

“Banuroja” (One Village with Three Religions): A Model of Social Harmony in Gorontalo

Ahmad Faisal

IAIN Sultan Amai Gorontalo
email: ahmadfaisal@iaingorontalo.ac.id

Abstract

Banuroja is an acronym for “Bali, Nusa Tenggara, Gorontalo and Java”. From its naming identity, it appears that the community is heterogeneous both in terms of ethnicity, language, culture and religion. The heterogeneity of the people of Banuroja Village is actually an element that strengthens the harmony between them. There does not appear to be arrogance from followers of a particular religion, there is no excessive militancy, there is no intrigue to negate each other. This study shows that there are five aspects which are the key words of the Banuroja social harmony, namely (1) aspects of education and youth; (2) aspects of settlement and tradition; (3) aspects of work; (4) aspects of village government institutions; and (5) other aspects such as the prominent figures / religious elites. The driving aspects of integration on the one hand are actually at the same time a trigger for conflict on the other side. The author argues that the people of Banuroja have succeeded in showing that harmony is not just passive co-existence, not an artificial harmony. Living in diversity, in the context of Banuroja, actually being actualized by active co-existence in

intimate friendship dissolves in the specialness of each rite without denouncing the other rites.

[*Banuroja* merupakan akronim dari “Bali, Nusa Tenggara, Gorontalo dan Jawa”. Dari identitas penamaannya, sudah tampak masyarakatnya heterogen baik dari sisi etnik, bahasa, budaya dan agama. Heterogenitas masyarakat Desa Banuroja justru menjadi elemen yang memperkokoh harmoni diantara mereka. Tidak tampak arogansi penganut agama tertentu, tak terlihat militansi berlebihan, tidak ada intrik untuk saling menegasikan. Studi ini menunjukkan bahwa terdapat lima aspek yang menjadi kata kunci harmoni sosial masyarakat Banuroja, yakni (1) aspek pendidikan dan kepemudaan; (2) aspek pemukiman dan tradisi; (3) aspek pekerjaan; (4) aspek lembaga pemerintahan desa; dan (5) aspek-aspek lain seperti ketokohan figur/elit agama yang menonjol. Aspek-aspek pendorong integrasi pada satu sisi, sebenarnya sekaligus merupakan ruang pemicu konflik pada sisi yang lain. Penulis beragumen bahwa masyarakat Banuroja telah berhasil menunjukkan bahwa kerukunan bukan sekedar ko-eksistensi pasif, bukan sebuah kerukunan yang artifisial. Hidup dalam keragaman, dalam konteks Banuroja, betul-betul diaktualkan secara ko-eksistensi aktif dalam persahabatan yang intim, larut dalam kekhusyukan ritus masing-masing tanpa mencela ritus yang lain.]

Keywords: *Banuroja*; harmony social; pluralism; religion; cultures

Introduction

The heterogeneous social conditions of the Indonesian people for ethnic, linguistic, cultural and religious aspects, on the one hand, are the vast wealth of the Indonesian people and can be used well to support the realization of a just and civilized national development goals. Nonetheless; heterogeneity can be, at the same time, a potential threat that can produce social friction, which leads to horizontal conflicts among Indonesians.

Contemplating the significance of the creation of harmonious and harmonious living conditions of religious people, all things that have the potential to cause conflict and trigger social friction must be overcome, mapped, and sought solutions to their solutions. Readings on the portrait of inter-religious harmony, especially in the regions, therefore become a strategic issue and become an integral part of efforts to overcome potential conflicts in the community.

As the name implies, Banuroja stands for “Bali, Nusa Tenggara, Gorontalo and Java.” It is mainly because of the plurality of Banuroja

Village, and the population has different religions, customs and languages. As a heterogeneous area, Banuroja Village represents a miniature of the Indonesian nation that is indeed plural. In Banuroja Village, three social groups differ from one another in religious concepts and systems, namely Islamic, Christian and Hindu groups. On the one hand, the three groups have their religious views that are not always in harmony with one another.

On the other hand, they live in one village; their houses are close together, even side by side. They are both farmers, and the location of their fields is close together. Thus, they live in differences, and at the same time, they live in similarities.

