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SOCIO-THEO-ANTHROPOLOGICAL CAPITAL IN BUILDING RELATIONSHIPS BETWEEN RELIGIOUS PEOPLE IN MEDOWO KEDIRI

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Abstract

Humans as social beings, cannot live life independently, need the participation of others in living life in society. Diverse social life requires individuals to be able to adapt in society, therefore social harmony -religion- becomes a necessity that must be carried out in the midst of a heterogeneous society. This study seeks to examine more deeply about the various modalities in building religious harmony in society, in this case the Medowo community. This study uses a qualitative approach, namely by conducting interviews, observations and direct documentation of the practice of religious social life in Medowo. The results show that the community has several capitals in building religious harmony, including anthropological or cultural capital, sociological capital and theological capital.

Keywords: Capital, Religious People, Harmony

I. INTRODUCTION

East Java is an area with heterogeneous community conditions, consisting of various ethnic groups, religions, and cultures. It cannot be denied that this fact is a social reality that has been constructed long ago, in fact this fact can be a strong social capital for East Java to continue to maintain togetherness by capitalizing on differences, but on the other hand these differences can also be a threat if the community and parties related cannot manage it properly (Rina, 2016).

One of the villages that has diversity in the social structure of its community is Medowo Kediri village, this village has a diversity of beliefs among its people, 75% of the Medowo community are Muslim, 14% are Hindu, 9% are Christian and the rest are adherents of the belief. The data shows that there are differences in beliefs in the Medowo community, there are at least 4 different beliefs in the social structure of the Medowo community (BP, 2020).

Even though the conditions of the people are different in terms of beliefs and cultural backgrounds, the Medowo people can live side by side, can live in peace, maintain solidarity as a group of people who support each other and live in harmony. Evidence of this harmony is reflected in a variety of social, cultural and religious activities that support each other, between one religion and another, such as during the celebration of Eid al-Fitr, followers of other religions also visit the homes of Muslims who are celebrating it. also during Nyepi, other religious people also visit and offer congratulations.

The practice of these activities is carried out with full awareness, this is due to the understanding that has existed for generations that they are one unit in the community structure, namely the Medowo village community who have their respective roles and functions, so they cannot live individually or in certain groups. without involving other community structures, according to Talcott Parson, things are included in the structural functional category, where each element in society has its own function and role in a community group (Ritzer, 2007).

The building of high tolerance in the Medowo village community cannot just be built without having something that has been built from the past, researchers see that social capital, anthropological capital, and theological capital are the reinforcement of the tolerance building that exists in the Medowo community. Theological capital is a framework of religious teachings that legitimizes tolerance as part of religious teachings that must be carried out, sociological capital is the practice of social activities in society that can be used as a medium for building tolerance in the Medowo community, while anthropological capital is traditional practices that continue to be firmly held. and implemented together so as to foster a sense of tolerance between communities. These assets are continuously maintained by the people of Medowo to break down barriers of difference so that they become a social structure of a society that is tolerant, harmonious, peaceful and respectful of each other (Ali, 1999).

The portrait of the construction of tolerance in the village of Medowo Kediri is one of the real forms in the life of a tolerant society even though in the dimension of difference, it can be an example for other community groups that have a series of differences to be able to manage them well in order to build a tolerant, harmonious and harmonious society. peace.

several studies that examine religious tolerance, including a study conducted by Adeng Muchtar Ghazali which discusses religious tolerance and harmony in an Islamic perspective, from the results of his research, it is found that basically every human being must realize that tolerance and maintaining religious harmony is an attitude which must be built in the reality of plural society life, in the context of Islam, then fellow Muslims or between Muslims and non-Muslims must also respect each other and promote tolerance, as exemplified by the Prophet Muhammad SAW in the Medina charter event, where all religious people rights and obligations are protected as stated in the Medina charter (Adeng, 2016).

Khotimah with the title of religious tolerance which resulted in the conclusion that in the

Unitary State of the Republic of Indonesia, which has a diverse society, tolerance becomes very important, because basically tolerance will teach us to live with mutual respect, big spirit, able to withstand anger, avoid conflict and violence. , and do not impose the will of oneself or the group, this is solely aimed at creating conditions of community life that are harmonious and peaceful (Khotimah, 2013).

