A Model of Harmony Village in Magelang District: The Perspective of Cross-Religious Leaders

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Abstract. Harmony Village is a program of the Ministry of Religion that aims to minimize conflicts between religious communities in Indonesia. The development and implementation of harmony villages are currently very diverse, adjusting to the policies and conditions of each region, Magelang Regency is one of the areas in Central Java that is targeted for the formation of harmony villages. This study aims to dig up information on how the perspectives of religious leaders of the list of religions in Magelang Regency on the harmonious village model that allows it to be applied in Magelang Regency. This research is qualitative research using group discussion forums with six religious leaders to obtain research data. The results of the study show that interfaith leaders in Magelang Regency have not yet received a harmonious village model that will be implemented, but several indicators have been agreed upon, namely the suitability of interaction between religious communities with local wisdom, and internal and inter-religious harmony institutions.

Keywords: Model, Harmony Village, Religious Figure.

1   Introduction

Indonesia gives freedom to its citizens to embrace one of the religions that are officially recognized in Indonesia, namely Islam. Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Phenomena like this, on the one hand, are basic capital that can enrich positive religious dynamics, but at the level of reality, it often proves that various conflicts and social frictions that emerge to the surface are triggered by these different beliefs [1]. A narrow (exclusive) religious understanding of society greatly influences intolerance and lack of respect for religious differences which can tarnish religion and give rise to the potential for radical behavior. For this reason, a model of inter-religious relations is needed that can apply an inclusive perspective in interactions with people of other religions [2].

Various studies have been conducted regarding the relationship between religious communities in various regions using various approaches. The Ministry of Religion currently has a Harmony Village program which is expected to be a model for the implementation of religious harmony. One of the areas projected to have a harmonious village model in Central Java is Magelang Regency. The main reason for choosing Magelang Regency as a pioneering village for harmony is because Magelang has a

plural religious life and has institutions and centers of religious activity, such as the Borobudur temple, Middle Seminary School, and so on.

The results of previous research [3] show that religious leaders in Magelang regency tend to have an inclusive religious typology (absolute exclusiveness in theology, but exclusion in the realm of politics, socio-economics, and politics). The inclusive typology possessed by religious leaders in the Magelang district is very positive for the realization of religious harmony. However, until now there has been no formulation of how the harmony village model as a representation of an inclusive typology will be implemented in Magelang Regency. The Forum for Religious Harmony (FKUB) in Magelang Regency said that the process of making the pilot for Harmony Village in Magelang Regency had only reached the stage of appointing a sub-district area, where Mertoyudan District was appointed to be a pioneer for the realization of Harmony Village in Magelang Regency. This study aims to formulate a harmonious village model that will be implemented in the Magelang Regency.

2   Method

This research is a Research and Development (R&D) method using content analysis and qualitative descriptive methods. The following Table 1 gives summary of the stages and instruments.

Table 1. Research Method

Method	Source/Instrument	Target
Content Analysis	Regulation of the Ministry of Religion of the Republic of Indonesia concerning Religious Harmony and Harmonious Villages Other related regulations Journals and reference books that discuss issues related to religious harmony	Formulation of Harmony Model Criteria in Magelang Regency
Qualitative Descriptive	Forum Group Discussion with 6 religious leaders in the scope of Magelang Regency, Office of the Ministry of Religion of Magelang Regency and Kesbangpolinmas Magelang Regency	

3   Result and Discussion

3.1   Typology of Religious People

Diversity in religion in society is a necessity [4]. Religious differences often cause friction. Disputes between religious communities are not always motivated by religion, but many are also related to issues outside of religion such as economic, social, cultural, and political issues [5]. If we look closely, the sources of conflict (resources of conflict)

can be divided into two parts, the first is material sources which include the economy (wealth), power (power), and territory (territorial). These three things can be related to one another. Second, immaterial sources, according to the author, of these immaterial sources include what is called dignity [6].

