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INTERRELIGIOUS HARMONIZATION (Analytic Study of Kalicinta Village, Kotabumi, Lampung)

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Abstract:

This research is motivated by the harmonization of inter-religious communities in Lampung province. The harmonization of religious communities is evidenced by the Islamic community's cultural activities involving Christians. This phenomenon is in the village of Kalicinta, Kotabumi district, Lampung province. This research discusses the analysis of the harmonization of religious communities in Kalicinta Village, Kotabumi, Lampung. The research method uses a qualitative research approach. The source of data consists of primary and secondary data. Primary data was obtained by observing and interviewing informants consisting of four village officials and six communities. Secondary sources were obtained from related articles. The analytical method used data reduction, data display, and conclusion. The results of the study found that: (1) the Kalicinta village community has a high tolerance attitude in maintaining inter-religious harmony (2) the Kalicinta village community understands exclusivism in the theological realm and inclusivism in the social realm. (150 Words)

Keywords: Harmonization, Religious People, Kalicinta Village

Abstract:

Research ini di latar belakang oleh harmonisasi antar umat beragama yang berada di provinsi Lampung. Harmonisasi umat beragama di dibuktikan dengan aktivitas budaya masyarakat Islam yang melibatkan warga kristiani. Fenomena ini berada di desa Kalicinta, kabupaten Kotabumi provinsi Lampung. Research ini membahas tentang analisis harmonisasi umat beragama di desa kalicinta kotabumi lampung. Metode penelitian menggunakan pendekatan penelitian kualitatif. Sumber data terdiri dari data primer dan sekunder. Data primer diperoleh dengan observasi dan wawancara sepuluh informan yang terdiri dari empat perangkat desa dan enam masyarakat. Sumber data sekunder diperoleh dari artikel-artikel yang terkait. Metode analisis yang digunakan adalah data reduksi, data display, dan penarikan kesimpulan. Hasil penelitian menemukan bahwa : (1) masyarakat desa Kalicinta memiliki sikap toleransi yang tinggi dalam menjaga keharmonisan dan kerukunan, (2) Masyarakat desa kalicinta berfahaman esklusivisme pada ranah teologi dan inklusivisme pada ranah sosial.

Kata kunci: Harmonisasi, Umat Beragama, Desa Kalicinta

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Introduction

Indonesian society is a plural society consisting of various ethnicities, races, cultures and religions.¹ Pluralism is a factor in the emergence of disharmony problems between communities, but on the other hand, pluralism is a factor of progress in people's lives.² The main factor triggering disharmony in a pluralistic society is the occurrence of differences in character, values and several groups that are difficult to integrate, resulting in conflicts that result in violence and mass riots.³ Social inequality and lack of good communication also trigger disharmony.⁴ Seeing the importance of harmonization in people's lives, this needs to get attention and support, especially from the government, community leaders, religious leaders and students in realizing a harmonious community life.⁵

The actual condition of Indonesian people is easily influenced by news circulating on social media. People are easily provoked by issues related to religion, so they think that they are fighting jihad for religion.⁶ Not a few of them did it in extreme ways such as making non-believers

¹ Megawati Manullang, "Misi Dalam Masyarakat Majemuk," *Jurnal Teologi Cultivation* 3, no. 2 (2019): 49–63, <https://doi.org/10.46965/jtc.v3i2.267>.

² Thiyas TonoTaufiq, "Kontribusi Filsafat Perdamaian Eiric Weil Bagi Resolusi Konflik Dalam Bingkai Masyarakat Majemuk," *Living Islam Journal Of Islam Discourse* 4, no. 1 (2021): 77–93, <https://doi.org/https://doi.org/10.14421/lijid.v4i1.2780>.

³ I Ledang, "Tradisi Islam Dan Pendidikan Humanisme: Upaya Transinternalisasi Nilai Karakter Dan Multikultural Dalam Resolusi Konflik Sosial Masyarakat Di Indonesia," *Jurnal Kajian Islam Interdisipliner* 1 (2019): 105–28, <https://conference.uin-suka.ac.id/pasca/jkii/article/view/1056>.

⁴ Corry Corry et al., "Sosialisasi Peranan Maujana Nagori Dalam Membina Harmonisasi Kehidupan Masyarakat Yang Multietnik Di Nagori Pamatang Simalungun Kecamatan Siantar," *Community Development Journal : Jurnal Pengabdian Masyarakat* 2, no. 3 (2022): 1167–80, <https://doi.org/10.31004/cdj.v2i3.2983>.

⁵ Mahyudin et al., *Agama Dan Masyarakat Multikultural*, ed. Wahyuddin Bakri (IAIN Parepare Nusantara Press, 2022).

⁶ A Faiz Yunus, "Radikalisme, Liberalisme Dan Terorisme: Pengaruhnya Terhadap Agama Islam," *Jurnal Online Studi Al-Qur An* 13, no. 1 (2017): 76–94, <https://doi.org/10.21009/jsq.013.1.06>.

who disagree with them and suicide bombings.⁷ It is this excess in religion that is feared will lead to the stigma of radicalism and extremism in society.⁸ So, if this problem continues and does not get special attention, it will certainly cause disharmony in society.