Casram with the study theme of building tolerance in a plural society, which later resulted in the finding that religious tolerance is a necessity that must exist to maintain social stability in society, so that people stay away from conflict conditions due to existing differences, social and religious life is a unity that go hand in hand, tolerance is a social practice that must be based on religious arguments so that in carrying it out with full sincerity, ideal religious tolerance must be built on the participation of the community as a whole, based on an inclusive attitude and mutual respect (Casram, 2016).

Moch Sya'roni Hasan with the theme of Internalization of Religious Tolerance Values in Distance Village, Wonosalam Jombang, which resulted in the finding that religious leaders play an important role in teaching tolerant attitudes to religious adherents, both theoretically and practically, either through education or through lectures. religious lectures conducted in the community (Hasan, 2016).

II. METHOD

Researchers want to see this research naturally or naturally, it is intended to get a comprehensive picture of each issue that wants to be studied more deeply related to the theme of this research, therefore the research uses qualitative research methods as a reference in carrying out research in the field, with a qualitative approach. naturalistic (Sugiyono, 2012). In addition, there are several considerations why researchers use qualitative methods in exploring this research, among which the first is because what will be studied is the actions of the community that are embodied in socio-religious and cultural practices, in this case the Medowo people, the second qualitative method provides opportunities for researchers to

be able to further explore every incident that occurs in the community related to the existing tolerance practices carried out by the Medowo village community.

Furthermore, to explore data related to the theme of this research, the researcher uses several data mining techniques in the field, first, interview techniques, which are conversational activities with the research object (Koentjaraningrat, 1994), this technique is used to obtain data and answers related to research problems. , while the interviews were conducted on the Medowo people who have different beliefs, and specifically on Islamic, Hindu, Christian religious figures and adherents of religious beliefs. Second, the field observation technique, this technique is one of the most important techniques in extracting data for this research, observation is a condition where researchers make direct observations of the practices of social, religious and cultural activities carried out by the Medowo community and lead to the establishment of tolerance in society (Margono, 1997). Third, field notes, namely notes in the field about what researchers experienced, felt and found in the field that contributed to solving problems in this study (Moelong, 2008). Field notes help researchers to recall findings in the field, so that no data is wasted or not properly recorded. Fourth, documentation technique, which is a technique of collecting images or films in the field, data from this documentation technique is used to test data, interpret data, and can even be used as evidence for testing research results in the field (Moelong, 2008). After the data has been collected, data analysis is then carried out, which is a process that is carried out systematically to compile the results of interviews, observations, field notes and documentation results in the field, by categorizing them into categories, synthesizing, and choosing which data is needed and which data is not needed, then draw conclusions so that they are easily understood by both yourself and others who read the research results (Hardani, 2020).

Theoretical Framework

In fact, all normative beliefs held by the community are an inseparable form of the social affairs they face, in the context of social life, people must compromise with their environment to be able to live side by side in differences between one individual belief and another. carried out in a collective form so as to form a community structure or society that understands each other in maintaining harmony and peace (Cambell, 1994).

By not prioritizing the religious sectoral ego of each individual, a tolerant attitude is born in seeing the differences around them, a tolerant attitude is a form of collective awareness between individuals to restrain their religious ego in a heterogeneous community environment. The term "tolerance" comes from the English "tolerance" which has the meaning of being patient and generous (Echols, 2003). In the context of religion, tolerance is letting and respecting what others believe without requiring approval. In Webster's New American Dictionary, it is defined as lenient toward the opinions of others; patience with others (Edward, 1958).

In the philosophical view of tolerance means the attitude of someone who is always patient with other people's different philosophical and moral beliefs, patience does not mean agreeing with what other people believe, while in a political view, Kevin Osborn sees that tolerance is one of the important foundations in politics. , because the concept of democracy will be able to run positively when all political parties can hold their opinions and respect the opinions of others, even if they are from different political groups (Kevin, 1993). Weintenber sees tolerance as a conscious affirmation of favorable judgments and beliefs involving the principles of justice, equality, concern and consideration for the suffering of others or, more succinctly, according to respect and equality to others who differ through racial, ethnic, and nationality (Wirnberg). Meanwhile, William and Jackson as quoted by Tilman see tolerance as respecting and considering someone's humanity more important than any ideas or ideals that we or they may hold (Tilman, 2004).

