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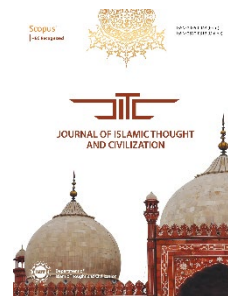
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- Author (s):** Rahmat Saehu, Ibnu Hasan Muchtar
- Affiliation (s):** National Research and Innovation Agency, Indonesia
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Religious Pluralism and Harmony among Buddhist-Muslim Communities Living in East Lampung, Indonesia

Rahmat Saehu*

Research Center for Society and Culture,
National Research and Innovation Agency, Indonesia

Ibnu Hasan Muchtar

Research Center for Religion and Belief,
National Research and Innovation Agency, Indonesia

Abstract

Village communities are usually homogeneous, so the presence of other groups often leads to rejection. In addition, the nature of the majority-minority relationship within the prevailing religious and ethnic background has the potential to cause conflict. However, the people of Sumber Sari village, East Lampung have successfully eluded such a conflict. This paper strives to show the interaction between religious communities that are positively intertwined. It uses a case study approach with a purposive sample. The unit of analysis remains the community of Sumber Sari village, East Lampung, consisting of Buddhists, Muslims, religious leaders, and community leaders. The archives of the Office of the Ministry of Religion of East Lampung Regency are also a source of secondary data in this study. Objectively, harmony in Buddhist and Muslim societies occurs in three forms. Firstly, internal harmony exists in the Buddhist society between assemblies, manifested in joint worship. Secondly, the harmony between the Buddhists and the Muslims is manifested in *tahlilan/syukuran*, *kenduren suraan*, and other activities. Thirdly, the relationship with the government can be maintained properly because of the belief that development can work if there is harmony in the community. This study also has certain limitations since it involves only two of the six official religions in Indonesia, namely Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism. However, a picture of harmony between the two religions is depicted in this study.

Keywords: Buddhist, interfaith community, Muslim, pluralism, religious harmony

Introduction

Pluralism in Indonesia is manifested not only at the national level through the composition of its population but also in the respective communities of each Indonesian region. The country's vast territory consists of many islands where urbanization and transmigration programs make the Indonesian population interact. The pluralism of the Indonesian people is manifested not only through the diversity of ethnicity, culture, language, and race but also that of religion.¹ In Executive Order (Instruksi Presiden) number 14 of 1967, five religions were recognized in Indonesia, which the government later revoked during the reformation period. Subsequently, the government realized that there are six religions in Indonesia, namely Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism.²

Indonesia has been a multi-religious country prior to its independence in 1945. Multi-religious

*Correspondence regarding this article should be addressed to Rahmat Saehu, Researcher, Research Center for Society and Culture, National Research and Innovation Agency, Indonesia at sachuehu@gmail.com

¹Zahro Ulfaturrohmatiririn, "Managing Plurality to Boost Harmony among Religious Adherents in Indonesia," *Aplikasia: Jurnal Aplikasi Ilmu-ilmu Agama* Vol. 21 No. 2 (2021): 138.

²Sarkawi, "The Gait of the Religious Harmony Forum (FKUB) in Making Harmonization Between Religions in Aceh Singkil Regency," *Muharrrik: Jurnal Dakwah dan Sosial* Vol. 4 No. 2 (2021): 442.

countries are vulnerable to friction while carrying out religious activities. Therefore, the government is obliged to regulate inter-religious relations.³ The Center for Research and Development of Community Guidance and Religious Services annually conducts a Religious Harmony survey. In 2021, the Religious Harmony Index had an average score of 72.39 (high). Lampung province occupied the third position in the Sumatra Island region with a score of 72.44, which is slightly above the national average score.⁴

