Equality Between Muslims and Christians in Tolerant Inter-Religious Dialogue in Bekasi

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Abstract

Indonesian society is known as a plural, plural and heterogeneous society. This heterogeneity is manifested by the many ethnicities, cultures, religions, and customs. This pluralism places Indonesia as a conflict-prone society as well as a portrait of harmony between people of different religions. This article constructs the effectiveness of equality in dialogue between Islam and Christianity in realizing harmonious and equal relations between people of different religions through tolerant dialogue between Islam and Christianity. The practice of equality in this dialogue can be seen in the process of interaction and communication between Muslims and Christians in Kampung Sawah Bekasi in realizing a harmonious life despite different beliefs. Tolerant dialogue is carried out at moments of hospitality and religious events, such as sharing at Eid and Christmas events.

Keywords: Equality, Islam, Christianity, Tolerant Dialogue

Abstrak


Kata Kunci: Equality, Islam, Kristen, Dialog Toleran
Introduction

All human beings, both individuals and groups, have religious beliefs. However, a person's religious beliefs vary, because they are influenced by societal conditions. This is an interesting issue to study because religion is a factor that has an important role in people's lives, because religion is a form of social construction.

The role and influence of religion is indeed a very important factor in human life. Religion is a reflection of the spiritual form that exists in humans, seen as capable of being a guide that provides peace in life.

From the view above, religion, which is recognized as a guide to life, is also often placed inappropriately. They turn away, more guided by material that aims to fulfill world interests.

Dialogue itself is a very broad field, covering almost all dimensions of life. In the current era of increasingly rapid advances in science and technology, human relationships with one another are getting easier and closer on the one hand, but on the other hand are also becoming more complicated. Therefore, the role of dialogue is very necessary to bridge relations between one another, which are characterized by various differences: religion, ethnicity, culture, social status, economics, education and various political understandings. Without dialogue, misunderstandings will easily occur, which can result in conflict, division, feuds and even war.

In a society that is pluralistic in terms of religion, ethnicity, culture and language, dialogue between religious leaders and community leaders will create a more peaceful and harmonious life together. Through dialogue, people will be able to live in mutual acceptance and respect for each other's differences. However, dialogue can only occur if both parties involved in the dialogue have a shared commitment to hearing and understanding each other. This is a
necessity so that communication and relationships between the people involved in the dialogue continue to be maintained.

For Indonesia, diversity is an existing reality and is part of the nation's personality. The diversity of languages, religions, tribes and cultures is not only concentrated on one island or region but is spread evenly from Sabang to Merauke. This diversity is a wealth and characteristic of the nation that must be protected and cared for by all Indonesian people.

Indonesia really needs inter-religious dialogue to overcome various conflicts in order to create harmony and peaceful coexistence. This dialogue must be carried out openly and sympathetically, so that each participant in the dialogue can understand their position correctly and try to see from within the position they wish to understand. The purpose of dialogue is to learn from each other and listen to the religious experiences of each dialogue participant, not to compare and look for the truest religion.

Dialogue is carried out not just by communicating what one party feels is important to convey without considering the other party being invited to the dialogue. In fact, understanding each other is very important, even absolute. So, dialogue requires a balance of attitudes. That is why dialogue is really needed in every life together, in any society, especially societies that are pluralistic.

The aim of dialogue between religious communities is of course to create harmony. This is a very important element in national and state life. Harmony is a social balance in society, where society is in a conflict-free situation. The creation of conditions like this is not easy to maintain for a long time. Throughout human history, conflict resulting from social disharmony has been difficult to avoid. Disputes can be caused by many factors of interest which result in disharmonious relations in social life.
One of the villages in Bekasi that strongly shows the existence of harmony based on dialogue between religious communities is in Kampung Sawah in Jatiwarni Subdistrict, Bekasi City. Kampung Sawah has long been known as a village of religious tolerance, marked by the presence of houses of worship from other religions that stand side by side, for example the Jauhar Yasfi Mosque with the Santo Servatius Catholic Church and the Pasundan Christian Church. In this village, Betawi Christians and Catholics have united in the same cultural roots as Betawi Muslims. Betawi Christians/Catholics still wear Betawi traditional clothing in their mass and worship processions.

The atmosphere of working together to eliminate differences in beliefs in Kampung Sawah often becomes a trending topic in various media. The online media VOA Indonesia.com, for example, on May 7 2019 published a news story entitled "Passing on the Tolerance of Sawah Village to Young People." According to the news, the twenty students participating in the tour visited five houses of worship and got to know the teachings of different religions in the village. Detiknews.com, on January 27 2019 called Kampung Sawah a "golden triangle" of religious tolerance for Muslims, Protestants and Catholics on the outskirts of Jakarta.¹

The phenomenon of Kampung Sawah as an area with an atmosphere of inter-religious tolerance has raised interest in finding out more about the model of inter-religious harmony in the village.