In the context of nationhood and statehood, religious differences are basically social destinies that must be adequately managed. That is why the constitution places adherents of religions equally and equally, so there is no room for truth claims. The principle is at the same time bound in a dynamic principle of harmony and harmonization. Thus, harmony, in turn, becomes the basis of the development of a civilized society, because differences are no longer used as something exclusive, but instead become a means to get to know each other and affirm identity as a democratic and civilized nation.¹

Living tolerant and harmonious in heterogeneous communities will substantially impact harmonious social interactions. Likewise, on the contrary, developing an intolerant attitude in a pluralistic society has the potential to give rise to conflict and anarchism in a gap. In fact, all religions basically teach their adherents to live in peace and harmony.

The harmonious situation in Banuroja can work well because several factors support it. Integration is built culturally on top of local awareness and initiative so that it has meaning and strength from within to treat diversity in religions, cultures and differences in economic and political interests.

This research is intended to understand the social system of a pluralistic society on the religious side are in turn very important for efforts to foster national integration. And national integration is essential in the framework for promoting national unity and unity.

¹Muwahid Shulhan, “Rekonstruksi Hukum Islam dan Implementasi Sosial Budaya pasca Reformasi di Indonesia,” *KARSA: Jurnal Sosial dan Budaya Keislaman* 20, no. 2 (2012): 178.

Herein lie the significance and relevance of studies on conflict and social inclusion, because it seeks to find out factors that can later lead to social conflict and explore factors that can cause groups to be integrated. This research is an effort to understand the paths of conflict and social integration between social groups in a village in Indonesia, which was initially caused by religious differences.²

Methods

This study is a field research, with several models of data collection, including observation, in-depth interviews, and documentation methods. Determination of population and sample of respondents is done by snowball technique, namely data mining through in-depth interviews from one respondent to another respondent and so on until the data is saturated and researchers no longer find new information.³ While the content analysis technique is used to describe the categories found so that it can give birth to an objective analysis of the conflict and integration of the people of *Banuroja* Village, *Randangan* Sub-district, *Pohuwato* District, *Gorontalo*.

Result

Banuroja: a Village and its Social Harmony

Banuroja Village is a village administratively located in the *Randangan* sub-district, *Pohuwato* Regency, *Gorontalo* Province. This 2850 ha village was originally part of a transmigration settlement that has been inhabited since the early 1980s. Since 1981, the area, which is now Banuroja village, is a “B” sub area of the Transmigration Settlement Unit (*Unit Pemukiman Transmigrasi* or UPT) *Manunggal Karya*. Since 2005, Banuroja was integrated into an autonomous village (*pemekaran desa*).

The name **Banuroja** is an acronym for four dominant ethnic groups living in the village, namely **Bali**, **Nusa Tenggara**, **Gorontalo** and **Java**. The naming of Banuroja was formulated through a meeting of community leaders when the village was to be formed. Based on the

²Idri, “Pengenalan Metodologi Filosofis dalam Kajian Fikih Budaya dan Sosial,” *KARSA: Jurnal Sosial dan Budaya Keislaman* 20, no. 2 (2012): 167-171.

³Sahiron Syamsuddin, *Metodologi Penelitian Living Qur’an dan Hadis* (Yogyakarta: Teras, 2007), 75.

heterogeneity of the residents living in it, then at the meeting, it was agreed to naming Banuroja. Linguistically, furthermore, ‘Banuroja’ (in the Arabic version) means an optimistic generation, taken from the root of *banu* and *raja*.⁴

Ethnically, Banuroja is a heterogeneous and diverse village. The village of Banuroja has a population of 1137 people and consists of 377 heads of families, if specified by religion; can be seen in the following table:

Table 1
Residents of Banuroja Village Specified by Religion

| Popula- tion | Religious Affiliation | | | | | |
|------------------------|-----------------------|-----------------|----------------|-----------------|------------|-----------------|
| | Islam | Percen- tage | Chris- tian | Percen- tage | Hin- du | Percen- tage |
| 1137 (100%) | 23 | 54,8% | 37 | 3,2% | 77 | 42% |

(Source: Data Potensi Desa Banuroja, 2018).