In religious studies, religious tolerance can be interpreted as the freedom of each individual to believe and practice what they believe in their daily life. Although each religion actually teaches its adherents to believe that its teachings are the most correct, it should also be seen that outside of the religion we believe in, there are other people who also believe in what they consider to be the truth. The dynamics of this process will continue, every believer will see how beautiful it is to live side by side in differences based on tolerance.

The people of Medowo Kediri, who have a tolerant attitude in religion, have the same attitude, where they also respect the beliefs of followers of other religions, even though they have an awareness that their beliefs are the most correct, but are able to restrain themselves, be patient and can accept differences gracefully. This is what shapes the social life of the Medowo people to be harmonious and peaceful.

The building of religious tolerance in Medowo village will be seen in various perspectives, namely theological, sociological and anthropological approaches. The theological approach will look at the framework of religious teachings that explain the recommendation to act tolerantly in carrying out relations between religious communities, this theological study itself is examined from the perspective of religions that exist in the Medowo village community, in the context of religious understanding this approach is often also referred to as a normative approach. Nasutio, 2007), (Arifin, 2009). Amin Abdullah calls it a doctrinal-theological approach (Amin, 2000).

While the sociological approach will look at the social phenomena of the Medowo people which show close relationships between different groups in terms of religion, the factors that encourage harmonious cohesion, and the beliefs that underlie the occurrence of these social relationships. The sociological approach in the context of this research is in line with what was conveyed by Abuddin Nata that the sociological approach seeks to explain the state of society with various structures in it,

as well as related social phenomena (Nata, 2009).

Furthermore, the anthropological approach will examine the traditions of the community which are the meeting ground for inter-religious communities in Medowo, so that a tolerant attitude is formed. This approach will also fully see the behavioral patterns of religious communities in the order of values that are shared and agreed upon together, further Dawam Rahardjo stated that the anthropological approach understands human behavior from a physical and cultural perspective (Taufik, 1991). The researchers will use these three approaches to examine the behavior of religious tolerance in the Medowo community, the three approaches are also quite relevant in looking at the practices of religious harmony in the Medowo village, Kediri.

III. RESULTS AND DISCUSSION

The era of globalization and modernization has changed the way people view religion in interpreting religion. The rapid development of globalization and modernization has changed the role of religion differently from what was previously understood, in this era religion is used as an alternative norm that is optional, no longer used as a system of values and norms that cover all aspects of human life. Irwan Abdullah argues that modernization and globalization encourage the redefinition and reconception of various things and give birth to various practices (Irwan, 2007).

One of the impacts that can be seen, as stated by Beyer, is the narrowing of the meaning of religion which is interpreted as being limited to things that are ritualistic. Many researchers are of the view that in the West in this contemporary era, religion is increasingly entering a more private realm. Parsons, said that today's religion has lost its function in its relevance to public affairs, and places more emphasis on private affairs. This is what gave birth to the term privatization. Even though religion has a great role and influence in people's lives in this modern era, both in the private and public spheres, religion is a source of inspiration and a set of norms for people's lives.

Beyer said that the problem of the phenomenon of the privatization of religion, one of which was caused by the emergence of religious pluralistic understanding in the life of this modern society. Beyer tries to use Luhmanian's analysis which divides function and performance, as well as professional attitude with social rules (Beyer, 1997). In other words, that the original individual in religion was born as a response to the understanding of religious pluralism, so that religion which should fill the public space, has begun to be displaced. As many religious sociologists have initiated, such as Thomas F. O'dea.

Religion is starting to have difficulty playing its role as an inspiration for the life of the global community, as reflected in the previous era, this is because the more options offered in global life, there are more choices and can meet the needs of modern society. So that the global era has made religion as an alternative way of living, religion is no longer a value system that underlies behavior in social life. Luhmannian views that the privatization of religion is a structured consequence in the era of modern society. Basically, this issue does not only refer to religion but also in the political or economic realm. Especially in the West, as an example of modern society, people voluntarily choose their religious views and practices as they choose their political ideas and actions.

