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RELIGIOUS HARMONY AND GOVERNMENT IN INDONESIA

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Abstract

Religious harmony, community and government is as a basic to create sustainable development in this country. Inter-religious dialogue under the program of FKUB of Indonesia can be as a modal and place of religious harmony and religious awarness where become intrinsic value of universal humanity. Furthermore, every adherent should understand their religion and also aware of religion diversity and diferencess. Theoritically, to understand the diversity and diferencess of adherent, there are three approaches are often used: theological, political and socio-cultural. Based on the basic principles and norms of theological and ethical, inter-religious dialogue is important thing, that should be done and sustainable developed.

Keywords: *Harmony, Religion, and Dialog*

Introduction

Based on the reality of people's lives today, which presents a variety of conflict either internally or externally rethinking and reform attitudes and understanding of the human meaning of religion and life needs to be prioritized. For the future, globalization as its characteristics exposed the human race to work together at the same atmosphere, disagreement that oppose against head and religious value lead to conflict and never solve the problem. Instead of solving the problems thoroughly, violence will complicate or cause subsequent conflicts. Recognizing value as the result of a consensus is closely related with point of view of the expectations to the common welfare in social life.[1]

Awareness and demand for a life full of peace, prosperity and good environment, is desired of every human and civilization. It is very necessary, because peace is needed to develop human civilization. Therefore the study of religion is very important to develop an understanding of the similarities and emphasize the noble values in every religion with a theology that are more concerned with environmental issues, social ethics and the future of humanity that highlight the awareness of spirituality. Religious studies also need to reject absolutism and to develop *deabsolutizing* or *reactively absolute truth.*[2]

Plurality of religion, culture, ethnicity and so forth is a phenomenon that can not be avoided. Life in diversity is a reality that cannot be avoided. Diversity of religious understanding in Indonesia, both internally and externally is a historical fact that can not be denied by anyone. The process of the emergence of religious diversity in Indonesia

[1]Abdul Syani, *Sosiologi Skematika, Teori dan Terapan* (Jakarta: Bumi Aksara, 2002), 52.

[2]Komaruddin Hidayat, *Agama Masa Depan, Perspektif Filsafat Perennial* (Jakarta: Paramadina, 1995), 17-118; See, Amin Abdullah, *Dinamika Islam Kultural* (Bandung: Mizan, 2000), 68-69.

can be empirically observed historically. Chronologically, it can be seen that Indonesia was initially only inhabited by Hinduism and Buddhism, especially in Java. That fact is not negated growth and development of culture of animism and dynamism both in and out.[3]

When the spread of Islam through trade channels to the archipelago, the process of converson change religion gradually and lasts. The process of deployment and adherent religious in the archipelago occured peacefully and recorded by Marshall Hadgson as usurious historical and cultural achievement . [4][5]

Based on the pluralistic diversity Indonesia society condition, religion studies need to develope. It is conducted by a multidisciplinary approach, interdisciplinary and historical-critical approach, and it is expected to be realized inter-religious tolerance. If tolerance can not be grown well, it will occur conflict religion or exploited religion by certain groups. This situation makes the groups' entire lost and bad situation. Religious harmony must be gone a long way by having wise and prudent of religious group both intern and extern in order plurality will not be bad condition for our country.

The different conceptual between religions are a reality that can not be denied by anyone. The difference concept occurred in almost all aspects of religion, both in the conception of God and life. In reality, it always leads a conflict.[6]

Three Approaches to Harmony

Relate to harmony, every religion adherent has to understand about his/her religious and realise about diversity and differences in religion. In theoretical studies, to understand the diversity and differences adherent, at least, there are three approaches are often used: *theological, Political* and *socio-cultural.*

Theological approach study about inter-relationship based viewpoint of every religious teachings, it is how religious doctrines "addressing" and "talk" about his religion and others. The theoretical approaches study about political analysis relate to the context of the "concord", with a view to see how every adherent maintain rule, harmony, and stability of a multi-religious society. Then, culture approach is to see and understand the characteristics of a society that is more focused on aspects of expanded tradition aspect, namely, the religion is respected as something noble and sacred possessed by every human being or society.

