



JOURNAL OF INDONESIAN ISLAMIC STUDIES

<https://ejournal.iainpalopo.ac.id/index.php/jiis/>

Harmony of Religious Tolerance: A Case Study of Minority Islamic Communities

¹Hasbi✉, ²Nursaeni, ³Nurul Aswar, ⁴Erwatul Efendi

^{1,2,3,4}Institut Agama Islam Negeri Palopo

¹hasbi@iainpalopo.ac.id, ²nursaeni@iainpalopo.ac.id, ³nurulaswar@iainpalopo.ac.id,

⁴erwatulefendi@iainpalopo.ac.id

Info Articles

Article History:

Accepted.....

Approved.....

Published.....

Keywords:

harmony, tolerance,
religious people

Abstrak

This study aims to determine the life of religious harmony in Seko District, North Luwu Regency, living in harmony, safety, peace without discrimination among religious believers. As well as knowing the factors that determine the life of harmony, harmony, peace and tolerance in the life system of the majority Christian and Muslim minority communities. Data obtained by observation, interview, and documentation are processed qualitatively descriptively by data reduction analysis, data display and data conclusion. The results highlight that minority Muslims are able to maintain harmony and tolerance in a majority Christian society. Factors such as kinship, solidarity, and the maintenance of traditional values are the main foundations in maintaining harmonious relations between religious communities. The study also examines the contribution of religious, educational, and public policy institutions in creating an environment that supports tolerance and mutual respect. Empirical results show that well-maintained practices of harmony, solidarity, and tolerance in Seko are clear examples of successful integration. Second, identify the factors that cause harmonious religious life in Seko with a focus on kinship, the role of customary law, collaboration between parties, economic equality, and the maintenance of local identity. These results provide important insights for efforts to maintain harmony amid the complexities of multicultural societies and provide a holistic view of the importance of collaboration in building a peaceful, harmonious and tolerant environment in the region.

2023 Pascasarjana IAIN Palopo

✉ Correspondence address: hasbi@iainpalopo.ac.id

Introduction

Seko sub-district, located in North Luwu Regency, has a unique social landscape that reflects the diversity of religions in Indonesia. In this context, minority Islamic communities in the region face challenges and opportunities in maintaining inter-religious harmony and tolerance. This study aims to investigate the dynamics of religious harmony in Seko District, a place where the nobleness of the attitude of living harmoniously, safely, and peacefully without discrimination is an important pillar in daily life.

Living together in peace and mutual respect for religious differences is a very valuable social capital in this predominantly Christian society. The harmonious life maintained in their daily lives is a clear proof of the potential for integration and diversity that can be an example for other regions. Through this research, we can better understand the key factors that contribute to the creation of a harmonious, harmonious, peaceful, and tolerant life in a society consisting of a Christian majority and an Islamic minority.

The role of religious, educational, and public policy institutions in creating an environment that supports tolerance and mutual respect will also be a focus in this study. By understanding the cultural foundations and values underlying inter-religious interaction in Seko sub-district, we can formulate concrete recommendations to strengthen harmony and tolerance at the local and wider levels.

The empirical data collected in this study will provide a clearer picture of the social dynamics and religiosity of minority Islamic communities amid the Christian majority. Thus, this article is expected to provide deep insight into how the harmony of religious tolerance can be realized and maintained in the context of religious diversity in Indonesia, especially in Seko District, North Luwu Regency.

This research has a very important relevance in today's social and religious context. In an era of globalization and frequent inter-religious conflicts, a deeper understanding of the factors that influence inter-religious harmony and tolerance is crucial. By delving deeper into the lives of minority Muslim communities in Seko sub-district, it can not only enrich the study of religious pluralism, but also provide a more comprehensive view for relevant parties, including the government and non-governmental organizations, to develop sustainable strategies in maintaining interfaith peace and harmony at various levels of society.

Method

This study used a descriptive qualitative approach to collect and analyze data. Data were obtained through participatory observations in the field, in-depth interviews with community leaders, religious leaders, and community members, as well as the collection of documents related to religious life and tolerance in Seko District, North Luwu Regency.

The process of data analysis involves data reduction, where relevant information will be sorted and compiled, data display to visualize key findings comprehensively, and data conclusion to draw solid conclusions based on findings from research.

In addition, this study will also expand the scope by trying to identify patterns of relationships between factors that affect religious harmony and tolerance in the area. With a deep qualitative approach, it is hoped that this research can provide a more holistic understanding of the dynamics of religious life and harmony in minority Islamic communities in Seko District.