It is worth north that with such religious composition, Banuroja has one mosque and three *mushollahs*, two temples for Hindus and two churches for Protestants and Pentecostal churches for Catholics (Data Potensi Desa tahun, 2018).

Geographically and demographically, Banuroja is located on the Trans-Sulawesi route to Taluditi sub-district with the topography of a residential area in the form of land while agricultural land in the form of plains and hills. The west side of the village is bordered by Sarimurni Village, bordering the Manunggal Karya Village in the east, Patuhu Village in the south and Sarimurni Village in the north. The distance of the village from the sub-district capital is ± 4 km, and the district capital is ± 30 km with a travel time of about 45 minutes. The average rainfall is 0.15 mm with an average temperature of 32°C. The main livelihood of the population is predominantly farming.

⁴A religious leader, Kiai Ghofir, explains the origin of the word *Banuroja* in the context of Arabic in an interview, August 9, 2018.

The author's first impression when entering Banuroja, it felt like come into a village on the island of the gods, presented the exotic charm of Bali in a small village in the western hemisphere of Gorontalo Province⁵. A row of typical Balinese houses equipped with small temples (*sanggah*) on the home page shows that we are passing through a residential area originating from Bali. When the trip was continued for about one kilometre, entering the village centre, there was a simple building, where the village officials carried out their government duties. The contrast with the previous scenery that is lined with Balinese refusal and charm, in front of the village office, stands proudly of the Syafiyah Salafiyah boarding school buildings. More interestingly, the nuances of Hinduism appear again if the view is posted right on a small hill beside the village office, a temple stands beautifully, where Hindus perform worship. If the view is directed to the right, right on the edge of the road stands a building in front of which reads the Indonesian Protestant Church in Gorontalo (*Gereja Protestan Indonesia di Gorontalo - GPIG*) Immanuel. Walk a few more steps, standing a house of God, the Indonesian Pentecostal Church.

The scenery view is an initial description of the plurality of the people of Banuroja. If further explored about the interactions between different cultures and religions, this will clearly reveal the harmony of harmony between religious groups in the frame of a multicultural society. Diversity is the daily life of the Banuroja community, the difference being social capital to knit a bond of brotherhood even though it is framed by multicultural diversity. The diverse frame makes it even more beautiful.

In Banuroja, there did not appear to be an arrogance of followers of certain religions, there was no visible militancy; there was no intrigue to negate each other. Harmony is not just passive co-existence, not artificial harmony. Living in diversity, in the context of Banuroja, actually being actualized by active co-existence in intimate friendship dissolves in the specialness of each rite without denouncing the other rites.⁶

⁵Mashadi Maili, Suryani, & Wahidah, "Jaringan Islamisasi Gorontalo (Fenomena Keagamaan dan Perkembangan Islam di Gorontalo)," *Al-Ulum* 18, no. 2 (2018): 435-458.

⁶Sabara, "Potret Kerukunan Umat Beragama di Banuroja," *Jurnal al-Fikr* 17, no. 3 (2013): 86.

It seems to be that the harmony of this relationship was seen during the commemoration of religious holidays in Banuroja. There is a unique tradition that continues to be maintained in Banuroja, namely friendship between religious followers on the anniversary of religious holidays. For example, when Muslims in Banuroja celebrate the *Eid al-Fitr*, residents of Hinduism and Christianity flock to the atmosphere. Usually, most Hindus send, fresh fruits and Christians send various kinds of foods to Muslims. A confession conveyed by Djeek Detamor Gandey, an elder (church administrator to assist the priest's duty) in Banuroja: “The cake that we shared during the feast of Eid is a cake that we ordered from Muslims so as not to arouse suspicion. We have done in every *Eid al-Fitr*.”⁷

The same thing happened when the *Galungan* and Christmas, Muslims also not only gave congratulations, but they also participated in the joy by visiting them. The purpose of the visit was solely to be together with leaders and Hindus and Christians. The relationship, said Kiai Ghofir, was never absent during Christmas and the *Nyepi*. Usually, when visiting, some *santri* (pupils of Islamic boarding school), Muslim groups bring them produce such as corn or oranges.⁸ According to Mukhlis Duaini, (a young man and an Islamic scholar), “here the MUI fatwa does not apply to the illegitimacy of saying Merry Christmas.”⁹

