



Development of Trilogy Religious Harmony Based on Local Culture in Mountain Communities: A Study on the Ngargoyoso Community, Karanganyar, Central Java

Lilam Kadarin Nuriyanto¹(✉), Mibtadin², Arnis Rachmadhani¹, Rosidin¹,
and Muh Isnanto¹

¹ National Research and Innovation Agency, Jakarta, Indonesia
lilam.ltbg@gmail.com

² Sebelas Maret University, Sukarta, Indonesia

Abstract. Local wisdom to think and act is necessary in a pluralistic society like Ngargoyoso. The Ngargoyoso community puts forward the concept of religious harmony trilogy based on local culture which encourages them to learn and understand each other based on local culture. How is the development of the trilogy of religious harmony in Ngargoyoso based on local culture for peace management? Collecting data through direct observation, in-depth interviews, and documentation. Data analysis used an interactive analysis model including data reduction, data delivery, and drawing conclusions. Trilogy religious harmony became a socio-religious movement for the Ngargoyoso civil society to develop a culture of peace. First, through the trilogy religious harmony, the Ngargoyoso community actively builds internal communication and dialogue, between religious communities, and with the government to provide assistance to grassroots mass-religious issues based on local culture. Second, the trilogy religious harmony becomes a meeting place for all elements of society with activities such as *anjangsana* of worship and cultural development as a form of life dialogue. It aims to build a mutually beneficial life between religious communities in Ngargoyoso. Third, the trilogy religious harmony encourages internal dialogue, between religious communities, and with the government to provide new experiences for people of different religions so as to eliminate assumptions about other religions. The trilogy religious harmony is a dialogue model developed by civil society as a form of dialogue for sustainable life by emphasizing an inclusive, moderate, and pluralist perspective. The trilogy religious harmony is a perspective that places religion as a social ethic and spirit for the transformation of society in the midst of the diversity that exists in Ngargoyoso. The trilogy religious harmony has so far developed a transformative theology that places faith as an integral part of moral then actualized in every aspect of life in society.

Keywords: Harmony · Local · Culture

1 Introduction

Wisdom of thinking and acting is needed in a plural society consisting of a variety of cultures, tribes, ethnicities, and religions such as in Ngargoyoso District, Karanganyar Regency. The Ngargoyoso area has a pluralistic society in terms of religious adherents. This is proven by the existence of places of worship such as mosques, churches and temples in one place within the Ngargoyoso Village Office. So it needs to be addressed wisely without mutual suspicion and prejudice between socio-religious groups. This is a form of respect for the plurality of society. Diversity is a characteristic of Ngargoyoso society which is used as valuable social capital in maintaining unity and unity so that it does not experience divisions. The harmony of relations between the forming elements of society largely determines its success in the development of a trilogy of harmony based on local culture. Fostering harmony in society is not only limited to the worship side but also the social aspect by placing religion as a social ethic, a guide in interacting with communities outside of itself. The development of harmony is a form of tolerance including aspects of worship (*ubudiyah*) are transcendent and aspects of *muamalah*, social, economic, and proselytizing. This aspect can shape the Ngargoyoso society which is religious properly, which has an impact on bringing out an attitude of maturity in religion.

According to Latif [1], Indonesian society is a plural society, including religion and belief. The state of this compound society was understood by the founders of the Republic of Indonesia. At the first trial of the Investigating Agency for Independence Preparation Efforts (BPUPK) from May 29 to June 1, 1945 with Soekarno's speech as his "crown", the term *Pancasila* then gave rise to the term *Pancasila*. Historically, *Pancasila* is a combination of diversity of beliefs, understandings, and hopes that grow in Indonesia. Especially the first precept that seeks to harmoniously integrate all religious traditions and beliefs in Indonesia. Both Soekarno and other founding figures of the country realized the importance of accommodating diversity in terms of religion and beliefs that exist in Indonesian society.