The problem of harmonization between religious communities requires further research to overcome dissonance in Indonesian society. The phenomenon of the problem of disharmony in Lampung in the last 10 years includes; problems between Lampung and Balinese tribes that occurred in the South Lampung region in 2012, and problems between Lampung and Javanese tribes in the Way Abung 3 region in 2014. This proves that there is a lack of an attitude of harmony in the life of a pluralistic society on the pretext of being in the name of religion. Based on the above phenomenon, it is necessary to internalize harmonization values in the community to create a peaceful and prosperous life.

Control strategies and solutions to the problem of disharmony between religious communities have been adopted by several scholars in Indonesia. The first research conducted by Yunus and Mukhlisin provided the concept of harmonization of culture and religion in tolerance education in Tana Luwu, Palopo City, South Sulawesi. The concept of coaching includes affective aspects which include interests, attitudes, self-concept and morals in a pluralistic society.⁹ The second research was conducted by Idrus Rulan who described the pattern of associative relationships in the village of Sidi Sari, South Lampung. The pattern of

⁷ Dirana Sofiah Suryaningrum, Mushlihin, and Andy Hadiyanto, "Pandangan Anggota Rohis Sma Tentang Radikalisme Agama (Studi Komparatif Rohis Sma Labschool Jakarta Dan Smkn 26 Jakarta Di Rawamangun)," *Jurnal Studi Al-Qur'an* 13, no. 1 (2017): 90–97, <https://doi.org/10.47028/j.risenologi.2017.22.15>.

⁸ Thareq Lahham, *Petualangan Terorisme Dari Pengkafiran Sampai Pengeboman* (Jakarta Timur: Syahamah Press, 2013).

⁹ Yunus Yunus and Mukhlisin, "Sosial-Budaya: Harmonisasi Agama Dan Budaya Dalam Pendidikan Toleransi," *Kalam: Jurnal Agama Dan Sosial Humaniora* 8, no. 2 (2020): 1–26, <https://doi.org/10.47574/kalam.v8i2.78>.

relations offered leads to social cooperation and interreligious relations.¹⁰ Based on these two studies, the authors offer the concept of harmonization between religious communities in the village of Kalicinta, Kotabumi, Lampung.

This research examines the harmonization between religious communities in Kalicinta village, Kotabumi district, Lampung province. Descriptive qualitative is the method that the authors chose in this study using a case study approach.¹¹ The purpose of this research is to find out the life of the people in Kalicinta Village, Kotabumi Regency, Lampung Province, which consists of various cultures and religions so that harmony can be identified between communities in the village. The subjects in this study were the people in Kalicinta village, Kotabumi district, Lampung province. Sources of data in this study consisted of primary data and secondary data. Primary data were obtained by observation which was carried out by observing the research location directly and interviewing ten informants consisting of four village officials and six people from Kalicinta Village, Kotabumi Regency, Lampung Province. Meanwhile, secondary data sources were obtained from articles related to the discussion.¹²

The first informant was Mr Simu, the head of the RT of Kalicinta Kalicinta Village, Kotabumi Regency, Lampung province (named informant A). The second informant is Mr Sarino the head of the RW (named informant B). The third informant is Mr Sukardi as the religious extension worker of Kalicinta Village, Kotabumi Regency, Lampung

¹⁰ Idrus Ruslan, "Pola Hubungan Masyarakat Lintas Agama Dalam Mewujudkan Harmonisasi Kehidupan Umat Beragama Di Desa Sindang Sari Kecamatan Tanjung Bintang Kabupaten Lampung Selatan," *Al-Adyan: Jurnal Studi Lintas Agama* 12, no. 2 (2017): 1–14, <https://doi.org/10.24042/ajsia.v12i2.3222>.

¹¹ It Rukajat, *Pendekatan Penelitian Kualitatif* (Yogyakarta: CV. Budi Utama, 2018).

¹² Darmiyati Zuchdi and Wiwiek Afifah, *Analisis Konten, Etnografi, Dan Grounded Theory Dan Hermeneutika Dalam Penelitian* (Jakarta: PT Bumi Aksara, 2021).