Therefore, this harmonious togetherness does not only appear in the celebration of religious holidays. Hindus or Christians also commonly attend the monthly recitation held by the *pesantren*. This matter acknowledged by I Made Suartana (Balinese son and Hindu and former Chair of the Village Consultative Body). According to Suartana, if there were no essential activities, he would usually attend a grand recitation held by the *pesantren* once a month. “I did not question the material in the recitation, because what was discussed was how to maintain harmony between Muslims and develop tolerance.”¹⁰

⁷Djeek Detamor Gandey, a Penatua (church administrators to assist the pastor's duties), *Interview*, Banuroja, August 15, 2018.

⁸Kiai Ghofir Nawawi (The leader Pesantren Salafiyah Syafiiyah), *Interview*, Banuroja, September 10, 2018.

⁹Mukhlis Duaini (Muslim), *Interview*, Banuroja, October 5, 2018.

¹⁰I Made Suartana (Hindu), *Interview*, Banuroja, October 6, 2018.

The atmosphere of harmony is not limited to those occasions. The compound Banuroja community was consciously willing to help each other in the construction of houses of worship. Although Christians in Banuroja are only a few families, where there are 2 churches with different denominations, and their congregation generally comes from outside the village. The establishment of the church, as acknowledged by Jeser Singon (a Pastor in the Pentecostal Church), even was on the recommendation of the *pesantren*¹¹. Likewise, when the construction of the Salafiyah Syafiiyah Islamic boarding school was conducted, non-Muslims also contributed to the development, and some Hindus even gave their land to the *pesantren*.¹²

Moreover, the *waqf* land genuinely presented by some Hindus. For example, Banuroja Hindu religious leader I Wayan Adha recognized the involvements of Hindus in Banuroja in the construction of the Syafiiyah Salafiyah Islamic Boarding School. When Hindus celebrate the Silence Pray (*Nyepi*), the *ogoh-ogoh* parade carried out by Hindus is also done around the village, even around the *pesantren* area¹³. The openness of the *pesantren* to plurality is also evident by accepting two teachers (for general subjects), namely the Biology and English teachers who are Hindus and Christians to teach in the *pesantren*. The existence of the Syafiiyah Salafiyah Islamic Boarding School has reinforced community social cohesion and has become an important pillar in the development of harmony among religious people in the multicultural Banuroja community.

Indeed, the atmosphere of harmony was also felt when Hindus, for example, celebrated the *Nyepi* with its *ogoh-ogoh* tradition. In Hindu theology, the tradition of *ogoh-ogoh* is related to the ceremony of fertilization, which is spreading the *tawur* rice, treating houses and the entire yard, spraying houses and yards with *mesui*, and hitting any objects (usually *kentongan* or *kulkul*) to making noise and crowded. This stage is carried out to expel Bhuta Kala from the home, yard and surrounding environment. In Banuroja, as well as generally in areas inhabited by Hindus, the breeding ceremony is enlivened with the *ogoh-*

¹¹Jeser Singon (Pdt Kristen), *Interview*, Banuroja, October 7, 2018.

¹²Khairul Anam (a caretaker the Pesantren Salafiyah Syafiiyah), *Interview* Banuroja, August 8, 2018.

¹³I Wayan Adha (Hindu), *Interview*, Banuroja, July 3, 2018.

ogoh tradition, which is believed to be the embodiment of Bhuta Kala that was paraded around the village and then burned. Thus, in the Hindu belief, it is expected that Bhuana Agung and Bhuana Alit have been truly clean and holy in welcoming the arrival of the Saka New Year. For example, when the *ogoh-ogoh* is paraded around Banuroja, a Muslim-majority community did not feel disturbed by the parade or carnival. Even for some Muslims, the parade is considered as an interesting free public entertainment to watch.

