SOCIAL COMMUNICATION IN BUILDING RELIGIOUS SPIRITUALITY: STUDY OF FLAMING SOUTH LAMPUNG

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Abstrak*: This study discusses the Post-Conflict of South Lampung, seeing that the more frequent and easy our people explode with anger without being accompanied by ratios and common sense, so that anger is resolved in an anarchist manner in the form of murder, destruction and even massacre. Moral destructive events and even the dimensions of ethnicity, religion and culture should not be repeated again, it is feared that the Indonesian people will become a sick society that does not prioritize peace and mutual interests and the sick community because this country is increasingly populated by citizens with bad images that are not civilized society. The author uses a qualitative design of sampling. This paper presents alternatives in building a process of post-conflict social communication to build tolerance, inclusiveness and respect for plurality and communicative dialogue between people by creating harmonious relations between religious communities with approaches to strengthening noble values that are packaged with local government policies by giving authority to legal apparatus for violations that occur and facilitate cultural and community leaders in the context of the conflict space peace agreement to the lower community so that the community can maintain and maintain plurality by being able to live side by side.*

Keywords: communication, conflict, religious spirituality, plurality, South Lampung.

الملخص: بحثت هذه الدراسة في الوضع بعد الصراع في لامبونج الجنوبية، نظرا إلى سهولة وسرعة نشوء غضب المجتمع وتكرّر وقوعه دون أن يشاركه تفكير سليم صحيح منهم، حتى أدى هذا الغضب إلى اتخاذ أسلوب العنف – في التغلب عليه – كالقتل والتدمير بل وقتل الناس. والمفروض أن لا تقع هذه الوقائع المفسدة للأخلاق ثانية، بل ويدخل فيها بعد القبيلة، والدين والثقافة . وخِيف أن يكون المجتمع الأندونيسي مجتمعا مريضا لا يهتم بالأمن والسلامة والشؤون الجماعية، ويكون مريضا لكثرة المواطنين المتّسمين بسيمة سيّئة (مجتمع غير مدني). استخدم الباحث في هذا البحث المنهج الكيفي وأخذ العيّنة. حاولت هذه الدراسة عرض الاختيارات في بناء التواصل الإجتماعي بعد النزاع وهي بثُّ روح التسامح، والانفتاح، والاعتبار بوجود التعددية واستمرارية بناء التواصل بين الأمم أو المجتمعات على أساس التراحم فيما بينهم بمدخل تقوية القيم الكريمة في ضوء قرارات الحكومة المحلية بإعطاء السلطة لرجال القضاء على جميع أشكال انتهاك القانون وتوظيف رجال الثقافة والمجتمع في سياق اتفاق السلام حتى المجتمع عامة كي يحافظوا على التعدّدية ويعيشوا آمنين فيما بينهم.

Abstrakt: *Kajian ini membahas tentang Pasca Konflik Lampung Selatan, melihat semakin sering dan mudahnya masyarakat kita meledak amarahnya tanpa diiringi dengan rasio dan akal sehat, sehingga amarah tersebut diselesaikan dengan cara anarkis yang berupa pembunuhan, perusakan bahkan pembantaian. Seharusnya kejadian-kejadian yang merusak moral bahkan membawa dimensi suku, agama dan budaya ini tidak terulang kembali justru dikhawatirkan masyarakat Indonesia menjadi masyarakat sakit yang tidak mengedepankan kedamaian dan kepentingan bersama serta masyarakat sakit karena negeri ini semakin banyak dihuni oleh warga dengan citra buruk yang tidak civilized society. Penulis menggunakan rancangan kualitatif pengambilan sampel. Tulisan ini memaparkan alternatif dalam membangun proses komunikasi social pasca konflik membangun sikap toleran, inklusif dan menghargai pluralitas serta komunikatif melakukan dialog antar umat yaitu dengan menciptakan keharmonisan hubungan antar umat beragama dengan pendekatan penguatan nilai-nilai luhur yang dikemas dengan kebijakan pemerintah setempat dengan memberikan kewenangan kepada para aparat hukum atas pelanggaran yang terjadi dan memfasilitasi tokoh-tokoh budaya dan masyarakat pada konteks ruang konflik kesepakatan damai*

hingga masyarakat bawah sehingga masyarakat dapat menjaga dan merawat kemajemukan dengan bisa hidup berdampingan.

