different religious background.*

Keywords: *Harmonization, Religion, Plural Society.*

1. BACKGROUND

In every region that is heterogeneous, it is certain that the conditions in a society have various religions, tribes, races, and groups that live side by side. To foster harmony among the diverse communities, an attitude of mutual respect or high tolerance is needed. In addition, it is important to deepen the understanding of the religion that is believed and implement it in everyday life, which is also called religiosity (Jalaluddin, 2008:89).

Religiosity or religiousness can be manifested in various forms. According to Djameludin Ancok and Fuat Nashori Suroso, religiosity can appear in various aspects of life, not only through worship or rituals, but also in all activities driven by religious feelings. This includes visible and observable activities, as well as invisible activities that occur in a person's heart (Djameludin & Fuad, 1994:76). Religiosity is often identified with religiousness, religiosity is interpreted as how far the knowledge, how strong the belief, how much the implementation of worship and rules and how deep the appreciation of the religion that is adhered to. This is what is manifested in everyday behavior.

One of the problems that often arises is intolerance between religions. This intolerance can take the form of disrespect for other religious beliefs, discrimination against certain religious groups, and acts of violence based on religious differences. A real example of this intolerance is the difficulty in establishing houses of worship for minority religions in several areas, as well as acts of persecution against individuals or groups with different beliefs. In addition to intolerance, a lack of understanding and knowledge about other religions is also a

source of conflict. This ignorance often triggers negative prejudice and stereotypes that worsen relations between religious communities. This is exacerbated by the spread of inaccurate information or hoaxes that can trigger hatred and division.

In Indonesia itself, there are various diversities, so that an absolute state of God's will, in the sense that diversity is not to be asked for, but rather a gift from God the Creator, not to be bargained for but to be accepted (taken for granted). The Indonesian nation can be said to be a nation that has been blessed with diversity by the Creator. Indonesia is a country with almost unmatched ethnic, tribal, cultural, linguistic, and religious diversity in the world. In addition to the six religions that are most widely embraced by the community, there are hundreds or even thousands of tribes, regional languages and scripts, and local beliefs in Indonesia.

Another problem that often arises in the context of religious society is the occurrence of radicalism. In religious life, radicalism tends to occur which usually starts from extremism. Characteristics of radicalism: 1. monopolizing the truth, 2. being rude in interacting. Understanding the beliefs or practices of the religion embraced is right while others are wrong, is not intolerance. The key to tolerance is accepting the presence of other religions.

Actually, the Indonesian nation does not know radicalism, if we return to Pancasila. It is important to have a perspective and behavior of moral beliefs or character that prioritizes balance in diversity. Encourage a moderate religious life, meaning not to do things that trigger conflicting religious lives, in the sense of respecting the lives of other religious communities. One thing that can divide the nation is that which is based on religion, especially those accompanied by acts of violence. Because, religious people sometimes believe that the religion they embrace is the most correct and feel that other religions are wrong (monopolizing the truth).

2. METHODS

In the discussion of this proceedings article, the method used to discuss it is a qualitative research method. The type of qualitative research or field research is a research method used to find, describe, understand a social phenomenon obtained from empirical facts (Abdul, 2023:34). In this case, the author describes what the author found in the research object. For example, regarding character, perception, behavior, social interaction in the Sukorejo Village community. For example, the social interaction of the Sukorejo Village community is related to socio-religious issues based on different or plural backgrounds.

In addition to the type of research, in this proceedings article to describe a discussion also used data collection techniques. Data collection techniques in qualitative research are

indicators of success in qualitative research. The success depends on at least three elements including social situations (places), actors (actors), activities (Salim & Syahrums, 2012:113). For data collection techniques in this proceedings article used include interviews/personal communication, direct observation, documentation. In terms of interviews or personal communication in this article conducted with informants such as the local RW head, direct observation observing the sociological life of social interactions in Sukorejo Village for 45 days, finally regarding documentation regarding the adaptation of information that is usually used in quantitative research for example obtaining data from official documents such as processed data from satellite imagery, scientific research (thesis and others).

