

Silaturahmi (Gathering) Tradition of Muslim-Christian Families in Kampung Jawa Tondano

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Abstract—Building close and positive interfaith relationship is not easy, especially when the present life is much influenced by massive information developments which are not always positive. *Baku pasiar* tradition that is practiced by the people of Kampung Jawa Tondano become a means of binding relationships or Silaturahmi (get together) between Muslim and Christian families. This study analyzed the Muslims and Christians relationship formed in the practice of *Baku pasiar* tradition. The theory that used in this research is the theory of the stages of a relations by Ruben & Stewart. Using ethnographic method, this study showed that *baku pasiar* tradition was a practice of positive even productive community life in providing space for interaction between various models of communities, especially communities of different religions. Thus, the stage of Muslims-Christians relationship formed in this *baku pasiar* interaction became varied.

Keywords—*Baku Pasiar; Religious Relationship; Kampung Jawa Tondano*

I. INTRODUCTION

Kampung Jawa-Tondano is one of the villages located in Minahasa Regency, North Sulawesi Province. This village is often become an example area of interfaith tolerance practices. It is a settlement of muslims who live and develop among the indigenous peoples, namely Minahasa, which is predominantly Christian. It is an interesting fact because Indonesia, as the country with the largest Muslim populations in the world, has many records of conflicts between Islam and Christian.

The history of Kampung Jawa Tondano originated from the presence of Kyai Modjo and a group of people who were Dutch political prisoners exiled on Minahasa land in 1829. The exile of Kyai Modjo in Minahasa started from the involvement of Kyai Modjo in Java War (1825-1830) led by Prince Diponegoro. Kyai Modjo was Prince Diponegoro's spiritual adviser who had a great influence on the leadership of Prince Diponegoro in the movement against Dutch colonialism in Java. The Research Report Archaeological Center in Manado showed that the aim of Dutch rebels exile to the land of Minahasa was for this group extinction [1]. However, in reality the Dutch misunderstood because the Tondano people were actually accepted the presence of Kyai Modjo and his followers. Moreover, the relationship of these migrants were well established with the indigenous people.

The occurrence of marriage between Javanese men and Minahasan women was in fact increasingly binding the tightness of the relationship between this group of migrants and indigenous people [2].

The marriage between the Javanese and Minahasan eventually led to the change of status of the exiles from migrants to families. Brotherhood relationship began between the two groups of communities. The bond of brotherhood between the Javanese and Minahasan become the principal of harmony and tolerance of Islam and Christian in Kampung Jawa Tondano. The bond of brotherhood is further reinforced by the various interactions occurred in the community. Marriage and death events become evidence of mutual recognition and acceptance of the existence of each party [3]. Mapalus culture or the mutual cooperation tradition of Minahasan, such as helping each other in cooking and establishing sabuahor tents when there is a mourning event or joy event like marriage, was practiced by Muslims in Kampung Jawa Tondano. Various practices of mutual life in the community form the harmony of the relationship between Islam and Christian in Kampung Jawa Tondano, as well as *baku pasiar* tradition of Muslims and Christians.

Indeed, the practices of interfaith relationships have also long existed in various forms as an effort to grow and bind good interfaith relationships. The various interfaith relationships are built in dialogues both sponsored by the government and facilitated by civil society institutions and also in dialogues developed in academic institutions [4]. Various models and methods of interfaith dialogue have also been developed and practiced in interfaith life, such as theological-mystical (spiritual) dialogue, action dialogue and ethical dialogue [5]. However, unlike the interfaith dialogue is formed in *baku pasiar* tradition, the relationship built in this tradition is a natural relationship built from hereditary tradition.

II. RESEARCH METHOD

This study tried to analyze the stage of Islamic-Christian relationship built in the tradition *baku pasiar*. Therefore, the research method used was ethnographic method in which researchers took part in this *baku pasiar* tradition. While study process used data collection techniques through

observation, interviews and documentation studies. This study used the theory of relationship stage by Ruben & Stewart, namely the initiation stage (introduction or initial stage of the relationship), exploration or stage of relationship development, intensification, formalization or recognition and validation of relationships, redefinition of relationships and sometimes to the stage of deterioration or deteriorating relationships [6]. This study began with an explanation of *baku pasiar* tradition of Kampung Jawa Tondano community followed by the analysis of relationship stages of Islamic-Christian reflected in interactions in the tradition.

III. RESULT AND DISCUSSION

A. *Baku Pasiar* tradition in Kampung Jawa Tondano

Tradition of *baku pasiar* is a gathering/ silaturahmi tradition of Muslim communities in Kampung Jawa Tondano and Christians communities in Tondano city during religious holidays, such as Christmas, Thanksgiving, Eid al-Fitr and Lebaran ketupat (a celebration 1 week after Eid al-Fitr). On Christmas Day and Thanksgiving, Christians' homes in Tondano city (west of Kampung Jawa) and in Tonsea Lama village (north of Kampung Jawa) are visited by Muslims from Kampung Jawa Tondano. Similarly, at the celebration of Eid al-Fitr and Lebaran Ketupat, the Christians come together to visit their Muslim families and relatives in Kampung Jawa Tondano.