The Ngargoyoso area has a pluralistic society in terms of religious adherents, so that the understanding of the Ngargoyoso community must continue to be improved in terms of inter-religious harmony. Religious cases that have occurred in Indonesia such as Ambon, Sumbas, and others still leave problems like fire in the chaff which can at any time burn and heat the atmosphere in other regions, including Ngargoyoso. The number of conflicts involving religion as the trigger demands serious attention to take anticipatory steps for the realization of religious life in Indonesia in the future that can interfere with the development of the nation and state in the fields of politics, economy, security, culture, and other fields. The winds of the reform movement in 1998 brought the impact of uncontrolled freedoms that could endanger the unity, peace, and harmony of a nation that has a fairly high level of heterogeneity. The Indonesian people hope for the presence of peace and harmony nationally to build a pluralistic country. Unity does not distinguish between religion, ethnicity, class, interests, and others [2].

Each religion has an exclusive (*al-inghilaq*) and inclusive (*al-infatih*) side that affects one's religious attitudes. The exclusive side is reflected in the system of worship of each religion that should not be mixed with one another [3]. Mixing between the two can lead to the cancellation of a worship service, as well as give rise to conflicts between religious

groups. Meanwhile, the inclusive side is reflected in social, social, national, and state attitudes. Religious societies that have an exclusive attitude, always recognize the truth of their religion. This view by its adherents is a necessity because it can awaken the spirit to build a commitment to its religion. That view is followed by religious attitudes that tend to be extreme, by making the other an enemy that must be abolished then exclusivism has entered extreme territory. [4].

Religious tolerance can be created in simple ways to form a tolerant environment in religious diversity, including the Ngargoyoso community. There are four ways people can create religious tolerance in the life of the nation. First, visiting each other in the community, religious tolerance can arise when people visit each other. Not to look for his weaknesses but to learn from each other his strengths without fear of leaving his religion. The purpose of visiting groups of different religions is to learn the positives of that religion so that they can respect and respect each other. Second, visiting each other's religious leaders, in addition to their communities who must learn from each other to respect and respect the teachings of other religions. Third, exchange positive things during interfaith meetings so that interfaith communication is not the wrong one. Fourth, visiting national places and places of worship, this is so that people are more familiar with the history of the struggle of the nation's founders to defend the country and its diversity. The public can learn from these places such as the Pancasila Sakti Monument and also the National Monument, in addition to visiting places of worship for other religious communities [5].

The focus of this research is the development of a trilogy of religious harmony based on the local culture of the mountain community of Ngargoyoso District.. In this district, it becomes a social religious laboratory because there are villages that are selected as villages aware of harmony. The high tolerance, harmony, and conduciveness of life amidst differences in beliefs made the village win the award. Mosques, Churches, and Temples stand side by side magnificently and peacefully in the courtyard of the Ngargoyoso Village Hall becoming a symbol of religious harmony and a portrait of tolerance of mountain communities to become the integrity of the nation. Ngargoyoso's harmonious and tolerant society makes it *adem ayem*. Atmosphere of a peaceful and harmonious environment wrapped in differences of beliefs is so strongly felt in the Ngargoyoso community. The predicate of the harmony aware village was officially launched on Thursday, September 12, 2019. [6].

2 Research Method

Research on the development of a trilogy of religious harmony based on the local culture of the mountain communities of Ngargoyoso Karanganyar District is a descriptive qualitative research. With this research, it is hoped that it will be able to uncover the existing meaning of the thoughts and actions of the research object [7]. This research uses a sociological approach to religion, namely religion as social actions and facts, something real can be observed and influence community behavior [8]. Religion is a belief system that is embodied in certain social behaviors [9]. The sociological approach of religion studies the social aspects of religion [10]. Data collection was carried out in three ways: direct observation, in-depth interviews, and documentation on the development of a trilogy of religious harmony based on the local culture of the mountain

community of Ngargoyoso District. The data analysis uses an interactive analysis model including data reduction, data delivery, and conclusions. Existing conclusions are tested for validity by triangulation of data and informant reviews.

