
FIGHTING EGOISM IN FREEDOM OF RELIGION AND BELIEF (CASE STUDY: COMMUNITIES AROUND THE KERATON SOLO HADININGRAT)

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ABSTRACT

Freedom of religion and worship in accordance with religion and belief has been regulated in the 1945 Constitution of the Republic of Indonesia. Harmonization in respecting and respecting freedom of religion and worship must put aside egoism. The purpose of this study is to analyse examples of harmonization in freedom of religion and worship in a society that still maintains its beliefs but that still adheres the religion that is state-recognized religion. This study uses a qualitative method. Data collection was carried out through literature studies, participant observation, and interviews. The methods used to analyse the data are data reduction, data presentation, and drawing conclusions. The results of this study are: 1) Kejawen Islamic Society and Islamic Santri can tolerate and respect each other; 2) Kejawen Islamic Society and Islamic Santri have an understanding that worship is a personal or private matter between adherents of religions and God Almighty; and 3) A sense of egoism in society is put aside because of the understanding that the area is an area that historically and culturally has strong ties. The implication of this research is that it is an example for every society, which until now has still questioning the freedom of religion and belief of other people.

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INTRODUCTION

Indonesia is a guarantee country for freedom of religion. Every citizen has the right to embrace the appropriate religion with his beliefs without coercion. Indonesia also guarantees freedom of worship in accordance with religion and belief. Statement This is based on your faith in the Most High One, Pancasila. Please continue reading about Pancasila in The 1945 Constitution of the Republic of Indonesia (1945 Constitution of the Republic of Indonesia). Article 29 Paragraph (2) of the 1945 Constitution of the Republic of Indonesia, which reads, The State guarantees independence to each resident For hugging their respective religions and for worship

according to his religion and beliefs it (Akmal, 2018). This means that the right to embrace religion and the freedom to worship in accordance with religion and belief must be valued and respected. Because of that, Indonesia has various religions that can be embraced by every citizen.

The diversity of religions in Indonesia is alive side by side with each other. Every citizen who follows religion has different ways of worship, of course in accordance with the teachings of his religion (Marpuah, 2019). Differences in procedures are worshipped properly, respected, and often precisely misunderstood. Differences in ordinances of worship that are not tolerated can raise sentiment among interfaith religious groups. Although differences should be considered reasonable, they seldom become problems (Maulidah, 2014). According to KBBI (Dictionary Major Indonesian), harmony is an implementation agreement public based on diversity social, including diversity culture, race, and religion, to together reach a purpose.

Franz Magnis Suseno defined harmony as life in peace, free from conflict, and with the intention of providing each other with support. Idea harmony seeks to bring harmony to society. What is meant by circumstances harmonious in context? This is when everyone is at peace with each other, when everyone accepts each other, when everyone works together, and when everyone can relax. Idea harmony is anticipated to appear in interpersonal relationships, especially in modern society. Harmony is also peace and harmony, although There are differences in culture, ethnicity, religion, race, and class. There is a presumptive feeling that the best religion is self-worship itself, and various attitudes of selfishness trigger problems (Yunus, 2014). Problems not only interfaith religious but also other religions. Attitude makes you feel most righteous and most obedient, and the best often makes your faith dispute understandable. Whereas the problem of worship is man's accountability to Almighty God, Attitude judge: somebody must anticipate and overcome.

There are already many examples of interfaith harmony in Indonesia. However, the problems listed above still often appear. In this matter, the author did research in a area in Solo. Precisely around Surakarta Hadiningrat Palace in Solo, Central Java. Keraton Surakarta Hadiningrat in Solo, Central Java, is one of those lots still standing on the ground. Palace This presents almost together with the appearance of the Yogyakarta palace. In 1755, a palace was built as part of Project Mataram. Surakarta Hadiningrat Palace is a place where people and religions coexist. No There is doubt that the presence of a palace influences the environment around it. Regardless of the reality that the nation is a republic at this moment, the system controlled by the palace can still be maintained as a rich culture.