Tradition "pillar" became a symbol and also the characteristics of a society that has a long history and hereditary. The concept of "inter-religious harmony", for example, can be analyzed through political and cultural approach. This concept is more focused political content and cultural than theological because religion is involved in human life that can not be separated from the political and cultural tendencies.

Through theological study, we can understand each religious text with regard to respond of religions with others. Therefore, the books written by theologian and scholars related to religious help us to understand religious doctrines with regard to interreligious relations. They are economic, political, social, cultural, and so on.

From the political view, we can see from the ideology of society or country. This ideology greatly affects the relationship of each religion. On a democratic country (mostly in the West), relation between inter-religious relation is democratic too but rather have a tendency that religion belongs to individual and internal. In contrast, in a society that is not or semi-democratic (generally in the

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[3]Mukti Ali, *Ilmu Perbandingan Agama di Indonesia* (Bandung: Mizan, 1999), 83.

[4]Marshall G.S. Hodgson, *The Venture of Islam* (Chicago: The University of Chicago Press, 1974), 551.

[5]Nurcholish Madjid, Pengantar dalam George B. Grose & B.J. Hubbard (ed), *Tiga Agama Satu Tuhan* (Bandung: Mizan, 1999), xviii.

[6]Umar Hasyim, *Toleransi dan Kemerdekaan Beragama dalam Islam Sebagai Dasar enuju Dialog dan erukunan Antar Agama* (Surabaya: Bina Ilmu, 1979), 291.

East), religious tend to be inclusive, every religious community want to show and highlight religion as the sole source of all aspects of human life, but difficult to realize in nation practice because contrast with the others religion, tradition and culture.

In Indonesia, the theory from the scholar is limited into two aspects. *First,* from the 'concepts of harmony' is theological explanation of each religion. *Secondly,* in the aspect of 'dialogue' among scholars are realized in the form of a formal inter-institutional relation. However, this formal inter-institutional relationship is still ceremonial, yet at the conceptual level.

Principles of Dialogue

Historical facts mentioned that *plural* system is a rule of God *(sunnatullah)* that are unlikely to change, altered, confronted, and denied. If cultural diversity law is denied, there will be no end to the phenomenon of turbulence. It can be said that understanding of religious and cultural plurality is part of religion understanding. [7] Because, understanding religion is basically also understand social culture as it is. If religion is understood as integral to the social conditions of its culture, it will appear where cultural aspects are aligned with the mission of religious and which are not.

The biggest problem in religious life today identically by the fact of pluralism - is "how theology of a religion defines to other religions. [8] Therefore, related to the religious pluralism understanding, develops an understanding *of theology of religions,* namely an understanding that emphasizes the importance of today's theology in the context of religions.[9] Therefore, it takes some basic principles in conducting interfaith dialogue. These basic principles can be derived from the norms of each religion, can also be derived on the basis of personal experience of religious man, both direct experience and experience on the basis of understanding the phenomenon of religion.

Ismail R. Faruqi,[10] for example, provides basic norms that interreligious dialogue can take place. Dialogue is not just the exchange of information, ceremonial, and platitude, but must have a religious norm that can reconcile the differences between religions. According to him, norm is found in *din al-fithrah*. Based on the norm, Islam has a very strong theory with respect to Judaism and Christianity are not considered as "other religions", but as itself. Unity religion of Abraham: Judaism, Christianity, and Islam is based on the concept of *Hanif, din al-fithrah,* is a real possibility.

Raimundo Panikkar[11] provide religious norms that can be used as a basic in the dialogue or, according to his understanding "the encounter of religions should really religious".

First; "Must be free from special apology"; Christian or Buddhist or whatever religious faiths approaching any closer to people of other faiths with *a priori* notion that defending their own religion will probably get a valuable defence of the religion, and certainly do not need to be stripped of confidence and establishment. It is not a religious dialogue, not an encounter, or accounted for and nourishes each other. We must abolish apology if we wants to look out adherents of other religious traditions. Being apology has place and function

[7]See and compare, Murtadha Mutahahari, *Membumikan Kitab Suci Mnausia dan Agama* (Jakarta: Mizan, 2007), 52-53.

[8]Budy Munawar Rachman, *Resolusi Konflik Agama dan Masalah Klaim Kebenaran* (Jakarta: LSPP, 1999), 129; see, Zakiyuddin Baidhawy, *Pendidikan Agama Berwawasan Multikultural* (Jakarta: Erlangga, 2005), 79.