INTRODUCTION

Beginning in 2012, the Indonesian people were shocked by the clash between villages in South Lampung.[1] An incident that began with the usual quarrel between village youths, which eventually became enlarged with sentiments with a diversity of ethnic, religious, ethnic and other backgrounds. The case of Napal hamlet continued the conflict between Agom and Balinuraga villages, which are famous for conflicts between ethnic Balinese and ethnic Lampung, this reminds us of a number of other cases in this country. Almost all of them started noisy between youths. The bloody Ambon case is a monumental example of the dark history of our nation. From trivial matters exploded into bloody wars with various dimensions which eventually got carried away.

Indonesian people should be good at learning lessons from the Ambon case so that no more trivial cases occur in Lampung. Beginning clashes between villages in South Lampung did not necessarily make the community open their eyes to make learning, but instead became the root of a larger conflict and the widening of the riots until the end of 2012.

Therefore, seeing the more frequent and easy way our people explode with anger without being accompanied by ratios and common sense, so that anger is resolved in an anarchist way in the form of murder, destruction and even massacre. Moral destructive events and even this dimension of ethnicity, religion and culture should not be repeated again, it is feared that the Indonesian people will become a sick society that does not prioritize peace and mutual interests and the sick community because this country is increasingly populated by citizens with a bad image that is not civilized society.

The social harmony that was torn apart was caused by a small problem which eventually became a clash between villages. "There was a misunderstanding between the residents of the two villages, of course, because of the old grudges that had not yet been resolved

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[1]   January 24, 2012 a fight involving residents of the town of Dalom with residents of the village of Napal. Conflict known as conflict between Lampung ethnic and Balinese ethnic groups.

over the seizure of parking lots and continuing with social harassment which initially only helped young people from Balinuraga motorized village but because of a fall, residents of Dalom village intended to help but were considered harassing and alleged already spread and finally there was a beating between two villages."[2]

"The incident began on Sunday, January 22, 2012 at the market in the Sidomulyo area. "One person struck then there was a fight or dispute, in the market parking lot, but it could still be cleared. At night there were 400 native Lampung people coming to the village inhabited by the majority of Balinese".[3]

The assimilation of the two villages was poorly formed so far the location of social communication between villages was not established together, but per individual did not establish good relations between the residents of their own village so easily provoked emotions sparked anger involving the two villages. Unable to accept the defeat in the mass "battle", thousands of residents who were said to have originated from a combination of ethnic groups in Lampung returned to Balinuraga, where the majority of its citizens were Balinese. They broke through the blockade of officers who fortified the village.

The fact that the ineffectiveness of appeals and moral appeals from community leaders and religious leaders is effective in reducing the violent masses. It seems that there is a considerable distance between the values that are always glorified by the hard facts in the field. Violence suddenly becomes so close to our lives, even as it has become a part of our lives, even as it has become part of our daily culture, without any control instruments that are considered effective, whether religious or role models in overcome it.

The Qur'an also mentions a lot about the potential for unrighteousness in humans, for example QS. Yusuf: 5. This verse informs that within man there are forces which always try to attract themselves to deviate from divine values and norms. Destructive potential in oneself can dominate if it is not neutralized by the development of good and environmental potential. In other words, conflicts are latent in humans. The potential for this conflict can be actualized if you misunderstand the teachings of religion. And it can

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[2] Wayanrauh, Interview, November 12, 2012.
[3] Sulistyaningsih, Interview, January 22, 2012.

also be accelerated by the environment both economically, socially, culturally and others.[4]

The values of "tolerant" or *tasammuh* were taught by the Qur'an and al-Hadith, in other words, even though Islam contains these exclusive doctrines, Islam also teaches many inclusive doctrines. The inclusiveness of Islamic teachings can be seen not only at the level of doctrine and ideas, but has manifested itself in the long journey of Islamic civilization, not recognized by Indonesia.