Riches in culture become ongoing diversity, side by side with religious diversity. As a nation based on Pancasila, Indonesia recognizes the existence of religious diversity embraced by the population (Latif, 2020). Islam is the majority religion in this country, with Catholicism, Christianity, Hinduism, Buddhism, and Confucianism also recognized by the government. Islam is the majority religion embraced by the Indonesian population. Islam has a number of names and terms. Common names and

terms known in society Names and terms among them include Islamic Kejawen and Islamic Santri (Subair, 2015). Islam students and Muslims kejawen have become still names attached to the area around Surakarta Hadiningrat Palace. People in the area have embraced Islam, but some still hold kejawen beliefs. Besides it, the Surakarta Hadiningrat Palace is also located for Islam students. This region specifically is in the area of Baluwarti, where part of the society adheres to Kejawen Islam, and the Kliwon market area, whose people are Islamic Santri. Second area This is still in One area in the neighborhood of Surakarta Hadiningrat Palace. Based on observations made in the second public This Can be done side by side, though they have different understandings related to religious processes. In the process of implementation, the second public can help each other and value between One and others. This area is expected to become an example for other areas that still put forward egoism and the truest sense, as well as fuss, freedom, religion, and belief. Frequent problems become obstacles for harmonization in diversity that must be overcome. Sense of egoism No interfaith religious insulation or public same religion should be created. started from anxiety, that is, research this, and analyze Against Selfishness in Freedom, Religion, and Belief. Based on the written explanation, this study aims to analyze freedom of religion and belief in the community around the Solo Hadiningrat Palace.

RESEARCH METHOD

This is qualitative descriptive research with the aim of describing existing phenomena, both natural and interactions between various human activities, that pay more attention to the characteristics, quality, and interrelationships between activities (Sugiyono, 2016). This research investigates and develops a methodology that encompasses elements of both how and why. In the main question of the research, it examines contemporary (present) problems in real life (Komariah, 2013). The subjects of the study were the people of Baluwarti Village and the people of Pasar Kliwon, Surakarta. Data collection techniques included observation, interviews, and library research. The reason for using source triangulation is to obtain clear and reliable data and information from the source. In addition to the main instrument, there is also a supporting instrument used, namely an interview guide. Data analysis used the Miles and Hubberman model, which consists of 4 steps, namely: data collection, data reduction, data presentation, and drawing conclusions. To ensure the validity of the data, method triangulation was carried out.

RESULT AND DISCUSSION

According to the Dictionary of Major Indonesian Language (KBBI), religion is teachings or established philosophy or norms. For action, faith (belief) and worship to Almighty God (Esa), as well as methods by which man interacts with each other and the environment, If you put your trust in an object or substance that is unseen, then religion has a deep foundation from the application of somebody's real reality. Believe in a religion because that has its own meaning. There are many religions in the world today.

To take into account variability and heterogeneity in humans, reality social made worth Issue a new situation moment This started with the observation that religious disputes are considered real phenomena (Asrori, 2021).

During his reign, President Suharto authorized the enactment of Law No. 1/PNPS/1965, jo. UU No. 5/1969, which confirms that many religions embraced by the Indonesian population are Muslim, Christian, Catholic, Hindu, Buddhist, and Confucianism (UU Nomor 1/PNPS/1965, 1965). On October 20, 2000, when KH Abdurrahman Wahid was elected as Indonesian president, he replaced the president before Gus Dur's efforts in fulfil hope Indonesian nation as a president is with make a number of one of the policies that Gus Dur issued Presidential Decree No. 6 of 2000 which contains unplug Presidential Decree No. 14 of 1967 namely with allow ethnicity chinese Allow spiritual people konghucu to engage in open activity for return (Naimah, 2015). Since then and up until now, Indonesia has admitted six religions that can be embraced by its citizens, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. This diversity of religions must be addressed with each other's values and stay away from egoism to create harmony in life.

Harmonious living is characterized by tolerance and peace among adherents of other religions, acceptance of each other's different worldviews, permission to practice the teachings of one's own community, and the capacity to tolerate diversity (Casram, 2016). To create a social life filled with mutual understanding and respect, harmony requires acknowledging the differences that exist and using them as stepping stones. Reciprocal relationships characterized by mutual acceptance, mutual trust, mutual respect and admiration, and a mutual understanding of unity are reflected in harmony. Islam upholds tolerance (Susiyanto, 2020). When a person is tolerant, they are open minded and willing to accept that there is diversity in people's backgrounds, skin colors, languages, customs, cultures, languages, and religions. All of this is sunnatullah, or nature, which has evolved into divine law (Walean, 2021). Understanding, respecting, and admiring each other as fellow human beings is known as *tasamuh* in Islamic terminology, and it is a concept similar to religious harmony. Within limited limits, acts of acceptance and demands are included in *tasamuh*. In other words, the concept of *tasamuh* religion refers to the practice of respecting each other's boundaries, especially those related to the boundaries of one's faith (*aqidah*).

Diversity contains dangers when the introduction of one's own criteria to other religions is connected to missionary activities, so that in the same situation, it raises the possibility of converting adherents of other religions. This often finds its legitimacy in the teachings of religious traditions, whether in Islam, Christianity, or other religions. Ironically, the way to spread teachings to others is made militant and exclusive (Surbajti & Asim, 2020). Other aspects included in the concept of religious freedom are the freedom to practice worship according to the teachings of one's religion, the protection of religious feelings (God) and holy books, the protection of places and facilities of worship, the protection of religious leaders, and the freedom to carry out *da'wah* (Wijayanti, 2019).

