

# MANAGEMENT OF PLURALISM IN REALIZING SOCIAL INTERACTION AND RELIGIOUS HARMONY IN TULUNGAGUNG, EAST JAVA, INDONESIA

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**Submission date:** 30-Nov-2022 07:40AM (UTC+0700)

**Submission ID:** 1966716191

**File name:** And\_Religious\_Harmony\_In\_Tulungagung,\_East\_Java,\_Indonesia.pdf (248.42K)

**Word count:** 5312

**Character count:** 31047



**MANAGEMENT OF PLURALISM IN REALIZING SOCIAL INTERACTION AND RELIGIOUS HARMONY IN TULUNGAGUNG, EAST JAVA, INDONESIA**

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**ARTICLE INFO**

**Article History:**

Received 13<sup>th</sup> March, 2019

Received in revised form 11<sup>th</sup>

April, 2019

Accepted 8<sup>th</sup> May, 2019

Published online 28<sup>th</sup> June, 2019

**Key words:**

management, social interaction and religious harmony

**ABSTRACT**

Indonesia is plural and multicultural society that promotes cultural pluralism. The concept of a multicultural society is a sense of nationalism should be built together by respecting, prioritizing, and boasting the community pluralism. The social interaction in Sendang Village manifests in an atmosphere of togetherness that appears in several activities, among others: a) Social cooperation involving inter-religious communities, such as mutual cooperation in the construction of houses, cultivation, construction of public facilities and infrastructures. b) Visiting religious believers either to the church or to the mosque, such as holding interfaith meetings. Harmonious conditions or conflict is a social reality that cannot be denied and avoid. In relation to maintaining religious life, the Sendang village community maintains the harmony between religious believers like; eliminating feelings of suspicion or hostility, not blaming someone's religion if he made a mistake but blaming the person, allowing other people to carry out his worship because this is part of mutual respect.

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**INTRODUCTION**

Every country in the world has its own uniqueness in fostering and maintaining religious harmony, including Indonesia. This uniqueness occurs because of various factors such as history, politics, social, culture/ethnicity, geography, demography, education, economy, and diversity factors religion itself<sup>1</sup>. The model of interreligious relations is the harmony of life between religious people. This term was expressed by the former Minister of Religion of Indonesia in 1972, as a means of achieving harmonious life among religious people embraced with all wisdom and policies on behalf of the government.<sup>2</sup> Inter-religious harmony is a social condition when all religious groups can live together without forgiving their basic rights to carry out their religious obligations. Each religious adherent must live in harmony and peace<sup>3</sup>. A concept of Indonesian is plural and multicultural society; it refers to a society that promotes cultural pluralism. Culture is a term that

refers to all symbolic aspects and that can be learned about human society, including belief, art, morality, law, customary law and custom. In a multicultural society, the concept is that above community pluralism a sense of nationality should be built together but while still respecting, prioritizing, and boasting that community pluralism. Indonesia itself even from the beginning of its history has been pluralistic<sup>4</sup>. Therefore the expression "Bhineka Tunggal Ika" (different but still one) which was agreed upon as a unifying symbol of the state when it was under the authority of Majapahit, is a symbol of recognition of Indonesia's pluralism and is very appropriate to describe the reality of Indonesia. The expression implies a strong will, both among the founders of the state, leaders and the citizen, to achieve a unified Indonesian nation. Although there are different elements, the willingness to unite the nation actually overcomes diversity without denying it. The desire to keep respecting diversity and understanding the reality of life can actually be a potential awareness of ethical pluralism and multiculturalism in Indonesia. Basically, it can shape the future of Indonesian culture, which is based on the awareness of pluralism that builds the Indonesian nation. Indeed, it cannot be denied that the diversity in various matters is a problem that is prone and often triggers tension or conflict between groups.<sup>5</sup>

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<sup>1</sup> Zulfikar Damam Ikhwanto, *Urgensi Teologi Toleransi untuk Kerukunan Umat Beragama*, 2016 NU Online.