3 Findings and Discussion

3.1 Portrait of the Religious Community on the Slopes of Mount Lawu

Ngargoyoso is one of the sub-districts in Karanganyar Regency with an area of 65.34 Km², a population of 35. 845 inhabitants. Administratively, this district consists of 9 villages/ villages: Berjo, Puntuk Rejo, Kemuning, Nglegok, Ngargoyoso, Jatirejo, Dukuh, Gemawang, Segara Gunung, and Girimulya, All formal religions recognized by the state exist and are embraced by the Ngargoyoso community. This district became the base for developing intolerant religious movements because of the easy access to Ngargoyoso. A touch of modernization encouraged the people of Ngargoyoso to improve to prepare a social system that is resistant to cultural shifts, including the threat of intolerance. The Ngargoyoso people are mountainous people who have a unique religious pattern, namely religious but still cultured. This “natural” view of life of the community finally affects the way of religion in daily life. This objective reality makes it easy for the Ngargoyoso community to develop a narrative of a trilogy of religious harmony, namely getting along well with fellow religious people, between religious people, and getting along well with the government.

Religiously, the Ngargoyoso people who are geographically located on the slopes of the mountains have an open religious pattern as a result of the development of local culture. For example, the practice of harmony in Ngargoyoso has physical evidence with the establishment of mosques, churches, temples, and punden in one location located in the Ngargoyoso Village Hall where each place of worship gets a land area of 200 M2.as a form of trilogy of religious harmony. Ngargoyoso is one of the nine villages in Ngargoyoso District, where mosques and churches are built on village cash land, while the temple is built on land purchased from residents. The landowner is a Christian who lives in Kemuning Village, which is adjacent to Ngargoyoso Village. Previously the temple was also asked to be built on the village treasury land but because there was a larger land then chose the location. The existence of punden has existed since ancient times in the form of a Jackfruit tree that is integrated with Banyan, the Ngargoyoso people call it “Nongko Gabug.” This punden is sacred to the Ngargoyoso people because it is famous for being haunted and mystical. The fallen twig wood no one dared to use as firewood for cooking. The wooden branch is used as firewood for cooking during the suran event every Jumat Legi (Sukro Manis) in the month of Suro.

Although the three places of worship and punden (sacred place) in one location but the practice of worship of religious people does not have any feelings of mutual disturbance. For example, mosques are used by Muslims for five-time prayer pilgrims and Fridays are chanted by the call to prayer using loudspeakers like mosques in general. The church used worship every Sunday and christian religious holidays. Meanwhile, Hindus use the temple every Saturday night. Even the mosque every week there is an Sunday morning recitation that is completed before Christians worship in the church can even alternate using the parking lot. Sunday morning recitation has now stopped because

the pilgrims have decreased a lot due to working as farm laborers in distant places. Regular Hindu worship is carried out after the Muslims have finished performing the isyak service in the mosque. When there is an Islamic Holiday Commemoration (PHBI) to coincide with Sundays such as Eid al-Adha in 2019, worship activities in the church are postponed at noon, waiting for Muslims to finish performing Ied prayers. Although the implementation of Ied prayers was held in the field of Ngargoyoso Village not a mosque, and together young people from the Hindu, Buddhist, and faith communities guarded and arranged parking. During the daytime worship, Muslims carry out the process of slaughtering sacrificial animals in the courtyard of the Ngargoyoso Village hall, the church and temple are also given sacrificial animal meat. During the great day of Good Friday for Christians, the celebration is still Friday but is carried out after the Muslims have finished performing friday prayers. Similarly, the celebration of Nyepi Day, for Ngargoyoso Hindus, does not mind if the church and mosque carry out daily habits such as lighting at night. Even youths from the Islamic and Christian communities maintain the tranquility of the community, for example by closing roads to several tourist areas where many Hindu devotees carry out Nyepi Day worship.