From the frequent clashes that start from trivial problems so that violence and even intolerance between religions occur insults and so on, so the writer here sees something that must be addressed together, the key is to straighten up the national conceptions[5] which always begin with differences in sentiment from suggested.

But the problem now is how religious people can actualize these noble and noble potentials in the process of mutual development, especially the formation of the nation's personality. From the answer, it is necessary to have contextual efforts of religious values in the dynamics of development itself. Development means change and renewal, bringing about structural and cultural transformation in people's lives. To become a nation that is civilized, our society needs changes in the values of society that are able to accept the reality of pluralism. Such diversity must be returned to the "single Ika" principle because many of our communities remain firm on the principles of ethnocentric life and heterogeneity. The occurrence of violence and intolerance between religions and so on, religious people need to appear with spirituality of goodness and virtue. This spirituality is the basis for the realization of a culture of togetherness and cooperation. Therefore, the actualization of this spirituality needs to be upheld on the basis of considerate, equitable and mutual understanding ethics.

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[4] St Aisyah, "Konflik Sosial dalam Hubungan antar Umat Beragama," *Jurnal Dakwah Tabligh* 15, no. 2 (2014): 20.

[5] National conception discussed by Dandrem 043 Garuda Hitam Col. CZI Amalsyah tarmizi shortly after being sworn in, the abolition of the dichotomy between local sons and immigrants was because this dichotomy often became one of the triggers for the horizontal conflict in the earth, so that the incident became big when carrying religion..

THE BEGINNING OF THE SOUTH LAMPUNG CONFLICT

Indonesian people known by the world are peace-loving people who are considered to be a nation that has a religious, polite, etc. Conflicts triggered by political factors, economic, cultural, sentimental, ethnic and religious inequalities that dominate are conflicts that use religious symbols but in reality only come from mere socio-economic and political backgrounds which ultimately drags religion because it has the opportunity to ignite conflict.

The shock of the Indonesian community was shocked by the village conflict in South Lampung which was triggered by a "trivial" problem in the estuary by inter-village conflict in early 2012, namely riots among residents of Kotadalam village and Napal hamlet, Sidomulyo village, Sidomulyo sub-district, South Lampung. The conflict which finally resumed in April was the conflict between Sidodadi and the Saka State Hamlet and October 2012, between the villages of Agom, the majority of which were ethnic Lampung and Balinuraga village, the majority of which were Balinese tribes triggered by "trivial" problems. The root of the conflict that does not "complete" results in ongoing conflict. Studying these conflict cases all do not refer to religious conflicts but are rooted in social conflicts which eventually become religious conflicts

The area of South Lampung Regency is located between 105 ′ to 105′45 East Longitude and 5′15 ′to 6 Selatan South Latitude. Given this location, the area of South Lampung Regency as well as other regions in Indonesia is a tropical region. South Lampung regency is tapering and has a large bay, Lampung Bay. There is a port in Lampung Bay, namely the Long Port where domestic and foreign vessels can dock. In general, this port is a very important factor for the economic activities of Lampung residents, especially the residents of South Lampung. This port since 1982 is included in the Bandar Lampung City area. In the southern part of the South Lampung Regency which is also the tip of Sumatra Island, there is a Bakauheni ferry port, which is a transit point for residents from Java to Sumatra and vice versa. Thus Bakauheni Port is the gateway to the southern part of Sumatra Island.

The conflict accompanied by violence Inter ethnic riots are not surprising in South Lampung. An academic from the University of Lampung said that communal conflicts in South Lampung have

occurred since the 1990s, with at least five similar cases (Kompas, 2/11/11). South Lampung is often hit by communal riots that are seen as 'horizontal' or politically-patterned 'vertical.' At least, there are three cases of communal-style riots and two cases of political unrest that occurred in South Lampung throughout 2012.

