

THE CONSTRUCTION OF INTER-FAITH DIALOGUE AS A CONFLICT PREVENTIVE EFFORT: A CONCEPTUAL ANALYSIS

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ABSTRACT

Inter-religious dialogue has a critical function internally and externally. Such dialogue offers a new reality for the advancement of living together in society, because there is a dynamic process in religious understanding and its application. This study aims to look at dialogue between religious communities in an effort to prevent conflict. The research was carried out using a qualitative approach. Secondary data was extracted through document analysis of various books, religious scriptures, and documents related to this research.

The data were analyzed qualitatively (thematically) which resulted in the following findings: (i) inter-religious dialogue was carried out through social activities, (ii) there was a habit and awareness of the community to carry the burden together in mutual cooperation, (iii) support from village leaders and religious leaders. . The results of this study are discussed with various theories and the results of previous research, and can be used as a reference for creating peace, harmony, tranquility, harmony and mutual respect for the principle of togetherness in a pluralistic society.

Keywords : Inter-faith, dialogue, conflict, preventive, conceptual.

INTRODUCTION

One thing that is well known from Indonesian society is religious pluralism. In a plural society, inter-religious relations are dynamic and are always colored by ups and downs, both on a local, regional and national scale. Although conceptually in the teachings of each religion they advocate harmony, peace, harmony, mutual respect, and uphold the principle of togetherness, in historical reality it turns out that these religious concepts have not been able to be implemented as desired by each religious adherent. Therefore, to realize these religious concepts, the right instrument is needed, namely "dialogue".

Dialogue is described as an open-mindedness between people who have concern for one another. Inter-religious dialogue is a form of harmony and harmony, because there are positive views and approaches between one party and another. Dialogue will result in strengthening harmony and mutual understanding (Majid, 1998). The tendency of dialogue does not stop only as a way of life, but also becomes a way of life. The orientation of dialogue is not to beat each other but to understand each other well, reach full agreement universally. Dialogue is also oriented as a means of communication to bridge the gap of ignorance and misunderstanding in different cultures, expressing views in their respective languages (Panikar, 1994).

Dialogue is not only oriented to live together peacefully with tolerance with followers of other religions, but also to actively participate in the existence of followers of other religions.

More importantly the orientation of dialogue is co-existence to pro-existence. Coexistence prioritizes the creation of tolerance. Pro-existence seeks doctrinal similarities, traditions, passions and history, also seeks to find elements that include differences and things that hold conflict (Daya, 2004). Dialogue is very important to reduce arrogance, aggressiveness, and other negative things in the ways religious adherents carry out the task of spreading their respective religions through da'wah missions. Rather, dialogue is the main instrument that leads people to live openly in a democratic country. Dialogue is not without problems, for example with regard to standards that can be used against civilizations that exist in the world. Visible aggressive behavior such as burning places of worship and acts of anarchy, such as looting and destroying residences. In Indonesia, which has a plurality of religions, dialogue is an ideal alternative choice in resolving conflicts between religious communities. Conflicts between religious communities can have a very negative impact on people's social life. Dialogue can be used as a solution to solve this phenomenon, and dialogue can be used as a prevention effort before things happen that we don't want.

METHOD

This research was carried out using a qualitative approach (multi-case single-site). Exploratory case study, namely research that tries to explore phenomena that exist in society (Creswell, 2014: Ahmadi, 1997), examines various facts through observations and interviews in the field, as well as various related documents as data. The data referred to in this study is to observe various existing symptoms, by looking at the interaction and communication between individuals, groups that are realized through formal and informal dialogues consisting of people who embrace their respective religions. The data was extracted through document analysis of various books, religious scriptures, and documents related to this research. The data were analyzed qualitatively (thematically).

DISCUSSION

The results of the study indicate that the form of dialogue between religious communities in the community can be in the form of; (i) social activities together. Different faiths cooperate, in implementing development projects, in improving family life, joint projects to help people suffering from drought, poverty, food shortages, helping refugees and also promoting gender justice, human rights and peace. (ii) There is a habit and awareness of the community to carry the burden together in mutual cooperation, (iii) support from village leaders and religious leaders both formally and non-formally. Formally the support is in the form of verbal speech every time they hold a meeting or meeting so that the atmosphere of harmony and peace can be maintained. Non-formal support is carried out whenever there is time and opportunity to provide advice or advice to the community on the importance of living in harmony.

Referring to Banawiratma's opinion, it can at least be understood that the form of dialogue between Muslims, Christians and Catholics as well as others is dialogue in social activities (social analysis & contextual ethical reflection). This type of dialogue is where communities consisting of various religions try to interpret the realities of life experienced and

make ethical considerations (Bhanawiratma, 2010). Religious adherents can cooperate in carrying out various activities in the midst of society, the priority in this dialogue is to increase the dignity and integral liberation of mankind. This can be seen from the explanations given by community leaders that even though there are various religious adherents here, there has never been a commotion or conflict originating from religion. The people here have enough tolerance and mutual understanding, especially the problem of carrying out the practice of practicing religious worship, so that each can respect each other for adherents of other religions.