Result

Life of Minority Muslims in Seko District, North Luwu Regency

In Seko District, North Luwu Regency, the majority of the population adheres to Protestant Christianity spread across 12 villages, while the minority are Muslims who inhabit 7 villages, with one Islamic village larger than Christian. The life of religious people in Seko is reflected in a harmonious and respectful life, without barriers between religious believers. The Seko people consider themselves as one big family bound together in the Seko family, creating an atmosphere of strong tolerance.

The history of religious acceptance in Seko records that Christianity was first accepted in the Ono area, in Padang Balua Village, through the story of two sisters, Maria Tasisi who chose Christianity and Tapasukki who chose Islam around 1950. The influx of the Kahar Muzakkar mob in 1960 had a significant impact, disturbing the peace and forcing some Christians and Muslims to leave their hometowns, causing changes in religious demographics in Seko.

After the conflict, conditions recovered in 1967, where the Seko people returned to their native areas and re-established a harmonious life, respecting the previous traditional order and social life. Interfaith collaboration is seen in the construction of worship facilities, where communities help each other between Christians and Muslims in building churches and mosques.

Togetherness in social activities is reflected in invitations and participation in weddings, aqiqah, and thanksgiving between religious communities. The Seko community shows solidarity and a high sense of humanity, regardless of religious differences. In addition, the maintenance of harmony and tolerance is seen in adherence to the prohibitions of other religions, such as the ban on pigs, demonstrating their commitment to the values of religious harmony and tolerance.

Field observations and data obtained from various sources show that religious harmony in Seko is very conducive, harmonious, familial, and tolerant. Through cooperation, understanding, and high concern, the Seko community is able to maintain inter-religious harmony, create a peaceful and harmonious social environment, making Seko an example of harmony that deserves appreciation.

Factors Causing Religious Life to Live in Harmony Full of Tolerance, Safety, and Peace Without Discrimination

The Seko community with a Protestant Christian majority of 75% and an Islamic minority of 25%, shows a strong family and fraternal life, where tolerance is the main foundation in building harmony. The factors affecting this harmony can be grouped as follows:

First, the strong family ties are the main pillars in maintaining emotional connections among the Seko community, regardless of religious differences. Naturally established brotherhood, even with families with different religious beliefs, shows that differences in beliefs do not hinder close familial relationships. Customs in the Seko community teach the importance of respecting individual religious choices without causing conflict.

Second, customary law is the main moral foundation in solving problems and ensuring justice in the community. The role of traditional figures is vital in maintaining interfaith harmony by representing Islamic and Christian religious values and playing a role as a leader who is respected by the entire Seko community. The customary value system applied provides a clear foundation in overcoming problems and maintaining peace.

Third, cooperation between the government, religious leaders, and traditional leaders is an important factor in maintaining harmony in the Seko community. Good collaboration between these three elements ensures that every development decision and program is implemented with attention to the diversity of society. Indigenous leaders, as representatives of local wisdom, play a role in mediating and resolving conflicts fairly and wisely.

Fourth, the equal level of economy among the Seko community is an important factor in creating a harmonious social environment. The absence of stark social inequalities, high morale, and equitable income from the agricultural sector provide a solid basis for cooperation and mutual assistance among citizens. Equitable economic welfare also reduces the potential for conflict and inequality in society.

Fifth, the condition of the Seko people who have not been contaminated by outside influences shows their efforts to maintain local wisdom and traditional values. Limited interaction with the outside world, lack of outside influences, and awareness of the importance of maintaining local identity are factors that support interreligious harmony and tolerance.

Thus, all these factors work together to create a peaceful, harmonious, and tolerant environment in Seko District, North Luwu Regency. The success of the Seko community in maintaining inter-religious harmony is a clear example of how local wisdom, kinship, cooperation between various parties, economic equality, and independence from outside influences can strengthen the values of tolerance and harmony in daily life.

Discussion

Life of Minority Muslims in Seko District, North Luwu Regency

Research on the lives of minority Muslims in Seko District, North Luwu Regency, reveals a striking atmosphere of harmony and tolerance among religious communities in the region. Although the majority follow Protestant Christianity, Muslims as a minority are able to coexist in an atmosphere of mutual respect without any real religious restrictions. The history of religious acceptance in Seko, including an incident involving the Kahar Muzakkar Gang in 1960, reflects the complex dynamics of religion that once threatened the region's peace. However, the Seko community has managed to recover after the conflict and is now able to show strong interfaith collaboration, especially in the construction of joint worship facilities.

Harmony is evident in the participation of the Seko community in various social and religious activities such as weddings, aqiqah, and thanksgiving, where solidarity and a high sense of humanity radiate among people of various faiths. Adherence to other religious prohibitions, such as the ban on pigs, illustrates their commitment to the values of religious harmony and tolerance. Through field observations and data analysis from various sources, the harmony of religious people in Seko has proven to be quite conducive, full of kinship, and wrapped in a high level of tolerance. This is reflected in the willingness to work together, understand each other, and care deeply for others, making Seko an example of harmony that deserves appreciation in a multicultural society.