Interestingly, the harmonious relationship among multicultural religious people can be seen in the village governmental structure. There is no dominance of a particular religion or ethnicity in the village government. Even if being minority, a Christian can become a village head. In fact, the first village head of Banuroja was a Christian from the Minahasa ethnic group, and at that time the Head of the Village Consultative Body (*Badan Permusyawaratan Desa* or BPD) was a Hindu from the Balinese ethnic group. The village government in the period of 2014 also revealed an acceptance of the plurality of religion and culture. The village head is a Muslim from the Sasak tribe (of West Nusa Tenggara or NTB), namely Abdul Wahid; the village secretary is Febri Yahya, a Muslim native of Gorontalo. While the 3 Chiefs of Affairs (*Kepala Urusan* or Kaur), two other Kaur people are from Hindu Balinese; and another from ethnic Javanese who are Muslim. Catholics even though the population is only three families, the head of the BPD is a Catholic from Javanese ethnic group. The other four BPD members also came from different ethnicities and religions, two members of the BPD were Muslim from Sasak and Javanese ethnic, one person is a Christian Minahasan, and one other person is a Balinese Hindu background.

Based on the paradigm approach of religious harmony and multiculturalism, according to the author, the harmony built in Banuroja village is harmony that is not just tolerance or inclusivism, but it has been an embodied harmony of the paradigm of pluralism. This is based on the perspective of pluralism that proceeds from differences, and pluralism builds the possibility of cooperation in these differences after opening a constructive understanding of differences. Pluralism is not an attitude to see that all religions are the same, but it is an attitude to build understanding in diversity that is manifested in a life attitude that builds

mutual social synergy for the common good. It is an excellent matter in the picture of religious harmony in Banuroja village. The author's impression on pluralism as a harmony paradigm in Banuroja, admitted by KH Ghofir Nawawi, the head of the Salafiyah Islamic Boarding School. According to Kyai Ghofir, who is an admirer of Gus Dur, pluralism in terms of acceptance of diversity and efforts to build diversity in diversity without regard to diversity is the basis of the perspective of the Banuroja community in building harmony.¹⁴

Reflecting on the division of five categories of multiculturalism made by Bikhu Parekh, the author looks at multicultural life in the categorized Banuroja community would be an autonomous multiculturalism. The autonomous multiculturalism is a pluralistic society where the main cultural groups seek to realize equality with a dominant culture and want autonomous life within a politically acceptable framework. The concern of these cultural subjects is to maintain their way of life, which has the same rights as the dominant group; they challenge the dominant group and try to create a society where all groups can exist as equal partners.¹⁵

In the social, cultural and political relations of the multicultural Banuroja community, it is evident in its commitment to efforts to realize equality in all domains including the political sphere. All community groups have the same rights, and all community groups are equally existent and equal as partners with each other, without questioning cultural differences or religious differences. Ultimately, Banuroja is an ideal portrait of a miniature of Indonesia in its diversity.

Discussion

Social Harmony Encouragement Aspect

The first is education and youth aspects. In the education sector, it is clear that the Banuroja community is willing to blend and not create exclusive groups consciously. This is evidenced by the condition of students in the Shafiiyah Salafiyah Islamic Boarding School. At the kindergarten level, for example, although in addition to the Salafiyah Syafiiyah there are also other kindergartens, parents of Hindu children,

¹⁴Kiai Ghafir Nawawi, *Interview*, Banuroja, September 10, 2018.

¹⁵Bikhu Parekh, *Re-Thinking Multiculturalism* (Harvard: Harvard University Press, 2001), 183.

for example, do not feel uncomfortable about sending their children to the Salafiyah Syafiiyah Kindergarten. The same conditions can also be witnessed at other levels of education to Vocational High Schools (*Sekolah Menengah Kejuruan* or SMK).

In terms of education participation, the people of Banuroja Village display another uniqueness. For example, the Salafiyah Foundation, which in fact is affiliated with Islamic education, turns out to routinely involve non-Muslims, especially Hindus as donors. The most often and easily conveyed argument to them when asked to participate is the development of education. Regarding that argument, they relatively did not ask such questions; it was very possible because their children were directly involved in enjoying the education in the *pesantren* foundation as previously described. For example, in the afternoon, in the village field there are often soccer ball activities participated in by youth, either from Muslim, Hindu and Christian groups. In fact, one of the Christian pastors was a soccer coach on the field in the Syafiiyah Salafiyah boarding school complex. Therefore, it appears that schools and youth sports activities have helped in the process of social harmony among interfaith among youth in Banuroja village.