[9]Ibid., 130.

[10]Ismail R. al-Faruqi, *Pengalaman Keagamaan dalam Islam* (Yogjakarta: PLP2M, 1985), 120-121; see, Husein Muhammad, *Mengaji Pluralisme Kepada Mahaguru Pencerahan* (Bandung: Mizan, 2011), 10-11.

[11]Raimundo Panikkar, *Dialog Intra Religius* (Yogjakarta: Kanisius, 1994), 64-67; compare, Amirulloh Syarbini, *Al-Qur'an dan Kerukunan Hidup Umat Beragama*(Bandung: Mizan, 2011), 136.

itself, not in the encounter of religions.

Second; "Must be free from public apology"; We can understand the unrest modern religious to see "unbelived" and even "anti-religious" today, but it would be wrong if we build a religious based on fear and worry. Attitude to give a chance for religion to partnership to counter distrust may be understandable. This is not a religious attitude, at least according to the level of religious consciousness now.

Third; "Dare to face the challenge of conversion"; So that it is a religious encounter, he must obey fully the truth and open to reality. Entering a new field: "the encounters of religions have challenges and risks". It must be aware that it would likely lose a particular faith or even their religion. He came without weapon and willing to be converted. He can lose his life or be born again.

Fourth: "the historical dimension is important but not sufficient". Religion is not just *privatsache,* nor is it merely a "relationship" with the Absolute vertical, but also affinity with humankind. Religion has a tradition, may possess a historical dimension. Religious encounter is not merely a gathering of two or more people in their capacity as mere private individuals, separate from their respective religious traditions, but he represented any others community. Therefore, encounter religion is not meant as encounter historians, but an active dialogue is a field for creative thinking and new imaginative, which does not break with the past, but rather to continue and develop it.

Fifth: "not just a philosophy congress". There is no doubt without a certain philosophical level, there can be no encounter. Nevertheless, religious dialogue is not just a gathering of philosophers to discuss intellectual problems. Religion is far from just teaching. Be religion becomes a limited teaching it seem like to kill religion. Understanding or interpretation about a tradition must be appropiate, at least from phenomenological; it is from point of view and adherents. Such as, worship an idol worshiper, as generally understood in the context of the Judeo-Christian-Islamic, rather than start with what the assumption of believer, is violating the rule.

Sixth: "not just a theological symposium". Religious encounter is not just an attempt to make persons understand our intentions. However, the most important is having deep understanding about explanation that what will be interpreted explanation (which is more or less plausible). It is like equating the concept of *Brahman* in the Upanishads with the idea of Yahweh in the Bible. Nevertheless, it is not satisfactory to say that the two concepts do not have anything Therefore, it necessary understanding of *homology,* that they do not have a direct relationship, they can translate, but both of them are homologous, each play a similar role. They showed a highest value and an absolute sense. Obviously, Homology methode does not imply that one system is better than other. This method only reveals the existence of homologous linkage.

Seventh: "not just ambition religious leaders". Each interreligious dialogue can take place in different levels and each level has a uniqueness. Official meeting between representatives of religious groups of the world today is a task that can not be circumvented. The meeting between the representatives is not dialogue to reach a depth as far as possible, but only just obliged to preserve the tradition. They should think most of the followers who follow tradition or religion. They must find ways to tolerance cooperate and understand. They have to solve practical problems and close.

Eighth: "religious encounter in faith, hope and love". Even the terminology is sound like Christian but meaning universal with faith, it intended as an attitude that goes beyond simple data and also the dogmatic formulation of different confessions. This attitude touched understanding, even in the words and concepts are different. We are not talking about systems, but the reality and how reality declaring themselves so giving a meaning to our dialogue

partner. With *hope,* understood as the attitude of expecting that exceeded all expectations, can reach over the initial barriers of our humanity, point of view and earthly and keep in heart dialogue, as if pressed from above to carry out the sacred duty. With *love,* finally, meant as impulse, the force drives us to the others and leads us to discover from them what is less in ourselves.