**Method**

This research uses a qualitative approach, with descriptive-analytical methods. Data collection was carried out by searching library materials and observation. The author tries to examine a variety of similar research regarding tolerance villages in other areas, which is then analyzed for their integration with

this research. Next, the author makes observations by conducting field observations and analysis regarding the topic discussed.

**Literature Review**

The Republic of Indonesia has a state foundation, namely Pancasila, which in the sense has given meaning to citizens to understand and implement according to the points contained in Pancasila. With the physical condition of the Republic of Indonesia which consists of islands that stretch widely from Sabang to Merauke, of course the conditions and environments vary. Likewise with the ethnicity, language, culture and social patterns of the people. The term or slogan Bhinneka Tunggal Ika written on the Pancasila National Emblem is not just writing without meaning or meaning. Bhinneka Tunggal means various ethnicities, languages, cultures and religious beliefs but still one, namely Indonesia.

With the foundation of Pancasila, the Republic of Indonesia exists and Indonesian citizens have the freedom to practice their religion according to their respective beliefs. Tolerance is attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes and actions of other people who are different from themselves. In a society based on Pancasila, especially the first principle, devotion to God according to one's religion and beliefs is absolute. All religions respect humans, therefore all religious communities are also obliged to respect each other (Subakir, 2020).

At the opening of the 1945 Constitution of the Republic of Indonesia, it was stated "By the grace of Almighty God and driven by the noble desire of the Republic of Indonesia which is the sovereignty of the people based on the One and Only God". Further in article 28 E (1) it is written "Every person is free to embrace a religion and worship according to his religion, choose education and
teaching. (2) Everyone has the right to freedom of belief”. It is also stated in Article 28 J (1) "In exercising his rights and freedoms, everyone must submit to the restrictions set by law with the sole purpose of guaranteeing recognition and (2) respect for the rights and freedoms of others and to fulfill the demands fair according to moral considerations, religious values”.

Everything stated in the Preamble and Article 28 E/J is confirmed in Chapter XI Religion Article 29, (1) The State is based on Belief in One Almighty God. (2) The State guarantees the freedom of each resident to embrace their own religion and to worship according to their religion and beliefs. Regarding education and culture, the constitutional commitment is emphasized in Chapter XIII Article 31 a.l. point (3) The government seeks and implements a national education system, which increases faith and piety as well as noble morals in order to make the nation's life more intelligent as regulated by law. (5) The government advances science and technology by upholding religious values and national unity for the advancement of civilization and the welfare of mankind" (1945 Constitution and its Amendments: 2005).

Since the time of the Prophet Muhammad, Islam itself has introduced religious harmony in the form of the Medina Charter. This charter, issued in 622 AD, contained a formal agreement between the Prophet and all the tribes and peoples in Medina. The authenticity of the Medina Charter was also recognized by William Montgomery Watt, who stated that the document could not have been faked and was written during the Umayyad and Abbasid times (Zayadi, 2015).

The birth of the Medina Charter was a big leap in modern thinking at that time, because at that time they already had a basic law or the first constitution that was written and codified, even though it was never known by the Arabs in the 7th century AD (Zuhairi, 2009). Historian W. Montgomery Watt named it The Constitution of Medina, R. A. Nicholson called it Charter,
Majid Khaduri called it Treaty, Philip K. Hitti called it Agreement, and Zainal Abidin Ahmad called it Charter, but the name mentioned in the original text is Al Shahifah. The word Al Shahifah is written eight times in the charter text. Apart from Al Sahifah, the text also mentions the Book twice. The terms Treaty and Agreement refer to the contents of the text, the word Constitution refers to the position of the text as an official document containing state principles, while a Charter is a written document made by the authorities or a law-making body that recognizes the rights of the people and the rights of the people. -social group rights and individual rights (Nurdinah, 2011).

With the Medina Charter, the Prophet Muhammad sallallaahu alaihi wassalam succeeded in building a united society from diverse religions: Muslims, Jews and Pagans. This is none other than because the Prophet Muhammad sallallaahu alaihi wassalam when making this charter not only took into account the interests and benefits of the Muslim community, but also the benefits of the non-Muslim community. In other words, the social paradigm used by the Prophet, both in reading reality and making political decisions, was inclusivism-egalitarianism. This is also reinforced by the fact that there is recognition that the customs (traditions, conventions) of the people of Medina are fully recognized as living law by the Medina Charter. Therefore, the provisions of the Medina Charter guarantee the rights of all social groups and legal equality in all public affairs. This historical fact, according to Philip K. Hitti, is clear evidence of the ability of the Prophet Muhammad sallallaahu alaihi wassalam to negotiate and consolidate with various groups of Medina society.

From the "Medinah Charter," we can briefly draw general points that the basic principles that form the basis for democratic life there are (1) the principle of unity of the ummah, nation and community (ummah wahidah), (2) collectivity and solidarity social, (3) protection and defense of the weak and oppressed, (4) social justice, peace between people and the environment, (6) equality before
the law, (7) freedom of opinion, organization, expression and religion, (8) upholding human rights, (9) nationalism, (10) social equality, (11) deliberation.