The cultural practice of getting along, tolerant, and mutually observant regarding socio-religious affairs was seen the togetherness of the three religious people at the celebration of welcoming the month of Suro, the Ngargoyoso people called "Suran." Suran activities in Ngargoyoso are carried out every Friday night in the month of Suro, although the implementation is different in day, some are Friday Legi night and Friday night Kliwon. For example, Ngargoyoso Village consists of 30 RTs, the implementation of Friday Legi night is carried out a total of 8 RTs consisting of 4 villages, while as many as 22 RTs carry out on Friday night Kliwon. The implementation of Suran was centered at the house of the RT chairman. Especially in Ngargoyoso Village before the punden "Nongko Gabug" was cut down, the Suran celebration was centered in the place. The Ngargoyoso community's Suran celebration event was marked by slaughtering goats, cooking, and eating together with the residents of one RT. The implementation of Suran in 2019 in Ngargoyoso and Cale villages was carried out with the launching of "Desa Sadar Kerukunan" (Village Aware of Harmony). This program is a program from the Ministry of Religious Affairs in collaboration with the Karanganyar Regency Religious Harmony Forum (FKUB). The event consisted of an interfaith dialogue in the afternoon and in the evening, the launching of "Desa Sadar Kerukunan" was held by the Regent of Karanganyar. The program emphasizes that an inclusive view of religion needs to be developed to maintain religious harmony in the Ngargoyoso region.

The form of the trilogy of religious harmony in Ngargoyoso is a pillar of national harmony and the dynamic must be maintained over time. This is based on awareness in social life, there is what is called interdependence, mutual need and interdependence. If interdependence a principle in social life, then the harmony of religious life is how interreligious can protect, maintain and secure each other, even under certain conditions can improve something that is psychological, sociological, profanmaterial worldly that every religious person has. At an optimistic level, harmony touches on the fundamental problems that every religious person faces, such as building a more civilized and humanist structure and value system of life [4].

The maturity in religion shown by the Ngargoyoso people is needed in dealing with various religious issues. The maturity in the religion of the Ngargoyoso community is seen in addressing issues wisely and upholding a sense of tolerance between religious groups, whether they are between adherents of the same or different religions. In this case, the role of religious leaders, community leaders, and the government is needed in achieving the best solution. With the spirit of finding solutions together and keeping away from various prejudices, it is not impossible for problems to be solved with maturity. Maturity in religion is impossible to achieve, if in understanding religion it is only partial, not profound and only limited to rituals without understanding the substance of religion and not wanting to be open. It is this kind of religious attitude that often causes various problems in the field. Examples of immaturity in religion include the case of the solicitation of the burning of the World Quran 11/9/2011 by a priest named Terry Jones in Florida USA, the incident of bombings of churches and houses of worship, massacres of Muslims in Myanmar and others [4].

The role of the Ngargoyoso Village Government is one of the determining factors for the success of the management of the trilogy of harmony and peacemakers in life with Muslims, Christians, Hindus, and believers on the slopes of Mount Lawu. The construction of three places of worship of mosques, churches, and temples was the initiation of the late village chief in the 1990s. At that time around the Ngargoyoso Village Hall there was no place of worship for the three religious people. So when the late village chief ran for support in the form of do'a from the three religious people to be elected in the village head election in early 1990. After becoming the village head, he gave permission for the village treasury land in the Ngargoyoso Village Hall complex to be used by mosques, churches, and temples. When building the church, the village head ordered the community to work devotionally build the church. The community built the walls of the church for two weeks.

The role of the government was seen during the felling of the Punden tree "Nongko Gabug" where the tree was old, its roots had spread to the office building of the village hall and the three places of worship. In addition, its lush leaves make the surrounding environment dirty when the rainy season appears caterpillars that enter the surrounding buildings. So it feels that it has interfered with the decision to be cut down. The place where the former punden is now built a pavilion for Ngargoyoso community gatherings. To accommodate people who still use punden a means of meeting their spiritual needs, a special place was built behind the pavilion of the meeting. There was no special request from the people who used to use but the village chief wisely provided a special place. The people who use punden not only those who are believers of the faith but also those who embrace religion. The policy of the upcoming village government is the creation of joint parking for the three places of worship.