Studies conducted on religious harmony approach it from two different perspectives. Firstly, they discuss the role of institutions or government in maintaining harmony. In this regard, the findings of Sarkawi's study indicate several essential points in the Forum Kerukunan Umat Beragama – FKUB (The Religious Harmony Forum) work program in Aceh Singkil Regency in maintaining inter-religious harmony, namely the implementation of inter-religious dialogue and stakeholders who have an interest in creating inter-religious harmony.⁵ Besides FKUB, an extension of the local government, there is also Pusat Kerukunan Umat Beragama – PKUB (Center for the Harmony among Religious Communities) part of the Ministry of Religious Affairs). Sopyan said that the main agenda of PKUB is to address the issue of building places of worship in which a representative figure from every recognized religion in Indonesia would discuss and negotiate the proper way when there is an issue of building such places. As a state-sponsored body, PKUB has been playing a strategic role in a normative way that allows its presence to reach the level of province and residency.⁶

Secondly, studies have discussed religious harmony as an ideal concept. Zuo'an said building and promoting the new idea of religious harmony is crucial to meet the challenges of religious diversity in a globalized world. Recognizing religious diversity and differences, all religions should enhance mutual understanding and empathy through dialogue, shoulder the responsibility of upholding peace and justice through cooperation, and foster intra- and inter-religious harmony and harmony between the religious community and the larger society.⁷ In line with Zuo'an, Kosasih said that inter-religious harmony is harmony among the people in spiritual life, either with each other in similar beliefs or with others following a different religious faith. All religions have a mission of peace and teach compassion. Therefore, people should be able to coexist and respect each other.⁸ From these two perspectives, the social practice of religious harmony has received less attention.

Lampung province has 15 cities/regencies, including the East Lampung regency.⁹ East Lampung regency was previously a part of the Central Lampung regency, with Metro as its capital city. Since 1999 and the enactment of the Regional Autonomy Law, Central Lampung regency has been divided into 2 regencies and 1 city, namely Central Lampung regency with its capital at Gunung Sugih, East Lampung regency with its capital in Sukadana, and Metro City with its capital at Metro.

³Kandung Sapto Nugroho et al, "The Governing Organizing of Indonesian Religious People Harmony: Lessons from Cilegon Banten," *Journal of Governance* Vol. 7 Issue 1 (April 2022): 24.

⁴Researcher Team, "Laporan Survei Indeks Kerukunan Umat Beragama tahun 2021 [The Religious Harmony Index Survey Report 2021]" (Jakarta: Puslitbang Bimas Agama dan Layanan Keagamaan, 2021), 13.

⁵Sarkawi, "The Gait of the Religious Harmony," 441.

⁶Imam Sopyan et al, "Religious Harmony, Godly Nationalism, and the Limits of State-Sponsored Interreligious Dialogue Agenda in Indonesia," *Islamika Inside: Jurnal Keislaman dan Humaniora* Vol. 6 No. 2 (2020): 34

⁷Wang Zuo'an, "Religious Harmony: A Fresh Concept in the Age of Globalization," *Procedia - Social and Behavioral Sciences* 77 (2013): 211.

⁸Aceng Kosasih, "Inter-Religious Harmony," *Ist UPI International Conference on Sociology Education (UPI ICSE 2015)*: 1

⁹"Kabupaten dan Kota di Provinsi Lampung (Regencies and Cities in Lampung Province)", Lampung Government, Accessed July 7, 2022, <https://lampungprov.go.id/pages/kabupaten-dan-kota>

Based on the 2020 Population Census (September), East Lampung regency's population was 1,110,340, consisting of 565,743 male and 544,597 female residents. Compared to the population in 2010, the population of East Lampung grew by 1.50 percent per year. Meanwhile, the sex ratio figure in 2020 was 104. The population density in East Lampung regency in 2020 reached 208-209 people/km². The population density in 24 sub-districts remains quite diverse, with the highest population density in the Pekalongan district with a density of 529 people/km² and the lowest in way Bungur district at 70 people/km².¹⁰

The population of East Lampung regency based on religion consists of 1,016,520 Muslims, 13,247 Christians, 5,909 Catholics, 18,582 Hindus, and 5,211 Buddhists.¹¹ On the one hand, religious differences and majority-minority relations often create clashes between the adherents of various faiths. Ideological and physical conflicts contradict the fundamental values of religion that teach humanity, peace, respect, tolerance, and mutual help.¹² Indeed, the intersection between religion, tribe, and culture can create social cohesion. Religion can encourage the creation of solidarity in the society and promoting peaceful conditions. This study shows how a community in a village with a majority-minority religious and ethnic composition can live and thrive in harmony.