province (named informant C). The fourth informant is Mr Hariyono as the customary leader of Kalicinta Village, Kotabumi Regency, Lampung province (named informant D). The fifth informant is Mrs Sariyem, a resident of Kalicinta Village, Kotabumi Regency, Lampung Province (named informant E). The sixth informant is Mrs Asih, a resident of Kalicinta Village, Kotabumi Regency, Lampung province (named informant F). The seventh informant is Mr Sukiran, a resident of Kalicinta Village, Kotabumi Regency, Lampung province (named informant G). The eighth informant is Mr Mujiono, a resident of Kalicinta Village, Kotabumi Regency, Lampung province (named informant H). The ninth informant is Mas Solikhin, a resident of Kalicinta Village, Kotabumi Regency, Lampung province (named informant I). The tenth informant is Mas Wanto, a resident of Kalicinta Village, Kotabumi Regency, Lampung province (named informant J). Informants A, B, and C provided information about Islamic religious traditions in Kalicinta Kotabumi village, Lampung province. Informants E, F, and G provided information about the traditions of Christmas and Easter celebrations in Kalicinta Kotabumi, Lampung Province. Informants D, H, I, and J provided information about the harmonization of Islamic and Christian traditions. Data analysis used the content analysis method which consisted of data reduction, data presentation and conclusion.¹³ The data reduction model is carried out with three phases, the first phase is the data category which explains tradition in Islam. The second phase is the data category that explains Christian traditions with aspects of Christmas and Easter celebrations. The third phase is data categories that explain the harmonization of Islamic and Christian traditions. The research procedure includes an analysis of the concept of harmonization of religious

¹³ A. Michael Huberman and Saldana Jhonny, *Qualitative Data Analysis a Methods Sourcebook* ((America:), 12–13.: Arizona State University, 2014).

communities based on Islamic and Christian religious traditions in Kalicinta village, Kotabumi, Lampung. This paper offers several novelties: First, it offers a concept of harmonization between Muslims and Christians through tradition in Kalicinta village. The second offers the concept of exclusivism of each religion in the theological realm and inclusivism in the social realm.

DISCUSSION

Turats of the Islamic Ummah in Kali Cinta Village, Kotabumi Lampung

Every samawi religion in the world has a mission of peace and harmony between humans and the inhabitants of the universe. The Indonesian state also has societal norms that originate from religious values, one of which supports the creation of harmony in the surrounding environment. The meaning of inclusive religious values encourages its adherents to be peace-loving, to build cooperation, to be tolerant and to respect other religions. These teachings should be used as the basis for the attitude of religious communities in interacting with adherents of different religions.¹⁴ In addition to inclusive meaning, exclusive meaning also occurs. This is based on strong religious truth claims. This trait fosters class bonds and makes them feel righteous. So that when there are two religions living side by side in society, there will be coercion of truth to one another.¹⁵ Can not be separated from the two understandings above, every religion has its turats. Syntactically, turats itself comes from the words **al-wirtsu**, **al-wartsu**, **al-irts**, **al-wirats**, **al-irats**, and **at-turats** where all of these words contain one meaning. The word turats is included in the

¹⁴ Faiq Ainurrofiq, "Beragama Di Tengah Kebhinekaan: Pemaknaan Keberagaman Pemeluk Buddha Dan Islam Di Dusun Sodong Kecamatan Sampung Kabupaten Ponorogo," *Kodifikasia* 12, no. 1 (2017), 50.

¹⁵ A.B Musyafa Fathoni et al., "Pluralitas Dan Relasi Antar Agama (Analisis Struktural Relasi Kelompok Agama Antara Islam Dan Katolik Di Desa Caluk Kecamatan Slahung Kabupaten Ponorogo)," *Jurnal Kodifikasia* 11, no. 1 (2017), 26.

root of the verb waritsa which means to stay or stay.¹⁶ Turats are usually interpreted as anything that has been left behind (inherited) by previous people for later generations in the form of faith, culture, science, literature, values and so on.¹⁷ According to Dr Ali Jum'ah, turats are the result of the thoughts of (former) salaf scholars from the first century of Hijri to one hundred years before our present era.¹⁸ Dalam definisi yang sebenarnya, turats berbeda dari pengertian-pengertian di atas. Istilah turats ialah hasil kreasi dari wacana Arab kontemporer, bahkan dalam Bahasa Arab klasikpun tidak ditemukan padanan katanya.¹⁹ Whereas what is meant by turats in this study is in a contemporary sense according to Muhammad 'Abid al-Jabiri which is defined as "a cultural heritage, thought, religion, literature, art, philosophy, tasawuf, kalam that exists and accompanies our present that comes from the past."²⁰ In the context of this understanding, the turats in question are not turats that are neatly lined up in museums or arranged in rows on bookshelves without any down-to-earth relationship.²¹, but useful turats (inheritance) that can be used as a guide in the routine of human life today and can become a contemporary inspiration.²² The community in Kalicinta Village, Kotabumi, Lampung, is a community with a diversity of ethnic groups and two beliefs, namely Islam and

¹⁶ Arwin Juli Rakhmadi Butar-Butar, "Khazanah Peradaban Islam Di Bidang Turats Manuskrip 9) laah Karakteristik, Konstruksi Dan Problem Penelitian Naskah-Naskah Astron 3) ni)," *Observatorium Ilmu Falak Universitas Muhammadiyah Sumatera Utara*, n.d.