A similar description was also put forward by Zamhari, that although we have different beliefs and religions, but in terms of social relations, such as mutual cooperation, visiting each other when someone has a celebration or something is afflicted with misfortune, including regular friendships, is a beautiful sight. commonplace and commonplace, because we realize that these practices are not part of worship in a narrow sense. On the other hand, Christian religious leaders also explained that in our village there are very few commotions, especially conflicts with religious backgrounds. According to him, this is because the community already has an understanding of the importance of living in peace and loving each other even though they have different religions.

The picture above shows that the religious atmosphere is harmonious and mutually tolerant, the atmosphere of social dialogue has been going well. In this context, the dialogue carried out by the community is a practical collaboration, closely related to the theory of dialectical pluralism (Anna, 2012) Anselm Kyongsuk Min, which has four characteristics; First, the conventionalist nature which emphasizes the importance of commitment in religion, affirmation of faith both theologically and practically including claims of finality, truth claims must be placed in the context of dialectics and challenges of pluralistic situations. Second, pluralism in the sense of each religion must be seen as a concrete totality and allowed to define itself without reduction and subordination. Third, historical dialectics in the sense of religions have a concrete relationship in the historical process in the form of differentiation, contradiction and reconciliation to changes in human perspectives and insights. Fourth, humanitarian solidarity is an important agenda in the midst of the differences that are owned by each party. The implementation of dialogue may be carried out when religious people respect each other, respect each other, tolerate each other and do not feel they are the best, let alone want to win on their own. Because all these kinds of attitudes spontaneously mean that there is a disproportionate egoism that means that others are wrong. It is the latter attitude that must be avoided and even thrown away by religious people because it can hinder inter-religious dialogue.

This is inseparable from the role of religious leaders and village government officials who always instill awareness in the community so that they can respect religious differences. As stated by one of the youths that religious leaders (Muslim and Christian) as well as village government officials always provide advice or advice to the community on various occasions, such as at their respective houses of worship, at weddings, as well as at village deliberation moments. , always begins with an appeal by the figures so that it is not easy to be provoked by irresponsible issues. On the contrary, religious leaders and village government leaders invite to always activate activities that are togetherness such as social gathering, pillars of death and village gotong royong.

This study shows that the community and religious leaders and the village government have both realized that religious life is not only carried out in ritualistic worship, but is practiced in life and community life both as individual elements and social elements who are obedient and pious and virtuous. . This practice is reflected both personally and in groups or groups in the midst of society. According to Said Agil Husin al Munawar, that in creating a harmonious life together among people of different religions there are always two forms of attitude. First, mutual respect and respect goes 'unconsciously'. This means that someone respects people of other religions only because of political interests. For example, because they both inhabit a world where one human being is not appropriate if they kill each other, oppress each other, expel each other or because they are both one nation and state, it is appropriate for religious people to get along with each other for the sake of a common goal. Second, respect for people who adhere to other religions arises not only because of political interests but more than that, there is an awareness that the religions embraced by humans on this earth have a very basic meeting point (Al-Munawar, 2005).

The first form of attitude is often fostered in a dialogue and seeks mutual tolerance and taboos on the issue of Sara. It should be realized that this attitude is often more shallow and fragile, easily provoked if disturbed by religious emotions, and often even sacrifices shared ideals just because of the offence of religious emotions.

On the other hand, this kind of attitude is more likely to be dishonest in diversity agreements. For example, people who are stronger in the political and economic fields oppress those who are weaker even under the guise of humanity, world peace, and so on. While the second form of attitude is motivated by the awareness of the existence of a basic meeting point between religions, developed through exploring these common ground by studying deeply, one's own religion and recognizing other religions objectively and not prejudicially. This attitude usually shows honesty and does not sacrifice harmony just because of simple things that interfere with inter-religious relations. It seems that this second attitude is more prospective for the future of mankind, because finding rules derived from religious teachings is more pervasive and soothing.

In addition to the imitation factor, there is also the sympathy factor, which is an attitude where when someone is struck by a disaster or misfortune, then other community members participate in helping or condolences by visiting the house of the affected person by providing assistance in the form of energy or material as a form of sympathy. Likewise, if other community members are carrying out the celebration, other community members will also assist in the implementation from preparation to completion of the said celebration. This kind of attitude in sociology is called the sympathy factor in an interaction (Soekanto, 2006). The attitude that has been developed, culturally, it can be said that there is a willingness of all parties not to use seditious languages, ridicule and other words that are meaningful in this regard in order to build a harmonious and peaceful atmosphere.

CONCLUSION

All forms of differences such as religion and ethnicity do not become obstacles in society to love each other. This research shows that inter-religious dialogue is one of the effective instruments for conflict prevention in the community. Positive interactions through

inter-religious dialogue must be maintained and preserved continuously. So that the possibility of conflict due to religious and ethnic differences can be avoided as a preventive effort. All parties are aware of the limitations, both allowed and not allowed from each religion. In this context, religious leaders and officials should provide clear guidance on the true meaning of interfaith dialogue, so that there is no mixing of aqidah (syncretism) between religions as something that is prohibited by each religion.

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