2. Literatur Review

2.1. Religious Pluralism

Religious pluralism is a powerful concept. It allows for a peaceful and harmonious life between the adherents of different religions. According to Kuntowijoyo, plurality is a fact that cannot be denied, as there are men and women, young and old, white and black, different beliefs, and so on.¹³ Nurcholish Madjid explained that pluralism not only gives an understanding of the attitude of accepting and acknowledging the rights of other people or groups but also requires an attitude that leads to a willingness to be fair to each other (or of one group to another) based on peace and mutual respect.¹⁴ In line with Madjid, Shofan argued that a pluralist but must have the desire to be actively involved and interact positively in a pluralistic society.¹⁵ Hence, pluralism is interpreted by acknowledging other religions and by getting involved in understanding the differences and similarities that exist in order to create harmony between religious communities. Hardiman adds that

¹⁰Planner Team. "Renstra Kantor Kemenag Lampung Timur [Ministry of Religious Affairs Office of East Lampung Regency Strategic Plan]" (East Lampung: Kantor Kemenag Lampung Timur, 2021), 5

¹¹Ibid.

¹²N. Nazmudin, "Kerukunan dan Toleransi Antar Umat Beragama dalam Membangun Keutuhan Negara Kesatuan Republik Indonesia (NKRI) (Harmony and Tolerance Between Religious People in Building the Unitary State of the Republic of Indonesia (NKRI))," *Journal of Government and Civil Society*, Vol. 1 No. 1 (2018): 30.

¹³Lani Rofiqoh, and Aris Suherman, "Peran Pendidikan Ilmu Pengetahuan Sosial dalam Membentuk Karakter Pluralis Siswa di MTSN 11 Cirebon (The Role of Social Science Education in Shaping The Pluralist Character of Students at MTSN 11 Cirebon)," *Eduksos* Vol. 6 (2017): 140.

¹⁴Aris Kristianto, "Religious Pluralism in Indonesia: A Study on the Typology of Non-Indifferent Religious Pluralism in MUI's Fatwa Decree No. 7 of 2005 [Pluralisme Agama Di Indonesia: Studi Tentang Tipologi Pluralisme Agama Nonindifferent Pada Keputusan Fatwa Mui Nomor 7 Tahun 2005]" (Ph.D. Diss., UIN Sunan Ampel, 2018), 41.

¹⁵Biyanto, *Pluralisme Keagamaan dalam Perdebatan: Pandangan Kaum Muda Muhammadiyah* [Religious Pluralism in Debate: Views of Muhammadiyah Youth] (Malang: UMM Press, 2009), 173.

pluralism is not relativism or views all religions as the same. However, pluralism encourages a mature and open faith in the changes and differences found in the modern society.¹⁶

Coward stated that there are three general principles of religious pluralism: (1) pluralism can be understood with sound principles concerning logic that sees one thing in many forms, namely transcendental reality is symptomatic in various religions, (2) there is a shared acknowledgment of the quality of religious experience, and (3) spirituality is recognized and validated by imposing its criteria on other religions.¹⁷ For Indonesia, which has six official religions and several local beliefs, pluralism is an opportunity as well as a challenge. Why not? A large number of islands become the basis of diversity in Indonesian society, so a unifying concept is needed for all of them.