¹⁷ Luthfi Farihatun Nisa', Bety Istif Fani, and Arya Wahyu Pratama, "Kitab Turats Sebagai Solusi Efektifitas 3) embelajaran Mata Kuliah Tarkib Ibtida'i Di Jurusan Sastra Arab Universitas Negeri Malang," *Prosiding Semnasbama IV UM Jilid 2 Peran Mahasiswa Bahasa Arab Dalam Menghadapi Revolusi Industri 4.0*, 2020, 501.

¹⁸ 45) ana Wargadinata, "Belajar Memahami Turats," *EL Harakah* 2, no. 2 (2000).

¹⁹ Happy Saputra, "Reaktualisasi Tradisi Menuju Transformasi Sosial: Studi Pemikiran Muhar 42) ad Abid Al-Jabiri," *Substantia* 18, no. 1 (2016), 23.

²⁰ Abdul Mukti Ro'uf, "Metode Pembacaan Turats Arab-Islam: Perspektif Muhammad 'Abid Al-Jabi 21) *Ulumuna* XIV, no. 1 (2010), 71.

²¹ Ahmad Baso, *NU STUDIES: Pergolakan Pemikiran Antara Fundamental Islam & Fundar 20) talis Neo-Liberal*, mahdi, say (Jakarta: Erlangga, 2006), 169.

²² Masturi Irham and Malik Supar, *Bencana-Bencana Besar Dalam Sejarah Islam*, ed. Artawijaya (Jakarta: pustaka al-kautsar, 2014).

Christianity. As for the turats of Muslims in Kalicinta Village, namely; tahlil, wayang, village cleaning, sima'an, maulid and halal bihalal.

Tahlil comes from the Arabic word *masdar* هَلَّلَ يُهَلِّلُ تَهْلِيلًا which means to be very happy, to purify, and to say the words *Laa ilaaha illaa Allah*.²³ *Tahlilan* among the Indonesian people is understood as saying the words thayyibah and praying together for those who have died. The *tahlilan* tradition is the adoption and syncretization of Hinduism and Buddhism with Islam which came later.²⁴ According to informants A, B and C, the tahlil activities in Kalicinta Village were not only carried out by Muslims, but Christians also participated in them. This activity is carried out every Friday night, the purpose of which is not only to worship Allah and pray but also as a place to communicate and get along with one another to strengthen the brotherhood. Tahlil's activities are very close to the application of the essence of the five precepts of Pancasila. The first precept "Belief in the One and Only God" tahlil activity asks Allah SWT for prayers for people who have died. The second precept "just and civilized humanity" tahlilan activities do not only invite the rich but all members of the community in the neighbourhood. The third precept "Indonesian unity" in community tahlil activities has the opportunity to gather and express opinions that will strengthen kinship ties. The fourth precept is "population led by wisdom in deliberations/representation" in tahlil activities there is someone who leads and after the tahlil is finished there are discussions on solving problems that exist in the community. The fifth precept "Social justice for all Indonesian people" tahlil activities are carried out in rotation from one community house to another.²⁵

²³ Hanif Muslih, *Kesahihan Dalil Tahlil Menurut Al-Qur'an Dan Al-Hadits* (Semarang: ar-Ridha (11)na Putra Group), 1989), 1.

²⁴ Andi Warisno, "Tradisi Tahlilan Upaya Menyambung Silaturahmi," *Ri'ayah* 02, no. 02 (2017): 15-72.

²⁵ Puji Rahayu and Dkk, *Tradisi-Tradisi Islam Nusantara Perspektif Filsafat Dan Ilmu Pengetahuan*, Ibad, Hami (Semarang: Forum Muda Cendekia, 2019), 9-10.

Wayang Kulit is the epitome of Javanese culture, and visitors should try to catch at least a part of one of these shows.²⁶ Wayang kulit is a symbol of Javanese culture, and visitors should try to catch at least one part of the performance. With the colonization project from the time of the Dutch colonizers, migrants also brought in cultures from other areas. Javanese culture that entered the Lampung area, namely the art of ketoprak dance, wayang orang and wayang kulit.²⁷ The Kalicinta Village leather puppet show is held every August 22 to commemorate the Anniversary of Kalicinta Village. According to informants B, D and F, wayang kulit performances are held all night because they are still popular with the residents. Wayang art is very educative to the public because there is a message conveyed behind the plot. Wayang performances are also a gathering place for residents, both young and old alike. *Bersih desa* is a tradition that is identical to the expression of gratitude for all the gifts that the community gets in the form of crops, health, prosperity and other things.²⁸ *Bersih desa* Kalicinta is held once a year in the month of Shawwal. According to informants D, G and H, this tradition is believed to be a form of gratitude and a request to avoid disaster in the village. *Sima'an al-Qur'an* and Dikrul Ghofilin in Kalicinta Village have held every Sunday Wage starting after dawn until evening. The activities are in the form of; (1) dhikr together (*mujahaddah*) book of Dzikrul Ghofilin by Gus Miek which was held the day before (2) the reading of 30 chapters of the Koran by the huffaz by rote. According to informant B, by listening and listening to the recitation of the Koran, the soul becomes calm and always remembers God. With this feeling, man becomes aware of his limitations before God. *Maulid al-*

²⁶ Stephen Backshall et al., *The Rough Guide to Indonesia*, n.d, 209.