The second is settlement aspects and traditions. Banuroja village that consists of four hamlets, if mapped, it will appear that the Hindu community mainly lives in the Hamlet I and Hamlet II. While Muslim and Christian communities dominantly inhabit the Hamlet III. Moreover, the Hamlet IV dominantly inhabited by the Muslim community. Basing on such mapping of settlements, it appears to be exclusive; the actual design makes a strategic contribution to the maintenance of harmonizing relationships. The fact that the Hindu community is relatively inhabited in Hamlet I and Hamlet II, the mapping of conflict problems is also easy to do. For example in terms of drinking liquor.

In many other places, the habit of drinking alcohol to get drunk has the potential to cause social friction, especially among youths. With exclusive residences such as in Banuroja Village, youth drunk habits can be quarantined in controlled areas. Moreover, the habit of drinking hard in Hinduism, for example, is accompanied by an unwritten provision that Hindu youths can only drink as much as they can in their

own circles and neighbourhoods, not to be drunk on the road. If it is found that someone violates these provisions, the Hindu community itself gives warnings and sanctions to the perpetrators.

The third is the profession or job aspects. The Hindu community has been known as a community engaged in agriculture in the field of fruit. If there are various types of fruits in Banuroja Village, it is almost certainly the result of farming in the Balinese Hindu community. Unlike the Balinese who are engaged in fruit farming, Javanese people generally pursue and produce vegetables. While the people of Lombok generally pursue cattle farming.

Empirically, it appears that Hindus generally have left their homes to go to the orchards, which they cultivated in the early hours of the day and returned at night. Under such conditions, there is no residual space for less productive things. They consciously occupy themselves in the garden, so that the thoughts of doing things that can interfere with relationships with other communities are almost non-existent. To meet them, it is usually done at night. For this reason, also, the habit of village meetings, which are routinely held every month in Banuroja Village, must be made at night, because if it is held at noon, the Hindu community does almost certainly not attend it.

The fourth is the village governmental institutional aspect. Muslim, Hindu and Christian groups are also integrated into village-level government institutions. Personnel who hold the position of head of the village, kaur, neighbourhood institutions (RT and RW) and other bodies always consist of elements from the three social groups. For example, in the case of selecting a Village Head, although Muslims predominantly inhabit Banuroja, it is not automatic that the village head must be Muslim. This was proven during the election of the Village Chief in 2012, the elected figure was Roni Koyansu, who in fact was a Christian.

Therefore, it is clear that there is no dominance of a particular religion or ethnicity in the village government. This fact, on the one hand, shows that in village-level government institutions in Banuroja, there is always an effort to create a balance of power between existing social groups. On the other hand, actually, it also gives broader opportunities for all elements of society to meet, plan, implement and participate in various joint activities. These conditions at a certain level

contribute to and raise national and state awareness and awareness to overcome differences between social groups.

The fifth aspect is cycles of big holy days. These cycles have contributed to the integration between social groups in Banuroja is the cycle of festivity, holidays, national holidays and influential figures. For example, other social groups in relationships as neighbours, close friends, co-workers and so on attend the marital ceremony. Although among the three groups there are fundamental differences in terms of food, for example, so far the difference does not cause problems.

For example, if the Hindu community celebrate the *hari raya*; and then, they will invite his Muslims fellow villagers. Then the type of food prepared is also adjusted to the provisions of the Islamic religion, starting from the type even to the processing. In terms of processing, Muslim guests usually order food from catering companies that are also Muslim. Hindus realize that even if they serve sea fish, for example, the containers used to process them have been used to process pork, so as not to interfere with Muslim feelings, the container is no longer used.

It is frequently happening if the owner of the Hindu celebration is from among the people, the party is separated. In fact, certain days specifically for Hindus, other days specifically for Muslim guests. All is done not in the context of exclusivity, but precisely in the context of appreciation and tolerance.