Baku pasiar is a tradition that has been passed down from generation to generation. Every year the people in Kampung Jawa Tondano do this tradition. In *baku pasiar*, people are visiting each other homes and relatives. When visiting family or relatives who celebrate religious holidays, it always begins with greetings followed by holiday wishes. After that, the host will immediately invite the guests to eat together. The food menu offered varies.

"If baku pasiar take place in the Christmas and Thanksgiving celebrations, Christians have provided special menus for Muslim family or relatives who have restrictions on certain food. In the same way, at the Muslim celebrations, the host will provide favorite menus by requests of family and relatives which rarely found in ordinary days." (Interview with PK on June 6, 2019).

While enjoying food there will be dialogues discussing information that is not general but a personal conversation. *Baku pasiar* tradition is a means by which people of different religions can communicate with each other and build good relationship.

"The tradition of baku pasiar can be used as an opportunity to improve relationship which is previously broken because when baku pasiar happened on holidays celebrations such as Eid al-Fitr, meetings with family and relatives become a meeting to apologize and to forgive each other's faults." (Interview with BT on June 12, 2019)

This shows that the *baku pasiar* tradition is not only being a means to build each other and building relationships but also can be a means to repair various relationships that

had been broken and even damaged. The deep understanding of the people of Kampung Jawa about this is that *baku pasiar* tradition is not only having social meaning but also having theological meaning. When many people come to visit during the celebrations, including the people of different religions, it is a matter of happiness and blessings.

"more people come to visit, the more blessings we get." (Interviews with RS on June 12, 2019).

Various deep meanings of *baku pasiar* tradition of the Kampung Jawa Tondano people show that this tradition is not only able to strengthen relationship but also to strengthen the identity of brotherhood, as the typical slogan of North Sulawesi "Torang Samua Basudara". The existence of each other is very meaningful, not only can heal the broken heart but also can bring something good, that is blessing.

B. Intensification relationship through the *Baku Pasiar* tradition

The family relationship and kinship of Muslim-Christians in Kampung Jawa Tondano created through the *baku pasiar* tradition shows the third stage of the relationship, that is intensification. Intensification stage is the stage showing the closeness of the relationship. It is characterized by deep and personal communications, having habits or rituals together, having getting closer to each other and sharing rules in relationships, having a common language and having a shared understanding of the relationship [3]. In addition, relationships at this stage are also characterized by non-verbal communication such as touch.

Evidence of the relation stage of Muslims and Christians in *baku pasiar* tradition is classified as a stage of intensification seen from the relationship ties of the guest and the host. The guests who come to *pasiar* (visit) are family and relatives, both coworkers and old friends in school and childhood. The relationship between guests and hosts generally are close family relationship and kinship. The closeness of this relationship can be seen from the conversations happened at *baku pasiar*, that is personal discussion. Personal discussion in question is a conversation that is not general discussing each other's life or activities, asking each other news or busyness while not meeting, feeling nostalgic by telling stories of the past, also asking each other about the news and the whereabouts of other family members or friends.

Another indication of the relationship at intensification stage is the existence of a joint ritual. *Baku pasiar* has been stated as a tradition because this activity has been preserved for generations. The tradition that has been done for a long time is a tradition that is routinely carried out by both Christians and Muslims. This activity is like being an annual ritual done by Christians and Muslims, namely visiting each other's family and relatives on the religious holidays. Because of the meeting intensification each year, each party becomes very familiar with each other's habits. It is seen from the host's sensitivity to provide a favorite menu from family or relatives who will *pasiar* (visit). There are several

rules in the relationship which is maintained so that this relationship continues.

Another thing also marking the intensification stage in relationships is non-verbal communication in the form of touch. In *baku pasiar*, the first thing to do is shaking hands. These greeting activities can show the depth of the relationship of the person who *pasiar* (visit) with the host. People whose greetings followed by kissing the right and left cheeks, show more closeness than those who come and shake hands. The greetings followed by kissing the right and left cheeks show family bond or a very close friendship. This applies to women kind, but it is also often done by men and women with family bond. The greeting culture followed by kissing the right and left cheeks is the Minahasan culture which is also practiced by the people of Kampung Jawa Tondano. This description of verbal and non verbal behavior shows a good and positive relationship between Muslims and Christians. Because basically a relationship is formed when there is reciprocal communication where each individual adjusts verbal and non-verbal behavior to one another.