Different things happened in the eastern world, the 19th century to the 20th century conditions where Islam entered a new era, a new phase, a gate of renewal called the phase of the modernism century. A condition - in fact - that the West is far superior to Islam (Yasmadi, 2005). This situation gave birth to various responses that emerged in the community, the differences in the diversity of responses that emerged were based on their Islamic style. Some groups respond to the progress of the West by prioritizing an accommodative attitude, meaning that they realize that Muslims are being backward and must follow the West to get out of adversity. However, there are other groups who argue by rejecting anything that comes from the West, because they think that it is outside of Islam. They

believe that Islam is the best and the ummah must return to the basics of Islam (revelation), this group is often referred to as revivalists (Akmal, 2017).

What is a debate in the west and east as a whole, also occurs in the Indonesian context, the debate regarding the pattern of relations between religion and the state has become a fierce debate among researchers, including in the Indonesian context. Nur Cholis Madjid Islamic thinker Seeing the background that Indonesia is not a country based on one particular religion, - Indonesia is a country with a variety of ethnicities, cultures and religions (Kamarusdiana, 2018).

The diversity of ethnicities, religions and cultures that Indonesia has has become a strong capital in building the nation and state, Indonesia is supported by the solidarity of various elements of different ethnic religions and cultures, so that the application of religion in the formal state space is considered incompatible with the context of Indonesia which has a composition of society. heterogeneous.

As we all know that Indonesia is a country with a heterogeneous composition of society, having various ethnicities, religions and cultures. Tradition has been rooted in society for generations, in the context of Javanese society, has a variety of traditions that develop in the community (Khalil, 2008), tradition is an inseparable part of Javanese people's life, among several traditions that develop in Javanese society such as ceremonial traditions. life cycle or according to Arnold Van Gennep referred to as life cycle rites, namely traditions or rites carried out throughout the stages of human growth (Arnold, 1960), (Koetjaraningrat, 1987). Performing ceremonies at certain moments in the ritual of life is part of a tradition that has been carried out from the past until now, and has been passed down from generation to generation by the ancestors of the Javanese people, these traditions have their own place in the community and some even use something considered sacred in its implementation (Agus, 2007). For Durkheim, it has an impact on the obligation to behave religiously (Koetjaraningrat, 1998). Tradition and belief

are a complementary unit, the meaning of the implementation of tradition will be strengthened and sacred when accompanied by an understanding of religious beliefs and beliefs in it.

Culture as a Pillar of Religious Harmony

A culture and society are two things that are interrelated and cannot be separated. Society as a group of people who live in the same environment and work together to establish a social structure with established boundaries (Soekanto, 2006). And culture is a treasure trove of abstract knowledge belonging to the community. Culture is a way of life that develops and is shared by a group of people and is passed down from generation to generation. Culture is formed from many complex elements, including religious and political systems, customs, languages, tools, clothing, buildings, and works of art. genetic. When a person tries to communicate with people of different cultures and adapt their differences, it proves that culture is learned. Culture is a comprehensive way of life. Culture is complex, abstract, and broad. Thus, it is culture that provides a coherent framework for organizing one's activities and enabling one to predict the behavior of others. Culture is closely related to society. that everything contained in society is determined by the culture that is owned by the community itself. Several previous studies that have been carried out have stated that culture has a role as a binder of social harmony in the community, including research conducted by M Thoriquil Huda (Huda, 2017), which states that the Sedekah Bumi culture has the function of strengthening the social bonds of the people of Pancur Temayang village, Bojonegoro, then several studies others also produced the same findings (see previous research).

Cultural values that can unite social communities will strengthen relations between communities. All individuals are involved in togetherness based on an important component, namely collective consciousness. What is felt by one person will also be felt by others (Durkheim, 1964). Meanwhile, according to John Haba's view, as quoted by Abdullah, that local wisdom has at least six

functions. First, as a marker of the identity of a community. Second, the adhesive element (cohesive aspect) across religions, citizens, and beliefs. Third, local wisdom is not forced or from above (top down), but a cultural element that exists and lives in society. Fourth, local wisdom gives a color of togetherness for a community. Fifth, local wisdom will change the mindset and reciprocal relationships of individuals and groups, by placing them on the common ground (culture) they have. Sixth, local wisdom can function to encourage the building of togetherness, appreciation, as well as a joint mechanism to eliminate various possibilities that reduce, even damage communal solidarity, which is believed to originate and grow on shared awareness, from an integrated community (Irwan, 2008).