There are three topologies of religious and religious understanding, namely the exclusive paradigm, the inclusive paradigm, and the pluralist paradigm. This understanding of religiosity is usually contained in three dimensions of religion, each of which has an influence on one's attitude, the three dimensions in question are first, the theological dimension, where a person is religious according to the beliefs he has which has implications for the worship he performs. Second, is the social dimension, where a person's religion is based on attitudes towards other religions and interactions between religious communities. Third, the political dimension relates to the leadership of other religions in an area and views on public policies conveyed by other religions [7]. Religious understanding greatly influences the level of violence in the name of religion. The exclusive paradigm of thinking is one of the roots of the emergence of acts of violence in the name of religion, in addition to many other factors [8]. Another opinion conveys that the construction of inclusive values is formed by three main factors: (a) socio-culture which enhances the values and norms that [9] encourage individual behavior and attitudes; (b) historical factors, and (c) religious experience, namely the practices and behavior of religious leaders.

To improve tolerance for inter-religious harmony, aspects of mutual respect are needed, mutual respect for inequality in the practice of their religious teachings, mutual recognition of the rights of others, and agreement on differences as well as awareness and honesty which must be upheld and cooperation in the life of society and the state [10]. In addition, the understanding of transformative theology necessitates Muslims to avoid understanding religion partially and piecemeal [11]. In addition to issues of typology or understanding of religion, conflicts between religious communities are also caused by the perspective of religious adherents of religion itself. There are several perspectives of religious people towards their religion, namely religion as a community, religion as a taught system, religion as spirituality, religion as a ritual, and religion as a discourse [12].

3.2   Inclusivism

The word inclusive comes from English, inclusive which means up to or including [13]. This term is used to indicate a situation or attitude that views other groups as part or part of that situation. Religious inclusivism does not let go of the belief that religion itself is true. Inclusivism does not recognize that all other religions are equally true but is called inclusivism because they accept that people from other religions can also be saved. There are three main interrelated ideas from inclusivism namely; (1) the substance of faith and worship is more important than a formality and literal religious symbolism; (2) religious messages that are eternal in essence and universal in meaning, must always be re-interpreted by each generation of people according to the context of the times they face, and (3) absolute truth belongs only to God, so no one can be sure that his understanding of God's message is the most correct, truer or better than other

people's understanding. This group emphasizes the importance of tolerance towards people of the same religion as well as between religious communities because religious differences are seen as a universal human nature

Being open means that Islam provides an opportunity for humans to criticize it, if the truth or wisdom conveyed is, then a Muslim must be open to accepting it, even if it comes from whom or whatever it is. Flexibility means being willing to relate to other parties, without feeling awkward, and also regardless of differences, be it religion, belief, or origin. Tolerance means respecting differences, both with those of the same religion or belief or with those of different religions or beliefs [3], [14]. Inclusive theology will provide an understanding that every religion has its good potential [15], so that in matters of theology, aqeedah, faith and worship it requires an exclusive character, but in aspects other than theology and worship it has an open (inclusive) attitude. One form of openness is in political, social, and economic activities [16], [17].

3.3   Model of Inter-Religious Harmony

At present, the model of religious harmony has been widely implemented in various regions, in line with the development of the Ministry of Religion's program related to Religious Harmony and Moderation Villages. In Wonosobo Regency, religious harmony is woven with local wisdom that already lives within the local community. These values are then formulated in the form of joint activities such as National Camps, National Schools, mass nyadran, sunat masal festivals, and others. These noble values are contained in expressions and congratulations on every holiday of all religions and religions, national holidays, and the anniversary of Wonosobo. The purpose of these activities is to unite and establish togetherness in spoken, written, expression, and gesture language as the basis for harmony and harmonization of religious communities.

Meanwhile, in Bengkulu, the Harmony model begins with the formulation of the Nine Instruments of multiculturalism, namely the principle of equality, the principle of freedom, the principle of unity and brotherhood, the principle of peace, the principle of deliberation, the principle of justice, the principle of leadership, the principle of helping and defending, and defense principle. The implementation of this principle involves all religious leaders and related government officials so that this principle can be implemented in social life. Rama Agung Village is a pilot village that has harmonized multiculturalism instruments with local wisdom [17].