Certainly, it is difficult to separate the conversation about harmony in Banuroja without involving the role of the religious elite as a valve or key figure. Religious elites and community leaders from various religions and ethnicities in Banuroja consciously committed and became the primary agents of harmony. Among Muslims, there is the figure of KH. Abdul Ghofir Nawawi, in the Hindu community there were stakeholders I Wayan Adha, the Christian circles there were Djaek Gandey and Rev. Jeser Singon from the Pentecostal Church.

All elite valves are not only committed to harmony ceremonially, but are realized through close friendships with each other and demonstrated demonstratively in public. The monthly recitation held by Kiyai Ghofir in the pesantren, for example, is also usually attended by other religious figures. Once a joint Christmas activity held by the Pentecostal Church was delayed for a few moments just because it was waiting for the arrival of Pak Kiyai Ghofir who arrived late. Even

during the initial construction of the Pentecostal Church, Pak Kiai participated in giving recommendations amid a cross of opinion that slightly rejected the construction of the church at that time.

Therefore, it appears that in reality, the elite of religious elites contributes significantly to building harmony in the order of the people's lives in a different frame of society.

Motivation to Maintain Harmony

Religious motivation refers to the motivation to build religious tolerance among members of the community of Banuroja Village based on religious teachings and religious perceptions of the existence of religion. This religious motivation consists of:

Firstly, the awareness that all religions have universal messages. Some informants, especially religious leaders understand that all religions share the same vision, namely to teach their followers to a life that is good, peaceful, prohibits evil, promotes kindness and so on. This understanding makes them have the view that religion, whatever its name, aims at the same. Therefore, it is not appropriate to assume that the religion he embraces is the best and other religions are wrong. In this context, I Made Suardana said, "there is no religion that tells its followers to do evil and forbid to do good, only the way is up to each."¹⁶ This view shows that religious leaders in Banuroja Village see religion substantively, not just symbolically.

The view that each religion embraced by the community has the same purpose seems to have a positive and significant influence on the effort to realize harmony in the village of Banuroja. This is reflected, for example from the statements of followers of a religion, "for what we are questioning religious differences, yet all aim at the same".¹⁷ This statement can be interpreted as a form of awareness within the villagers to avoid the attitude of emphasizing differences, which in turn has the potential to create friction.

Secondly, religion is a personal matter. One of the motivations that helped encourage a climate of harmony in Banuroja Village was a view that put religion as a personal problem. Because of personal problems, it should not be carried over to things related to social affairs.

¹⁶I Made Suardana (Hindu leader), *Interview*, Banuroja, October 6, 2018.

¹⁷David (anonymous), *Interview*, Banuroja, September 25, 2018.

That is, the public is fully aware that they are “not entitled” to interfere in religious matters which are personal problems.

In everyday life, groups of people who view religion, as a personal matter tends to view everything pragmatically, both real needs such as economics, pleasure and so on. Therefore, they feel quite happy if their lives are economically sufficient, not disturbed and not disturbing. Meanwhile, religion is, not very important, even naive if it is used as a source of conflict. In a simple language, an informant stated, “for what reason is religion if we find it hard to make money”.¹⁸ Based on this fact, it can be concluded that one’s perception of simplifying religious issues even though it is proven to contribute to the creation of religious tolerance. Thus, someone who only reaches the level of having religion (formally embracing religion) also has a positive motivation that helps develop a harmonious atmosphere of life.

Thirdly, it is the socio-political motivation. The social and political motivation in this paper is intended as a motivation that arises due to the systematic efforts to realize religious tolerance because it is related to the interests of social life and development. Therefore, the motivation of this category is related to government programs in general, for example, the realization of stability, harmony and expediting the development process. This social and political motivation consists of several types, namely:

First, it is to comply with the government’s recommendations. One of the development programs promoted by the government is to socialize the importance of religious harmony. This program is socialized through various ways, including pamphlets, film screenings, advertisements in mass media and so on. The government is very concerned about the realization of tolerance in society, so that the stability of the country and the smooth running of development are well maintained.