On the one hand, community culture always provides space for each individual to interact with other individuals, thereby creating social harmony in the community, eliminating fragments that exist in society and can foster cooperative values in society (Ode, 2015).

Clean Desa is one of the traditions that are often found in rural Javanese communities, clean villages are a symbol for community groups in interpreting gratitude for what God has given in the form of abundant fortune for a year. According to Rudolf Otto, this is done as part of human responsibility. to the sacred (Thomas, 1992), and the sacred is the highest power, so that responsibility for the sacred has implications for the implementation of religious or ceremonial actions (Koentjaraningrat, 1990).

Among the people who carry out village clean traditions are the people of Medowo Kediri village, this tradition is believed to have been going on for a long time, from generation to generation. Mr. SJW's statement said that "the tradition has been carried out for a long time, even I myself have been following this since I was little, my parents invited me to participate in village clean-up activities, so when I grew up, I continued to do it, maintaining the traditions of our ancestors (Interview, SJW; 2022)"

The clean tradition of the village is a place where the Medowo community gathers in a joint activity, the tradition is upheld by all elements of the Medowo village community, whether

they are Muslims, Hindus or Christians. It is interesting that religious barriers are no longer a barrier for the Medowo village community in carrying out the village clean tradition. In the process, the village clean tradition is carried out by carrying out visits and prayers together at the village punden which is believed to be a place that has an influence on the existence of Medowo village. Tumpeng, daily food and market snacks are complementary in the process of activities in punden, then after the prayer is carried out, the activity then continues at the village hall accompanied by gamelan music and other accessories, accompanied by Javanese music, the community eats food together .

The process continues by holding prayers at each place of worship, Hinduism holds a joint prayer for the salvation of Medowo village at the village temple led by Hindu community leaders, Christianity also does the same thing, namely internal joint prayer Christians in the Village Church, while the Muslim community prays together at the village hall. This activity is a reinforcement that the tradition of village visits carried out by the Medowo village community is a field of religious harmony in the community. Mr. SJW said that the community here always maintains high cohesiveness, togetherness and solidity in every process of village activities, especially that these activities are reinforcements in building religious harmony in Medowo village (Interview, SJW; 2022). Village clean-up activities strengthen the relationship between religious communities in Medowo village, this reinforces the fact that traditions in the community are able to bond social relations, even for people who are different in terms of religion.

Religious Harmony as a Social Need

Social harmony can be interpreted as a duty to keep social life in harmony and harmony. It can be said that true harmony is when all social interactions run naturally and without any pressures or coercions that block the course of freedom (Roqib, 2007). Social harmony is a condition that describes balance in life, the two words are connected words that cannot be separated, as well as a situation that people will

always covet in everyday life. Harmony in society will be realized if it is accompanied by mutual respect, love between family or community members and mutual respect for differences such as differences in religion. From the combination of these words, it can be seen that a human being has high ideals in managing his life, both in his family and in society. A harmony will never be achieved when a sense of love and peace and a sense of mutual respect are not embedded in humans (Syarifah, 2013).

Durkheim emphasizes the element of community solidarity by prioritizing the function of religion which functions as social cohesion that makes group members lose individuality and feel united with other communities (Taufik, 2014). Durkheim also stated that "society is an organismic analogy of the body, where all parts work together to maintain the balance of the whole, and religion is understood as the glue that holds society together (Taufik, 2014)." The point is that people's lives according to Emile Durkheim are the same biological and in doing all their work together and bound by religious values so that humans can unite.

Durkheim saw social changes in the interaction of individuals with society caused by moral density in the division of labor. Moral density due to the increase in population which according to him is the main factor involved in the division of labor. The more the population increases, the closer the community relations in the division of labor. In the problem of social change, Durkheim contributed his assumption, namely social solidarity caused by the division of labor. Solidarity in various layers of society works as a social glue in the form of values, customs, and beliefs that are shared by community members in collective bonds and awareness. He divides social solidarity into two main types, namely mechanical solidarity and organic solidarity (Ambo, 2010).