Diana L. Eck classified pluralism into four parts: (1) pluralism is not only about diversity but must also be followed by encounters and good relationships between all of the communities, (2) pluralism is not only about tolerance between differences but also contributes to understanding all lines of differences, (3) pluralism does not mean relativism, which makes us leave our identity behind by doubting what we believe in. Rather, in pluralism, what happens is an encounter of various existing commitments so that it strengthens one's faith, and (4) pluralism is based on dialogue.¹⁸

2.2. Religious Harmony

Religious harmony is a form of balance in carrying out religious functions in daily life. It is not merely a momentum-based goal because human beings must continue to re-establish a harmonious relationship with their environment, which is religion's goal.¹⁹ In article 1 section (1), regulation of the Minister of Religious Affairs and the Minister of Home Affairs No. 9 and 8 of 2006 concerning guidelines for the implementation of the duties of local leaders (governor, mayor, regent) in maintaining religious harmony, empowering religious harmony forum (FKUB), and establishing houses of worship, it is stated that religious harmony is a condition of relations between religious communities based on tolerance, mutual understanding, mutual respect, respect for equality in the practice of their spiritual teachings and cooperation in the life of society, nation and state within the Unitary State of the Republic of Indonesia based on Pancasila (Five Principles of the Indonesian State), and the 1945 Constitution of the Republic of Indonesia.²⁰

Djam'annuri explained that the history of religion is as old as human history because it has always been present in human life, no matter how simple. In Indonesia, before the advent of leading religions such as Hinduism, Buddhism, Islam, Christianity, and Confucianism, people followed local belief systems.²¹ This fact shows that pluralism in people's lives is necessary. In the context of state formation, Indonesia has reached an agreement or consensus to bridge the issue of religious plurality. Pancasila is the primary means to bridge the lives of religious people and also to bridge each religion's

¹⁶F. Budi Hardiman, "Sekularisme, Liberalisme dan Pluralisme (Secularism, Liberalism and Pluralism)," *Buletin Kebebasan* Vol. 5 No. 3 (2007): 173.

¹⁷Harold Coward, *Pluralisme Tantangan Bagi Agama-agama*, terj. Bosco Corvallo [Pluralism: Challenge to World Religions], trans. Bosco Corvallo (Yogyakarta: Kanisius, 1989), 168-169.

¹⁸Diana Eck, L. "Frontiers of Faith: Religious Pluralism And Our *Common Future*" lectured at *Stendhal Memorial Lecture, Stockholm*, October 14, 2012: 16.

¹⁹Dina Mardiana et al., "Religious Harmony Construct Amid A Plural Community in East Jawa," *Karsa: Journal of Social and Islamic Culture* Vol. 28 No.2 (2020): 202.

²⁰Ibnu Rusydi, and Siti Zolehah, "Makna Kerukunan Antar Umat Beragama dalam Konteks Keislaman dan Keindonesian (The Meaning of Inter-religious Harmony in the Context of Islam and Indonesianness)," *Al-Afkār: Journal for Islamic Studies* Vol. 1 No.1 (2018): 172.

²¹Djam'annuri, *Agama Kita: Perspektif Sejarah Agama-Agama (Sebuah Pengantar)* [Our Religion: A Historical Perspective of Religions (An Introduction)] (Yogyakarta: Kurnia Kalam Semesta dan Lembaga Studi Filsafat Islam, 2002), 27-28.

differences. Its position as the state's principal value has a fundamental role in various policies concerning the order of people's lives.²²

During the New Order Government, Mukti Ali, as Minister of Religious Affairs, made religious policies with the orientation of the main agenda. Firstly, being a spokesperson for the New Order's modernization program and simultaneously protecting the socio-religious urgency of Muslims. Secondly, as a custodian of religious plurality in Indonesia, both as an academician and a minister. Thirdly, advancing Muslims through efforts to improve Islamic educational institutions while increasing their academic quality.²³ Ali Mukti also introduced the concept of the Religious Harmony Trilogy, which Alamsyah Ratu Perwiranegara later developed. The trilogy of harmony essentially includes three models of religious community relations, namely (1) internal harmony of religious communities following one religion; emphasizing the importance of building harmony between various groups in one religion, (2) harmony between religious people of different religions; this stage requires openness in thinking and understanding of diversity in religion. With an inclusive, essential attitude toward religion, it is easier to build inter-religious relations, and (3) the relationship between religious communities and the government must be maintained; this is intended so that religious adherents and the government can work together for the good of building the nation and regulations issued by the government should not come into conflict with religious dogma.²⁴