At a practical level, religious encounter or dialogue is needed, at least, the following three. *First:* "The same preparation". The encounter of both parties and are means cultural as cultural preparation and theologian. Each dialogue includes religious dialogue, dependent on the cultural stage of from the actors. Ignoring cultural differences create a different belief with inevitable misunderstandings. The first function of the dialogue is to find a basis for dialogue can be done properly. *Second:* there is "mutual trust" the real involved in the counter. There was no one "hide" his personal beliefs. *Third:* "Different issues" (theological, practical, institutional, etc.) must be carefully differentiated in order to avoid chaos.[12]

A. Mukti Ali[13] also provides practical guidance regarding the plan or preparation dialogue between adherent, in order to reach the goals and objectives of dialogue, namely:

1. Understand the same and different elements in every religion, history, and its difference;
2. Respect the others religion, integrity and culture;
3. Provide a real contribution to the lives of interfaith harmony;
4. Confirmed the shared commitment to create a life of social justice, and intensified development of our country which built;
5. Strive together to enrich the spiritual and religious life;

In addition, each participant must avoid:

1. Unappropiate different toward the others teaching religion, or create a caricature of other religions:
2. attempt to impose a syncretise settlement;
3. veiled attempt to move one religion to others;
4. static coexistence;
5. Hostility towards neighbours which different.

There are several reasons and purposes inter-religion dialogue needs to be done, it may sociological and theological. Sociological reasons, as follows:

1. Religious pluralism in the world is a fact that more and more apparent as the more easily communicate.
2. The higher desire to make contact with each other. *Isolationism* other than to be abandoned, it is also not possible. Moreover, aspects of similarity between groups of human beings and religions to one another is increasingly being recognized and perceived rather than what separates.
3. Interfaith dialogue helps each participant to grow in his own belief, whenever he met people of different religions and sharing ideas about faith and do good deed and practiced by each religion.
4. Besides a positive value for the individual in a dialogue, there is also mutual enrichment between religions embraced by the people who took part in the dialogue. For example, in interreligious dialogue, Islam can contribute to other religions in improvement inspiration and universality.
5. Interreligious dialogue can help to improve cooperation among the residents of a country, so that in conditions of mutual respect, justice, peace and friendly cooperation, everybody can build the country.[14]

As for theological reasons, as follows:

1. All human race has only one source, namely

[12]Ibid., 76.

[13]A. Mukti Ali, *Ilmu Perbandingan Agama* (Jakarta: INIS, 1992), 231.

[14]Ibid., 215-216.

God, and created for the same ultimate goal, namely God Himself. Therefore, there is only one plan of God for every human being, the one origin and one destination. Differences do exist, but compared to the similarities are so numerous and fundamental, differences were not so important.

2. All mankind is one, and unity is what encourages people to improve universal peace.
3. Because these theological reasons, religions take a positive attitude towards religions other than their own religion. It can be done by dialogue and collaboration with the followers of other religions tointroduce, maintain, and enhance spiritual deeds and morality own by in those of other faiths, as well as the values contained in the society and culture.
4. Interreligious dialogue is not an academic course of action, it is not a philosophical and theological discussion; it is an act of religion.
5. Dialogue is an attempt for salvation, and it is part of a total goal of religion.[15]

A. Mukti Ali gave forms of interreligious dialogue that can be done, including they are:

1. *Dialogue of Life :* In this situation, people of various religions work together to enrich each other confidence and belief respectively. It is by doing values of their respective religions without formal discussion. It happens in families, schools, army, hospitals, industries, offices and state. It is also the dialogue between cultures, since culture was influenced by religion.
2. *Dialogue in Social Work:* The definition of inter-religious dialogue is aimed to improve the dignity of humanity and the integral liberation of mankind. Every adherent may cooperate in implementing development projects, to improve family life, in a joint project to help people suffering from drought, poverty, lack of food, and especially to increase of justice and peace.
3. *Dialogue of Religious Experience Communications:* The third form of interreligious dialogue is taking the form of communication of religious experience, prayer, and meditation. Such a dialogue can be termed as intermonastic dialogue, for example, there are hermits Catholic and Buddhist ascetics. For a few weeks, they stay at the Hermitage in order to gain more confidence to learn the experience of everyday life, such as how they fasting, praying, reading scriptures, meditation, and other work. Of course, this *intermonastic* dialogue can not be done by just anyone. It can be performed by any religious leaders or by those who want to know the lives of other religious leaders.
4. *Dialogue for Common Prayer:* This dialogue is often done in international religious meetings, which are attended by various religious groups are diverse. Everyone can pray in the manner and belief respectively, for example about world peace prayer, which is done jointly. This dialogue has been done on 27 October 1986 in Assisi, the "International Day of Prayer for Peace".
5. *Discussion Theological Dialogue :* This is theologian's exchange of information on conviction, belief, and the religion practice respectively and trying to find a mutual understanding through discussion. Interreligious dialogue is often done in international dialogues, both in the West and in the East, also in Indonesia.