<sup>2</sup> Rukiyati, et.al. *Pendidikan Pancasila Buku Pegangan Kuliah*. (Yogyakarta: UNY Press. 2008), 151.

<sup>3</sup> Sudrajat, Ajat, at. al. *Din Al Islam: Pendidikan Agama Islam Di Perguruan Tinggi*. (Yogyakarta: UNY Press), 155.

<sup>4</sup> Nury Firdausia, "Al Quran Menjawab Tantangan Pluralisme Terhadap Kerukunan Umat Beragama". *Ulul Albab* Volume 14, No. 1 (2013).

<sup>5</sup> Firdaus M. Yunus, "Agama dan Pluralisme, *Jurnal Ilmiah ISLAM FUTURA* Vol. 13. No. 2, February 2014, 213-229.

Therefore harmony between religious people cannot be born out of blind fanaticism and an uncaring attitude towards the rights of diversity and feelings of others. In this case, it does not mean that the harmony of life between religious people has a space to mix certain elements of different religions because it will damage the value of religion itself.<sup>6</sup> The harmony between the religious communities itself can also be interpreted as tolerance between religious people. Intolerance itself, basically the community must be generous and accept differences between religious groups. In addition, the community must also respect one another, for example, in matters of worship, among followers of religion do not interfere with each other.<sup>7</sup> For this reason, we must guard the harmony of life between religious communities so that there will be no inter-religious conflicts. Especially in the multicultural society of Indonesia in matters of religion, we must be able to live in peace, help each other, and not be mutually hostile so that religion can become a unifying nation of Indonesia which indirectly provides stability and progress to the country.<sup>8</sup>

Based on the background above, the researcher formulated two main research problems as follows: a). How is the management of social interactions between Muslims and Christians in Sendang village Tulungagung? b). How is the reality of its harmony between Muslims and Christians in Sendang village Tulungagung district?

## RESEARCH METHODS

The approach of this study used by researchers is a qualitative approach or it can be called *naturalistic*, that is, research procedures that produce descriptive data, speech or writing and observed behavior of people (subjects).<sup>9</sup> A qualitative approach is chosen, because a qualitative approach is able to describe and understand the meanings that underlie participant behavior, describe complex settings and interactions, explore to identify types of information, and describe phenomena.<sup>10</sup> Through this qualitative approach, it is expected to take pictures the reality, social reality, and perceptions of the target of the research will be raised without being "polluted" by formal measurement.

Best as quoted by Sukardi explains that a qualitative research approach is to describe and interpret objects according to what they are.<sup>11</sup> Thus, the qualitative method seeks to understand and interpret the meaning of an event in human behavior interactions in certain situations according to the perspective of the researcher himself. This research aims to get a deep picture of the harmony of Muslim and Christian believers in Sendang Village, Tulungagung.

The type of research is descriptive research, which describes the situation or specific events and tries to decide on solving existing problems based on data.<sup>12</sup> This research is conducted by making a description of the problems that have been identified. In addition to providing a systematic description, the assessment is also carried out to make it easier to answer the problems contained in the focus of the research.

### *The Study of Social Management of Interaction and Religious Tolerance*

#### *Understanding the Management of Social Interaction*

Before explaining the management of overall interaction, the writer first describes the understanding of management. Management in the opinion of Mary Parker F. is an art, each work can be done with other people.<sup>13</sup> While Lawrence A. Appley, management science expert defines management as a skill that belongs to a person or organization to move other people to want to do something.<sup>14</sup>

The notion of social interaction, according to Kimball Young & Raymond W. Mack, is a dynamic social relationship and involves relationships between individuals, between individuals and groups, as well as between groups and other groups.<sup>15</sup>

The direction of communication in social interaction, according to Gibson, that the design of the organization must allow 4 different directions communication<sup>16</sup>: a). *Downward communication* is communication that flows from the top level to the lower levels in an organization such as the leading policy, agency/ legal memo. b). *Upward communication* is communication that flows from the lower level to the top of an organization such as suggestion boxes, group meetings, and complaint procedures. c). *Horizontal communication* is communication that flows across various functions within an organization. d). *Diagonal communication* is communication that is across functions and levels within the organization.