Implicit from the results of this study is the real contribution of the theory of religious harmony and tolerance as well as previous research that highlights the importance of inter-religious cooperation in building harmony in a multicultural society. The success of the Seko community in maintaining harmony amid religious diversity exemplifies how a commitment to understanding, mutual tolerance, and interfaith collaboration can create a peaceful and harmonious social environment for all.

Factors Causing Religious Life to Live in Harmony Full of Tolerance, Safety, and Peace Without Discrimination

The factors that cause harmonious, tolerant, safe, and peaceful religious life without discrimination in Seko Society reflect important pillars that maintain harmony in the midst of religious differences. The concept of kinship which is the main foundation in maintaining emotional attachment between individuals in Seko, regardless of differences in religious beliefs, reflects the strength of social relationships established in society. Customs also play an important role in teaching the value of respecting individual religious choices without causing conflict, while also upholding the concept of brotherhood in the midst of diversity.

The role of customary law and the presence of indigenous leaders stand out as guardians of moral values and actors of justice in resolving conflicts and ensuring peace in

the community. The involvement of the government, religious leaders, and indigenous leaders in cooperation is an important foundation in maintaining harmony in Seko, with a focus on diversity and the interests of all communities. Equitable economic prosperity provides a solid basis for social cooperation and solidarity processes in society, reducing the potential for conflict due to social inequality.

The presence of local wisdom and the maintenance of traditional values also explain the success of the community in building a peaceful and harmonious environment. Limited interaction with the outside world and awareness of the importance of local identity reinforce values that support interreligious tolerance and harmony. These results are in line with theories that emphasize the importance of kinship, customary law, collaboration between parties, economic equality, and protection of local identities to create an environment of harmony and tolerance in the daily lives of multicultural communities.

This research provides a vivid example of how the collaboration of these factors can create a peaceful, harmonious, and tolerant environment. This conclusion is an encouragement for peace in other regions with similar religious dynamics to pay attention to family relations, local wisdom, and cooperation between various parties as the main foundation in building social harmony. Based on relevant theories and findings from previous research, the overall picture of this study emphasizes that interfaith wisdom is not impossible to achieve if society upholds the values of togetherness, tolerance, and respect for diversity as one of the main assets in strengthening social cohesion and building interfaith peace.

Conclusion

The lives of minority Muslims in Seko District, North Luwu Regency, illustrate the strong harmony, tolerance, and harmony between religious communities in the region. Factors such as solid kinship, construction of joint worship facilities, solidarity in social and religious activities, and maintenance of traditional values stand out as pillars of success in maintaining interreligious peace. Interfaith approaches, the role of customary law, and the involvement of all parties in strengthening social cooperation are key in creating a peaceful and harmonious environment in the Seko community.'

Factors that support harmonious, tolerant, safe, and peaceful religious life in the Seko Community, with its Protestant Christian majority and Muslim minority. The strong concept of kinship, the role of customary law in resolving conflicts, cooperation between the government, religious leaders, and traditional leaders, economic equality, and the maintenance of local identity are key elements that are interrelated in maintaining interreligious harmony. An understanding of the values of local wisdom, a collaborative approach between various parties, and an awareness of the importance of maintaining traditional identities and values are important provisions in creating a peaceful and harmonious social environment in Seko.