²⁷ Departemen Pendidikan dan Kebudayaan, *Sejarah Daerah Lampung* (Lampung: Kantor Wilayah Propinsi Lampung 33, 998), 168.

²⁸ Dadang Sundawa and Ludovikus bomans Wadu, "Implementasi Nilai Karakter Religius Dalam Tradisi Bersih Desa," *Jurnal Moral Kemasyarakatan* 6, no. 2 (2021).

Barzanji namely prayers, praises and telling the history of the Prophet Muhammad. is usually accompanied by a tune. This book was written by Shaykh Ja'far bin Hasan bin Abdul Karim bin Muhammad al-Barzanji.²⁹ Maulid al-Barzanji in Kalicinta Village is held every Friday night at the mosque and is accompanied by tambourine/hadrah beats. What is no less interesting is that all the residents stood up when reading al-Barzanji srokalan (mahal al-qiyam) and the atmosphere that was built was very solemn. Maulid al-Barzanji in Kalicinta Village is also held when there are weddings, childbirths, Makkah, and circumcision events. According to informant F by reading maulid al-Barzanji they have remembered and glorified the Prophet Muhammad so that peace, blessings and the prophet's intercession will be obtained in the afterlife. *Halal bi Halal* is a compound word consisting of the repetition of the word halal, in the middle of which there is the conjunction bi. While in terms of the Big Indonesian Dictionary Halal bi Halal is to forgive each other after carrying out the fasting of Ramadan which is usually done somewhere by a group of people.³⁰ The purpose of Halal bi Halal itself is to lead the perpetrators to solve problems with their siblings, straighten crooked relationships, erase the sins of fellow human beings by forgiving, thaw frozen relationships so that they are harmonious, and so on.³¹ Different from the usual, the Halal bi-Halal activity in Kalicinta Village was not only attended by Muslims, but non-Muslims also participated. According to informant D, this activity was intended so that every citizen could support one another in the success of the celebration of religious holidays for the people of Kalicinta Village. This activity is also a venue for the

²⁹ Sukron Maksum, *Maulid Al-Barzanji* (Medpress Digital, n.d.), 9.

³⁰ Eko Zulfikar, "Tradisi Halal Bi Halal Dalam Perspektif Al-Qur'an Dan Hadits," *Jurnal Studi Al-Qur'an* 14, no. 2 (2018), 30.

³¹ Maisarotil Husna, "Halal Bi Halal Dalam Perspektif Adat Dan Syariat," *Perada: Jurnal Studi Islam Kawasan Melayu* 2, no. 1 (2019), 49.

implementation of the values of inter-religious tolerance. Based on all the explanations above, the turats of Muslims in Kalicinta Village are a heritage that is still being preserved according to the needs of the times. These turats can be used as a tool to find alternative solutions to various problems of Muslims today, especially in Kalicinta Village, Kotabumi, and North Lampung.



Turats of Christians from Kalicinta Village, Kotabumi, Lampung

Based on interviews with informants E, F, and G regarding the rituals of Christians in the village of Kalicinta, it was found that several customs and traditions were carried out in the celebration of Christmas and Easter. Christmas is a Christian holiday which has meaning as the birthday of Jesus and the uniqueness that it has. Among the traditions carried out in

celebrating Christmas are the key year and marbinda. Meanwhile, ⁴Easter is one of the most important Christian holidays. According to Christians in Kalicinta village, Kotabumi, Lampung, Easter has a philosophy to remind ⁴Christians how Jesus died and was resurrected for the sake of human salvation. Traditions in Easter celebrations are synonymous with rabbits and eggs, bread and wine, the way of the cross, Good Friday and Holy Thursday, and *Memento Mori*. The following describes the customs and traditions of Christians in Kalicinta village, Kotabumi, Lampung. Christmas celebrations have traditions: 1) the key year, the community gathers and carries out a carnival parade using costumes with certain themes and is held in the first week of December. 2) marbinda, the slaughter of four-legged animals from the proceeds of the savings and the meat is distributed to all residents equally and is carried out a week before the Christmas celebration. The Easter tradition includes several series of events: 1) Easter rabbits and eggs, symbols of Easter celebrations, which are placed in schools, corners of houses and churches to celebrate it. 2) bread & wine, is a banquet of bread and wine, the bread is a symbol of the body of Jesus which was broken into pieces while the wine provides a symbol of the blood of Jesus which indicates that his death was carried out at the Easter celebration dinner. 3) Way of the Cross, carrying out the journey on the specified route and carrying the cross to contemplate the misery of Jesus due to the actions of humans who commit sins, carried out on Good Friday and Friday night before Easter. 4) Good Friday, the last supper is a commemoration of the passion and death of Jesus and the atmosphere of the church is full of silence and is held on the Friday before Easter Sunday. 5) Holy Thursday, Pasur performs the ritual of washing the feet of the people as a reminder that Jesus washed the feet of his disciples before his death and continues with the evening banquet, which is held on Thursday which is the first day of the Easter celebration starting

at 18.00. 6) *Memento Mori*, Visiting family graves and cleaning them at night until dawn before Easter, the implementation is Saturday night until Easter Sunday morning.