At the beginning of the year, precisely on January 24, there was a communal conflict involving residents of the Dalom City Village, the majority of whom were ethnic Lampung with residents of the ethnic Balinese village of Napal. This conflict was resolved by a peace agreement between the two ethnic groups. Three months later, on April 2, residents of Sidodadi Hamlet and Saka State Hamlet because of a misunderstanding of the village head's temporary officials. Four weeks later, on April 30, thousands of protesters set fire to the statue of Zainal Abidin Pagaralam on a crossing road in Sumatra. The period of peace only lasted a few months, because shortly after the Eid al-Adha feast, which coincided with the Youth Oath Day, riots broke out again in Balinuraga Village, and became a national-level humanitarian issue intertwined with escalating national politics.

The escalation of the conflict in South Lampung which began in January this year then culminated in the October riots. Each conflict episode has a different domain, but can be integrated at the peak of the conflict even though it has not yet fully reached the boiling point which eventually ignites religious conflict.

THE DIFFERENCE AND CONFLICT
In QS. Ali Imran verse 103, Allah Swt. affirms, "And hold fast to the rope (religion) of Allah, and do not divorce, and remember Allah's blessings given to you when you were enemies, then Allah unites your heart, then make you through the blessings of Allah become brothers and sisters. And when you are in the abyss of hell, then God will save you from him. So God explains His verses to you so that you get a clue. "

According to Hunt and Metcalf (1996), conflict is divided into two types, namely intra personal conflict (intrapersonal conflict) and interpersonal conflict (interpersonal conflict).[6] Conflict is identified as the interaction between two or more parties with each other

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6   Wisnu Sudarsono, "Konflk Dan Resolusi," *Sosial Dan Budaya Syar'i* 2, no. 1 (June 2015): 4.

interdependent but separated by differences in objectives where at least one of the parties is aware of these differences and take action on these actions. The implication is. *First*, conflicts can occur inside or outside a regulatory work system. *Second*, at least one of the parties involved in the conflict must be aware of the conflict. *Third*, sustainability is not an important thing because it will stop when a goal has been reached. *Fourth*, actions may refrain from acting.[7]

Throughout history, religion can have a positive contribution to society by fostering brotherhood and a spirit of cooperation among community members. But on the other hand, religion can also be a trigger for conflict between religious communities. This is the negative side of religion in influencing society and this has happened in several places in Indonesia. All parties of the religious community involved in the clash each realized that it was precisely this doctrinal difference that was the cause of the clash.

It cannot be denied that racial and religious differences widen the gap between hostilities. Tribal and racial differences coupled with religious differences are more powerful causes to create divisions between groups in society. The same thing happened in the village of South Sidomulyo Lampung which began a small commotion with problems of scorn which eventually brought differences in ethnicity, religion and culture. So, it seems that ethnic and racial differences along with religious differences contribute to conflict.

In conflict resolution, there are many things that need to be seen if there is a frontal conflict that can be mitigated first, with a strict legal approach. In the long run, a solution is sought by finding the root of the problem, campaigning for education that has a pluristic dimension, preaching is full of wisdom with content that does not trigger conflict.

Growing pluralism in the younger generation through the dimensions of religious education, so that they know and are aware of their humanity. Therefore, Islam teaches humanitarian principles to regulate human relations (hablumminannas). These principles include:

First, Islam in its essence views humans and humanity in a very positive and optimistic way. Growing solidarity and tolerance among humans *(ukhuwah Islamiyyah)*.

Second, in the perspective of Islam, humans are born in a sacred state *(fitrah)*. With its nature, every human being is blessed with

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[7]   Sudarsono, 4.

innate abilities and tendencies to seek, consider and understand the truth, which in turn will make him able to recognize God as the source of truth.

Third, fostering religious understanding of each follower through interfaith dialogue so that there is strengthening of peace and mutual development through the pacifique penetration process with its uniqueness so that misscommunication does not occur.

Religion is part of human national culture. The fact proves the cultural differences of various nations in the world are not the same. In simple terms, two categories of culture can be distinguished in society, namely traditional culture and modern culture. Cultural differences in groups of people who have different religions in a place or region are apparently driving factors that influence the creation of conflicts between religious groups in Indonesia. Religion in society is greatly influenced by the background and environment of its adherents.[8]

A RELIGION SOURCE OF SPIRITUALITY

Religion[9] can be used as a complementary and supporting factor (complementary) to the development process. If development politics takes place on the basis of the Pancasila as fundamental values, then religion, as values that live and develop among the people, can be used as instrumental values, namely by developing religious ethics and morality to be used in an effort to improve the quality of human resources which are the actors and perpetrators of development.