Additionally, George C. Homans explained that aspects in the process of social interaction are: a). The same motives/ goals. A group is not formed spontaneously, but groups are formed on the basis of the same motives/ goals. b). The emotional atmosphere. The way the group lives, each member has the same emotional. The same motives/ goals and emotional atmosphere in a group are called sentiments. d). Interaction and action. Each group member holds a relationship called interaction, help, or collaboration. In conducting interactions, each member performs a behavior called the action. e). The triangular process in social interaction (action, interaction and

<sup>6</sup> Sudrajat, Ajat, et.al., *Din Al Islam: Pendidikan Agama Islam Di Perguruan Tinggi*. (Yogyakarta: UNY Press, 2008), 155.

<sup>7</sup> Hendropuspito, *Sosiologi Agama, ed..2*, (Yogyakarta: Kanisius, 1984), 170

<sup>8</sup> Galih Danariyanto, "Mewujudkan Kerukunan Hidup Antar Umat Beragama Di Indonesia" (2010)..

<sup>9</sup> Arief Furchan, *Pengantar Metode Penelitian Kualitatif*, (Surabaya: Usaha Nasional, 1992), 21-22.

<sup>10</sup> Sanapiah Faisal, *Penelitian Kualitatif: Dasar-dasar dan Aplikasinya*, (Malang: YA3, 1990), 22.

<sup>11</sup> Sukardi. *Metode Penelitian Pendidikan: Kompetensi dan Praktiknya*. (Jakarta: Bumi Aksara, 2005), 157

<sup>12</sup> Cholid Narbuko, Abu Ahmadi, *Metodologi Penelitian*, (Jakarta: PT. Bumi Aksara, 2003), 44

<sup>13</sup> Mary Parker Follett, *The New State: Group Organization The Solution Of Popular Government*. 2010

<sup>14</sup> Anonim. 2017, "Pengertian Manajemen Menurut Para Pakar", Retrieved on 21 of May 2018.

<sup>15</sup> Ahmad Manarul Hakim, "10 Pengertian Interaksi Sosial Menurut Para Ahli". (2018). Available Retrieved on 20 of May 2018

<sup>16</sup> Gibson, James L; Ivancevich, John M; and Donnelly, James H., *Organization Behavior Structure Processes*, (Sidney: Ricards D. Irwin, Inc., 1994)

sentiment) can create a pyramid shape in which group leaders are chosen spontaneously and naturally and leaders occupy the top of the pyramid. f). In terms of totality, each member is in the process of continually adjusting to the environment. g). The result of individual group adjustments to their environment is different group behavior<sup>17</sup>.

From the above meanings, it can be concluded that social extraction management in this study is; how art or manage social relationships are dynamic and involve relationships between individuals, between individual and group, and between groups and other groups.

#### **Definition of Interfaith Harmony or Tolerance Inter-religious**

The harmony is a social condition when all religious groups can live together without forgetting their basic rights to carry out their religious obligations.<sup>18</sup>

In relation to harmony or tolerance Micheal Walz said; tolerance is a necessity in individual space and public space because one of the objectives of tolerance is to build a peaceful coexistence among various groups of people from various historical, cultural and identity backgrounds<sup>19</sup>.