Factually, today's humans live in heterogeneous communities. Humans have various cultural, ethnic, and religious backgrounds and even backgrounds that have been developed in a community and interact with one another.³² Interaction between people in heterogeneous communities in the social sphere is unavoidable, so it requires to be lived and developed by living as one and being aware of different backgrounds.³³ This phenomenon is also found in the people of Kalicinta village, Kotabumi, Lampung, who believe in Christianity, which is famous for its thick and well-maintained traditional rituals and traditions. The customs and traditions of Christians in Kalicinta village, Kotabumi district, Lampung province reflect integrated social life because of the link between norms and religious and customary values which then become attitudes and behaviour in everyday life. The existence of different principles in religion that are believed by religious people makes it a challenge to preserve traditions and culture. Traditions and culture in Christianity are formed from local values originating from that religion.³⁴ Traditions within the scope of society experience developments that can affect human civilization.³⁵ Traditions that are preserved in a community

³² Setrianto Tarrapa, "Implementasi Pendidikan Agama Kristen Yang Relevan Dalam Masyarakat Majemuk Sebagai Dimensi Misi Gereja," *Kurios (Jurnal Theologi Dan Pendidikan Agama Kristen)* 7, no. 2 (2021): 392–403, <https://doi.org/10.30995/kur.v7i2.308>.

³³ Lutfin Haryanto et al., "Kerukunan Hidup Berdampingan Secara Damai Antara Umat Muslim Dan Kristen Di Ngerukopa," *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)* 5, no. 2 (2021), <https://doi.org/10.36312/jisip.v5i2.1963>.

³⁴ Zainul Ahwan and Moh. Edy Marzuki, "Model Konstruksi Komunikasi Antar Faith Based Organization Dalam Meminimalisir Interfaithconflict Pada Pelestarian Adat Dan Tradisi Budaya Suku Tengger Tosari Pasuruan," *Jurnal Darussalam; Jurnal Pendidikan, Komunikasi Dan Pemikiran Hukum Islam* XIII, no. 1 (2021): 136–49.

³⁵ Luthfi Hadi Aminuddin, "Integrasi Ilmu Dan Agama : Studi Atas Paradigma Integratif-Interkonektif UIN Sunan Kalijaga Yogyakarta," *Jurnal Kodifikasia: Jurnal Penelitian Keagamaan San Sosial-Budaya*, n.d., 181–214.

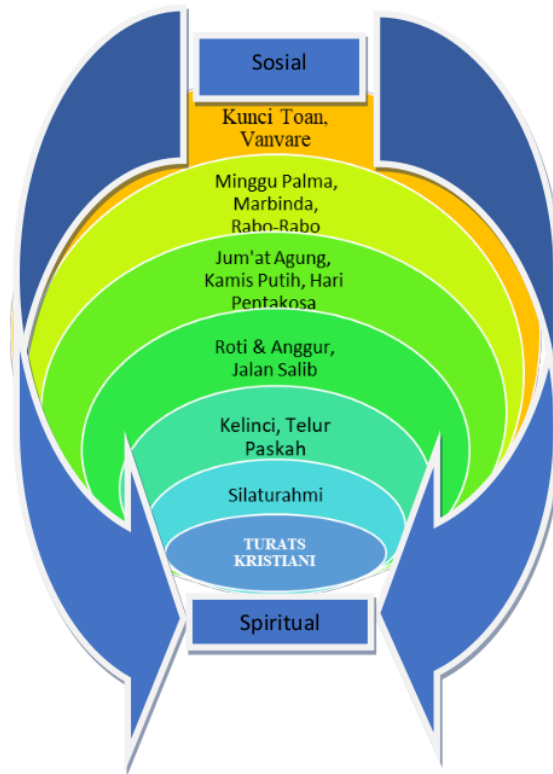
are all forms of heritage left behind from the culture of the ancestors from the beginning to the development.³⁶ Traditions and customs that develop in a celebration are not only seen in terms of implementation but are carried out based on philosophies that were born from the intelligence of the ancestors.³⁷ As with the celebration of Christian holidays which consist of Christmas and Easter, it has a function as a ritual dimension, namely a relationship with God (Jesus) by carrying out various activities as well as a human dimension carried out by activities with fellow human beings.³⁸ Christmas and Easter traditions are not just religious rituals but are opportunities to foster a sense of happiness and exchange of joys and sorrows between Christians. This moment is a place to connect the bonds of brotherhood in life that are strengthened. The tradition of togetherness that is carried out is fundamental for the achievement of joint actions that present emotional ties as an expression of unity and experience that respects and gives mutualism. In this regard, religion and culture have a reciprocal influence, and close connection, religion is a place to find the final and ultimate meaning of life. Meanwhile, tradition is the result of the interaction between humans and nature with their intellectual abilities. Religion acts as a controlling tool and a source of motivation for people's actions in social relations.³⁹ Thus, turats and religion have their respective role schemes in the social and spiritual spheres.