According to him, the type of mechanical solidarity is found in primitive, rural, and pre-industrial societies that characterize traditional societies, and collective consciousness that encloses all individual consciousness which is similar to that of giving sanctions to people who deviate. Mechanical solidarity sanctions are

repressive because the sanctions given are anger. This awareness is called collective awareness because this mechanical solidarity has shared beliefs and values, not individual ones. While organic solidarity is found in industrial societies, namely urban communities created by the division of labor that depends on individual differences with differences in industrial societies being able to unite between communities (Peter, 2005).

Mechanical solidarity is characterized by patterns of social community relations that bind the unity of a social community. The pattern of social community relations is based on togetherness, type of work and religion followed by the same belief. Cultural values that can unite social communities will strengthen relations between communities. All individuals are involved in togetherness based on an important component, namely collective consciousness. What is felt by one person will also be felt by others (Durkheim, 1964).

Mechanical solidarity is more inclined to people in rural areas whose work uniformity is always passed by togetherness on the collective awareness of the community and has the same trust as a whole. Collective awareness in primitive (simple) societies is the strongest because basically members of the community have beliefs, values, and lifestyles that are broadly the same.

As a community group located in a rural area, the Medowo village community maintains close relationships between individuals, this is reflected in the various activities and behaviors carried out by the Medowo community, in the many social activities carried out, the community maintains close harmonious relations, the community realizes that as human beings Social life cannot live alone without involving the existence of other individuals or other groups. Collective awareness in building community togetherness is the key in the harmonious life that exists in the Medowo community.

Mr. JLY said that the Medowo people live in harmony and peace, this is reflected in the religious social activities carried out in the village, such as when last August held various competitions, it was the result of the

coordination of all youth parties, so the event ran smoothly and reaped maximum results. Even though we all know that in Medowo the community is different from the content of religion, here common interests are more important than personal or group interests (JLY Interview, 2022)

In this context, the community is actually in the stage of realizing that differences in social identity are no longer a barrier in building harmonious relationships within a community group. Religion which in some literature studies is considered as a chasm and a source of conflict (Rahmat, 2016), but on the other hand we need to see together that religion also teaches its people to be individuals who always spread kindness, so as not to pose a threat to those around them. "Religion must be a unifier in the social life of the people in Medowo village, so that religious differences become a source of conflict in religious and social life in Medowo," continued Mr. JLY with full of optimism in telling the condition of religious harmony in Medowo village that had been built for a long time (JLY Interview, 2022).

With regard to religion, in relation to society, it has a positive impact in the form of a unifying force (centripetal), and a negative impact in the form of a centrifugal force (Munandar, 1987).

The Theological Dimension in Religious Moderation

Every religion must contain values that motivate its people to live a beneficial life for themselves and for society in general. Thus, the religious values that we adhere to become the glue between us to live in harmony, so that we are able to make a meaningful contribution to the unity and integrity of the nation and the development of the nation.

Muslims in Indonesia believe that the verses of the Qur'an and the Sunnah of the Prophet are the guidelines that are used as the basis for addressing the issue of religious harmony. As for one of the verses relating to the issue of religious harmony is Q. S. Yunus: 99.

The verse of the Qur'an above has been carried out by the Prophet Muhammad SAW in delivering da'wah. He was a man who was known for his gentleness and never forced anyone to convert to Islam, because his task was

only to convey the message of Allah. For this reason, he advises us to always be tolerant. Therefore, not long after the Prophet settled in the city of Medina, he promulgated a charter governing the life and relations between the communities that are components of a plural society in Medina.

Harmony will be easily realized if there are similarities and similarities in historical backgrounds, suffering, ideals and harmony in many ways. In this regard, as a religion that is a blessing for the universe, religious harmony according to Islam is a dialogical and empirical reconstruction of religious harmony that has been and is being developed.

The position and role of natural Muslims in creating the harmony of diverse people in Indonesia is very large because Islam attaches great importance to religious harmony. The occurrence of friction or conflict in society does not originate from teachings, but is caused by social factors. This does not only have an impact on oneself but also ensures the stability and dynamics of social, national and state life to achieve the goals of national development and the goals of the Indonesian nation.

