



A METHOD GENERAL CONFERENCE PATTERNS ARE RELIGIOUS IN THE NORTH SUMATERA RELIGION PERSPECTIVE

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ABSTRACT

The focus of the study in this study is the perspective of North Sumatra religious elites about the pattern of religious harmony, and how it is applied in the context of North Sumatra. To reveal this, this study uses a phenomenologic-interpretive approach, using data collection techniques, priorities in the FGD (Focus Group Discussion). From this study it was found that: First, the harmony ideals built by the North Sumatra FKUB rested on a pattern of religious non-pluralism harmony. This pattern means that the truth claim in each religion cannot be equated because it has a theological foundation that is different from one another. Because, plurality or diversity is a necessity. But in a social context, the theological truths should not be forced on others, but every religious individual must be able to work together and work together in the interests of society, nation and state. Second, in its implementation, the North Sumatra FKUB does four things, namely: theological dialogue, social interaction, advocacy and regulation and interactive dialogue. Dialogue is a form of preventive, decisive at the theological and flexible level at the sociological level by empowering the local wisdom of each region. Whereas advocacy and regulation are forms of handling conflict through mediation and applicable legal rules.

Keywords: Pattern of Harmony, Religious People, Elite of Relig

I. INTRODUCTION

Research on the pattern of harmony between religious groups in the perspective of religious elites, in this case the Forum for Religious Harmony (hereinafter abbreviated as FKUB) of North Sumatra is an important discussion (A.S.Hornby, 1983). Because, from a pattern, we will know the harmony idealism that was built, or the worldview of the North Sumatra FKUB elite in seeing the diversity, source of conflict and its handling. In addition, the context of North Sumatra which has a very high level of religious plurality, is also a consideration - seeing recently religious conflicts such as in Tanjung Balai (29-30 July 2016) have made North Sumatra quite a spotlight on the level National. Various opinions also emerged regarding the source of the conflict, which, if modeled, converged on: religious pluralism and religious non-pluralism (Abdul Munir, 2005). First, we see that the source of the conflict that has occurred in Indonesia is because of the truth claims of each religion, therefore theological recognition is needed that in essence all religions are the same (Adian Husaini, 2009). While the second recognizes that diversity or plurality is a necessity that cannot be resisted, but does not recognize that all religions are the same. For this reason, this study wants to see which pattern is built by the North Sumatra FKUB religious elite, and how the pattern is applied in the context of the plurality of North Sumatra society (Alodous Huxley, 1947).



II. LITERATUR REVIEW.

Harmony comes from the word "harmonious" means: (1) good and peaceful, not contradictory; (2) unite in heart, agree. Reconcile means: (1) reconcile; (2) making unity in heart. Harmony: (1) about living in harmony; (2) harmony; agreement: harmony lives together. So the harmony of the religious community is a condition of peace, unity in heart, agreeing among religious followers (Anis Manik Thoha,2007) (AR Harahap, 2012).

According to PBM No. 9 and 8 of 2006, Chapter 1, Article 1, the harmony of the Ummah is:"... the condition of relations between religious people based on tolerance, mutual understanding, mutual respect, respect for equality in the practice of their religious teachings and cooperation in community, national and state life in the Unitary State of the Republic of Indonesia based on Pancasila and Republic of Indonesia Constitution Indonesia in 1945. Even the Government developed a harmony trilogy policy, namely: internal religious harmony, religious harmony and religious harmony with the government. "(Arifinsyah, 2013)

Official religions in Indonesia, as subjects and objects of harmony, certainly have their own views on the harmony that is implied by their respective teachings. In Islam, it is ordered not to force others to convert to religion, it is also ordered to invite people into the truth in a civilized manner. More than all, a Muslim is also told to do justice to all human beings even though non-Muslims even on condition that he does not fight Islam (QS: al-Mumtahanah: 8-9).

In Christianity, his people are taught to live in harmony between religious people, as Paul says: "Do not repay evil for evil, do what is good for others" (Romans: 12:17). The same thing was said by Jesus: "Everything that you want people to do to you, do this to them too" (Matthew: 7: 12). It also says: Have mercy on your neighbor as yourself (Matthew:

In Hinduism there are teachings of Tri Hita Karana. Tri means three, Hita means prosperous, safe, harmonious, peaceful, harmonious. While Karana means, the cause of Hita, namely: Pawongan: a harmonious relationship between humans and humans; Palemahan: a harmonious relationship between humans and nature Parhyangan: a harmonious relationship between humans and God.

Furthermore, in Buddhism there are six Dharma which direct someone to remember each other, love each other, respect each other, and help each other. In Confucianism, among the verses that make sense of harmony is: "a susilawan wants to stand up, so he also helps others upright and if he wants to progress, then he also helps others to progress". "You get along with each other in your family to reassure your parents". "Something effort was successful because it got a lot of support, on the contrary it failed due to lack of support, and three determinants of success were Tian Se (Opportunity and the right time)". These verses teach that unselfishness is a factor that builds harmony, because harmony is a human resource.

The views above show that religions in their ideals highly uphold tolerance both internally in religious communities and among religious people. This shows that in essence there are no religions that teach violence, because it is natural for humans to want to live in peace and harmony.

III. METHOD OF RESEARCH.

This type of research is qualitative with a phenomenologic-interpretive approach. The phenomenology referred to is the phenomenology of Edmund Husserl (1859-1938), where it was stated that the object of science is not limited to the empirical (sensual), but



includes phenomena that are nothing but perceptions, thoughts, volition, and beliefs of the subjects in this study religious elite in North Sumatra FKUB about something outside the subject, namely the pattern of harmony between religious groups. Whereas interpretive meant here is a paradigm that emphasizes more on the meaning or interpretation of someone or a number of people, namely the religious elite of the North Sumatra FKUB on developing discourses related to religious harmony between harmony based on religious pluralism or non-religious pluralism. The task of researchers in this paradigm is to interpret (to interpret or to understand) their opinions or understanding of it.