It has an important role in the life of an individual, so that the concepts of religiosity and spirituality.[10] Evolve in the context of being associated with personal and functional experiences, reflecting individual efforts to obtain goals and meanings of life. With religiosity people can also get an identity, a sense of meaning, health or happiness through their involvement in a religious community, and this does not exist in spirituality.[11] Spirituality makes a person feel a longing and a

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[8]   Khaliq, "Agama Sebagai 'Modal' Pembangunan Masyarakat," *Aplikasi: Ilmu-ilmu Agama* VI, no. 2 (December 2005): 126.

[9]   Middya Boty, "Agama dan Perubahan Sosial (Tinjauan Perspektif Sosiologis Agama)," *Istimbat* XIV, no. 15 (June 2015): 40.

[10]   Peterson. C Seligman, *Character Strength and Virtues: A Handbook and Classification. APA* (New York: Oxford University Press, 2004).

[11]   Yulmaida Amir and Diah Rini Lesmawati, "Religiusitas dan Spiritualitas: Konsep yang Sama atau Berbeda ?," *Penelitian Psikologi: Kajian Empirik dan Non*

strong urge to understand things in life can be pleasing to religion or others, spiritual concepts show a similar dimension.[12]

Religion is a pattern of values, key, symbols, intimate behaviors and experiences, which are directed towards spirituality that is known together in society and derived through the tradition of spirituality defined as the process of finding meaning, purpose, morality, well-being and relationships with oneself, others, and the essential reality of religious people needs to appear with spirituality of goodness and virtue.[13] This spirituality is the basis for the realization of a culture of togetherness and cooperation.

The dimension of spirituality from ideology and religious appreciation is basically a journey into one's own self. It could be that modern society that has sophisticated transformation facilities feel they have traveled the world, even some have traveled to the planet but in the post-modern era, religion, especially Islam, is again faced with new challenges to revitalize the dimensions of spiritual wealth contained in its teachings, to contribute to the continuation of human life.

Of course, there is a possibility of the connection between religious spirituality and culture as values inherent in human appreciation, values of spirituality can become the foundation of culture. But this process requires the process of internalization and transfortasi spiritual values into the ethical and moral paradigm.

SOCIAL COMMUNICATION AS A MEDIUM FOR THE COMMUNICATION
Tolerant, Inclusive and Respect for Plurality

To build a harmony theology, it can only be assumed by the existence of a religion's openness towards other religions. And openness is only possible if it assumes the plurality or plurality of humanity. Normatively, Islam has provided a theological foundation for giving

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Empiris 2, no. 2 (2016): 71.

[12] Aam Imaduddin, "Spiritualitas Dalam Konteks Konseling," *Journal of Innovative Counseling: Theory Practice & Research* 1, no. 1 (2017): 3.

[13] Amir and Lesmawati, "Religiusitas dan Spiritualitas: Konsep yang Sama atau Berbeda ?," 70.

birth to a life attitude that is tolerant, inclusive, and appreciates plurality.[14]

The rise of violence in the name of religion is often encountered in various regions, both inter-religious conflicts and different flow conflicts even though the religion is the same. We as religious people clearly need an alternative solution. At the very least, it is able to bridge and mediate conflicts between horizontal conflicts. If we look at the context of the condition of this country which is so diverse in culture, ethnicity, race, and religious beliefs, it is certainly very potential for internal religious conflicts and those of other religions.