The role of religious leaders in determining the success of the management of the trilogy of harmony and guarantees of peace in the common life of the three people, namely ensuring the implementation of religious worship without interfering with each other or feeling disturbed. In the routine practice of worship, it can run without friction since its establishment in the early 1990s until now, it has been running for almost three decades. In maintaining that trilogy of harmony there is no specific agreement between the three religious figures and believers, everything goes naturally according to the

instincts of the Ngargoyoso people. One of the real roles carried out by the Ngargoyoso Community is the land owned by Christians which is offered to Hindus to make temples with the consideration of a wider land. The land is in the form of a slope, so urug is needed, in this case there is one provided by Muslims. In addition to the role of the government and religious leaders in determining the success of the management of the trilogy of harmony and peacemakers in the common life of the three people, the role of the three religious people as perpetrators also exists.

The people of Ngargoyoso are used to seeing differences, they consider that carrying out religious orders is a personal obligation that is applied in religious activities in their respective places of worship. It has been preserved for almost three decades since the three places of worship existed. When social affairs are interfaith between religious people, it has been seen to help each other in the beginning of the construction of places of worship. Religious, it has been seen to help each other in the beginning of the construction of places of worship. In addition, when attending invitations related to religious matters, it still comes but not in the place of worship of the inviting people. For example, it is a tradition to hold a Muslim yasinan recitation event after a family member dies. The event on the first to the sixth day only invites Muslims on the seventh day to invite all citizens of the community including those who are Christians, Hindus, and believers. For Hindus, after Nyepi Day, all residents including Christians, Muslims, and believers will come to their homes.

There is a local wisdom of the Ngargoyoso people as a tradition when accepting church priests. This pastor has lived in the community since he was a girl until he started a family. First stayed after being invited by the Christian community to pray for his parents who were sick. Until finally the priest was made a child. After marriage the priest came out of his adoptive parents' house to live in an empty house that the owner left behind. The house belongs to a Muslim citizen, while the one who gives permission to live in the house is the brother of the Hindu homeowner. In addition, another form of maintaining religious harmony is the habit of gathering interfaith communities at various events in Ngargoyoso, they do not talk about theology but rather religious experiences with religion as a social ethic. According to Sukardja, in some time the harmony of religious people in Indonesia can run well and can even be proud of even some observers from other countries are amazed about this phenomenon. Religious harmony in Indonesia has been fair and natural even though it has not been based on academic-critical religious studies. The high awareness of the adherents of each religion to live together in the midst of a plural society is the main capital for the development of a trilogy of harmony of life between religious people in Indonesia, including in Ngargoyoso. The government played an important role, especially the launching of the "Three Harmony of Religious Life" starting with H. Alamsjah Ratu Perwiranegara (Minister of Religious Affairs of the Republic of Indonesia for the period 1978–1983) prioritizing: internal harmony; interfaith harmony; and harmony between religious people and the government [11].

The concept of this trilogy became a worldview for the common life of the Ngargoyoso people, both Muslims, Christians, believers, Buddhists, and Hindus to live in harmony, peace, and side by side. The issue of worship becomes an internal affair of every religious person, under the auspices of his religious figures can position themselves so as not to interfere in worship. This mutual respect is a social capital in maintaining

the harmony of religious people in Ngargoyoso. So it does not require ceremonial to realize religious harmony. The Ngargoyoso people have inherited their ancestral culture to help each other who need help. It is not surprising that the culture of getting along has become of the life of the Ngargoyoso people. In the past, every time there was a Ngargoyoso community who built a house, they would be helped by other residents, they called it “sambatan.” The cultural practice of petrification of each other becomes the philosophical foundation of habituation to live in harmony together.

The spirit of togetherness fosters a trilogy of religious harmony shown by the Ngargoyoso community in synergy with religious leaders and supported by the sub-district and village governments. The trilogy of harmony in the Ngargoyoso community is seen from the beginning of the construction of places of worship of mosques, churches, and temples as a symbol of the togetherness of the “house of God” being an inspiration to empower peace and harmony in society. Together in building mosques, the village government through the APBD budgeted for the construction of mosques for the fiscal year 1993/1994. Earlier, the Ngargoyoso community worked with Bati to create the foundation of the mosque, the construction of the church, the muslim community was involved in the construction of the walls of the church for two weeks. Meanwhile, in the construction of the temple, Christians have given up their land to be bought by Hindus for the construction of the temple. In the process of building the temple requires urug to level the land, here the village government is involved in providing urug in the village treasury land in the form of rice fields with the location of the height of the land making it difficult to drain irrigation. So that the land must be taken in part so that the height is reduced, in this case the village and the temple both benefit. There are Muslims who provide their land to be used as the land of the temple urug, the land of the yard of the house is higher than the road, so that by reducing the land to the same height as the road. This is benefited by both parties. The above incident needs to create harmonious cooperation between religious people in Ngargoyoso.