### **RESEARCH RESULTS AND DISCUSSION**

#### **Management of Social Interaction between Islamic and Christian Religious in Sendang Village, Tulungagung**

##### **The kinds of cooperation in the social field of society**

The religious life of the community in Sendang village consists of Moslem and Protestants, which have very high religious tolerance. These two major religions coexist peacefully in a mutual and good spirit. For example, the establishment of homes, this was done jointly in mutual cooperation by the villagers of Sendang, both Muslims and Christians and vice versa, as explained by Karmono<sup>20</sup>. "The people of Sendang village are proud of the harmony Pak ... for example when repairing/ establishing the *Anugerah* church, Muslims are joined together in cooperation, especially during the planting and harvesting seasons. Besides that, there were Muslims who founded Christian homes also work together to help."

The kinship system in Sendang village is a relationship between individuals in both a household and village environment tied to an awareness of harmonious harmony. Because of this, the people have the habit of saying that the people in this Sendang village are all brothers. As conveyed by Suwanto<sup>21</sup> "This embryo of harmony between Muslims and Christians in Sendang village originated from a harmonious

interaction, for example some time ago the students of Surabaya Widya Mandala Christian University held Field Practices, their presence and presence in this village were considered as their own brothers and even there are those who join the sale community in the market, there are also those who help squeeze the livestock milk belonging to the residents." Sigit also explained<sup>22</sup>: "Last night at the Christmas celebration Muslims were invited and present at the Grace church, they came to just say Merry Christmas and to honor Christians again commemorating the big day "

Based on the above data, the villagers are classified as traditional farmers, ranchers, and modern. The community lives in ethnic, social and religious plurality. Historically the lives of the people in this village have never experienced conflict among diverse people because they have never questioned the problems of difference in the social, economic, and religious issues. Therefore, the phenomenon of the atmosphere of togetherness in the religious community can be seen in several activities, including a) Social cooperation involving interfaith people, such as the construction of houses, cultivation, construction of public facilities and infrastructures. b) Visiting religious followers either to the church or to the mosque, such as in meetings between ordinary religious people.

In accordance with the description above, actually, the realization of social interaction between religious communities is driven by several factors, namely: a) Traditional factors, which have existed since their ancestors with mutual cooperation and help. b) The kinship factor between villagers, which is used to avoid disputes and conflicts. c) Factors of cooperation between religious groups, youth, and government officials. d) Residents understand that religious differences are a common problem and must be accepted. e) Guard each other so that there are no problems that can lead to disputes, between ordinary citizens, community leaders, and religious leaders, as well as youth.

In accordance with the statement above, Soekanto Soerjono theory, writing, divides the process of interaction in two parts, namely the associative relationship patterns include cooperation and accommodation. In this case, I use two forms, including compromise and tolerance. Although the context discussed social order which is defined by the absence of conflict, the authors do not deny the concept dissociative theory as a pattern of interaction and including forms of competition<sup>23</sup>.

In the photographing case above, researchers also use structural theory. The theory emphasizes the order and ignores the conflict that changes in society. One of several concepts primarily is about the balance (equilibrium)<sup>24</sup>. In the theory, putting pressure on the order, ignore the conflict, and social change has resulted in this functional group being assessed ideologically as conservative. Leading sociologists view this functional group as sociology that seeks to maintain the *status*

<sup>17</sup> Slamet Santosa. 2010. *Teori-Teori Psikologi Sosial*. Bandung: PT Refika Aditama.

<sup>18</sup> Dharmaji Chowmas, "Kerukunan Antar Umat Beragama Dalam Pandangan Agama Buddha". Retrieved on 20 of May 2018.

<sup>19</sup> Walzer, Michael, *On Toleration: The Castle Lectures In Ethics, Politics and Economics*, New Haven, (CT: Yale University Press, 1997)

<sup>20</sup> Public figure: interviewed on 17 of November 2013

<sup>21</sup> Kepala Desa, Wawancara: 17 of November 2013

<sup>22</sup> Seniman, Wawancara: 27 of November 2013

<sup>23</sup> Soerjono Soekanto, *Sosiologi Suatu Pengantar*, (Jakarta: PT Raja Grafindo Persada, 1990), 76