In social life, conflicts tend to be caused by the existence of differences including religious differences, sometimes triggers of social disintegration, which means they are the cause of disputes and feuds between religious groups. Adherents of religions who believe in their religion are right and consider other religious beliefs to be heretical have become triggers of inter-religious conflict. Solutions that can be taken include analyzing the existence of conflict by understanding several indicators, such as analyzing the interactions that occur between individuals and groups that can cause conflict, understanding the sources of conflict, then understanding the parties that conflict both individuals, groups and third parties who have the interest in conflict.[15]

The attitude that we should bring to differences is tolerance between fellow believers, avoiding discrimination especially against minority people, and establishing harmonious relations. Even though religion is different, it actually has a point of equality, namely worshiping God who is truly the same. However, opinions like this are actually considered heretical and destroy the faith or faith of the people. Tolerance is a concept of mutual respect and cooperation among different groups of people, both language, ethnicity, political culture and even religion. Religions in Indonesia specifically teach mutual respect even based on our sacredness of each religion including

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[14] In the Qur'an mentioned, for example, it is stated that humans are created of nations and tribes so that they know each other and respect each other (QS. al-Hujarat: 13) so that plurality has become pluralism which is a system of values that perceives positive - optimistic about the plurality itself, by accepting it as reality and doing as well as possible based on that reality. Nurcholish Madjid, *Spiritual Emptiness of Modern Society* (Jakarta: Mediacita, 2000), 73.

[15] Sudarsono, "Konflk Dan Resolusi," 15.

Islam. In the Qur'an and al-Hadith, many examples of the attitudes and personality of the apostle towards the people who have not or have not converted to Islam, even to the non-Muslim leaders, are polite and have high tolerance. One example is the Medina Charter.

Another example in Indonesia, former Indonesian president Gus Dur, nicknamed the father of pluralism, revoked the Chinese ethnic presidency and allowed him to live the Chinese traditions in Indonesia. Gus Dur used moderate ideology which developed four attitudes namely *tawassut-i'tidal, tasammuh, tawazun, and amar ma'ruf nahy munkar*.[16]

The meaning of pluralism like that, revealed in the Holy Qur'an (QS. al-Baara: 251): "If Allah does not balance a group of humans with another group, then surely the earth will be destroyed; but God has abundant mercy on all nature ". An affirmation, that God created a mechanism of supervision and balance between fellow humans to maintain the integrity of the earth, and is one manifestation of God's abundant mercy to mankind.[17] So, pluralism can arise in the community wherever it is. He always follows the development of a society that is increasingly intelligent and does not want to be limited by sectarianism barriers. The Pancasila principles actually reflect the main message of all religions known in the teachings of Islam as *maqashid al-syari'ah*, which is the general benefit of positioning the country as an institution that recognizes diversity. Because Gus Dur was an elder of NU (Nahdatul Ulama), the NU leaders were seen defending the rights of minorities, which eventually resulted in the character of *tawassut* (moderate) and *tasammuh* (tolerant). As a moderate ideology that develops *tasammuh*, *tawazun* and *amar ma'ruf nahy munkar*. It can be said that understanding the plurality of religion and culture is part of the way to understand religion contextually. Understanding religion, basically understanding the culture of society as a whole. And, if religion is understood integrally with its socio-cultural conditions, at that time it will also appear by itself which aspects of culture are in harmony with the mission of religion and which are not.

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[16] Isnatin Ulfah, "Dari Moderat ke Fundamental: Pergeseran Pemahaman dan Ekspresi Keagamaan Perempuan Nahdatul Ulama di Ponorogo," *IAIN Ponorogo, Al-Tahrir* 14, no. 2 (May 2014): 97.

[17] Ulfah, 97.

Maintaining and caring for pluralism in the community of South Lampung by creating harmony between inter-religious relations, namely: 1) need to understand the teachings of each religion in depth; 2) socialization of inclusive religious discourse; 3) must be pro-existence; 4) improve the quality of education that gives birth to the noble character (*akhlaq al-karimah*).