In this context, Islam seems to have been designed to organize a pluralistic social life. The Medina Charter was present to defend "new ideas" for a form of "new society" called the ummah (community). The principles in it are basically universal principles recognized by international circles as prerequisites for realizing an egalitarian and democratic social and political life.

In general, the concept of society offered in the Medina Charter aims to unite the heterogeneous citizens of Medina into one unit of society, whose citizens have the same rights and obligations, respect each other even though they are of different ethnicities and religions. The charter is considered to be a far-sighted vision and extraordinary political wisdom from the Prophet Muhammad sallallaahu alaihi wassalam in anticipating a society with diverse backgrounds, by forming a new community called the Medina community.

The existence of the Medina Charter was in order to create harmony in the people of Medina. The harmony regulated in the Medina Charter consists of several types. First, internal religious harmony, such as between the Muhajirin and Ansar among Muslims. In this case, through the Medina Charter and the teachings conveyed by the Prophet, they were made fraternal like blood brothers. Second, inter-tribal harmony in Medina. Through the Medina Charter, all tribes in Medina received equal treatment, without any discrimination. Third, harmony between religious communities, such as between Muslims and Jews. Through the Medina Charter, all religions that existed before the Prophet came were recognized. Believers of one religion and followers of another religion must respect each other's beliefs. Fourth, harmony between religious communities and countries. To realize this harmony, the state involves all components of the religious community in maintaining peace and unity in the country of Medina. Those who commit treason, based on the dictum contained
in the Medina Charter, will be dealt with firmly in accordance with the agreed constitution (Fakhri, 2010).

However, many experts have conducted studies on religious harmony dialogue. Among the existing studies, below are several studies that are relevant to this paper. First, Rina Hermawati et al (2016) examined inter-religious harmony in the city of Bandung. The formulation of the problem studied is about the potential for conflict that might occur in the city of Bandung, considering that Bandung is one of the big cities in Indonesia which has great potential for conflict between religions. In this article, it is measured how far adherents of certain religions maintain social distance from adherents of other religions in the city of Bandung. This research uses quantitative methods, namely by measuring the tolerance index value through three main dimensions, namely perception, attitude and cooperation between religious communities. The results of the research show that the Inter-Religious Tolerance Index in the City of Bandung is 3.82, which is in the "high" category, which indicates that there is good social interaction between religious believers in the City of Bandung, and this indicates that there are no significant conflicts occurring there. The possibility of conflict is generally triggered by permits for the construction of places of worship which are within the government's authority, so this is important to be addressed in order to increase the achievements of the Tolerance Index in Bandung City (Rina, 2016).

Second, Arifuddin Ismail (2010) examined patterns of harmony between religious communities in three provinces, namely Central Java, Bali and West Kalimantan. These three places were determined purposively, namely by considering different patterns of harmony between regions based on the uniqueness of local treasures. Meanwhile, the method used uses a qualitative approach. The findings from this research are as follows: The pattern of interaction between religious communities in Central Java leads to a form of
harmony that is embodied by local traditions. In West Kalimantan, the pattern of interaction that occurs leads to the symbolization of custom and religion. This identification can be seen that certain ethnic groups have adherents to certain religions accompanied by certain customary systems. Meanwhile, the pattern of religious harmony in Bali is strongly influenced by Hinduism, so there is almost no room for interaction with other religions outside of Hinduism. And religions other than Hinduism are unable to provide a style to Balinese culture (Ismail, 2010).

Third, Rini Fidiyani (2013) researched religious harmony in Indonesia, especially in Cikakak Village, Kec. Wangon, Kab, Banyumas. This research talks about the harmony and tolerance that has occurred in the village. This research uses qualitative methods with approaches from anthropology, ethnography and law. Based on the research results, there is local wisdom in the form of the Aboge Islamic community. The Aboge community strongly adheres to Javanese culture such as mutual respect (tolerance), respect for differences, appreciation and respect for ancestral spirits, togetherness which is manifested in community service/mutual cooperation activities, sincerity, love of peace, non-discrimination, openness to values. externally and consistently. In general, there are no striking differences between Aboge Islam and other Islam, only there are slight differences in different calendar calculations and this is a formal symbol for them. There is no spiritual or religious guidance from the relevant agencies. The agency actually sees this as local tourism potential. There needs to be serious steps to preserve the local wisdom of the Aboge Islamic community so that it remains sustainable (Fidiyani, 2013).

Fourth, Afif Rifai'I (2017) researched the dialectic of thinking between religious communities in the Faithful Brotherhood Forum (FPUB) in Yogyakarta. The formulation of the problem studied is how FPUB builds an inter-religious dialogue system in Yogyakarta and what the inhibiting factors are.
The research results show that FPUB's efforts to build inter-religious dialogue are by conducting dialogue in the form of workshops held in various places of worship and village halls and holding peaceful campaigns for harmony between religious communities. Obstacles for FPUB in building dialogue between religious communities are the existence of prejudice from internal and external religious communities, theological obstacles, namely a theological and normative perspective that gives rise to excessive fanaticism towards one's own religion, and political obstacles, namely the lack of government attention to FP UB (Rifa'I, 2017).

