



The Influence of Interfaith Community Harmony and Tolerance in Upholding the Brotherhood in Bogor City

Endin Mujahidin^a, Ending Bahruddin^b, Maemunah Sa'diyah^c, Rudi Hartono^d,

^aAssoc. Profesor Education, Departement of Community Education, Faculty of Teaching and Education, University of Ibn Khaldun Bogor, Indonesia,

^{b,c}Assoc. Profesor, Departement of Islamic Education, Faculty of Islamic Studies, University of Ibn Khaldun Bogor, Indonesia, Email:

^aendin.mujahidin@uika-bogor.ac.id,

^bbahruddin@uika-bogor.ac.id,

^cmaemunah@uika-bogor.ac.id, ^d rudihartono311287@gmail.com

The purpose of this study was to determine the Effect of Harmony and Tolerance on Interfaith Life in Increasing Fraternity in Bogor City. The study was conducted with a study population of 1300 and a sample selection of 300 people in the Upper Middle Class. This research uses a quantitative approach with a path analysis method. The results showed that: (1) harmony has a direct positive effect on religious communities, (2) tolerance has a direct positive effect on religious communities, (3) harmony has a direct positive effect on tolerance. Based on the results of the study it is recommended to increase the fraternity between religious communities in the city of Bogor.

Key words: *Harmony, Tolerance, Fraternity, Religious Community.*

Introduction

Tolerance between religions is an important topic when faced with the current situation when a person's beliefs are faced with many criticisms that his religion is believed to be intolerant, discriminatory and extreme. Islam is accused of not giving room for freedom of religion, freedom of opinion; instead Islam is full of violence in the name of religion so that it is far from peace, compassion and unity.

The fact also shows that religion is a total system. According to (Emile, 1990) in his famous work *Les Formes Elementaires de la vie Religieuse*, as quoted by Koentjaraningrat, there are

four main elements in religion, namely religious emotions, belief systems, ritual systems, and religious communities.

Indonesian society – especially Bogor city – is a multicultural society consisting of various religions. The diversity that exists today is marked by the diversity of religions themselves, which have a strong tendency towards suspicion of each other's religious identity and have the potential for conflict. Indonesia itself, in particular the city of Bogor, is an example of a multicultural society. The multicultural community of Bogor is not only due to the diversity of tribes, cultures, languages and races, but also in terms of religion. The religions recognised by the Indonesian government at this time are the Reformation Era. These are the religions of Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Kong Huchu. From these religions came the religious differences adopted by the Indonesian people, especially in the City of Bogor. These differences, if not properly contained, can lead to conflicts between religious communities that are contrary to the basic values of a religion itself that teaches everyone to secure peace, live in mutual respect, and help one another.



Picture 1. Religious Tolerance Seminar in Bogor City

Therefore, in order to realise the harmony of religious life that is good and true, a concept of state life must be formed which binds all members of different religious groups to avoid the "sudden eruption of interreligious conflict" that still occurred in the Reformation Era. Therefore, this study will explore the importance of creating harmony among religious communities in the Indonesian community, namely in the city of Bogor.



Tolerance is indeed already familiar to the people of Indonesia. This term has been taught since everyone was in school. Moreover, Indonesian society is a very diverse society, so a good understanding of tolerance is needed. The definition of tolerance itself is quite broad in scope. The definition of tolerance can be viewed from several aspects, ranging from aspects of language to the opinions of experts. All understanding of tolerance is very important to learn so that this attitude can be instilled properly.

According to (Purwadarminata, 2015), tolerance is in the form of respecting and allowing a different opinion or view. In this case a person must respect the opinions of others who are different from his standpoint. Implicitly Purwadarminata asserted that each individual has a different view. These different views must be respected.