In the context of pluralistic religious life as mentioned above, then to maintain a diversity of religious beliefs in the context of harmony, an atmosphere of mutual understanding and mutual respect is needed among various religious adherents. One way to arrive at a "harmonious" atmosphere, mutual understanding and respect is through an effort to understand doctrines relating to religious principles with different religious beliefs. Diversity and pluralism in the national community must always be seen as positive and optimistic as a real reality by all members of the society. Each religion, especially Islam has these basic principles. Besides tolerance in religion, this refers to the norms of each religion, also can come from personal experiences of religious people, both direct experience and experience on the basis of understanding religious phenomena. Many theological attitudes influence people's mindsets about the beginning of everything that is on the face of the earth which in reality is far more complex than the general assumptions understood and not easy to simplify.[18] For this reason, religious people are needed: 1) having strong beliefs based on understanding and correct knowledge of his religion. 2) minimum standard knowledge about the teachings (doctrines) of other people's religions. 3) understanding the characteristics of diverse cultures, traditions and tribes as the main keys in entering social interaction. 4) the role of religious education in schools, both formal and non-formal in instilling the values of harmony, tolerance, solidarity, and mutual respect between different stakeholders is very large. Therefore, knowledge of "harmony" not only comes from local culture, but is far more important than the religious doctrine that teaches and gives awareness of its humanity.

The four steps above are not absolute guarantees that can immediately be achieved between religious groups. Because, belief problems are "personal" problems. We indeed find it difficult to let go

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[18] Al-Makin, *Keragaman dan Perbedaan* (Yogyakarata: Suka Press, 2016), 25.

of the frame (frame) of subjectivity when personal beliefs are faced with other different beliefs.

The social harmonization that was torn apart due to the lack of assimilation of citizens was formed so that it was easy to burn, people's sentiment was easily hurt. The lack of socialization of the peace agreement to the lower level, in this case can be analyzed that: 1) approach with completion by strengthening noble values that are packaged with local government policies and giving authority to law enforcement officials for violations that occur. 2) recognize each other's existence and put forward the noble values of cultural social. 3) the local government facilitates cultural / cultural / community leaders in the context of the conflict space in order to live side by side.

Even according to the Qur'an itself, plurality is one of the objective realities of the human community, a kind of God's law or the Sunnah of Allah, and that only Allah knows and can explain, in the last days, why humans differ from one another, and why human paths are different -different in religion. In the Qur'an, it is mentioned, which means: "For each of you (humanity) we have established the Law (Shari'ah) and the way of life (minhaj). If God wills, then surely he will make you all single people (monoliths). But He made you all concerning the things which He had given you. Then race all of you for various virtues. To Allah is where you all return; so He will explain to you all the things that you have disputed (QS. al-Maidah: 48).

Seeing the important role of pluralism to be able to recognize and respect the "differences" and attitudes like this turned out to have a theological foundation from the Qur'an then, the theology of pluralism like this is very important to emphasize to students through religious education, because the problem of theology is still causing confusion among religions. The problem of theology that gives rise to confusion is standard: that our religion is the most true religion originating from God, while other religions are only human construction. In history, this double standard is usually used to judge other religions in the degree of theological validity under our own religion. It is through this double standard that we witness the emergence of a war of claims of truth and promise of salvation, which we sometimes see as excessive, from one religion to another.

Dialogue among Religious People

Dialogue becomes a necessity in the life of togetherness of all citizens of the world. The search for intersections is done through constructive and continuous meetings and dialogues.[19] Intention of dialogue as a step to prevent religious legitimacy by opening channels of communication between groups.[20] Likewise, pluralistic understanding is not accompanied by the necessity of meeting in theological matters, or meeting in matters of faith, but only to give place and recognition of the existence of other religions. The view of pluralism does not enter the conversation about truths in other religions. He did not mention it at all. On the contrary, he also does not look at the theological mistakes of other religions.

Various views and theories in learning and understanding diversity in religion are found. At least, three approaches are often used: theological, political, and socio-cultural approaches. For the second and third approaches, they are usually grouped in a theoretical approach.[21] There is no other theological approach than studying interreligious relations based on the perspective of their respective religious teachings. How do religious doctrines "respond" and "talk" about the religion and religion of others. Whereas the theoretical approach through political analysis is seen in the context of "harmony" with the intention to see how each (adherent) of religion maintains order, harmony and stability in a multi-religious society. Whereas a culture or cultural approach is to see and understand the characteristics of a society that focuses more on developing and established aspects of tradition, where religion is respected as something noble and sacred that is owned by every human being or society. The tradition "harmonious", becomes a symbol and at the same time as a characteristic of a society that has been running for a long time and passed down from generation to generation. The concept of "harmony of life among religious people", for example, can be analyzed through political and cultural approaches. The concept focuses more on its political and cultural content rather than on theology, because religion

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[19] Muhammad Yusuf, "Hubungan Muslim dan Non Muslim Perspektif Ulama Bugis," *IAIN Ponorogo, Al-Tahrir* 14 (2014): 292.