Harmony Village is one of the programs of the Ministry of Religion of the Republic of Indonesia which aims to increase and strengthen the harmony capacity of the residents of a village so that the village can become a model village or example for other villages in developing a harmonious community life. The Harmony Village Program has been followed up by the Offices of the Ministry of Religion in several provinces in Indonesia and is operationally carried out by the City/Regency Ministry of Religion Offices through the Religious Harmony Forum (FKUB) in each region. The appointment of the FKUB as the executor for the formation of the Harmony Village is a follow-up to the Joint Regulation of the Minister of Religion and the Minister of Home Affairs No. 9 of 2006 concerning Guidelines for the Implementation of the Duties of Regional Heads/Deputy Regional Heads in maintaining Religious Harmony,

Empowering Religious Harmony Forums and Establishing Houses of Worship. Currently, harmony villages have been formed in various regions in Indonesia. In Central Java, Magelang Kabupaten is one of those targeted to have a harmonious village model. Until now, the FKUB of Magelang Regency does not yet have a standard formula regarding what models or indicators will be in the Kerkunan Village model in Magelang Regency.

The implementation of Harmony Village is strongly influenced by culture and religious conditions in each region, so this study aims to formulate a Harmony Village that specifically allows it to be implemented in Magelang Regency. FKUB admits that until now there has been no standard formulation from the ministry of religion related to how the ideal form of a harmonious village should be. The Ministry of Religion has just issued the Harmony Village Guidance Guide. The guide is used to provide guidance and assessment of various villages that have been declared as villages of harmony in various parts of Indonesia. The FKUB of Magelang Regency itself has not yet established a harmony village, currently, there are only three villages that will be used as models for harmony villages, namely Sumberejo Village (Mertoyudan District), Mendut Village (Mungkid District) and Shaman Village (Shaman District). The basis for determining the three villages is the diversity of religions embraced by residents. FKUB hopes that the FGD that is being conducted can be used as an initial formulation of a harmony village model that allows it to be implemented in the Magelang Regency. The results obtained in the FGD process are as follows:

Islamic. Humans are social beings who cannot be separated from the help and cooperation of others (the basis is QS Al-Maida: 2), so the need for harmony is a necessity. In Islam, the concept of Tasamuh, or tolerance among religious adherents is known. This concept has been applied since the period of the Prophet Muhammad SAW. The people of Medina were heterogeneous in terms of theology or religion, but they agreed to jointly defend Medina when there were threats from outside. From the practice of the Medina community, it can be taken as a supporting element for the realization of a harmonious village:

a. There is an attitude of mutual respect and not looking down on other people's religions.
b. There is an attitude of mutual restraint from giving negative reactions to the beliefs of other religions that are different from the teachings of their religion.
c. There is an effort to convey one's own religious beliefs as wisely as possible.
d. There is mutual respect for the rights of others to adhere to their respective religions and beliefs.
e. Carry out Dialogue between Religions. Religious dialogue is an effective medium for fostering intimacy to create harmony.
f. Using a local wisdom approach as a reinforcement of communication between.

Christians. We have been and are trying with various programs to create harmony both in the context of national and state life and in a religious context. But efforts to create

harmony are still dominant in the context of rhetoric and only touch the elite with luxurious facilities. On the other hand, harmony activities seem to be just "catch-up" which are oriented towards using the available budget, so sometimes they do not take root in the community at the lowest level. This causes when conflicts to occur in the community, and small problems are not immediately localized. Harmony Village is a solution to create harmony by presenting real programs in society. Things that need to be raised as an indicator of Harmony Village, especially in the Magelang district, are:

a. A forum for internal religious cooperation was formed. It is undeniable that sometimes fellow believers in one religion do not get along and often disagree because of different interpretations of holy books and worship practices. these differences have the potential to disrupt harmony in religious life within a village area.
b. Formed a Cooperation Forum between religions. The village government needs to facilitate the establishment of a Cooperation forum that involves all elements of adherents of religions within the village area.
c. The village government facilitates the celebration of religious holidays. The committee can involve elements of the religious community regardless of their religion. The involvement of adherents of different religions is only in the context of the celebration and not in the ceremonial context.
d. The village government facilitates cooperation between religious adherents by mobilizing religious adherents to cooperate with places of worship in the village.
e. The village government involves all religious leaders in organizing activities to celebrate National holidays.
f. The village government facilitates the construction of places of worship that meet the requirements of applicable regulations.
g. If possible, the village government can make a unity icon (symbol) in the form of a building or the like.