The friendly face of Islam has always been emphasized by Islamic religious leaders in Medowo, as the majority group in Medowo village, Muslims adhere to the principle of nurturing each other, especially fellow citizens in Medowo. Religious elites remind Muslims of the moderate concept of Islam, so it is not easy to blame other people who are different from them. Mr. MNR said that the life of the religious community in Medowo has always been harmonious and peaceful, this cannot be separated from the role of religious leaders who always prioritize tolerant and moderate teachings for their religious followers, of course this will be an important basis for behavior in the midst of society, in the context of Muslims, we always remind ourselves to always maintain good relations with non-Muslim communities, as the majority we must always protect and protect our brothers and sisters of different religions (MNR Interview, 2022).

For Hindus, the tradition of living in harmony already exists in Indonesia. Along with the growth and development of attitudes to life and the socio-cultural environment that is always changing. Even without being regulated by regulations, harmony takes place based on a cultural value system. Human values that are manifested in mutual respect and mutual respect become the basis for human interaction in the culture of the Indonesian nation.

In the history of Hindu culture, *Bhineka Tunggal Ika*, which is now the motto or philosophical basis for the unity and integrity of the nation, originally read "*Bhineka Ika Tunggal Ika, Tan hana dharma mengrwa*". By Mpu Tantular, which means *Bhineka Tunggal Ika*, was born as a concept or view of divinity. When translated into Indonesian, it reads He is Different, but One is, there is no teaching that denies him.

From this explanation it is clear that Hinduism provides the basis for a social structure that accommodates religious differences on the basis of mutual respect and respect. On this basis can also be arranged togetherness of state life in a harmonious atmosphere.

This was conveyed by Mr. JLY, as a Hindu religious figure in the village of Medowo, he always taught his people that in life one must cooperate with each other, religious differences are a necessity, therefore in building a harmonious religious life, the community must prioritize mutual respect. respecting and appreciating fellow religious people (JLY interview, 2022).

Whereas in Christianity, freedom of religion is in accordance with Pancasila and the 1945 Constitution, so that this country does not become a secular state and also does not become a religious state. Thus this nation is bound by an agreement and always refers to Pancasila and the 1945 Constitution which provide opportunities for every citizen to choose a religion according to their beliefs, as well as the determination to live side by side between individuals and between religious communities in order to maintain the unity and integrity of the nation.

Humanity as a big family of God, is a relationship that recognizes the existence of

essential differences, but what stands out in this case is not conflict or conflict, but peace, coolness, order and security in the form of the dominant symptoms of life. With their differences they give each other, enrich each other, and complement each other. Therefore all mankind is a big family of God. In this case, it reminds the understanding of the Church as a fellowship of believers and God in Christ Jesus is the Father of all the inhabitants of the earth that He created. As a place of residence (home) for human beings who are God's big family or familia.

As for Christian teachings that teach love for fellow human beings, because on the basis of these teachings, living in harmony among fellow human beings, and between all creatures can be realized. This acceptance of pluralism is evident in the texts of the Old and New Testaments.

In fact, differences are destiny that has been outlined, therefore in responding to differences must be faced with a mature attitude, without the need to put forward ego, arrogant attitude, hostility and hatred, because in fact this dishonorable attitude will destroy religious and social life in Medowo village, thus which is often conveyed by Mr. YSP in every opportunity to give a sermon in front of his people. The recommendation to promote a moderate, tolerant and open religious attitude is always emphasized to build a conducive religious life.

IV. CONCLUSION

That the Medowo community is diverse in religion, at least there are followers of Islam, Hinduism and Christianity in Medowo. The results showed that the Medowo community is a harmonious society in maintaining religious relations.

Furthermore, harmonization in religious and social life cannot be separated from the various potentials or capitals of harmony that exist in the Medowo community, the first is cultural potential. The Medowo people are thick with the implementation of traditions that have been maintained from generation to generation. Culture is able to become the glue of religious relations in Medowo, one of which is a clean

village tradition that is able to break down barriers of religious differences in its implementation. Second, social capital, many community social activities are carried out regularly, such as activities in welcoming independence day, this activity involves all people from various different elements, this also strengthens religious relations in the life of the Medowo people. Third, theological capital, religious leaders in Medowo village agree that religion must uphold the values of tolerance, prioritize moderate attitudes in religion, this is the key in building the theological framework in religion in Medowo, religious communities realize that religion teaches goodness and how to sow goodness in each of their environments to present the meaning of religion contextually (peace).

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