Fifth, Zilal Afwa Abidin (2020) who researched the practice of dialogue between religious communities in the Islamic-Christian community in Limapuluh Kota Regency, West Sumatra Province. This research explains the role of Islam in carrying out tolerant dialogue by prioritizing religious harmony, by regulating religious relations. Appreciate each other, respect each other, let each other go as long as there is no insult. As long as there is no coercion on religion then there is no problem. In relationships at the muamalah level, for example, doing business with friends, in education and health, everything is fine. Islam does not encourage violence. Meanwhile, Christian figures argue that in Christianity, the concept of love is a bridge for inter-religious dialogue to maintain harmony between religious communities. As minorities, Christian religious figures feel the pressure of being a minority, but still receive general protection when carrying out worship according to their religion (Abidin, 2020).

Tolerance is the most important part of social life. As social creatures, humans cannot be separated from other humans both in everyday life and global life (Nazmudin, 2017). This social interaction really helps humans in the social, spiritual, religious, economic, political and defense fields. By greeting each other and respecting each other, a peaceful life will be created. The culture of Indonesian society supports ongoing communication between people of
different religions. Historically, this has also happened where all religious communities were involved in several important events in the pre-independence era when there was a struggle to achieve independence. This incident involved not only Muslims, but also people of other religions who worked together to fight the invaders. They fought in their own way by sacrificing their property and lives for the sake of independence.

Regarding models for inter-religious dialogue, Paul F. Knitter in Ashari (2010), an American Christian theologian, divides models for inter-religious dialogue into 4 (four) models. First, the Replacement Model. Knitter suggests that replacement models base their beliefs on the statement that God wants one religion and humans only need one religion. People who adhere to this model think that their religion is the only way for humans to reach salvation and that there is no way to salvation in other religions. The inter-religious dialogue carried out by adherents of this model aims to defend the truth claims they believe in, even if they can invite their interlocutors to follow the truth claims they believe in.

Second, the Fulfillment Model. According to Knitter, the fulfillment model wants to create a balance between the universality and particularity of God's love (Hidayati, 2008). Followers of the fulfillment model assume that God's love is universally given to all humans even in different religions, whereas in particular, this model believes that God's "true" love is only given to the religion they believe in. The fulfillment model assumes that in other religions there is also a way of salvation, but they do not know whether the way of salvation in the teachings of other religions can bring their followers to the right life goal or not. Just like the replacement model, the fulfillment model still assumes that religion is the only and best path to salvation. The dialogue carried out by followers of the fulfillment model begins to understand the existence of diversity within other religious groups, but the dialogue carried out still aims to
strengthen and defend the truth claims they believe in, namely their own religion and ultimately aims to influence the interlocutors to follow the truth claims they believe in.

Third, the Mutuality Model. The mutuality model focuses more on love and the universal presence of God in other religions. Followers of the mutuality model consider other religions as religions that must be replaced (replacement model) or perfected (fulfillment model) by their own religion, in no way showing what is actually in the holy books. Therefore, the mutuality model rejects the replacement model and the fulfillment model. In the mutuality model, dialogue is a mandatory part of loving others. They not only consider other religions as diverse but also consider followers of other religions as potential dialogue partners. Therefore, this model prioritizes relationships in dialogue rather than diversity/plurality. The mutuality model recognizes human limitations so that they are more open to diversity. Dialogue carried out in this model must also be mutual, meaning that all dialogue participants consisting of various religions have the same right to speak and be heard without any superiority of one religion over another. The mutuality model tries to find a common point in the various existing religions.

Fourth, the Acceptance Model. The acceptance model opposes the mutuality model which emphasizes the search for the same thing because the acceptance model views that the search for the same thing is impossible and dangerous. The mutuality model tries to find universal truth from various existing religions, while the acceptance model assumes that universal truth will actually exclude other cultures. The acceptance model assumes that there are no similar views from various religions, but this does not mean that this model seeks to create barriers between religions, but rather tries to maintain and care about existing differences. Dialogue in the acceptance model does not aim to replace, perfect or look for the same thing from the various existing religious
diversity, but aims to explore other religions and make comparisons, then they return to their own religion with new understanding and awareness to broaden their life horizons. themselves.

Harmony between religious communities is a bridge for tolerance in everyday life in society. According to Rusydi and Zolehah (2018), harmony in everyday life can be interpreted as peace or reconciliation. So that harmony is only used and applies in the social world. Harmony between religious communities is a way or means to bring together, regulate external relations between people who do not share the same religion or between religious groups in social life (Zolehah, 2018).

Meanwhile, according to Ismail (2010), religious harmony exists in the social realm, where people from different religions interact in their social life. In other words, they are not brought together across faiths, but rather in a social environment (Arifudin, 2010). This means that religious harmony cannot and does not need to touch the theological realm. This social realm must be maintained, guarded as a form of dialogue space.