<sup>24</sup> George Ritzer, *Sosiologi Ilmu Pengetahuan Berparadigma Ganda*, translated. Alimandan, (Jakarta: Rajawali Pers, 1992), 25.

quo, even to the point of judging this as a theoretical agent of the *status quo*<sup>25</sup>. According to the theory of structural functionalism, a society that is in a static condition or more precisely moves in a state of equilibrium, always sees that community members are bound informally by norms of general values and morality<sup>26</sup>. In this structural-functional theory also explained that society is a system social consisting of parts or elements that are mutually integrated into balance. Changes that occur in a part will also bring changes to other parts. The basic assumption is that the structure in the social system is functional, so the structure will not exist or disappear by itself. Adherents of this theory tend to look only at the contribution of a system or event or the system can operate against other functions in a social system. Extremely the adherents of this theory assume that all events and all structures are functional for a society

#### ***Harmonious relations and Christians between Muslims***

All religious groups in Sendang village can live together without reducing their basic rights to carry out obligations his religion. Each believer lives in harmony and peace. As conveyed by Sugeng<sup>27</sup>

"The interaction between the Moslems and Christians of Sendang village is very maintained and conducive, for example, once a month every group of family (RT) holds an environmental meeting, the main purpose of the meeting is to maintain harmony, discuss the economy and social issues, if there are members of the family do not attend the meeting there will be moral punishment."

#### ***The same information was also conveyed by Fajar***<sup>28</sup>

"Communication between followers of Muslims and Christians in this village took place well and respected and there had never been a misunderstanding ..."

From these data, it can be said that the harmonious relations between Muslims and Christians are conducive and maintained by the awareness of each citizen. Inter-religious harmony is a social condition when all religious groups can live together without reducing their basic rights to carry out their religious obligations. Each religious adherent must live in harmony and peace. Therefore, harmony between religious people cannot be born out of blind fanaticism and an uncaring attitude towards the rights of the diversity and feelings of others. But in this case, it does not mean that the harmony of life between religious communities gives space to mix certain elements of different religions because it will damage the value of religion itself. The harmony between the religious communities itself can also be interpreted as tolerance between religious people. In tolerance itself, basically, the community must be generous and accept differences between religious groups. In addition, the community must also respect one another for example in matters of worship, among followers of one religion to another does not interfere with each other. The Ministry of Religion also makes inter-religious harmony as the goal of the Indonesian nation's national development which is directed in three forms, namely: a). Religious harmony. b) Inter-religious

harmony. c) Harmony between religious communities and the government.

#### ***Existence of Harmony between Muslim and Christian Ummah in Sendang Village Tulungagung***

##### ***Religious Activities***

Karmono said that religious people have religious holidays. These days are believed to be special days in performing religious ceremonies. Religious people in Sendang have good tolerance in religious activities. One of the prerequisites for the realization of a modern and democratic society is the realization of a society that respects the plurality of society and the nation and manifests it in a necessity<sup>29</sup>.

"On Eid al-Fitr, Christians also visiting Muslim homes, when Muslims are still carrying out Ied prayers at mosques, Christians have come and are waiting for Muslims who are still praying in the mosque "

##### ***A similar thing was also conveyed by Sigit***<sup>30</sup>

"The tradition of visiting homes between Muslims and Christians on the day religion has been established for a long time, for example on the anniversary of the Muslim as well as Christians when they wish Merry Christmas, their arrival was just to honor and establish harmony. "

Religious activities in the village of Sendang are very harmonious. If we look at past history a lot there is a conflict between religious groups, a religion basically teaches its followers to live in peace, help each other and respect. The conflict that occurs between religious people in a multicultural society is a big challenge for the community and the government because the conflict can be a serious threat to the integration of the nation. In order for religion to become a unifying tool for the nation, pluralism must be managed properly and correctly, so an effective way is needed, namely inter-religious dialogue for the problem that is interfering between each religious group. Therefore, the conflicts that arise between religious groups occur because of the correct delivery of information between religious followers from one party to another so that negative prejudices arise.