According to Mukti Ali, there are various forms of inter-religious dialogue, namely (1) Life Dialogue allows each individual in each religion to cooperate in order to enrich the repertoire of life, (2) Dialogue in Social Activities aims to raise human dignity, (3) Religious Experience Communication Dialogue involves religious experience communication, prayer, and meditation, (4) Dialogue for Joint Prayer is implemented by gathering all people of different religions and then praying together with one goal per their respective beliefs, and (5) Theological Discussion Dialogue allows the adherents of different religions to have discussions about their teachings, their religious practices, and various other theological matters in order to provide mutual understanding through discussion, not to influence each other to change their religion.²⁵ Dialogue doesn't mean changing people's beliefs but provides a better opportunity to understand each other's viewpoint in a pleasant and agreeable environment.²⁶

3. Method

This study is based on the qualitative method and uses the case study approach. The unit of analysis remains the people of Sumber Sari village, East Lampung, which shows the interaction between religious communities. Primary data was obtained through interviewing informants, comprising Buddhists, Muslims, religious leaders, and community leaders. Informants were selected based on their experience and understanding of the issues under study. At the same time, secondary

²²Djunawir Syafar, "Building Religious Harmony Among Young Children: Experience from Indonesian Elementary School," *Walisongo: Jurnal Penelitian Sosial Keagamaan* Vol. 27 No.1 (2019): 206.

²³Ali Munhanif, *Menteri-Menteri Agama RI: Biografi Sosial-Politik* [Indonesian Ministers of Religious Affairs: Socio-Political Biography] (Jakarta: Badan Litbang Agama Departemen Agama, 1988), 27-28.

²⁴Khairah Husin, "Peran Mukti Ali dalam Pengembangan Toleransi Antar Agama di Indonesia," [Mukti Ali's Role in Developing Interfaith Tolerance in Indonesia], *Jurnal Ushuluddin* 21 No. 1 (2014): 102.

²⁵Khotimah, "Dialog dan Kerukunan Antar Umat Beragama (Dialogue and Harmony Between Adherents of Religion)," *Jurnal Ushuluddin* Vol. 17 No. 2 (2011): 222.

²⁶Muhammad Zaman Nazi et al, "The Role of Religion in Establishing Peaceful Coexistence in Society," *Journal of Islamic Thought and Civilization* Vol. 8 No. 2 (2018): 179.

data was obtained from the archives of the Ministry of Religious Affairs Office of East Lampung regency. It was obtained to ensure the authenticity of the manuscript.

This research began with a desk review to map the aspects related to the issue of inter-religious harmony. Observations were made to map village conditions and community characteristics. The study also used interviews as a data collection technique, especially for collecting information about the history and interactions of the people of Sumber Sari village, East Lampung. Data analysis was carried out in three stages, as shown by Miles, Huberman, and Saldana, namely reduction, display, and data verification. The analytical method included a restatement of the data, a description to find patterns and trends in the data, and an interpretation to understand the meanings of the data.²⁷