According to Dafri (2019), tasamuh is a basic concept of tolerance in Islam which is reflected in the letter Al-Kafirun which means, "for you your religion, for me my religion." This means that we can respect other people's religions, but regarding faith we must be firm and there is no bargaining. Meanwhile, for muamalah matters, you can help each other. Basically, tasamuh
is a form of tolerance in interacting with anyone, being flexible in socializing, being willing to accept other people’s opinions and helping each other in trouble (Jamaruddin, 2016).

As for love in Christianity, as explained by Rosida in a conversation, there are four. All four mean love equally, but in different scopes. The four concepts of love are, first, STORGE means intimate love from parents to their children and vice versa. At this level, love is given because there is a blood relationship, so it is very natural for someone to give affection. Second, EROS, which means romantic love between a man and a woman that contains lust. The concept of love at this level is no longer related to blood and kinship relations, but its scope is still limited, namely that it is given to a partner based on feelings of mutual liking. Third, PHILEO means true affection between close friends. Usually this love has no blood relationship. This love is more like friendship. The concept of love here has begun to expand, namely giving attention to friends who are not related to kinship relations. However, it is still given to people who are known because of friendship. Fourth, AGAPE, means love without calculation and without caring what kind of person one loves. This is the highest concept of love in Christianity, because at this stage someone gives something selflessly and without need. reason. He gives for reasons of love and affection, no longer expecting material rewards. For example, wanting to help people who are in trouble because there is a humanitarian call, not because they are promised something in return (Bandu et al, 2017). The highest concept of love is Agape love which is giving something without any motive. Or it could also be said to give anything without expecting anything in return. This is a concept that Christians can apply in dealing with other religions.

Discussion

The uniqueness of Kampung Sawah is a symbol of religious diversity and cultural richness, one of which can be seen from the Christian worship practices
there. When Christians go to church, they wear Betawi clothes; Men wear Betawi clothes such as Pitung, sarong, and wear a cap or skullcap. The women are dressed in kebaya with a headscarf. In other words, Betawi traditional clothing is an identity that is always worn during processions. Apart from that, in a number of religious processions, Betawi language is often used. Not only maintaining their ancestral heritage, Catholics in Kampung Sawah are proud to be able to display their identity as part of Indonesia.

Likewise with the followers of Islam in Kampung Sawah, they also prioritize their Betawi identity by wearing traditional clothing. Here the kopeah is often used as a symbol of brotherhood. Because the kopeah is also used by Christians. For Muslims, the skullcap can be a sign of worship, but for Christians it is a form of unity. On the one hand, Christians use sarongs to worship at church, but they also use skullcaps at formal events as a form of unity. For Muslims themselves, they do not use any symbols from Christian culture. Muslims are quite respectful and appreciative in terms of clothing.

This research is really interesting to study, so the author will try to explain the findings based on the observations made.

1. History of Sawah Village

In order to obtain information data related to this research, it is necessary to determine data sources by interviewing community members who are considered competent and know about the history of Kampung Sawah and community activities that have become a phenomenon.

Kampung Sawah is the name of an area in Bekasi in the government including Pondok Melati District. The tribe that inhabits Kampung Sawah is the Betawi tribe with the characteristics of being good at martial arts, wearing shirts and caps for men and wearing kebaya for women, just like other Betawi tribes in Jakarta and its surroundings. However, since the 19th
century, this area has not been dominated by Betawi residents, but has mixed with immigrants because of the open attitude of the Betawi residents in Kampung Sawah. The culture of openness and tolerance has been around for a long time and is deeply rooted among the residents of Kampung Sawah. Initially the people in Kampung Sawah were Muslim, especially the Betawi people.

According to history quoted from interviews, at the beginning of the 19th century, Dutch missionaries appeared. He founded small congregations around Batavia, including in the Gunung Putri and Kampung Sawah areas, starting a Christianization movement on the outskirts of Batavia. In the 1880s, groups of Christians came from the slopes of Mount Muria from Bonto Village, Jepara and groups of Christians from the Mojowarno area of East Java as well as groups of Christians from the Jember area who transmigrated to Gunung Putri and to Kampung Sawah.

Adherents of Christianity in Kampung Sawah and Gunung Putri have begun to form a kinship system by creating clan names like the clan names of the Ambon tribe, Manado tribe, Batak tribe and other tribes. This clan name in the Kampung Sawah community is not found in other Betawi ethnic cultures in Jakarta. The surnames include Saiman, Napiun, Modo, Tjanting, Baiin, Dani, Lampung and others. In the history of the growth of Pasundan Christian Church congregations, especially the Kampung Sawah congregation, including: "Gunung Putri, Cigelam, Gikuya, Cakung, Tanah Tinggi, Kampung Sawah, Pondok Melati etc" are often referred to as "Anthing congregations", because the congregation -The congregations are posts for spreading the Gospel according to local residents.