Based on regulations applicable to religion recognized by the government, according to the Directorate Data General Population and Registration Civilian (Dukcapil) of the Ministry of Home Affairs, there were 238.09 million souls, or 86.93% of Indonesia's recorded population, converted to Islam at the end of 2021. The majority of the population in the country are Muslims. Although Islam is the religion of the majority of Indonesians, religious harmony remains alive. It is from a provision in Article 29, paragraph 2. Article This means that all citizens must value religious differences, tolerate interfaith religious tolerance, and respect one another. It was materialized or implemented by the Baluwarti community and the Pasar Kliwon community.

Based on results observation and interview, community baluwarti is the people located in the fort outside wall kedhaton in the area Solo palace. Wall space That encircles an area of about 180 acres that is in the square north and square south. This is in accordance with data from the Surakarta City PPID which states that the Baluwarti sub-district is included in the Special category, because all of its residents are on land owned by the palace (Surakarta, 2019). Complex Baluwarti is the residence of princes, relatives of kings, and servants. An interview conducted by one of the residents of the Baluwarti community stated that *“The houses are around Baluwati, each with its own characteristic, special form, or type. The first is House Joglo, with pendapa, paringgitan, dalem, and plus, with row houses on the right and left building main. group second is of the type House pyramids, and group third is of the type simple village house. From the group of three types, type 1 is usually inhabited by nobles and priyayi who have a high caste”*. Based on results observation, number no. a lot, only a number of only, some of which inhabit regent Nayaka Purwodiningrat, as well as son-in-law from Nail Buwono IX. Type House Others, inhabited by servants palace and some resident others who have outside jobs (palace is one of them) work as traders. Special For housing area from the servants palace , them gather become one region up form One complex still in one area in Baluwarti .

Community in the area Baluwarti also has an area that is used For activities from the palace; among them are the cause duchy, home For guard soldiers, school ksatriyan, mousque siranata, and place train. An interview with one of the courtiers stated that *“Nobles and servants from other palaces not everything lives in Baluwarti but there are also those who live in the area now called the Kliwon Market, which is a place where a son from Nail Buwono to IX lived and was named Kusumadigala”*. The community around Kraton Solo, especially in Baluwarti, has various religions. Likewise with ethnicity or race. Based on findings in the field, there is such a thing as Kejawen Islam, namely people who are mercantile workers from the kraton since small life environment kraton and are descendants of Nail Buwono. Workers palace This gets the title of the king's possible palace.

Other people in the neighborhood Palace are the community in the Kliwon market environment. Based on the results of an interview with one of the Pasar Kliwon

residents, “it was stated that Kliwon market has its own structure, different society, with *baluwarti*. Kliwon Market is an area in the eastern part of Solo”. Kliwon Market is nicknamed an Arab village. called the Arab village Because it was a special place for Arabs during the Dutch colonial period. This area is at the base of the growth of Islam in Solo. in the area This Islamic fast growing (Priyomarsono et al., 2023). Based on the results of the interview and observation, in Kliwon Market, there are two iconic mosques that became destinations for tourists. The location of these two mosques is on the main street of Kliwon, namely on Jalan Captain Mulyadi, and nearby One with others. Riyadh Mosque: This mosque has its own peculiar architecture, similar to that of the Arabic area. in his article he wrote Sholihah (2019) in his article he wrote that At the Riyadh mosque, Habib Alwi organizes worship and ta'lim activities. This mosque was built around 1953. After the death of Habib Alwi, a stick relay was given to Habib Anis. Habib Anis is a descendant of Habib Alwi Al-Habsyi. There are also similar trees in front of the mosque, which is also a *citywalk* area. Because the majority of the public in this Arab village is of Arab descent, Pasar Kliwon will also have dialect or language typical medok-Kliwon Market. Sounds unique, distinctive, and has become an identity for people of public Arab descent living in Solo. Putra, (2016) However, the crash culture of Arab and Javanese ethnicity in this Pasar Kliwon Solo environment makes the uniqueness of the language conversation used by the people in the Pasar Kliwon environment. At Kliwon Market, almost same as Arab villages in various areas, we will meet musicians playing Gambus and Hajr Marawis (Zapin). Music Gambus in the Kliwon Market area is usually held at various weddings. So is Dance Hajr Marawis or Zapin, although there is also Haul Solo entertainment, but at several special events at Pasar Kliwon there is also a show dance (Putra, 2016).