[20] Akhmad Rizqon Khamami, "Dialog Antar-Iman Sebagai Resolusi Konflik, Tawaran Mohammed Abu-Nimer," *IAIN Ponorogo, Al-Tahrir* 14, no. 2 (2014): 249.

[21] Adeng Muchtar Ghazali, *Ilmu Studi Agama* (Bandung: Pustaka Setia, 2005), 22–23.

is so clearly involved in the human world that cannot be separated from its political and cultural tendencies.

From the other side, what appears to the surface is that interreligious conflicts can arise as a result of economic inequality (welfare), differences in political interests, or ethnic differences. Finally the concept of truth and goodness rooted in political ideology or God's revelation is often the reason for justifying the oppression of humanity. This can also occur when development and economic interests in the name of public interests often become justifiers of violence. Coupled with the truth claim and missionary character of each religion, the chances of clashes and misunderstandings among religious adherents are wide open, causing a breakdown of inter-religious relations. For external relations of religions, interfaith dialogue is important. Whereas for internal religion, reinterpretation of religious messages that is more touching to universal humanity is needed. In this case, the role of religious leaders is more prioritized.[22]

Establish and open a space for dialogue between the local government and those related to religious leaders and the people of South Lampung to sit together to the lower community and not propagate to other regions so that the handling of the conflict is complete until the lower level of the community and peace understanding are socialized

The principle of understanding the existence of people, groups and adherents of other religions by cultivating empathy, sympathy, social skills and adhering to the principle of universal reciprocity (if you feel sick at pinching, don't pinch others) will lead to a more efficient epistemological tradition in polikir unity in difference, tolerant and pluralist. Thus, the relationship between subject and object is not subjective (*bayani* tradition) and is not objective (*burhani* tradition), but rather intersubjective. Any truth related to socio-religious life is intersubjective. What is felt by adherents of culture, race, religion, skin and other nations.[23]

Therefore, the dialogue of harmony in religion or religious attitudes in the context of religious belief pluralism becomes very important to be understood, straightened out, and acted upon in

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[22] Ghazali, 25.

[23] M. Amin Abdullah, *Islamic Studies di Perguruan Tinggi: Pendektan Integratif-Interkonektif* (Yogyakarata: Pustaka Pelajar, 2012), 281.

the activities of religious life, so that it can essentially be known, understood and practiced by religious followers when dealing with and dealing with followers of different faiths. Dialogue is one of the important media for the realization of interfaith harmony, because it is based on academic (intellectual) values, experience and awareness in religion.

CONCLUSION

Many theories that have been proposed by clerics (also scholars) in Indonesia are related to religious tolerance, but if simplified include two things: *first*, from the side of the 'concept of harmony', namely the theological presentation of each religion and *second*, on aspects' dialogue between intellectuals is manifested in the form of relations between formal institutions. However, relations between formal institutions have only been ceremonial, not yet at the conceptual level. The emergence of "reform order", revealed weaknesses in the concept of religious harmony that had been made and published. Apparently, the concept can work more in the form of a "security" approach than "awareness". So, practically, religious dialogue must depart from religious awareness. Because, religious awareness is born from religious knowledge and experience.

The dimensions of spirituality from ideology and religious appreciation are basically a journey into one's own self, in the post-modern era, religion, especially Islam, is again faced with new challenges to revitalize the dimensions of spiritual wealth contained in its teachings, to be donated to the continuation of life mankind. Of course, there is a possibility of the connection between religious spirituality and culture as values inherent in human appreciation, the values of spirituality can become the foundation of culture. But this process requires a process of internalization and transfortation of spiritual values into the ethical and moral paradigm.

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