4. Result and Discussion

4.1. Interaction of Buddhists with the Muslim Community

East Lampung regency has approximately 2,700 Buddhist residents consisting of in three assemblies. These assemblies include Majelis Buddhayana Indonesia - MBI (Indonesian Buddhist Council), Majelis Agama Buddha Theravada Indonesia - MAGABHUDI (Indonesian Theravada Buddhist Council), and Nichiren Shoshu Buddha Dharma Indonesia - MNSBDI (Indonesian Nichiren Shoshu Buddha Dharma Council). Even though they are separated into three assemblies, Buddhist communities live in harmony with each other. Two groups, MBI and MAGABHUDI, often carry out worship activities together. At the time of joint worship, the hosts usually use the language they use in prayer and the guests follow even though it is outside their habits. MBI usually uses Indonesian, while MAGABUDHI uses Pali. Differences in language are common and should not be considered contradictory in their religion. It also happens in the Muslim community. The Muslim community in East Lampung consists of *Nahdlatul Ulama*, *Muhammadiyah*, and *Lembaga Dakwah Islam Indonesia*. Religious institutions also contribute to improve the quality of human resources and the quality of the people's economy, driving change and preventing ideas contrary to state ideology, and function as a fortress against religious understanding that leads to radicalism. This harmony is in line with the first stage in Mukti Ali's trilogy of religious harmony, that is, the internal harmony of religious communities in one religion, emphasizing the importance of building harmony between groups in one religion.²⁸

Not only with the people of the same religion but the relations of Buddhists with people of other religions also tend to be good. Tolerance between religious communities in Sumber Sari village is going well. The majority of the population is Muslim but the presence of the adherents of other religions, such as Buddhism which is a minority, is very welcome. Mutual acceptance and respect result from such positive interactions among Muslim and non-Muslim groups. Minorities are an integral part of any society which make the society heterogeneous and multicultural.²⁹ Even so, there is a slight difference between Buddhist houses and other people's houses, namely the presence of a sign in the form of a stupa installed on the house's fence. The stupa also indicates the social class of the homeowner.

²⁷Miles, M.B, A.M Huberman, dan J Saldana. *Qualitative Data Analysis, A Methods Sourcebook*, Edition 3 (USA: Sage Publications, 2014), 10-11.

²⁸Khairah Husin, "Peran Mukti Ali dalam Pengembangan Toleransi Antar Agama di Indonesia," [Mukti Ali's Role in Developing Interfaith Tolerance in Indonesia], *Jurnal Ushuluddin* Vol. 21 No. 1 (2014): 102.

²⁹Azizullah Jan et al, "Association of Religious Activities and Social Interaction of Christian and Sikh Minorities with Muslims in Pakistan," *Journal of Islamic Thought and Civilization* Vol. 9 No. 2 (2019): 242.

The people of Sumber Sari village show tolerance for religious communities by helping fellow communities experiencing grief. In this case, each religious community prepares the necessary equipment, such as building a tent, preparing food, and other things. Even though they have different religions, they don't see this as an obstacle because they already understand the boundaries that are religious and those that are not. This is possible because they have been used to it for a long time. People who experience grief and joy (especially Muslims) hold Tahlilan / Syukuran and invite all their neighbors despite their different religions. The adherents of other faiths have not read or studied the prayers, they only participate in revitalizing the atmosphere and eating the prepared dishes. Some of them also help during the preparation, such as cleaning the house, the location for Tahlilan / Syukuran, and preparing dishes for guests. Mukti Ali calls this the second stage of the trilogy of harmony, namely that this stage requires openness regarding the thinking and understanding of diversity in religion. Building relationships between religious communities becomes easier with an inclusive, essential attitude toward religion.³⁰ The people of East Lampung do not distinguish between one religion and another, which is also what happens in Sumber Sari village. The people of Sumber Sari village respect each other's religion. They assume everyone has their background, one of which is religion, which shouldn't be a problem.

In addition to helping each other in times of grief, the village communities also respect each other's community members while doing their worship. An example is when Muslims fast during Ramadan, the adherents of other religions distribute *takjil* (snack for breakfasting) on the side of the road to Muslim community members who need it. The same happens when people celebrate religious holidays like Eid al-Fitr and Vesak Day. During the Eid al-Fitr celebrations, members of Buddhist communities visit their Muslim neighbors who are celebrating it. They also usually serve pastries such as *nastar* (cake filled with pineapple jam) and others if Muslim neighbors want to visit their house. During Vesak Day, members of the Muslim community also visit their neighbors and celebrate it. Buddhist communities celebrating Vesak Day usually put Buddhist flags and banners in front of their monasteries and houses as a sign of joy and as a sign for other devotees who want to visit.