Initially, the residents of Kampung Sawah were Betawi people and experienced socio-cultural development with the arrival of other residents to Kampung Sawah. The Betawi tribe is a community or ethnic group that
generally lives in Jakarta, Bogor and surrounding areas. This tribe was formed from a mixture of tribes living in Batavia or currently called Jakarta. Tribes from various origins lived in Batavia during the Dutch colonial occupation since the 17th century. Betawi ethnicity originates from a mixture of tribes and even nations at that time.

Batavia was the center of government and trade with residents imported by the Dutch colonial government from various regions in Indonesia. So it can be said that the ethnic group called Betawi are immigrants. In general, the Betawi community group comes from a combination of Sundanese, Javanese, Malay, Balinese, Bugis, Makassar, Chinese, Arab, Ambonese and Indian ethnicities. They migrated from their area of origin and then settled and raised families in Batavia for various reasons (Indrasakti, 2022).

According to several experts, human existence in the Betawi area is very long. There is even an opinion that it started from BC. According to Sagimun MD, Betawi society has existed since the Neolithic era or the New Stone Age. Archaeologically there is evidence of discoveries in the form of simple tools such as axes, hoes, pickaxes and chisels that have been polished and used wooden handles. These tools were found in the area that is now the city of Jakarta, and several areas where rivers pass, such as Cisadane, Ciliwung, Kali Bekasi and Citarum.

After Indonesian independence in 1945, immigrants flocked to Jakarta in the hope of finding a more decent life. The Betawi people actually became isolated and began to be evicted to the outskirts of Jakarta. Until now, the process of mixing various ethnicities and tribes is still happening in Jakarta. This community group will later continue the Betawi community group.

The majority of the population of the Betawi tribe are Muslims and some who are Christians are Betawi descendants of Portuguese from the
16th century and live in Sunda Kelapa. Currently, the place where they live is called Kampung Tugu. The Betawi people's character is that they have a high social spirit, although sometimes it is a bit excessive. They are also known to hold religious values, especially the Betawi people who are Muslim. Religious teachings are always taught to their children from an early age. Apart from that, the Betawi people also value pluralism. This is proven by the existence of good relations between the Betawi tribe and immigrants from centuries ago until now.

2. Practice of Inter-Religious Dialogue in Sawah Village

   Religious dialogue in Kampung Sawah is packaged in a culture of tolerance between its people. Tolerance in Kampung Sawah has existed for a long time, there is no difference between the people. The spirit of religious pluralism and universality is very strongly felt, this can be seen from activities such as community service, mutual cooperation in maintaining village cleanliness, and can also be seen in religious events for each religion. The interaction looks very harmonious with each other working together, respecting each other and respecting each other even though they are of different religions.

   To maintain peace together, if something that has the potential for conflict between religious communities is detected, this potential will be immediately discussed by the houses of worship here. So that conflict can be suppressed immediately from the start. The community has committed to prohibiting religious lectures that have the potential to ignite an atmosphere of hostility between religious communities. The public will be firm if it is clear that a lecture is detected to contain hate speech. This was also posted by Detiknews in an article entitled "Learning Religious Tolerance from the Betawi Community of Kampung Sawah", posted by detiknews on January 27 2019.
The results of the research show that the pattern of interaction between religious communities in Kampung Sawah is like a circle, where community relations are very good and ongoing. So that harmony and tolerance are concrete things, without any frills regarding religion. Until now, social life and tolerance between religious communities in Sawah Village in Pondok Melati sub-district is still maintained. The emergence of cooperation between religious groups which encourages them to carry out interactions/relationships based on continuous interaction.

The togetherness and harmony that exists within the Kampung Sawah community can be seen from various aspects and is highly respected to this day. Because the people understand that they are descendants of the same ancestors.

At death events, the people of Kampung Sawah help each other in building tents, processing death certificates, and even taking care of funeral processions. When the tahililan event was held, non-Muslim mourners patiently waited outside their homes to honor the religious event. Once the tahililan event was over, everyone joined in tasting the dishes or just chatting to express their condolences. Likewise, when celebrating in the Christian religion, Muslim relatives will patiently wait outside until the ritual is finished.

It is not uncommon for the sound of the call to prayer to ring out from the Fisabilillah Islamic Boarding School Mosque at the same time as the sound of bells ringing from the Servatius Catholic Church which is a hundred meters away. Christians can worship in peace because the sound of the call to prayer does not disturb worship in the church. Likewise, the sound of bells from the church also does not disturb Muslim worship in the mosque. This is because the sound volume from both the mosque and church is regulated so as not to disturb each other.
“Almsgiving to the earth,” as an activity that combines belief and tradition, is also held in Kampung Sawah once a year. According to Jacob Napiun, this tradition has had its ups and downs, despite efforts to keep it going. In matters of burial, in accordance with regional regulations, burying a body in a cemetery must be in accordance with the provisions of the religion or belief held by the body concerned. Nevertheless, the residents of Kampung Sawah said that in their public cemetery area there were no religious barriers. According to cultural observer JJ Rizal, there is a tradition of "neriung bereng" or gathering together. With this concept, the village with a population of around 53 thousand people can always overcome inter-religious conflicts that arise in their area (Gantyo, 2019).