The researcher also asked the informant, namely Pak Karmono<sup>31</sup>; how do Sendang villagers maintain harmony in religion ...? Karmono explained, "The trick is that we try to avoid hostility towards other religions by changing hostility and hatred into positive compassion and respecting the beliefs of others, especially in terms of carrying out religious activities or religious activities".

According to the villagers of Sendang, maintaining harmony between religious communities is very important. In relation to maintaining life between religious communities, they maintained while creating harmony between religious communities, especially the people of Sendang village. By paying attention to how to maintain harmony between religious communities, fellow human beings help each other and can accept that religious differences among others are a reality in a multicultural society so that interfaith life can be realized peacefully. Eliminating suspicion or hostility towards

<sup>25</sup>Ibid., p. 29.

<sup>26</sup>Ibid., p. 30.

<sup>27</sup>Secretary of Village, interview: 28 November 2013

<sup>28</sup>University student, interview; 28 of November 2013

<sup>29</sup>Public figure, interview: 3 of December 2013

<sup>30</sup>Young artist, interview: 3 of December 2013

<sup>31</sup>Public figure, interview: 17 November 2013

followers of other religions by changing suspicion and hate becomes a positive curiosity and wants to respect the beliefs of others. Don't blame someone's religion if he made a mistake but misrepresented the person. Let other people carry out their worship because this is part of mutual respect.

Although in general, religious life in Sendang village is relatively harmonious and peaceful, small collisions or differences in perceptions that are of a local nature cannot be separated from inter-individual relations, especially individuals who have different beliefs, although, in the end, the conditions return conducive.

The many conflicts that involve religion as the trigger require serious attention to take anticipatory steps for the peaceful life of religious people in Indonesia in the future. If this is ignored, it is feared that more severe problems will arise in the context of the nation and state development in the fields of politics, economy, security, culture, and other fields. In relation to Islam and Christianity according to Franz Magnis-Suseno<sup>32</sup>, there will always be deep suspicion and prejudice between Christian and Muslim communities. We have a very difficult shared history, which is part of our collective identity, the history of the Crusades and occupation, the occupation of 'Arabia and 300 years is the "Turkish threat" against European Christianity. Muslims in Indonesia are suspicious of the intentions of Christians because Christianity came through colonialism. This suspicion was reinforced by efforts to recruit new followers carried out recklessly by certain Christian sects. On the other hand, Christians suspected that if Muslims "held firm his religion" has power, they will curb their religious freedom.

When the people of Sendang village were asked about harmony between Muslims and Christians, most informants stressed that there were no problems in their social relations; that inter-religious good relations have been going well for a long time.<sup>33</sup> In maintaining the continuity of national development, efforts are made to foster religious awareness, foster a sense of belonging and responsibility towards Pancasila and the 1945 Constitution, instilling awareness to understand each other's religious interests, moreover reach the religious community based on Pancasila.<sup>34</sup>

Soerjono Soekanto emphasized that<sup>35</sup> conflict can bring positive or negative consequences depending on the problem being confronted and the social structure that concerns the purpose, values, and interests of the conflict. Therefore, conflict allows for a readjustment of social norms and relations in the group concerned according to individual and social

needs. However, if the seeds of conflict are allowed to develop, then the possibility of group integrity is likely to be threatened.

Abdulsyani<sup>36</sup> also revealed that in addition conflict can also help strengthen social norms that barely function in people's lives. In this context, conflict is a process of adaptability between old social norms and new social norms in accordance with interests needed by the community at any given moment. If the conflict can be resolved, the balance can be recovered.

#### Understanding the Religion Attitude

In terms of understanding the general religious attitude of the people in Sendang village, it has been implementing for a long time, as stated by Karmono<sup>37</sup> "Muslims and Christians in this village have an adult attitude in maintaining their harmony so that conflicts do not harm both sides".