Wazler (2017) argues that tolerance is an inevitable attitude that must exist in social life. This means that the attitude of tolerance is a basic attitude that must be possessed by every member of the community. If there are community members who do not uphold the value of tolerance, then the community order will be damaged. This can be said to be in accordance with the facts in the field. There are so many conflicts in the community due to lack of tolerance.

Tolerance in religion has a fairly simple understanding. In this case, tolerance is an act of mutual respect between religious communities. No matter what religion is adopted, people must respect one another.

In Indonesia, as long as the religion adopted is a religion recognised by the state, the followers of that religion must be respected. In Indonesia there are 6 religions that have been recognised by the state, namely Islam, Catholicism, Protestantism, Hinduism, Buddhism and Confucianism. Thus, all followers of this religion must be respected and allowed to carry out their respective worship without discrimination. For example, if a Muslim is carrying out a prayer, then other religious communities besides Islam are required to show an attitude of tolerance. This tolerance can be in the form of not disturbing people who are praying or making a fuss.

Apart from religious matters, tolerance must also be demonstrated in culture. Indonesia is a country that is very rich in culture, each region even has its own culture. Tolerance in cultural differences means the mutual respect of other people's cultures without looking down on these cultures. If tolerance in cultural differences is damaged, then the harmony of society will be disrupted.

This cultural tolerance must also be demonstrated by the world community other than the people of Indonesia. As long as the culture does not conflict with the values of Pancasila, the culture must be respected. Culture is something that has become ingrained. Batak people



must respect Javanese culture, and vice versa – Javanese people must also respect the culture of Batak people. This is what is called tolerance in cultural differences.

According to (Thoha, 2015), the term tolerance is a modern term, both in terms of name and content. This term was first born in the West, under its unique political, social and cultural circumstances (Achua, 2013). Tolerance comes from Latin, which is *tolerantia*, which means leniency, tenderness, relief and patience. From this it can be understood that tolerance is an attitude of giving full rights to others to express their opinions, even if their opinions are wrong and different. According to (Osborn, 2003), tolerance is one of the most important foundations in democracy. Friedrich Heiler, a Comparative Religion expert from Marburg, stated that traditionally Western religious traditions were exclusive in their attitudes toward other religions by giving their own religion absolute validity. According to (Reinhold, 2008) in the jargon of modern political life, an exclusive life attitude implies an attitude of life that ignores a pluralistic attitude to life, that is, an attitude of life that is true, and therefore an attitude of life of believers.

Harmony is indispensable in multicultural community relations. In addition, harmony is pursued in order to understand and respect each other's roles and duties to build a harmonious society and country.

In Indonesia, there are a wide variety of beliefs and religions such as Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. With diversity like that, harmony in society is needed to form harmony in Indonesia. In this article we will discuss the understanding of religious harmony and examples in community life.

Harmony between members of the same religion is a form of harmony that is intertwined between people who share the same religion. Although among fellow believers of the same religion, harmony must still be intertwined in order to minimise the occurrence of conflicting divisions. For example, the use of Qunut prayers during dawn prayers by Muslims of the Nahdhatul Ulama, while Muhammadiyah Muslims do not use Qunut prayers during dawn prayers. But this is not a problem between them, while the guidelines for religion are the Qur'an and the Hadith.

Harmony among other religious communities is a form of harmony that is intertwined between different religious communities in the community. If harmony is not created between people of other faiths, serious conflicts will occur and the resulting impact will be the inconvenience of life in differences of belief. For example, during the Nyepi celebrations of Hindus in Bali, other religious communities also stay silent all day indoors to honour Hindus.



Harmony between religions is a pillar of national harmony which is dynamic because it must be maintained from time to time. Harmony of life between religious communities means the condition of relationships among religious people based on tolerance, mutual understanding, respect for equality in the preaching of their religious teachings and cooperation in community, nation and state life (Maftuh, 2008).