Currently, Kampung Sawah is known as a harmonious village, which does not mean that social conflicts never arise there. With tens of thousands of residents who follow five religions, come from various ethnicities and cultures, plus the presence of immigrants, of course there will be conflict. However, they were able to resolve it before the situation escalated; they anticipate before problems arise. This is one of the building principles of civil society, namely a society that is active in responding to problems, not passive, because of social dynamics. When outside information entered Kampung Sawah like a flood, local religious figures became more active in voicing unity and unity. They also approach many immigrants, thereby reducing the triggers of conflict. Like fire, harmony can die if the fuse is not maintained. One of the axes of maintaining harmony is communication, both between residents and community leaders.

The role of Suara Kampung Sawah community radio as a citizen information medium also plays a role in uniting the heterogeneous residents of Kampung Sawah. The negative effects of modernization encourage citizens to always maintain their harmonious lives. Plurality in society is a
necessity, so unity in the name of society must be realized in reality. The people of Kampung Sawah accept differences between religious communities and promote unity through deliberation and the habit of staying in touch.

Three places of worship are located close to each other, all on Jalan Raya Kampung Sawah. The three places of worship are the Great Mosque of Aljauhar, Fisabilillah Education Foundation (Yasfi), Pasundan Christian Church (GKP) Kampung Sawah Congregation, and Santo Servatius Catholic Church. This is clear evidence that the people of Kampung Sawah appreciate the existence of inter-religious communities.

It could also be said that the Kampung Sawah community is an example of a civil society. Civil society is a form of society that is based on religion as a source of morals, inspiration and action in the order of social life, and upholds social togetherness to live peacefully, democratically and tolerantly, not based on group or personal interests, so that an ethical society can be realized, egalitarian and cultured. Likewise the people of Kampung Sawah; Since hundreds of years ago we have lived in harmony across religions, accustomed to religious differences and accustomed to respecting them.

Then in terms of local wisdom, Kampung Sawah also has an attractive and unique charm. Things that are unique in Kampung Sawah can be seen at certain times, such as the Gema Betawi arts event, whether held in mosques or held in churches. At that time, the Betawi tribe's traditional clothing was heavily influenced by other tribes. The traditional clothing used for everyday use is the plain koko shirt. With white or black batik trousers. Wearing a black cap. And carry a sarong on your shoulder. Women wear short-sleeved clothes, batik sarongs and headscarves, they wear typical Betawi clothing. Men wear caps and Betawi clothes and women wear plain colored kebaya dresses and use scarves to cover their heads. Other Betawi
arts are Ondel-ondel, Lenggang Nyai dance, Tari, Manis Ronggeng Dance and there are also typical Betawi culinary delights such as Cucur Cake, Ring Cake, Egg Crust and others.

This culture is still maintained to this day. In this era of globalization and the influx of external influences and modern technology which is developing very rapidly. This is a challenge for the people of Kampung Sawah. Because with the influx of immigrants from various ethnicities and cultures, there must be a deterrent so that the existing culture can be preserved. Betawi culture, which has been passed down from generation to generation and the legacy of harmony and tolerance between religious communities, has existed for a long time and is not a new product (Elkarimah, 2020).

3. Analytical Criticism

At first glance, the people of Kampung Sawah are following in the footsteps of the people of Medina; following the principles of the concept of civil society, one of the principles of which is not making religious differences a problem and respecting the existence of diverse religions. This phenomenon is a form of inter-religious tolerance. The people of Kampung Sawah have been implementing the values contained in the teachings of peace for a long time. Adjusting the volume of mosque loudspeakers when Christians perform worship has been done by Muslims there; The church also did the same thing. There is no pressure on them to do so. It's all for the sake of peace and harmony that they have established since time immemorial. They have accepted differences, changed uniformity into diversity, recognized other people's rights, and respected other people's existence.

However, there is a culture that has become a topic of discussion for criticism, namely the culture of interfaith marriages in Kampung Sawah.
There are many intermarriages between followers of different religions that have even become cultural material. Some of them converted to their partner's religion, while others remained in their respective religions. For the indigenous people of Kampung Sawah, marriages of different religions or in families with different religions are commonplace. Therefore, the people there are wise in facing differences.

Interfaith marriages are of course also addressed and viewed differently by each social environment in Indonesian society, such as differences in the perspective of people in urban areas and people in the city of Bekasi of course also have different views or are treated differently, especially in Kampung Sawah Bekasi. Interfaith marriages are not taboo among the residents around Kampung Sawah, who are different from other communities in viewing interfaith marriages. This is because most of the residents of Sawah Village also have interfaith marriages.

Interfaith marriages are considered by the people of Kampung Sawah as a form of deep-rooted tolerance. This is the reason why the residents of Kampung Sawah do not view interfaith marriages as a form of social deviation. They consider that the existence of inter-religious harmony in Kampung Sawah underlies the phenomenon of interfaith marriages. Because the environment around Kampung Sawah is diverse in religion and there are good relationships between the residents, this allows the residents of Kampung Sawah, especially women and men, to interact with each other, giving rise to a desire to own something.