Based on the basic principles and norms of theological and ethical, interfaith dialogue is important, and must continue to be done is for coaching and internal dialogue of each religion. Coaching is the duty of religious leaders and government. They have same important role in religious life, though having different functions and forms. Similarly, religious internal dialogue

[15]Ibid., 216-218.

is important to maintain unity (harmony). Dialogue is not always meant as there is no harmony, or simply maintain harmony, but also to bring awareness to religious people about how and attitude to understand religion; and how the manner and attitude related to people of different religious, so it appears the increase insight and insightful thinking religious knowledge as well as improve togetherness in religious life and society.

The importance of religious formation is carried out from the fact, that if traced, there are two factors that generally become a central issue and strategy in religious guidance: *internal* and *external* factors. Internally, we can see some of the reality that always raises problems, they are:

1. Doctrine and religious understanding create to an ideology, religious understanding becomes partial. It Appears attitudes and ways of thinking *Jabari* and *Qodari* (in the neighbourhood of Muslims);
2. Poverty and work ethic; these factors also affect the dynamics of religion relationship. In this case, at least, they are necessary to develop Muslim institutional management.
3. Muslim political dynamics, with indications of political consciousness, especially when the fall of the Orde Baru and the emerging reforms.

The external factors, generally begins with mutual suspicion, influence the emerging political dynamics, and ignorance about religion and other religions.

Indeed, it was realized that the religious understanding based on free choice. In the history of Muslims, for example, there is no evidence to suggest that Muslims force others become Muslims. British philosopher, Bertrand Russell, stated that the success of the Muslims conquered a country is because of Muslim tolerance toward people of the conquered. However, in social life or even religious, there is a conflict. Therefore, the important is how to dampen or avoid conflict.

In that context, two things that need our attention is the prevention and management of conflict through "conflict management"; and second, "growing religious awareness". Conflict management is needed in order to drown out a more widespread conflict and as a way to ease religious guidance towards religious awareness. Fostering religious awareness can be done through regular coaching by generating themes, for example, "religion teaches tolerance", "religion is inclusive", including the themes of humanity, such as the problem of poverty. Therefore, both require cooperation between religious figures, elements of other communities, and government. The reality of the importance of dialogue has been evidenced by activities of Forum for Religious Harmony (FKUB) every month; it indicates the role of dialogue in creating religious harmony.

Content

Religious harmony will be disturbed when conflict is sticking on the surface and if the ways used in the spread of religion is impossible between religions by spoken/written or coerce and entice passing power, economic power or political, then it is not least the conflict will be present from situations. Government attention towards the maintenance of religious harmony has been established through Regulation of the Minister of Religious Affairs and Prime Minister No. 9 of 2006 and No. 8 of 2006. In the decree the government has formed a Forum for Religious Harmony called FKUB, which is divided at provincial and district levels. Forum is expected to make relationship between government and society with regard to problems religious communities.

The perspective of a different religion sometimes put religion at a certain level positions. Approach to religion study has the purpose, such as help to take religion in the appropriate position among religions and other beliefs that exist in this world as well as foster, foster religious tolerance, both internally within

the religious community, as well as inter-religious people. Tolerance means an attitude to accept the possibility of perspective and understanding of different beliefs, as well as differences in the way of worship. [16] This proves that religious studies are very significant to direct and create internal harmony and religious communities through the Forum for Religious Harmony (FKUB) as an institution that facilitates the realization of religious harmony in the country.