Catholicism. The aim of establishing harmony is so that the village can become a practical example of the existence of religious people who work together as fellow citizens, harmonious, peaceful, communicative, and tolerant in social life. The expected criteria for a harmonious village are that its residents maintain the existence and conduciveness of differences so that they don't collide with negative things, live side by side with mutual respect, help each other, and care about their surroundings. In addition, interfaith leaders have a very important role in realizing this harmony.

Hinduism. Inter-religious harmony begins with the concept of tolerance as stated in the first precept "Belief in One Supreme God" where each religion has different religious principles/concepts. In Hinduism, there is the teaching of Tattvamasi which means "That is Ekyou, you are him". The word means Brahman or the source of all life. While the word "you" is the Atman or soul that supports all beings. One of the implementations of Tattvasi teachings is in the practice of Hindu inter-religious life, such as carrying out religious teachings or norms that apply in society that arise from

our hearts (not coercion), being responsible for the actions we take, if we hurt others (different). religion) means we hurt ourselves, if we make others happy then we please others.

Buddha. In the concept of Buddhism and Confucian teachings, Buddhists and Confucians never interfere in the affairs of other religions unless someone wants to study or is especially Chinese. Conflicts between religious communities occur because there is no correct understanding between adherents of one religion and another. This requires media dialogue or hospitality.

Normatively, there is no formulation of an appropriate model related to harmonious villages so far. So that harmony villages that have been formed in areas other than Magelang have distinctive characteristics according to the conditions of each region. As the researchers conveyed in the results, representatives of the religions of Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism have expressed their opinions regarding how the indicators of the harmonious village model can be implemented in Magelang Regency.

If the analysis uses the assessment instrument contained in the Village Harmony Development Guidelines for the Ministry of Religion, then the indicators presented by the six religious leaders lead to two indicators, namely village institutional/institutional aspects and the development of religious values. On the institutional aspect, the indicators that must exist in harmonious villages in the Magelang district are:

a. Religious internal harmony institution, tasked with maintaining friendship and resolving internal conflicts).
b. Institution for inter-religious harmony, tasked with maintaining friendship and resolving inter-religious conflicts.
c. The village government is inclusive, open and accommodates all religions in its territory in a fair and proportional manner.
d. The use of local wisdom as part of the culture of the community cannot be separated from the language of the community.
e. Implementation of inter-religious dialogue at the village level.
f. Involvement of government structures at the RT/RW level to actively participate in the realization of a harmonious village.
g. In addition to the institutional aspect, the development of social values between religious communities such as mutual respect, mutual respect, acceptance of differences as a norm, mutual assistance and so on is also something that interfaith leaders must always convey to their respective followers.

4   Conclusion

In general, the results of this study are the same as similar studies that discuss harmonious villages. In Susuru Village, Ciamis, the indicator of harmony village is marked by several social-religious activities that are carried out together, regardless of religion, such as building houses of worship and commemoration of religious holidays.

An interesting phenomenon in Susuru is that the funeral procession, tahlilan or prayer for the dead, is carried out jointly by all religious groups. Another interesting thing is that there is an equal opportunity and portion in obtaining inheritance rights. The Harmony Village model in previous research illustrates that local wisdom and culture are media for mutual interaction between religious communities. Local wisdom is also included by FKUB Magelang Regency as one of the elements in the harmony village model which will be implemented in Magelang Regency.

However, referring to the results of previous research related to the religious understanding of religious leaders in the Magelang district show the inclusive category. Inclusive in this case means that they are exclusive in terms of theology/belief/faith/aqidah while having inclusive characteristics in social, economic, and political aspects.

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