The practice of interfaith marriages is carried out by residents of the Sawah Village in one of the ways, namely, allowing one of the bride and groom to change religions so that in their KTP (Resident Identification Card) identity both bride and groom adhere to the same religion.
Many experts and religious figures oppose interfaith marriages, but there are also those who support it. Interfaith marriages or what can also be called interfaith marriages are marriages between men and women who each have different religions. Marriage between a Muslim man or woman and a non-Muslim man or woman. Interfaith marriages are sometimes called "mixed marriages" (Sukarti, 2013).

Interfaith Marriage according to the understanding of legal experts and practitioners in Law no. 1 of 1974, in general, three views can be found:

First, interfaith marriage cannot be allowed and is a violation of UUP Article 2 paragraph (1) Marriage is valid, if performed according to the laws of their respective religions and beliefs, and Article 8 letter (f) that marriage is prohibited between two people who have relationships, which by their religion or other applicable rules, are forbidden to marry. So with this article, interfaith marriages are considered invalid and void by law.

Second, interfaith marriages are permitted, legal and can be carried out because they are included in mixed marriages, as stated in Article 57 of the UUP, namely two people who in Indonesia are subject to different laws. According to this second view, this article not only regulates marriage between two people of different nationalities, but also regulates marriage between two people of different religions. According to him, the implementation is carried out according to the procedures regulated by Article 6 of the PPC: (1) Mixed marriages are carried out according to the law that applies to the husband, except for permission from both parties to the prospective bride and groom, which should be available, with reference to Article 66 of the UUP.

Third, the UUP does not regulate the issue of inter-religious marriages. Therefore, if you refer to Article 66 of the UUP which emphasizes that other regulations governing marriage, as long as they have been regulated
in this law, are declared to be no longer valid. However, because the UUP does not yet regulate it, the old regulations can be re-enacted, so that the issue of interfaith marriages must be guided by the regulations on mixed marriages (PPC) (Berkatullah & Prasetyo, 2006).

Apart from being seen as inconsistent with the marriage law regulations on which it is based. There is also a Compilation of Islamic Law (KHI) structure. The compilation of Islamic law (KHI) was prepared based on a joint decision by the Chairman of the Supreme Court and the Minister of Religion on 21 March 1985. The preparation of the KHI itself took approximately six years (1985-1991), and on 10 June 1991 based on presidential instruction (Inpres) No. 1 of 1991, KHI was confirmed as an official guideline for judges in Religious Courts throughout Indonesia.

KHI is the government's response to the emergence of various unrest in society due to various decisions of the Religious Courts for the same case. This diversity is a logical consequence of the variety of legal sources in the form of jurisprudence books which are used by judges to resolve a problem. Because of this, an idea emerged about the need for a law that was formulated systematically as a basis and reference for religious judges as well as the first step in realizing the codification of national law (Monib & Nurcholis, TT).

As for interfaith marriages in the Compilation of Islamic Law, this can be explicitly seen from the provisions of article 44 of the KHI which states "A Muslim woman is prohibited from entering into a marriage with a man who is not Muslim". Religious differences in the KHI are seen as a barrier for men and women who wish to enter into a marriage. Which means that Muslim men and women are not allowed to marry non-Muslim men or women (Departemen Agama RI, 1993).
Even though there are regulations governing the scope of interfaith marriages, it is clear that they have not been fully implemented properly. This is homework for the government not to allow the practice of interfaith marriages to occur widely.

The concept of interfaith marriages in Kampung Sawah is sometimes carried out with one of the bride and groom changing religions first. However, this practice deserves to be criticized because it seems to have desacralized religious values which are actually not worth emulating.

**Conclusion**

In general, harmony between religious communities has occurred in Kampung Sawah Bekasi, there is pluralism among religious leaders. This is what encourages the phenomenon of tolerance and harmony in Kampung Sawah in carrying out dialogue between religious communities which is realized in a social practice.

The tolerance practiced by the people of Kampung Sawah is due to the value of religious tolerance as a basis for faith. At first glance, the people of Kampung Sawah are following in the footsteps of the people of Medina; following the principles of the concept of civil society, one of the principles of which is not making religious differences a problem and respecting the existence of diverse religions. This phenomenon is a form of inter-religious tolerance. The people of Kampung Sawah have been implementing the values contained in the teachings of peace for a long time. Adjusting the volume of mosque loudspeakers when Christians perform worship has been done by Muslims there; The church also did the same thing.

However, there is criticism of the culture of interfaith marriages that occur in Kampung Sawah. Even though society considers it a form of tolerance
and harmony, society considers this to be the nature of social beings who need each other.

The Indonesian state itself should have regulations in the form of a Marriage Law and a Compilation of Islamic Law compiled by Muslim intellectuals. However, the implementation and strictness of the implementation of these regulations can be said to be not optimal.

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