³⁶ Mentu³⁹ John W De Gruchy, "Visi Profetis Kehidupan Sosial Umat Kristen Dalam Demokrasi," *Jurnal Teologi Dan Pelayanan Kristiani* 3, no. 2 (2019): 118–32.

³⁷ Cuci Negeri, Agustinus O Lopuhaa, and Politeknik Negeri Ambon, "Interpenetrasi Agama Kristen dan Agama Suku," *Jurnal Sosial Humaniora* 12 (2019): 1–14.

³⁸ Harls Evan Siahaan, "Mengajarkan Nasionalisme Lewat Momentum Perayaan Paskah: Refleksi Kritis Keluaran 12:1-51," *DUNAMIS: Jurnal Penelitian Teologi Dan Pendidikan Kristiani* 1, no. 2 (2017): 140. <https://doi.org/10.30648/dun.v1i2.119>.

³⁹ Laode Monto Bauto, "PERSPEKTIF AGAMA DAN KEBUDAYAAN DALAM KEHIDUPAN MASYARAKAT INDONESIA (Suatu Tinjauan Sosiologi Agama)," *Jurnal Pendidikan Ilmu Sosial* 23, no. 2 (2014): 11–25.



Descriptive Analysis of the Harmonization of Muslim and Christian Turats in Kalicinta Village, Kotabumi, Lampung

Turats occupy a crucial position in people's lives. Turats are a unifying vessel for all levels of society, both in terms of caste, degree and ethnic, racial, ethnic and religious differences. Harmonization between religious communities can be achieved by holding on to good traditions, as exemplified by the people of Kalicinta village, Kotabumi Lampung Province. The people there always uphold each religious principle by the rules that apply in the Shari'a. The principle of maintaining the authenticity of the community's religion is exclusivism while maintaining social harmony in the community is inclusivism. Harmonization for

adherents of exclusivism essentially recognizes religious plurality or the existence of religious, cultural, social and ethnic groups from various groups, but in practice, this harmony does not work properly, this is evidenced by the rise of inter-ethnic disputes in the name of religion, as is the phenomenon that occurs in the region. South Lampung which involved the Balinese and Lampung tribes and the conflict in the Way Abung 3 area between the Javanese and Lampung tribes claimed lives. On the other hand, exclusivism is an effort to maintain the authenticity of the beliefs of each religion, followers of Islam maintain their authenticity by believing in the oneness of God, in contrast to Christians who believe in the Trinity as their belief, which called God the Father, God the Mother and the Holy Spirit.⁴⁰ The social life of the Kalicinta village community highly upholds the attitude of harmony and harmony. Inclusivism is the middle way to achieving harmony in a pluralistic society. According to informants A, B and F, inclusivism that prevails in Kalicinta village is mutual respect and fulfilment of event invitations, sometimes in maintaining an attitude of harmony between Muslims and Christians they invite each other to religious events without any compulsion to attend when it is hard to come.

The emergence of exclusivism is not a new polemic in the life of religious communities.⁴⁰ Although this understanding looks stiff and hard, it has a good side for its adherents.⁴¹ The authenticity of a religion can be maintained by instilling exclusivism in its followers.⁴² The analysis

⁴⁰ Rofiq Nurhadi et al., "Dialektika Inklusivisme Dan Eksklusivisme Islam Kajian Semantik Terhadap Tafsir Al-Quran Tentang Hubungan Antaragama," *Jurnal Kawistara* 3, no. 1 (2013), <https://doi.org/10.22146/kawistara.3961>.

⁴¹ Isnatin Ulfah, "Eksklusivisme Komunitas Islam-Hindu (Analisis Tindakan Sosial Komunitas Beda Agama Di Dusun Semanding Loceret Nganjuk)," *Kodifikasia* 12, no. 2 (2018): 211, <https://doi.org/10.21154/kodifikasia.v12i2.1522>.