Therefore in rule of dialogue among the various religions is needed referee, in this case the government is authorized to regulate the course of dialogue in order to keep order in rule. In 1989 the Indonesia government in this case the Minister of Religious Affairs and the Minister of the home has designed a joint decree on the Implementation of Administrative Obligatory in secure and ensure smooth implementation of development and worship. LCS 2 Ministers No. I/BER/MDN-MAG/ 1989 is then revisited effectiveness and its efficiency so that in 2006 has been perfected in the form of Joint Regulation of the Minister of Religious Affairs and the Minister of home affair No. 9 2006/No. 8 of 2006 dated March 21, 2006 Guidelines for the Implementation of obligatory of Regional Head/ Deputy Head of In Harmony Maintenance, Empowerment Forum for Religious Harmony and the Construction of Houses of Worship.[17]

In line with religious social conflict occurs, it is a problem that began about dialogue or cooperation between religions. Is religious dialogue still relevant? If this question received a positive answer, so the question arises then is what prerequisites must exist so that the dialogue goes well and truly on the agenda fostering harmony. With the growing public life of the nation, by itself requires a form of dialogue that is more relevant and adequate. Various scholars' responses try to give answers on it. Kuntowijoyo for example, relate to this problems start with the bid, in which he said, ahead of the 21st century we need a new name for inter-religious relations. During this we use the name harmony or tolerance. Harmony or cultivate an attitude of tolerance that has been apologetic, each religion wants to show that their religions most harmonious and tolerant. Apology in this case is appropriate with its original context done by textual (written teachings) and contextual (history, sociology and anthropology) that actually adds new tensions. Muslims would say that Christianity is a religion of love. Hinduism stated that their religion emphasizes dharma. While the Buddhists claim purpose of their religion to release from suffering.

Furthermore, Kuntowijoyo stressed that we need a new concept of true inter-religious relations that are out and are not preoccupied with himself alone, looking forward to jointly confront the future of humanity, and referring to the working dynamics. Therefore, he proposed that the harmony or tolerance replaced by cooperation or cooperatives. When traced far back, the relationship between religions in colonial Indonesia, for example, is dominated by shades of colonial interests that are *rust and order.* In the context of colonial rivalry between religions occurs at the national level each missionary activity of these religions, while at the "grassroots" of the Dutch colonial government to be very careful and make extra tight guard to prevent inter-religious clashes involving adherents. Thus the pattern of competition is

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[16]Abdullah Ali, *Agama dalam Ilmu Perbandingan* (Bandung: Nuansa Ilmu, 2007), 108.

[17] Forum of People Reconciliation Believe (FKUB explained in regulation with Minister of Religious affairs and Ministry of Home Affairs in section 8 verse 1 have the duty

a. Conducting dialogue with the prominent religion and elite figure
b. Accommodating religious aspiration ormas and society aspiration
c. Distributing religious aspiration ormas and society in the form of recommendation upon which regent policy/mayor
d. Conducting socialization of law and regulation and policy in religious area related to people reconciliation believe in and powered of society
e. Giving written recommendation by on request founding of religious service house

characterized by competition between institutions, in particular competition with regard to doctrinal problems of these religions. Each religion considers itself as the only true, and did not notice anything of value from another religion. The competitive spirit until now despite the new trend began to appear more inclusive still inherited by many people.[18]

Inter-religious relations in Indonesia began to enter a new era which emphasizes tolerance since the beginning of the *orde baru*. It cannot be separated from the interests of the government that sought stability as a condition for the beginning of the establishment of the new government wheels. Muslim-Christian relations in respect of, for example, described that after 1965 the great tension arose between the followers of Islamic organizations and other groups among the population, particularly the Muslims lay people and those who are not Muslims. However, tensions appear to converge and lead to conflict with the Christians. One reason for the conflict between the two major religions with these concerns the spread of religion (missionary, missionaries, mission). Religion at that time presents itself as a potential disintegration that quite prominent beside to other sides. For instance, political ideology and is tribal orientation. Since, it is not surprising that at the time it was common do the dialogue or consultation among inter religions to discuss the issue of the spread of religion in order to maintain national unity.