Religious harmony in Sumber Sari village can also be seen in Kenduri activities when there are certain celebrations, such as the Saka New Year, the New Year of Christ, and the New Year of Muharam / *Satu Suro* (*Suroan*). Kenduri is a tradition of reading a prayer to God Almighty followed by eating. The feast is attended by friends, neighbors, co-workers, relatives, and so on. From the perspective of certain religions or beliefs, local spirits, ancestors, and almost forgotten gods are also present in the Kenduri ceremony.³¹ The feast is held at a crossroads involving villagers from various religions. They chant prayers alternately between the adherents of one religion and another.

A Kenduri activity still in practice is the *Satu Suro* night activity. This culture is closer to Javanese culture but its existence is quite prominent in Sumber Sari village, East Lampung. This is because some of the people of the Sumber Sari village are migrants from Java, especially Central Java and East Java. Concerning people with religious diversity, local culture becomes a reinforcement for community integration. The people of East Lampung accept local culture's existence and continue to preserve it.

Another example of the community's accommodativeness to local culture is the preservation of Lampung and Javanese dances. Dance is an entertaining and visually pleasing cultural practice, so it is often used as a performance in various activities. This encourages people to continue to study and

³⁰Ibid.

³¹Clifford Geertz, *Abangan Santri dan Priyayi dalam Masyarakat Jawa*, terj. Aswab Mahasin [Abangan, Santri and Priyayi in Javanese Society], trans., Aswab Mahasin (Jakarta: Pustaka Jaya, 1989), 13.

preserve dance because it is easy to apply. The choice of the two types of dances is due to the background of the community consisting of the native people of Lampung and the people of transmigrant descent from the island of Java. The active involvement of the people of Sumber Sari village, both Buddhist and Muslim, ethnic Lampung and Javanese, shows a pluralistic attitude. This is in line with what Shofan postulated that pluralists do not just recognize differences but there must be a desire to be actively involved and interact positively in a pluralistic society.³²

The people of Sumber Sari village uphold peace and non-violence. If there is a severe problem, the village community and apparatus discusses it. They look for the root cause of the problem and then look for the solution. Especially, if the problem involves people of different ethnicity or religion, since their co-involvement becomes sensitive, so the problem must be resolved immediately prior to creating conflict between groups. When faith is not irrigated by rationality, the chances are high that the slightest crisis may degenerate into a bloody conflict along sectarian lines.³³ Although people can handle conflicts well in the real world, they face challenges due to the times. The biggest challenge today is freedom of expression and opinion on social media. These expressions and views often lead to polarization, leading to hate speech. It can cause conflict in cyberspace with the natural world. This also risks violating the Internet and Electronic Transactions Law (UU ITE).

4.2. Role of Local Leaders and Government in Maintaining Harmony

Religious harmony in Sumber Sari village, East Lampung is natural. Even so, religious harmony also requires the role of community leaders, so that the values of religious harmony can continue to run. Religious leaders have a fairly central role in the society. They have a loyal following who listens to them and do what they say. The power they have is used to maintain religious harmony. They should highlight the importance of living as neighbors despite different religions. The head of the village has a central role in maintaining cordial religious relations. This role can be seen in Suroan's activities at the village hall. The town's director regularly invites religious leaders and their followers to pray together. Prayer is performed alternately between one religion and another. *Suroan* is the occasion that unites the villagers because it is Islamic new year and a sacred celebration for the Javanese community. In Sumber Sari village, many of its residents are of Javanese ethnic descent, both Muslim and Buddhist.