Harmony between religions is very important, fundamental and is the only choice. But what needs to be underlined is that the harmony that must be developed is not artificial or verbal-semantic harmony, but authentic, dynamic, realistic harmony that is contradictory and is a reflection of religious teachings. This harmony is based on the awareness that although they are of different religions, they have an awareness of responsibility and calling to fight for the welfare of *all* people (Sjafri, 2016).

Harmony is a term that is filled with "good" and "peaceful" nourishment. In essence, living together in society with "unity of heart" and agreeing "not to create disputes and quarrels" (Kemendikbud, 2014). If the meaning is used as a handle, then "harmony" is something that is ideal and coveted by human society. Harmony (from ruku, Arabic, meaning pillars or pillars that support the house; a pillar that gives peace and wellbeing to its inhabitants) broadly means an atmosphere of brotherhood and togetherness among all people even if they differ ethnically, religiously, and classically.

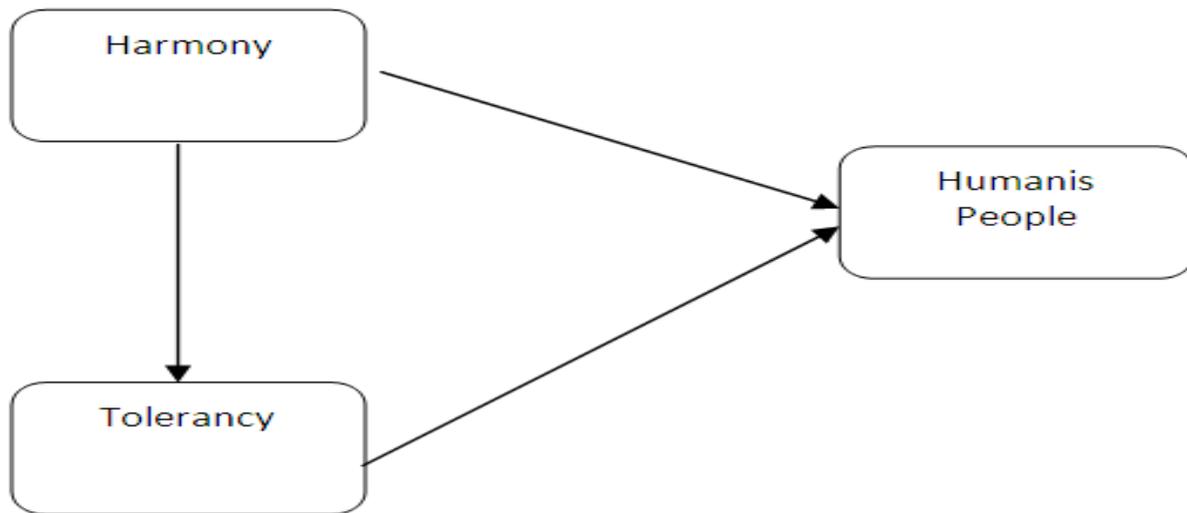
In any religion it teaches that humans are destined by God as social beings who need social relationships and interactions with fellow human beings. As social beings, humans need cooperation with others in meeting their needs, both material and spiritual. Even the teachings of Islam encourage people to work together and help (ta'awun) with fellow human beings in terms of goodness. In social life, Muslims can relate to anyone without limitations on race, nation and religion.

Methods

In a study a researcher must use the right type of research. This is so that researchers can get a clear picture of the problem at hand and the steps used in overcoming the problem. The type of research used here is the quantitative research method. Quantitative research is a type of research that basically uses the deductive-inductive approach. This approach departs from a theoretical framework, the ideas of experts, and the understanding of researchers based on their experience is then developed into problems and their proposed solutions to obtain justification (verification) or assessment in the form of empirical data support in the field.

This type of research used in this study is quantitative, namely collecting, compiling, processing and analysing data in the form of numbers that in practice are given certain

treatments that are examined therein. According to (Sugiyono, 2015), quantitative research can be interpreted as a method based on the philosophy of positivism, used to examine populations or specific samples – sampling techniques are generally carried out randomly, data collection uses research instruments and quantitative/ statistical data analysis with the aim to test a predetermined hypothesis.