As a heterogeneous area, Banuroja is also often the target of socialization and socialization of religious tolerance. In fact, specifically in the context of Randangan and Pohuwato, Banuroja is one of the primary targets, because it is considered to have potential conflicts, although so far it has never appeared on the surface.

¹⁸Jack (anonymous), *Interview*, Banuroja, September 27, 2018.

The socialization efforts have a dual function. On the one hand, it is a way to strengthen people's understanding of the importance of tolerance and to live in harmony. On the other hand, socialization has implications for the development proclaimed by the government. For the government itself, this is one of the important indicators, because for the government socialization of the importance of living in harmony is as important as the awareness of tax awareness and other government programs.

Second is support the implementation of village development. The Banuroja Village community is aware that one of the development capitals is a conducive atmosphere, the unity of all citizens, help and the spirit of togetherness. Regarding the motivation to support the implementation of village development, an informant named Ali Mukmin explained in this way:

“The atmosphere of mutual understanding between people of different religions in this village was created because of the spirit of building villages from all members of the community. They realize that village development is a shared responsibility and ultimately the benefits will be shared.”¹⁹

Reflecting on this explanation, there is a strong impression that in general the people of Banuroja Village have a high sense of responsibility. This impression can be proven in everyday life. In the construction of public facilities, for example, cleanliness of the environment seems that community members show the same concern. Even as indicated earlier, even several religious buildings are carried out jointly with other people.

Conclusion

Basing on this empirical study, it can be summed up. First, the three social groups in Banuroja, although ethnically and religiously diverse, were able to show a portrait of a harmonious life. There does not appear to be arrogance from followers of certain religions, there is no excessive militancy and there is no intrigue to negate each other. The atmosphere of specific harmony is very evident in celebrating religious

¹⁹ Ali Mukmin (Muslim leader), *Interview*, Banuroja, June 10, 2018.

holidays, such as *Eid al-Fitr*, Christmas and the *Galungan* or the *Nyepi*. Almost all aspects of the life of the Banuroja community are framed by an atmosphere of harmony in life.

Second, the driving aspects that have contributed to efforts to integrate the three social groups in Banuroja include: (a) aspects of education and youth; (b) aspects of settlement and tradition; (c) aspects of work; (d) aspects of village government institutions; and other aspects such as the prominent figures or religious elites.

Third, the motivation of the people of Banuroja to foster a harmonious atmosphere of life consists of religious motivation and socio-religious motivation. The motivation of religion includes the realization that all religions have the same universal message and on a certain scale there is a growing view that religious issues are personal problems. On a certain scale, a pragmatic view of fulfilling economic needs also contributes to the development of an interactive atmosphere of life in the village of Banuroja.

Fourth, concerning specifically residential issues, in addition to being a driving factor for integration, it also protects the potential to be a trigger for conflict. However, with the "exclusive" settlement model the space for horizontal conflicts is really wide open. However, the "exclusivity model" of the settlement will be the driving factor for integration or even the trigger of conflict; it will depend on the desire of the community to continue to maintain a harmonious atmosphere of life. Cattle theft cases that have almost triggered conflicts and elite ways of handling their cases elegantly are evidence that even small problems if not managed properly will potentially lead to conflict. After all, the three social communities of the Banuroja Village community each have cultures and habits that save each other the potential for inherent conflict.

Finally, it has to be reflected to highlight our understanding. The drivers of integration and social conflict in the village of Banuroja, each will run according to the opportunity/atmosphere that accompanies it. If the driving force of conflict runs faster than the driving force of integration, the people of Banuroja are very likely to live in an atmosphere of conflict. Therefore, all parties consciously should continue to maintain the conduciveness of life that has been maintained so far.

To foster togetherness and integration of the people of Banuroja Village, on the one hand, the drivers of conflict must be minimized, on the other hand, the driving force of integration must be encouraged to run more quickly by increasing activities involving the three social groups such as agriculture, sports competitions and others -other. The next problem that seems to be possibly occurred in the future is potential conflicts from one aspect not give rise to the potential of conflict in another aspect. Therefore, it is the pace of integration potentiality not at the same time bring with it potential conflict.

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