In the early 1970s, modernization is a new theme in the context of socio-political changes in Indonesia. Dawam Raharjo is referred to as "the last carriage of passengers" in the region in taking the theme of modernization. As a result, awareness of the dialogue itself gets a new context and a service context is not only a religious mission but also because the context of the modernization or what used terminology Indonesian government popularly known construction (develop-mentalist).Religions in Indonesia are not only dealing with one another to attract new followers as much as possible, but also simultaneously had to face their responsibilities in the world while surrounded by issues of modernization.[19]

Mukti Ali pointed out that religious people cannot live alone in an environment that they belief recently. They have to get along with the group of people who belief other religions. The way it should be considered socially and ponder together, because if tensions especially conflicts between one group against another group, so someone know when the conflict was taking place, but people cannot predict when it will end.[20]

As a result, not a few new ideas among religious leaders, especially in the youth environment - sprung. At the time, characterized by an inclusive theological thinking, a strong willingness to hold with the current modern thinking, the courage to liberal and rational thinking, become the dominant paradigm in Indonesia. This is where religion then tested: between maintaining identity and adaptation to change. In other words, on the one hand, religion must be rooted in tradition and history, but on the other hand religion must also prove itself as a liberal force. Therefore, it's not a few people viewed that a response will be creative if someone without releasing the principal teachings of the religion that he follows, try to seek the harmony between religious teachings and scientific view and thus prepared the basis for dealing with social issues and politics. Therefore, Nurcholish Madjid states that the scientific insolvent of a belief system of faith become source of beatings behind spirituality to its followers. Therefore, it cannot be avoided for the purposes of intellectual study

[18]Kuntowijoyo, *Dari Kerukunan ke Kerjasama, Dari Toleran ke Koperasi* (Jakarta: Rineka Cipta, 1990), 28.

[19]Ibid., 29.

[20]A. Mukti Ali, *Kata Pengantar dalam Dialog Antar Agama* (Yogyakarta: An-Nida, 1970), iii.

activities on religious teachings. So that religion is not only merely adopted as a discourse to serve the Creator, but also a potential source of most studies are expected to be a suggestion of the solution to the crisis of human life.

Furthermore, Kuntowijoyo stressed that we really need a new concept of true inter-religious relations that are out and are not preoccupied with himself alone; look forward to jointly face the future of humanity; and dynamics refers to job. Therefore, he proposed that the harmony or tolerance replaced to cooperation or cooperatives

For the purposes and interests of the religious people who actually are in the same time, they can create a common agenda. National agenda is as development, justice, poverty, underdevelopment; and the global agenda such as the challenging of modernity, spirituality and human values in general. Thus, religion is a collective wealth for the nation and humanity.

Mukti Ali formulates that interreligious dialogue is a meeting between followers of various religions. Dialogue is communication between people who believe in religious level. Dialogue is the way to reach the truth and cooperation in projects of mutual interest together. He is an inter-religious encounter, without being higher or lower and without secret agenda.[21]

Since the character is very inclusive dialogue between religions, the participants are required to have a certain mental attitude, like respect, likes to listen, sincere, open and willingness to accept and cooperate with others. In the religious level, dialogue requires that each party to the dialogue let others deepen his faith and carry out his belief that without pressure from others.

In that regard Leonard Swidler, ever thrusting formula dialog in ten basic guidelines for inter-religious dialogue. The ten basic dialogues are: (1) That the first purpose of the dialogue process is to change, and grow in true perception of reality and then act appropriately; (2) Dialogue must be a project of the two sides: the dialogue in their own communities, and further dialogue with other communities; (3) Every participant who enters this dialogue process should trust the sincerity and honesty of the dialogue colleagues; (4) In the dialog should not be doing a comparison on our religious ideals and practice/reality the religion of dialogue partners, and practice/ reality of our religion with religion ideal dialogue partner; (5) Each participant must be able to define the dialogue itself - because in reality a religion can only be defined by religion itself - otherwise any definition of self which is interpreted by our dialogue partner should be accepted gracefully, in an effort to get to know yourself better; (6) Each participant should be able to refrain dialogue is precisely to find points of difference that exist; (7) The dialog lists only happen *parcum part* that is between the parties to the same level; (8) The process of dialogue could only take place through the base of mutual trust; (9) Each person involved in the dialogue should be able to take a critical stance, minimal over himself (ideas) and religious traditions which he believed; (10) Each participant must try to "understand" the religion of the dialogue partner "from the inside".The Swidler's formulation about the guidelines for inter-religion dialogue is very interesting; especially in positioning it as the normal basics inter-religious dialogue process.