3. RESULTS AND DISCUSSION

The Concept of Religiosity

Religiosity is the application of religious values that a person believes in in everyday life. When a person successfully practices the teachings of his religion, he will feel true inner peace. Jalaluddin defines religiosity as a condition within a person that drives him to act in accordance with the level of obedience to his religion. Therefore, a person is called religious if he is able to practice his religious values in everyday life. Emha Ainun Najib added that religiosity is the core of the quality of human life, which must be understood as longing, the desire to unite, and the desire to be with something abstract (Jabrohim, 2003:14).

Religiosity plays an important role in a person's life. A high level of religiosity is reflected in a strong belief in God, which is manifested through the process of learning about religious teachings and behavior that is in line with these values. By following religious commands and avoiding its prohibitions, a person will feel close to God, the belief that his prayers will be answered, inner peace, and others. This makes the individual's daily behavior a real reflection of his religious teachings (Sulaiman, 1995:88).

Socio-Religious Conditions of Sukorejo Village, Gunungpati District, Semarang City

Gunungpati District has 16 villages, including Sukorejo Village. Sukorejo Village is an area that is in the stage of leaving the Paternalistic social structure. Paternalistic means a social structure that still prioritizes a certain figure system that needs to be respected (Hasbullah & Sapto, 2020:232). Paternalistic is an example of a culture that is inherent in feudal culture. The paternalistic concept is sometimes opposed by Western society, because it can lead to authoritarianism. A starting point that can be said to be good for the social structure at the Village level which is gradually leaving Paternalistic.

It is very difficult for a society that still adheres to Paternalism to answer the challenge of moderation. Because, it is possible that the entire group obeys a respected figure, while the figure opposes the concept of moderation, resulting in a state of harmony in the diversity of religious communities that is less than optimal. In line with that, in Sukorejo Village with its condition that has been at the stage of leaving the Paternalistic culture, it has brought good influences including the absence of a monopoly of truth in religious beliefs. Several individuals in Sukorejo are able to judge neutrally and freely on the religious beliefs they adhere to, without being influenced or indoctrinated by certain figures, or without being structurally carried away by obeying certain figures on the basis of respecting them. So that the Sukorejo community is able to answer the challenge to moderate by harmonizing the diversity of religious communities.

In the context of the theory of logic science, there is something called *Argumentum Ad Verecundiam* which is inseparable from the context of Logical Fallacy (fallacy of thinking). *Ad Verecundiam* means that the way of thinking of something that is considered right or wrong is determined by a statement obtained from an authoritative figure. In a broad sense, the theory of *ad verecundiam* logic requires a statement only as a truth that is not autonomous (stands alone) but depends on who says it, not at all based on the content of his reasoning (Rocky & Armilius, 2018:342). The theory of *ad verecundiam* logic is in line with the Paternalistic and Feudal culture as explained earlier. So it is very unfortunate if someone judges the beliefs in the religion he adheres to, only following and based on what is expressed by a respected figure, without first validating it by reading various official literature.

The Muslim community of Sukorejo Village has more or less been able to distinguish between cultural traditions and Islamic law. They do not include cultural traditions into religion. So that in carrying out religious events they have eliminated the characteristics of previous traditions. For example, in order to welcome the Islamic New Year 1 Muharram, most Javanese people out there still believe that 1 Muharram is a very sacred time, so it is not uncommon to not find weddings or wedding receptions, because they believe that if they still hold a wedding, there is an assumption that the marriage bond will end in separation, or get other bad things. For the Sukorejo community, most have abandoned such beliefs, they believe that all times are equally good according to Islamic law.

Religious Harmony in Social Interaction in Sukorejo Village in the Midst of a Plural Society

The current condition of the Sukorejo community can be said to have experienced urbanization. Urbanization itself is defined as the movement of people from rural areas to urban areas or government centers (KBBI, 2023). Urbanization or population movement in Sukorejo Village can be seen from the massive increase in population from 2017, when the population was 11,313 people, to an increase of 14,982 people with 4,378 families in 2020 (Yosua, 2023:1). In just a year, the population in Sukorejo Village has soared to 15,628 people in 2021, with details of 7,751 female residents and 7,877 male residents, all of whom are spread across 86 RTs and 12 RWs (Dinda, 2023:74).