All religions, which also include Islam, have two important aspects, namely the normative aspects (revelations), and historical aspects (how the revelations are present and actualized). Religious attitudes require religious people to understand these two things if they want to have a complete religious attitude. Unilateral understanding is not possible, because it will be "extreme" diversity, the normative aspect requires and is closely related to historicity because its presence on the world stage relates to time, place and target, all of which have historical dimensions. While aspects of religious historicity cannot leave aspects of revelation, especially when it relates to the religious behavior of its adherents<sup>38</sup>

#### CONCLUSION

Based on the results of the discussion of the above data the researcher can be concluded the results of this study as follows:

The social interaction of the people of Sendang village manifests in an atmosphere of togetherness in a number of activities: Cooperation social activities that involve inter-religious communities, such as mutual cooperation in the construction of houses, cultivation, construction of public facilities and infrastructures. b) Visiting religious believers either to the church or to the mosque, such as during interfaith meetings. It is a social reality that cannot be denied and avoided, namely harmonious conditions or conflict. The realization of social interaction between religious communities is driven by several factors, namely: a) Traditional factors, which have existed since their ancestors with mutual cooperation. b) The kinship factor between villagers, which is used to avoid disputes and conflicts. c) Factors of cooperation between religious groups, youth, and government officials. d) Residents understand that religious differences are a common problem and must be accepted. e) Guard each other so that there are problems that can lead to disputes, between ordinary

<sup>32</sup> Franz Magnis-Suseno, Memahami Hubungan Antar Agama di Indonesia (artikel). In *Memahami Hubungan Antar Agama* (Yogyakarta: eLSAQ Press, edition.1, 2007), 16-17

<sup>33</sup> Interview: 18 November 2013

<sup>34</sup> Proyek Pembinaan Kerukunan Hidup Beragama Departemen Agama, *Pedoman Dasar Kerukunan Hidup Beragama*, (Jakarta: Proyek Pembinaan Kerukunan Hidup Beragama Departemen Agama 1983)

<sup>35</sup> Soerjono Soekanto, *Sosiologi Suatu Pengantar*, (Jakarta: PT Raga Grafindo Persada, 1995), 109. In Muhammad Yusuf, *Implikasi Konflik Historis Islam-Kristen Barat Terhadap Munculnya Stigmatisasi Permusuha*. Jurnal Studi Islam "Ulul Albab" volume 9, No. 2, 2008. Page 168

<sup>36</sup> Abdulsyani, *Sosiologi: Skematika, Teori dan Terapan*, (Jakarta: PT Bumi Aksara, 2002), 158. In Muhammad Yusuf, *Implikasi Konflik ....* Page 169

<sup>37</sup> Public figure, interview: 18 November 2013

<sup>38</sup> Muhammad Sholikhin, *Filsafat dan Metafisika dalam Islam; Sebuah Penjelajahan Nalar, Pengalaman Mistik, dan Perjalanan Aliran Manunggaling Kawula-Gusti*, (Yogyakarta: Narasi Publisher, edition.1, 2008), 75

citizens, community leaders, and religious leaders, as well as youth. In the relationship of religious life in Sendang village, religious adherence relations are seen in the pattern of social relationships/ interactions in the form of religious social activities and relationship cooperation.

Communities in Sendang village have good tolerance in religious activities. The tradition of visiting homes between Muslims and Christians on religious holidays has been established for a long time, for example on the anniversary of the Muslims also many visitor who come to the homes of Christians to wish Christians a happy Christmas, besides attending the commemoration of religious days (Eid Fitri and natal), also in salvation events, thanks-giving and various other socio-religious activities. In relation to maintaining religious life so that it can be maintained while creating harmony between religious believers in the Sendang village community, they behave; eliminating feelings of suspicion or hostility, never blaming someone's religion, if he made a mistake they ask forgiving, allowing other people to carry out his worship because this is part of mutual respect.

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