Picture 2. Research Schema

What is meant by data sources in research is the subject where data can be obtained. Sources of research data can be sourced from primary data and secondary data. Population is the subject of research. Population is all data that concerns us within a specified scope and time. Population according to Joko Subagyo is the object of research as a target to obtain and collect data. The subjects in this study were all State Senior High Schools in Bogor City, with 1300 respondents with a sample of 300 people.

According to (Sugiyono, 2015), data collection techniques are the most important step in research, because the main purpose of research is to get data. In this study the data collection techniques used were to use the Questionnaire and Documentation.

According to (Sugiyono, 2015), "in quantitative research, data analysis is an activity done after data from all respondents has been collected. Where the activities in data analysis are: grouping data based on variables and types of respondents, tabulating data based on variables from all respondents, presenting data for each variable studied, doing calculations to answer the problem formulation, and doing calculations to test hypotheses that have been proposed.

Discussion and Analysis

Harmony (X1)

The harmony data has an empirical score range between 115 and 135, so the score range is 20. The results of the calculation of the data obtained an average of 125.55; standard deviation of 5.09; variance of 25.9275; a median of 125; and mode of 125. Grouping of harmony data can be seen in the frequency distribution table as follows.

Table 1: Distribution of Harmony Frequencies

No	Class Interval			Limit		Frequency		
				Under	On	Absolute	Relatif	Comulatif
1	115	-	117	114.5	117.5	10	7.25%	7.25%
2	118	-	120	117.5	120.5	17	10.14%	17.39%
3	121	-	123	120.5	123.5	21	17.39%	34.78%
4	124	-	126	123.5	126.5	61	23.19%	57.97%
5	127	-	129	126.5	129.5	21	17.39%	75.36%
6	130	-	132	129.5	132.5	100	14.49%	89.86%
7	133	-	135	132.5	135.5	70	10.14%	100%
						300	100%	

Tolerance (X2)

Organisational tolerance data has an empirical score range of 114 to 139, so the range of scores is 25. The results of the calculation of the data obtained an average of 127.67; standard deviation of 6.07; variance of 36.8726; a median of 127; and 127 mode. Grouping tolerance data can be seen in the frequency distribution table as follows.

Table 2: Tolerance Frequency Distribution

No	Class Interval			Limit		Frequency		
				Under	On	Absolute	Relatif	Comulatif
1	114	-	117	113.5	117.5	10	4.35%	4.35%
2	118	-	121	117.5	121.5	17	13.04%	17.39%
3	122	-	125	121.5	125.5	21	18.84%	36.23%
4	126	-	129	125.5	129.5	61	24.64%	60.87%
5	130	-	133	129.5	133.5	21	18.84%	79.71%
6	134	-	137	133.5	137.5	100	15.94%	95.65%
7	138	-	141	137.5	141.5	70	4.35%	100%
						300	100%	

Religious People (Y)

The religious data has an empirical score range of 122 to 147, so that the range of scores is 25. The results of the calculation of the data obtained an average of 136.81; standard deviation of 5.53; variance of 30.6257; a median of 136; and mode of 136. Grouping of Religious People data can be seen in the frequency distribution table as follows.

Table 3: Frequency Distribution of Religious People

No	Class Interval			Limit		Frequency		
				Under	On	Absolute	Relatif	Comulatif
1	122	-	125	121.5	125.5	10	2.90%	2.90%
2	126	-	129	125.5	129.5	17	7.25%	10.14%
3	130	-	133	129.5	133.5	21	18.84%	28.99%
4	134	-	137	133.5	137.5	61	28.99%	57.97%
5	138	-	141	137.5	141.5	21	20.29%	78.26%
6	142	-	145	141.5	145.5	100	14.49%	92.75%
7	146	-	149	145.5	149.5	70	7.25%	100%
						300	100%	

Normality test

The data used in compiling the regression model must meet the assumption that the data comes from a normally distributed population. The normality assumption basically states that in a regression model it must be normally distributed. The assumption test in this study was carried out by testing the normality of data from the six error estimation of the research regression to be analysed. The normality test uses the SPSS program to find out whether the Y Top X regression is normal or not, the results of which can be seen in the Kolmogorov Smirnov column (Sig.).