The Regent and Deputy Regent both are very supportive of the harmony that exists in East Lampung. They agree that good regional development will work only if the harmony of the community is maintained. This is in line with the third stage of Mukti Ali's trilogy of harmony³⁴, namely the relationship between religious communities and the government. At this level, the relationship must be maintained so that the adherents of various religions and the government can work together for good in building the nation and the regulations issued by the government must not conflict with spiritual teachings. Budgeted grant funds for specific sectors, but the distribution still depends on the urgency. When other problems require more attention, the funds are channeled to the sector in want and it automatically marginalizes the issue of religious harmony.

In this case, the National Unity and Political Agency of East Lampung (Kesbangpol Lampung Timur) said the same thing as the party coordinating with FKUB. The aid funds provided by the East

³²Biyanto, *Pluralisme Keagamaan dalam Perdebatan: Pandangan Kaum Muda Muhammadiyah* [Religious Pluralism in Debate: Views of Muhammadiyah Youth] (Malang: UMM Press, 2009), 173.

³³Stéphane Valter, "Religious Conflicts, Political Fights: Turmoil in The Middle East, Pragmatism in Southeast Asia," *Journal of Islamic Thought and Civilization* 8 No. 1 (2018): 08.

³⁴Khairah Husin, "Peran Mukti Ali dalam Pengembangan Toleransi Antar Agama di Indonesia," [Mukti Ali's Role in Developing Interfaith Tolerance in Indonesia], *Jurnal Ushuluddin* 21, No. 1 (2014): 102.

Lampung Regency Government are not explicitly budgeted for FKUB operations but for the entire organization. So far, the organization that has received more attention is the Early Awareness Forum (Forum Kewaspadaan Dini - FKDN). This is because FKDN covers all aspects, not just religion. On the other hand, FKUB is considered as an organization that should be managed by the Ministry of Religious Affairs, so that they feel more relaxed in providing guidance. Although in its management, FKUB receives more financial support from the Ministry of Religious Affairs, Kesbangpol realizes that FKUB is an organization formed and funded by the regency governments. Kesbangpol continues to mobilize FKUB, FKDN, and other organizations because all of them are interrelated, even though the grant funds are not disbursed to all of them. Kesbangpol, in collaboration with FKUB, held an activity known as the Youth Camp that seeks to increase religious harmony. Youth Camp was born in 2019 and aimed to be a forum for dialogue between people, especially young people in East Lampung. This activity was only held once in 2019 because the 2020 and 2021 budget was refocused due to the COVID-19 outbreak. Dialogue promotes passion, enthusiasm, and sincerity to develop a harmonious life among people of different religious backgrounds.

5. Conclusion

The majority-minority relationship, which tends to lead to conflict, is not troublesome in Sumber Sari village, East Lampung. As adherents of religious and ethnic (Javanese) minority groups in the village, the Buddhist community can interact well with the Muslim community of East Lampung. Harmony between religious communities has grown and remains well-developed in the people of East Lampung regency. This is manifested in people's daily activities. The attitude of respect and tolerance towards those of different religions has been harboured for a long time. People assume that neighbourly life has implications, such as interactions with other people who are different. This is unavoidable and normal.

The support of the East Lampung Regency Government to create harmony is highly expected. Kesbangpol, which represents the regency government to coordinate with the Religious Harmony Forum, thinks that FKUB should be managed by the Ministry of Religious Affairs, not the regency governments. The Ministry of Religious Affairs provides financial support annually to FKUB to implement its program. This does not implicate its management but remains a social responsibility because it intersects with the field of religion.

The use of the concepts of pluralism and religious harmony in this study allows for the better understanding of the condition of the community keeping in view the majority-minority religious and ethnic patterns that interact well. This research focuses on inter-religious and inter-ethnic harmony. In line with the above, further research is needed on the relationship between religious communities which have the same number of adherents. In this way, the understanding of pluralism and religious harmony will become more profound.

Conflict of Interest

Author(s) declare that they have no conflicts of interest.

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