3.2 Javanese Philosophy, Culture, and Character of Society Ngargoyoso

In general, the Ngargoyoso people are part of the Javanese tribe which is thick with nuances of cosmology adhering to the kiblata papat limo pancar. Ngargoyoso Village is the center of the surrounding buffer villages especially in religious, economic, social, educational, and cultural activities. The influence of the Javanese view of life on the Ngargoyoso people can be seen from the philosophy of life of the Javanese people centered on the concept of harmony. This concept is built on two main foundations: the need to avoid conflicts and have an attitude to live in harmony. Both attitudes of life must be carried out based on an attitude of respect that aims at creating harmony in life. Therefore, the harmonious situation for the Javanese people needs to continue to be pursued in every condition in order to create peace in the community [12]. The Ngargoyoso people express in terms of: rukun agawe sentosa crah agawe bubrah and mangan ora mangan sing penting ngumpul, getting along makes strong while disputes only bring destruction. The Ngargoyoso people are strong because of unity, togetherness, and mutual cooperation and vice versa, the community can be weak due to conflicts and conflicts. The principle of harmony of the Ngargoyoso community is expressed by the principle: toto titi tentrem kerta raharjo, organized, meticulous, peaceful, and prosperous.

This view for the people of Ngargoyoso in terms of social diversity is so pronounced in every activity of his life. The whole process of life of the Ngargoyoso people has always been associated with the power of *Adi Kuasa*, the Supreme, and Being Infinite. This belief led the perspective of the people of Ngargoyoso always to associate the events in his life with the supernatural events that exist in the universe. Against this power man is weak in position and does not have any power, therefore man must rely on himself in the power of the Most High and Infinite. The phrase commonly used by the Ngargoyoso people is: *ora ono doyo pitulungan*, there is no power and strength whatsoever from humans except the help of Allah [13].

Based on Javanese philosophy, the Ngargoyoso people have the belief that life is something that animates, moves, and runs. Everything that man experiences is God's will. This view gives the strength and spirit of life of the people of Ngargoyoso that all deeds in this world are sought as a means of achieving God's blessings and the tranquility of life. To achieve this requires good when living in the world as the "*laku utama*" main practice, and abandoning *nistha* deeds such as blasphemy, spreading hatred, and talking about the ugliness of others so that it can reach the degree of the *manungsa utama*. This will to achieve the *manunggaling kawulo lan gusti*, the union of man with God symbolically must be understood as the return of a person to his origin in the vision of the *sangkan paraning dumadi*. Javanese people symbolize that unity as *warangka* (dagger container) and *curiga* (dagger eyes) [14].

The Ngargoyoso people as part of Javanese culture can accept the conditions that befall themselves based on full trust in God's mercy, so that everything is accepted with a soul *narimo ing pandum* making their lives *ayem*, *tentrem*, harmonious, and can coexist with different beliefs. The people of Ngargoyoso admit that the *rizqi* they receive is in accordance with God's will, a phrase often used by *urip iku namung sakdermo mampir ngombe*, living like a person who stops by to drink. Life is only for a short time and must continue the journey to God Almighty Creator, so you must be able to do good and try to *memayu hayuning pribadi*, *memayu hayuning keluarga*, *memayu hayuning bangsa*, and *memayu hayuning bawana*. As long as you still have the opportunity to do good, encourage harmony, and not use people, you should be used to find as much provision for life as possible. The provision is in the form of virtue, kindness and noble deeds.