Different with Islam loaded students with nuances of worship in the holy book, the Qur'an. Javanese Islam has various meanings. Javanese words originate from Javanese, which means in Indonesian all something related to customs and beliefs of Java (Javanese) (Annisa & Wati, 2023). The naming of "kejawen" is characteristically common; usually, because of the language introduction, his worship uses Language Java. In context general, kejawen is a philosophy that has teachings certain, especially in establishing manners (rules of a noble life), and kejawen is a religion developed by adherents of the Kapitayan religion(Geertz, 1982). So in no wise, If on behalf of Kejawen as a religion in which all religions are adhered to by the Javanese own properties, thick Javanese

Different with abangan, clan Kejawen relatively obeys religion, with stay away from prohibition religion and practice order his religion, but still guards their identity as native people because of the teachings of philosophy. Kejawen of course pushes For obedience to his god (Harini, 2019). So it is not surprising If There is a lot of genre philosophy in Kejawen according to his religion, such as Kejawen Islam, Kejawen Hinduism, Kejawen Christianity, and Buddhism. Kejawen Kapitayan (trust) still carries out customs and cultures that are not contrary to his religion. Based on the results of the observations made, in the community area of Baluwarti Solo, the symbols behavior are

still used in the form of custom original Java, like keris, wayang, reading incantation, using flowers, certain symbols that have symbolic meanings, 1 syuro activity, and so on.

Students are the incoming group in the obedient category, religion, and experts in knowledge about religion. Students here interpreted in a general manner, who entered category Students are not only origins from boarding school, But Who only understand Islam and practice religion with good (Idris, 2013). Santri, this is coloring the way activities preach or deploy Islam in Indonesia. And most meritorious in the development of the Islamic religion, in the sense of giving enlightenment to society. The santri also worked to build a world of religious education through boarding schools (Anita, 2014). The embryo of the world of boarding schools is past recitation lectures delivered by the students. Based on the results of observations and interviews conducted, the Pasar Kliwon community is one example of a public Islamic student community, as can be proven by the history of the frequent kliwon market called the Arab village, which became one of the forerunners of the deploymentf Islamic teachings in the Kraton Solo area.

Islamic Santri and Islamic Kewajen can live harmoniously side by side. Interfaith religious harmony can be seen in the region's daily activities. Harmony people are religious. That is determined by two factors, i.e., attitude and behavior of people, as well as state policy or conducive government, for harmony. All religions teach harmony, so religion should ideally function as a factor integrative. In fact, the relationship between religious adherents in the area is very harmonious. Selfishness is put aside for the sake of unity in religious diversity.

Based on the results of interviews and observations conducted, for example, embodiment harmony between areas in the Baluwarti Region and Kliwon Market among them is at the ceremony Sekaten. Celebration sekaten in Surakarta is a two-form unified culture, that is, Hindu-Javanese culture with Islamic culture. Connections between culture Java and Islam are configuration in the form of celebration sekaten, with display gamelan results, culture public Java with content as well as its nature, which is Islamic religious guidance. In fact, it's a reconciliation process between two publics embodied with respect for each other. So that celebration tradition can be done every year without dispute between interfaith religious. Another example of form embodiment harmony is the existing Kliwon Market area, which has many cottage boarding schools and frequently hosts several lectures. Haul The Habib Ali Bin Muhammad Al-Habsyi event is one of the events that become a power pull for Muslims, not only in Indonesia but also around the world. In a big event like this, usually the surrounding community cratons, in particular the public Baluwarti, Based on an interview with one of the Baluwarti residents, he stated that "*when the haul event is crowded, usually the town square is used for parking, houses like ours are opened to the public, and we also open the facilities in our village to participate in making the event a success.*" This is one of the proofs of the losses suffered by the community around the Solo Palace. So, egoism in society has melted and become a habit. Mutual respect,

mutual respect, and tolerance are established between the people in the Surakarta Hadiningrat Palace environment.

CONCLUSION

The research was conducted in the Surakarta Hadiningrat Palace Area and shows that the public can live harmoniously with a still culture that has been preserved. The harmonious Islamic community of Kejawen and Islamic Santri is shown based on the results of research that has been done. Deep conclusion study This is as follows: Kejawen Islamic Society and Islamic Santri can foster tolerance and mutual appreciation; 2) Kejawen Islamic Society and Islamic Santri's own understanding that worship is personal business or private between adherents of religion and God Almighty; 3) A sense of egoism in public is ruled out. Understanding that region is a region with a strong historical and cultural bond Research results This is expected to become a useful example for life and religion in Indonesia. Specifically related to tolerance between Kejawen Islam and Santri Islam in various ways,

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