According to Mukti Ali, there were several shades and forms of inter-religious dialogue; *first,* Daily dialogue. At the level of everyday life there is a dialogue that can be called dialogue of life. At this level people from various religions and beliefs live and work together to enrich their confidence and conviction, with the mediation of conduct religious values

[21]A. Mukti Ali, *Ilmu Perbandingan Agama,* 208; see, Arief Subhan, "Ilmu Perbandingan Agama Antara Dialog dan Dakwah", Dalam *Atas Nama Agama* (Bandung: Pustaka Hidayah, 1998), 348.

respectively without formal discussion. This happens in families, schools, army, hospitals, industries, offices and state.In Indonesia, the dialogue of life is going well, because the government and private agencies, educational institutions, industry and so forth there is no difference services and acceptance among religious followers. This opinion is acceptable if we see from the micro scale. The problem is different if it traced in the macro scale. It happens because each of follower entering the religious interest in the macro scale.

Second, social dialogue. In Indonesia, the development project is carried out by the people together regardless of religion and belief. However, in dealing with development projects with the aim to eliminate poverty, ignorance and so forth it is not based religious motivation but motivation and development solely. Actually, if this kind of cooperation is also based on religious motives, then the pattern of inter-religious dialogue in addressing various social issues can become a good beginning for a more in-depth communication.

Third, the communication dialogue of religious experience. Naturally, this intermonastic dialogue only be done by scholar religions, or by certain people who really want to know the lives of other religious leaders. In this dialogue, the spiritual experience becomes the dominant theme. This kind of dialogue obviously have very forceful relevant to the development of each building spirituality religion. The level of dialogue is not only formal religious, but also substantial aspects and transcendental.

Fourth, Active dialogue. This is often done on an international scale, among others; "Day of Prayer for Peace" dated October 27, 1986 in ASSISI. That is another form of inter-religious dialogue, which is to perform the prayer together. Every pilgrim prays with its own way and not follow by others prayers. Ritualism is not just anyone can do because must have the intellectual readiness, psychological and spiritual.

Fifth, the theological dialogue. The dialogue was attended by religious leaders to exchange information about the confidence, trust and the practices of their religion, and trying to find a mutual understanding through discussions. This kind of dialogue is very patterned necessitates academic area and intellectual readiness of the participants in the dialogue.

Further, this kind of dialogue is not without obstacles. Therefore, the true theological dialogue oriented on how to understand the theological built of participants. Yet to find a deeper other theological, someone has to live in the theological community first. For instance, how could a Muslim know exactly the doctrine of theology "children" in Christian theology when they do not enter into a full appreciation of the level of the doctrine? If the people know the cognitive instance, but do not know the affective, meaning there is no appreciation, because it also will not be able to change the attitude. This is where the absurdity of this theological dialogue. Therefore at least, the meaning of "theological dialogue" is how each party can understand the cognitive dialogue theological doctrine dialogue partner, to provide space for a cooler, democratic and in an atmosphere of mutual respect.

Thus, an institution or a place that is used as a "bridge" for the creation of dialogical religious harmony is FKUB are officially issued by the Indonesian government on May 18, 2006.[22]

Conclusion

Inter-religious dialogue can be widened capital base towards inter-religious harmony, further of the dialogue also still religious awareness. In addition to the creation of a situation of dialogue and also the state of education also has an important role to create an inter-religious harmony. Therefore, this awareness

[22]See M. Sastrapratedja, *Ilmu Perbandingan Agama dan Disintegrasi Umat Beragama* (Bandung: Pustaka Hidayah, 1998), 349.

becomes intrinsic value of universal humanity. In order harmony, every dweller should certainly understand their religion and also aware of diversity and differences in religion. In theoretical studies, to understand the diversity and differences of belief, at least, there are three approaches are often used: *the theological, political* , and *socio-cultural* approach. Based on the basic principles and norms of theological and ethical, inter-religious dialogue is also becoming a very important thing, and that should continue to be done is for coaching and internal dialogue of each religion. Coaching is the duty of religious scholars together with government. Both have an equally important role in religious life, though having different functions and forms.

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