Reference

- Jamrah Suryan, Toleransi Antar Umat Beragama Perspektif Islam, *Jurnal Ushuluddin*, vol.23.no.2. . Fak. Ushuluddin UIN Suska RIAU Desember 2015
- Ahyar Zaenul, Harfani Matnuh dan St. Patimah, Implementasi” Toleransi Antar Umat Beragama di Desa Kalam Kanan Kecamatan Borombai Kab. Bonto Kuala”, *Jurnal Pendidikan Kewarganegaraan*,Vol.5.no.9. mei 2015.
- Alma, Buchari. *Belajar Mudah Penelitian Untuk Guru- Karyawan Dan Peneliti Pemula*. Cet.VI; Bandung: Alfabeta, 2009.
- Aly Abdullah , *Pendidikan Islam Multikultural di Pesantren*, Cdet. I; Yogyakarta, Pustaka Pelajar, 2011.
- Bungin, Burhan. *Metodelogi Penelitian Kualitatif Aktualisasi Metodologis ke Arah Ragam Varian Kontemporer*, Cet.II; Jakarta” Raja Grafindo Persada, 2003
- Bustaman, Ahmad Kamaruzzaman. *Wajah Baru Islam di Indonesia*, Pengantar; Azyumardi Azra. Cet. I; Yogyakarta: UII Press, 2004.
- Cassanova , J, *Public Religions In The Modern World* (Chicago: Chicago University Press, 2008)
- Ditjen Kelembagaan Islam, *Kebijakan Strategis,2003-2005*. Jakarta; Depag RI.Dirjen Kelembagaan Agama Islam,2003.
- Faisal, Sanapiah. *Metodologi Penelitian Pendidikan*. Surabaya: Usaha Nasional, 1982.
- Fatmawati Eka Farida, ”Tolransi Antar Umat Beragama Masyarakat Perumahan”, *Jurnal Komunitas*, Universitas Semarang, 2013
- Khalikin,Ahsanul Pandangan Pemuka Agama Tentang Orgensi Pengaturan Hubungan Umat Beragama di Provensi Bali.’*Jurnal Multikultural dan Multireligius,Harmoni* (Jakarta;Puslitbang Kehidupan Keagamaan Badan Litbang dan Diklat Kementerian Agama RI, Vol 14 no.3 September-Desember, 2015)
- Majid Nurcholish, *Islam Dokrin dan Predaban*, Cet. III; Jakarta; Yayasan Wakap Paramadina, 1995.
- Molan Benyamin, *Multikulturalisme, Cerdas Membangun, Hidup Bersama, yang Stabil dan Dinamis*. Cet. II; Jakarta; Indeks, 2016.
- Moleong, Lexy J. *Metodelogi Penelitian Kualitatif, Edisi Revisi*, Cet.XXIX; Bandung: Remaja Rosdakarya, 2011
- Muhadjir. Noeng. *Metodologi Penelitian Kualitatif, Edisi III*, Cet.VIII; Yogyakarta: Rake Sarasin, 1998.
- Muhdinah Darwis, “Kearifan Lokal di Kota Makassar “, *Jurnal,Diskursus Islam*, IAIN Alauddin Makassar, vol.3.no.1, th. 2015
- Purwarsito Andrik, *Komunikasi Multikultural*, Cet.I; Yogyakarta; Pustaka Pelajar, 2015.
- Padjar, A. Malik. *Reorirntasi Pendidikan Islam* (Jaskarta; Pajar Duniah,1999)
- RI.Kementerian Agama, *Al-qur’an Dan Terjemahnya Edisi Revisi*. Jakarta: Yayasan Penyelenggara Penterjemahan /Penafsir al-Qur’an cv. Penerbit,J-ART, 2004.

- Shadily Hassan, *Insiklopedi Indonesia*, (Jakarta; Ichtar Baru –Van Hoeve,t.th.)
- Soetriono dan SRD Rita Hanafie, *Filsafat Ilmu Dan Metodologi Penelitian*. Yogyakarta: Andi Offset, 2007.
- Stenbrink, Karel A, Pesantren, Madrasah, Sekolah; Pendidikan Islam dalam Kurun Modern. Jakarta; LP3ES, 1986.
- Sugiono, *Metode Penelitian Pendidikan , Pendekatan Kuantitaif, Kualitaif, dan R &D*.Cet.XII; Bandung, Al-Pabeta, 2011.
- Sukardi, *Metodologi Penelitian Pendidikan Kompetensi dan Prakteknya*. Cet,IX; Jakarta: Bumi Aksara, 2011.
- Suryana Toto, “Konsep dan Aktualisasi Kerukunan Antar Umat Beragama,” *Jurnal Pendidikan Agama Islam*, Ta’lim, Vol.9.no.3.2011.
- Suwito, et.al (ed.), *Sejarah Sosial Pendidikan Islam*. Cet.I; Jakarta; Kencana, 2005.
- Suyanto, Bagong dan Sutina, *Metode Penelitian Sosial Berbagai Alternatif Pendekatan*. Cet. V; Jakarta: Kencana, 2010
- Tim Penyusun Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia*, (Jakarta; Balai Pustaka, Ed.III.Cet.2. th.2002)
- Tim Ensiklovedi Nasional Indonesia, *Ensiklovedi Nasional Indonesia*,(Cet. 3. Jakarta: Delta Pamungkas,1997)
- Wach Joachim, *The Comparative Study of Religion* (New York: Colombia University Press, 1958),
- Yusuf Choirul Fu’ad , *Komplik Bernuansa Agama, Peta Komplik Berbagai Daerah di Indonesia 1997-2005*), Cet. Jakarta; Puslitbang Lektur dan Khasanah Keagamaan Badan Litbang Dan Diklat Kementerian Agama RI, 2013.
- Walzer Michael, *On Toleration Castle Lectures in Ethics, Politics, and Economics* (New York: Yale University Press, 1997)
- .