C. Varied relationship Stages in Baku Pasiar tradition

The aim of *baku pasiar* tradition is to establish relationships between families and relatives. However, *baku pasiar* tradition has also become a starting point for a new relationship or using the terms of stages of relationship by Ruben & Stewart called the initiation stage. In fact, the people who come to *pasiar* (visit) are not only family and acquaintances but also new people who is encountering unavoidably.

“Most of the people who come in every year are the same people, but some are also new, friends of family or relatives who happen to join the group of pasiar.” (Interview with PK on June 6, 2019).

This shows that the *baku pasiar* tradition is not only able to create a space for intensification relationship but also for initiation a new relationship. Because in *baku pasiar* tradition there is openness to the intersection between individuals, either those who had been tied in a relationship or not. In addition, the *baku pasiar* tradition also becomes a space for the stage of relationship redefinition. The relationship redefinition stage is the stage when the relationship interweave experiences challenges so that each party will be in the stage of redefining the existing relationship. At this stage, relationship can end, be no longer close or even be closer. When the tradition *baku pasiar* becomes a space for reconciliation with mutual forgiveness, then the process of redefining relationships is created there. This shows that the relationship stages of Islam and Christian have been built in *baku pasiar* becoming varied and not only represent one stage of the relationships.

D. Virtual space as the challenge of Baku Pasiar tradition?

Technological developments in the fourth industrial revolution have created a comfortable virtual world to stop by. Nowadays, the virtual world or cyberspace has become an imaginary new space in which information exchange is the key activity [8]. Virtual space has become a new space

for people to be able to interact, to communicate and to socialize. The development of a multifunctional virtual space attract the community enthusiasm to be more involved compared to concrete space. Nevertheless, from the results of this study it was found that virtual space, especially social media, was not a challenge to the practice of *baku pasiar* traditions.

The internet, especially social media, actually presents new opportunities in building the enthusiasm of *baku pasiar* practice. The relationship of Muslims-Christians family and kinship continue interwoven in social media. Many greeting wishes are seen through social media. Despite greeting in the virtual space, all families and relatives still come to *pasiar* to greet directly.

“When families and relatives sending greetings on social media, it becomes an opportunity to invite them to come to pasiar.” (Interview with BC on June 12, 2019).

The urge to show existence in virtual space as a sign of having extensive relations indirectly also encourages the community to carry out *baku pasiar* culture. It is as conveyed by the informant that his goal for *baku pasiar* was to be exist, both in cyberspace and in the real world.

“The reason I came here was so I could post it on my instagram” (Interview with AP on June 12, 2019)

The facts show that virtual space in this case social media is not a potential that caused the practice of *baku pasiar* to fade in Kampung Jawa Tondano. However, it does not mean that this tradition is free from threats. The findings show that there are other factors that threaten the maintenance of a *baku pasiar* tradition. The tradition of *baku pasiar* is no longer practiced by the migrating residents of Kampung Jawa Tondano. *Pasiar*/visiting practices to Christian family and relatives were no longer carried out because they had lived and worked in Morowali, West Sulawesi. *Pasiar* practice on Christmas was admitted as being no longer practiced because in the new place they had no more Christians family and relatives and there was no *baku pasiar* tradition there. It shows that the tradition of *baku pasiar* is threatened to no longer being practiced when the people of Kampung Jawa Tondano live in the new place and they no longer have the opportunity to practice this tradition.

William Schuts argued that humans have desires that can influence the pattern of relationships. These desires include the need to give and receive affection, participate in the activities of others and other people also participate in our activities [9]. This means that the interactions showing mutual affection and the continued practice of joint ritual such as *baku pasiar* can build relationships. The establishment of a routine and cultured relationship is not only building or encouraging an act of tolerance but also building the identity of brotherhood. Thus, relationship or dialogues are no longer a choice to be made but have become part of them. On the contrary, the breaking up ritual practices or *baku pasiar* tradition can remove this tradition. It also means a threat to the good and positive relationship of Islam-Christian in Kampung Jawa Tondano. Because the

tradition of *baku pasiar* is a positive and productive tradition in building interfaith relationships. As stated by Nathanael G. Sumaktoyo that homogeneous relations have a negative relationship with the level of support for religious freedom [10]. Therefore, there is a need for a public space that is conducive to the formation of relations across religions, ethnicities and groups, such as the standard traditions of poverty.

IV. CONCLUSION

In fact, *baku pasiar* tradition can provide space for the formation of positive interfaith relationship. The stages of relationship formed in this tradition indicates that this tradition is able to facilitate interfaith dialogues. This research shows that the relationship stages of Islam-Christian formed in the practice of *baku pasiar* traditions are varied. The *baku pasiar* tradition does not only show the intense or closeness relationship of Islamic-Christian but also become spaces for the initiation and redefinition relationships stages. This fact needs to be realized by community members that this tradition is a good tradition to be maintained continuously in the communities.

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