Such an attitude of life places each person of the Ngargoyoso community as a figure who maintains the balance of living in harmony and harmony between the will of the individual and the objective reality he faces. This realization leads to the understanding of man merely trying while God determines *manungso lir mego katiup ing maruto*. The happiness and misery of life have been outlined by God, man must accept with an attitude of resignation and *sumarah* as the expression of the Ngargoyoso society: *bejo cilakaning manungso pinasthi ing Pangeran*, happiness and human suffering are determined by God. This is where man can become the main human being otherwise if man does not have a close relationship with God and is trapped in obeying the desires of lust experiencing humiliation and happiness in his life [15]. In the midst of the life of the Ngargoyoso people who are multicultural, multicultural, and multi-religious, they organize a spirit of togetherness with anyone without differentiating religions without suppressing horizontal conflicts. Inter-religious conflicts only occurred after 1965, there

was tension between some followers of Islam and Christianity in Meulaboh and Makassar in 1967 [16].

According to Amin Abdullah, the emergence of conflict in the name of religion in Indonesia is because it only prioritizes exclusive religious methods and denies the historical empirical religious side [17]. The existence of a religious mass organization movement in Ngargoyoso cannot be separated from the openness of space after the reform movement in 1998 with the entry of various trans-national Islamic ideologies. This is the driving factor for the rapid movement and the development of a network of religious organizations in Ngargoyoso. Their movement also cannot be separated from the many salafi-haraki Islamic boarding schools in the community [18]. Surakarta only became the “stage” and “show force” of the religious mass organization movement with various ideologies from the buffer area. Karanganyar, in this case Ngargoyoso became a region for regeneration, development of educational institutions, halaqoh, majlis taklim, and mosques as satellites of sensing in the area became subordinate through sensing and ideological activities. As a buffer area of Surakarta, the six districts are areas that are heavily affected by changes in the political, social, religious, and cultural situation and have resulted in the emergence of various Islamic studies, understandings, movements, mass organizations, and diverse religious ideologies.

Directly all movement groups, pesantren, religious organizations, and educational institutions in Ngargoyoso have networks with each other. Pesantren, mosques, and educational institutions with a trans-national ideological character basically produce a generation of amiline who are ready to preach and jihad fi sabilillah to enforce Islamic sharia kaffah [19]. In Ngargoyoso there are believers, they are trying to find sacrifice from within their own minds. The emergence of this spiritual movement is driven by the feeling that a religious life that only centers on a series of ceremonies or rituals such as slametan, offerings “sesaji”, making pilgrimages at a certain time is felt unsatisfactory and does not give the peace of life. They seek passion for human life and spiritual life. The Javanese area is the place where the most fertile spiritual development is supported by the character of the Javanese who want to find the essence of the universe, the essence of life and the essence of God. Javanese people have a tendency to seek harmony between themselves and their environment which is carried out metaphysically [15].

4 Conclusion

In general, the Ngargoyoso people are part of the Javanese tribe which is thick with cosmological nuances as a view of their lives. Such an attitude of life places each person of the Ngargoyoso community as a figure who maintains the balance of living in harmony and harmony between the will of the individual and the objective reality he faces. The Ngargoyoso community promotes the concept of a trilogy of religious harmony based on local culture that encourages them to learn from each other and understand each other based on local culture. The trilogy of religious harmony became the social religious movement of the Ngargoyoso civil society to develop a culture of peace. First, through a trilogy of religious harmony, the Ngargoyoso community actively builds internal communication and dialogue, between religious people, and with the government to assist in the socio religious issues of the grassroots masses based on local culture.

Second, the trilogy of harmony becomes a space for the encounter of all elements of society with their activities such as places of worship and cultural development as a form of life dialogue. It aims to build a mutually beneficial life between religious people in Ngargoyoso. Third, the trilogy of harmony encourages interdenominational dialogue, between religious people, and with governments to provide new experiences of people of different religions thus removing assumptions about other religions. The trilogy of religious harmony is a model of dialogue developed by the community as a form of continuous life dialogue by emphasizing an inclusive, moderate, and pluralist perspective. The trilogy of religious harmony is a perspective that places religion as a social ethic and spirit for the transformation of society in the midst of the diversity that exists in Ngargoyoso. The trilogy of religious devotions has so far developed a transformative theology that places faith as an integral part of morals and then actualized in every aspect of life in society.