The existence of such urbanization, brings changes in various characters of the population in Sukorejo Village. With the condition of urbanization in Sukorejo Village where many residents from other areas come, it also brings sociological changes in social interactions. The massive population movement in Sukorejo Village gives rise to new social conditions. The immigrant residents in the Village certainly have different backgrounds from one another. Thus forming changes in aspects of social conditions and also social interactions. Likewise in social interactions in a religious context.

With the large number of immigrants, the social conditions of the Sukorejo community, which were originally still attached to a rural lifestyle, have now shifted to being urban. Therefore, the structure of society in Sukorejo Village has now gradually entered a plural society. So that the Sukorejo community has more than various social classes, groups, communities, religions, characters and so on.

Although the social conditions in Sukorejo Village are a pluralistic society, it does not rule out the possibility of its people in social interactions living it harmoniously. There are many differences that surround each individual in Sukorejo Village, with these differences giving rise to a togetherness to attach themselves to each other. No exception in the context of social religious interaction, the Sukorejo community chooses not to be too extreme to the right nor too liberal to the left, they are in moderate control meaning they are in the middle.

In carrying out religious activities in Sukorejo Village, there has never been any riot or rejection from the surrounding residents. In Sukorejo Village, religious activities such as worship always run smoothly. There is no control from the dominant religion to do something that reduces harmony in religion. This is proven by the existence of approximately 3 (three) Church houses of worship that stand firmly until now in the midst of the majority of Sukorejo people who are Muslims. The first church is in RW VII, the second church is in RW V, the last church is in RW X. The church is prosperous with many congregations who come to worship, even though for the Church in RW VII, 100 meters away is a Mosque and Islamic Boarding

School. Although the two different houses of worship are built side by side, there are no problems with the religious background of the adherents of the two religions. Even the Pastor, Family and Congregation can be accepted and mingle with the surrounding community who are predominantly Muslim, until when the Church has a celebration for the committee and those who work there are Muslims.

For differences related to religious diversity, it is not only different in the context of interfaith, but also different in one scope of religion. As conveyed by the Head of RW 1 that in Sukorejo Village there are different Islamic community groups, among which those still found are Nahdlatul Ulama (NU), Muhammadiyah, Indonesian Islamic Propagation Institute (LDII), Al-Quran Interpretation Council (MTA). All of these Islamic community organizations live side by side without any problems claiming the most correct teachings. Just don't be arrogant in the sense of maintaining unity so that it is not divided based on differences in Islamic community organizations.

Although there are differences in background, especially religious differences among the Sukorejo community, there are still many community activities that consistently exist until now. There are many mutual cooperation activities, association meetings, competitions to welcome independence, healthy walks, healthy gymnastics, sports such as badminton and volleyball, and many other community activities carried out by the residents of Sukorejo Village even though each has a different background, especially regarding religious beliefs.

In addition, religious harmony in Sukorejo Village can also be seen from positive social interactions. So far in Sukorejo Village, it is difficult for religious blasphemy or defamation of religion to occur aimed at a particular religion embraced by the residents of Sukorejo. It is almost impossible to find residents of Sukorejo Village carrying out other intolerant acts that end in violence. So that people who adhere to minority religions can carry out their worship peacefully without any hesitation due to rejection and threats.

4. CONCLUSION

Based on the previous descriptions, it can be concluded that the sociological conditions of plural society in Sukorejo Village do not make harmony in religion disappear, in fact, on the basis of these differences, harmony in religion is brought, because each individual in Sukorejo Village is not too extreme in the religion they embrace. The condition of plural society is inseparable from the influence of urbanization that occurs in Sukorejo Village. With the residents of Sukorejo Village who are gradually leaving behind the paternalistic culture, it has positive consequences for socio-religious interactions, for example, it is difficult for intolerance

to lead to violence, and people of minority religions can still be accepted and mingle with those of the majority religion, Islam.

Although the diversity of society occurs in Sukorejo Village, there are still community activities that can actually strengthen harmony. In Sukorejo Village, there are still many activities including mutual cooperation, group meetings/deliberations, competitions to welcome independence, healthy walks, healthy gymnastics, sports such as badminton and volleyball, and many other community activities. Although diversity is sometimes inherent in individualistic sociological conditions, therefore, to minimize the occurrence of individualistic community domination, it is necessary to maintain communication and interaction between community residents.

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