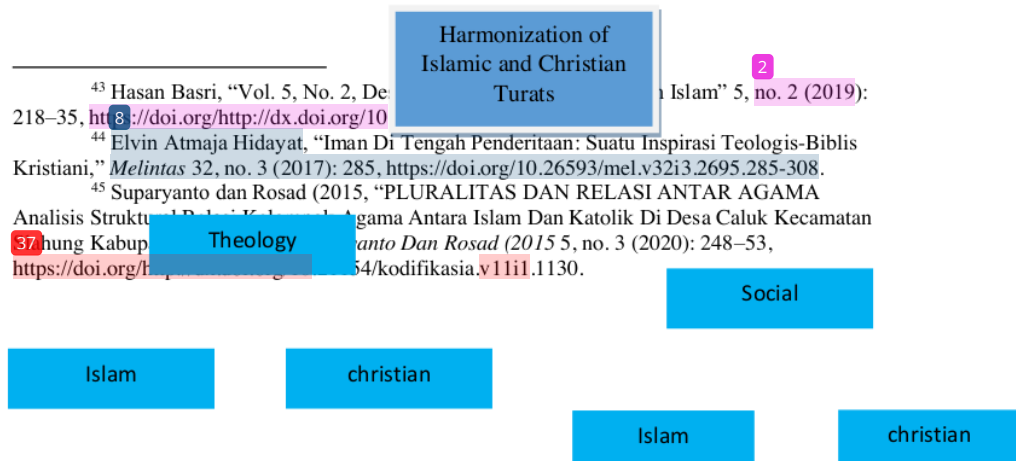
⁴² Ahmad Zamakhsari, "Teologi Agama-Agama Tipologi Tripolar; Eksklusivisme, Inklusivisme Dan Kajian Pluralisme," *Tsaqofah* 18, no. 1 (2020): 35, <https://doi.org/10.32678/tsaqofah.v18i1.3180>.

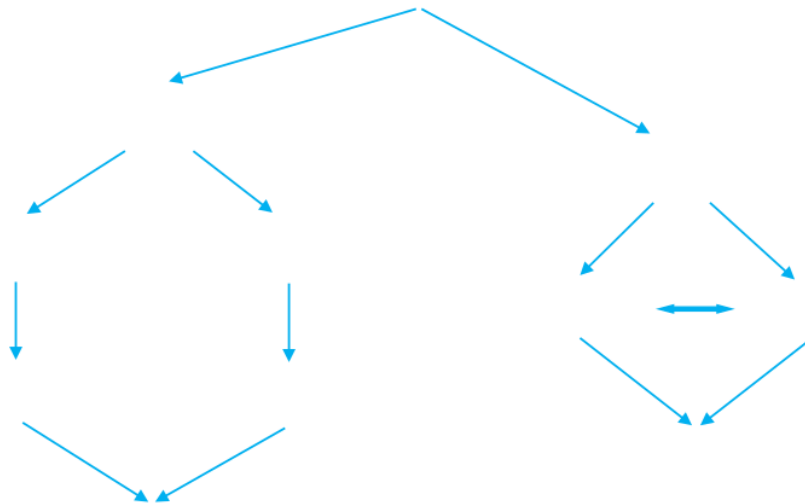
of exclusivism focuses on the theological realm of each religion, both Islam and Christianity. The theology of Muslims maintains the belief that God is One, has no allies or friends for him and believes that God is different from his creatures.⁴³ Christian theology believes in the trinity as their belief which is called God the father, God the mother and the holy spirit.⁴⁴ In practice, the life of the exclusivist community still upholds a harmonious attitude and respects the beliefs of each religion.⁴⁵ Harmony in the village is strengthened by the minimum crime rate and high tolerance among communities. Inclusivism is the middle ground for harmony in a pluralistic society consisting of various ethnic groups, races, religions and cultures. The notion of inclusivism is an ideology that contributes to harmony in life both from social and other aspects. So that in the final stage, the notions of exclusivism and inclusivism can be placed by their respective proportions to create harmony in inter-religious life.

⁴³ Hasan Basri, "Vol. 5, No. 2, De... Islam" 5, no. 2 (2019): 218–35, <https://doi.org/http://dx.doi.org/10.1111.1130>

⁴⁴ Elvin Atmaja Hidayat, "Iman Di Tengah Penderitaan: Suatu Inspirasi Teologis-Biblis Kristiani," *Melintas* 32, no. 3 (2017): 285, <https://doi.org/10.26593/mel.v32i3.2695.285-308>.

⁴⁵ Suparyanto dan Rosad (2015, "PLURALITAS DAN RELASI ANTAR AGAMA Analisis Struktur dan Pola Hubungan Agama Antara Islam Dan Katolik Di Desa Caluk Kecamatan...anto Dan Rosad (2015 5, no. 3 (2020): 248–53, <https://doi.org/10.1111.1130>





CONCLUSION

Harmonization between religious communities in Kalicinta Village, Kotabumi Lampung, cannot be separated from good communication between the Christian community and the Muslim community through the traditions left by their predecessors. So it can be concluded that the harmonization between religious communities in Kalicinta village, Kotabumi, Lampung provides 2 new things in the life of a pluralistic society: first, the people of Kalicinta village have a high tolerance attitude in maintaining harmony and harmony through the traditions that exist there. Second, the Kalicinta village community adheres to the notion of exclusivism in the theological realm and the notion of inclusivism in the social sphere.

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