Table 4: Test Results for Regression Estimation Normality

	Kolmogorov-Smirnov(a)			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Y Atas X1	.056	300	.200(*)	.983	300	.447
Y Atas X2	.066	300	.200(*)	.986	300	.638
Y Atas X3	.087	300	.200(*)	.976	300	.195
X3 Atas X1	.083	300	.200(*)	.961	300	.031
X3 Atas X2	.060	300	.200(*)	.988	300	.758
X2 Atas X1	.066	300	.200(*)	.984	300	.535

Table 5: Test Results for Regression Estimation Normality Errors

	Kolmogorov-Smirnov(a)			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Y Atas X1	.056	300	.200(*)	.983	300	.447
Y Atas X2	.066	300	.200(*)	.986	300	.638
Y Atas X3	.087	300	.200(*)	.976	300	.195
X3 Atas X1	.083	300	.200(*)	.961	300	.031
X3 Atas X2	.060	300	.200(*)	.988	300	.758
X2 Atas X1	.066	300	.200(*)	.984	300	.535

The table above shows that the probability value (Sig.) Of all regression estimation errors is 0.200. The probability value is greater than the significant level (α) 0.05, so all of the estimated error data are normally distributed regressions.

Table 6: Significance Tests of Religious Religion for Harmony

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	970.818	1	970.818	41.955	.000(a)
	Residual	1550.341	67	23.139		
	Total	2521.159	68			

Table 7: Religious Regression Linearity Test of Tolerance

		Sum of Squares	df	Mean Square	F	Sig.	
Umat Beragama (Y) * Toleransi (X2)	Between Groups	(Combined)	933.334	23	40.580	1.589	.091
		Linearity	396.176	1	396.176	15.513	.000
		Deviation from Linearity	537.158	22	24.416	.956	.531
	Within Groups		1149.217	45	25.538		
	Total		2082.551	68			

Table distribution of F using the free degrees (db) of numerator = 22 and the denominator db = 45 with a significant level of 0.05. Obtained Ftable of 1.78 and Fcount of 0.956. This shows that Fcount < F table and probability value Sig. deviation from linearity (0.531) > significant level (0.05), then the estimated point distribution forming a linear line can be accepted. Visually regression X3 over X2.

Table 8: Significance Tests of Tolerance Regression over Harmony

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	254.359	1	254.359	7.564	.008(a)
	Residual	2252.974	67	33.626		
	Total	2507.333	68			

Table distribution of F using the free degrees (db) of numerator = 1 and the denominator db (n - 2) = 67 with a significant level of 0.05. Obtained Ftable of 3.98 and Fcount of 7.564. This shows that Fcount > Ftable and probability value Sig. (0.008) < significant level (0.05) then the regression equation X2 over X1 is declared very significant.

Conclusion

Based on the results of the analysis of the variables of harmony and tolerance can be concluded as follows:

1. Harmony has a positive direct effect on the life of Religious People. This means that when we live in a society of various tribes, races, and religions, it takes a harmonious attitude towards others so that there is no division.
2. Tolerance has a direct positive effect on the lives of Religious People. This means that good tolerance and running well can help increase the integrity of religious communities. Tolerance is an attitude of mutual respect and respect for what other people do. The same is the case with tolerance between religions.
3. Harmony has a positive direct effect on tolerance. This means that in the formation of a good tolerance, attitude and attitude of mutual harmony are needed to maintain the integrity of the religious community.



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