References

1. Latif, Y.: *Revolusi Pancasila*. Mizan, Bandung (2015).
2. Yusuf, Syarifudin, A.: *Kerukunan Umat Beragama Antara Islam, Kristen Dan Sunda Wiwitan (Studi Kasus: Kelurahan Cigugur Kecamatan Cigugur, Kuningan-Jawa Barat)*, Skripsi Jurusan Pendidikan Ilmu Pengetahuan Sosial Fakultas Ilmu Tarbiyah Dan Keguruan Universitas Islam Negeri Syarif Hidayatullah Jakarta. (2014).
3. Zukarnain, I.: *Realitas Keagamaan di Indonesia dan Inklusifitas Islam*. makalah seminar, di Lor in Solo, 18–20 Juni (2012).
4. Hasan, M. A. K.: *Merajut Kerukunan Dalam Keragaman Agama di Indonesia (Perspektif Nilai-Nilai Al-Quran)*, *Jurnal PROFETIKA, Jurnal Studi Islam* 14(1), 66-77 (2013).
5. Prasasti, G. D. 4 Cara Terciptanya Toleransi Beragama di Kehidupan Sehari-hari, <https://www.liputan6.com/health/read/3553886/4-cara-terciptanya-toleransi-beragama-di-kehidupan-sehari-hari>
6. Joglosemar. Ini Desa Terbaik dalam Toleransi Beragama di Karanganyar, <https://www.republika.co.id/berita/nasional/daerah/19/09/14/pxtxrf3720000-ini-desa-terbaik-dalam-toleransi-beragama-di-karanganyar>
7. Strauss A., Corbin, J.: *Dasar-Dasar Penelitian Kualitatif; Tata Langkah Dan Teknik-Teknik Teoritisasi Data*. hlm. 5. Pustaka Pelajar, Yogyakarta (2007).
8. Sodik, M.: “Pendekatan Sosologi” dalam Dudung Abdurrahman (ed.) *Metodologi Penelitian Agama*. Kurnia Kalam Semesta, Yogyakarta (2006).
9. Connolly, P.: *Approaches to the Study of Religion*, terj Imam Khoiri. LkiS, Yogyakarta (2002).
10. Suprayogo, I., Tabrani: *Metodologi Penelitian Sosial Agama*. Rosda Karya, Bandung (2003).
11. Marzuki: *Pluralitas Agama Dan Kerukunan Umat Beragama Di Indonesia (Mencari Peran Pendidikan Agama di Perguruan Tinggi Umum)*, *Jurnal Cakrawala Pendidikan*, Juni Th.XX (3), (2001).
12. Mibtadin: *Etika Dalam Diskursus Pemikiran Islam Dari Wacana Menuju Islamologi Terapan*, *Journal Suhuf* 31, (2019).
13. Prabowo, D. P.: *Pengaruh Islam dalam Karya-karya RNG*. Ronggowarsita. hlm. 32–33. Narasi, Jogjakarta (2003).
14. Endraswara, S.: *Mistik Kejawaen: Sinkritisme, Simbolisme dan Sufisme dalam Budaya Spiritual Jawa*. hlm 129. Jogjakarta, Narasi (2006).
15. Kuncoroningrat, *Budaya Jawa*. Balai Pustaka, Jakarta (1994).
16. Muhammad, A.: *Agama dan Konflik Sosial: Studi Pengalaman Indonesia*. Marja, Bandung (2013).

17. Abdullah, M. A.: Studi Agama: Normatilitas atau Historisitas?, Cet. II. Pustaka Pelajar, Yogyakarta (1999).
18. Ajudin, A.: Laporan Penelitian Transformasi Sosial Gerakan Keagamaan di Surakarta, Puslitbang Kemenag. (2008).
19. Mu'in, A., dkk.: Pendidikan Pesantrendan Potensi Radikalisme. hlm. Vii. CV. Prasasti, Jakarta (2007).

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