This study took the object of the religious elite in the Sumatra provincial FKUB. This was chosen because North Sumatra has a multicultural society, and because of the provincial level, the North Sumatra FKUB can be used as a representation of the views of the religious elites in the Regency / City FKUB.

Broadly speaking, this research was carried out in 3 (three) core stages, namely the stage of orientation, the exploration phase, and the stage of interpretation. While the techniques used in data collection in qualitative research are prioritized in the FGD (Focus Group Discussion). This technique is used in order to find and gain an understanding of the phenomenon under study from the point of view of the subject being thoroughly studied, which in this case is the North Sumatra FKUB religious elite, until finally the collective understanding can be interpreted comprehensively, even though the FGD was also included in private interviews.

Given that this research is phenomenologic-interpretive qualitative research, where the meaning of the phenomenon to be revealed is inter-subjective meaning, the FGD here is also used as an analytical tool to express the essence of the phenomenon in question, namely the pattern of harmony among the people in the framework religious pluralism or non-religious pluralism.

IV. A RESULTS OF APPLICATION OF THE HARMONY PATTERN OF NORTH SUMATRA FKUB

In the national scope, North Sumatra as explained by the North Sumatra FKUB is still a reference in the inter-religious harmony. This is as revealed by Mr. Arifinsyah:

"The results of our national meeting are still a barometer even though there are cheats in Tanjung Balai but that is not a red value, but North Sumatra is also a National barometer in the framework of maintaining harmony"

But rather than that, since its formation until now the North Sumatra FKUB has taken steps as a derivative form of the harmony idealism as described earlier, namely:

1) Do theological dialogue

The theological dialogue in question is conducting inter-religious theological studies. This is as said by Mr. Sarwo Edi:

"... that in our FKUB that was not carried out by other FKUBs ... in the office a discussion was held about theology ... for example God according to Islam, God according to Catholicism, God according to Hinduism and others that was a pattern one ... to be based on theology. "

However, as explained by Mr. Arifinsyah that the dialogue is not to equate religion but as a means to get to know each other, and enrich the treasures of knowledge in harmony so that they can respect each other, and not mock each other between one religion and another.



2) Carry out social interactions. The point is to look for formulas that can cement community fraternity. However, the formula is not theological but sociological, such as cultural elements and so on. This is as revealed by Mr. Arifinsyah:

"The social interaction that we do in society ... it does not involve sacred matters but profane issues ... this is where many cultural elements come in ... North Sumatra's luck compared to others, the adhesive is actually adhesive culture ... we have felt ... there is one house of different religions but one culture ... get along well. So if he comes a Muslim ... the Christian prepares a prayer mat ... that's amazing ... we found it in Dairi ... in Karo ... especially in Angkola ... Angkola is not there FKUB is already there they have gotten used to living side by side ... the Church and the Mosque are side by side ... later on they will clean up mutual cooperation ... this Sunday clean the Church ... Friday will clean the Mosque with heterogeneous variants that exist ... so extraordinary .. That is not because the FKUB ... arose from a sense of togetherness ".

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2) Carry out social interactions. The point is to look for formulas that can cement community fraternity. However, the formula is not theological but sociological, such as cultural elements and so on. This is as revealed by Mr. Arifinsyah:

1) Handling conflict through advocacy and regulation. The purpose of the FKUB here is that the conflicts that have emerged in the community are not because of the belief in the truth of their religion, but because of the slow advocacy and violations of established regulations or unclear regulations themselves. Violations of this regulation as stated by Mr Arifinsyah cover the area of doctrination, namely forced religious doctrine; simplification is too narrow a view of religion, as well as missions carried out by religion, especially Islam and Christians who tend to violate regulations.

However, it should be noted, that compared to other regions, the mediation process carried out by the North Sumatra FKUB can be classified as fast, and never reaches central government regulations. This is as explained by Mr. Sarwo Edi:

"We have or no funds from the local government, immediately go to the area if there is a problem ... because we are aware that this is a humanitarian problem and cannot be allowed to drag on ... indeed the funds include obstacles to mediation ... but it doesn't matter ... even from my own pocket "

2) Interactive Dialogue. According to the North Sumatra FKUB, having an informal dialogue with the community regarding harmony is one of the important things to do. Furthermore, according to them the dialogue of central government harmony now is more by design, in the sense that it is top down which leads to pseudo-harmony.



IV. CONCLUSIONS.

From the results of the study it was found that: 1) Ideality of harmony built by the North Sumatra religious elite, in this case the North Sumatra FKUB rests on a pattern of religious non-pluralism harmony. This pattern means that the truth claim in each individual religion cannot be equated because it has a theological foundation that is different from one another. Because, plurality or diversity is a necessity. But in a social context, the theological truths should not be forced on others, but every religious individual must be able to work together and work together in the interests of society, nation and state. 2) In its implementation, the North Sumatra religious elite does four things, namely: theological dialogue, social interaction, advocacy and regulation and interactive dialogue. Dialogue is a form of preventive, decisive at the theological and flexible level at the sociological level by empowering the local wisdom of each region. Whereas advocacy and regulation are forms of handling conflict through mediation and applicable legal rules. In the application of the harmony ideals of the North Sumatra religious elite as mentioned, empowerment of local wisdom is an important factor in creating harmony, but government programs are only top-down so they often do not directly touch those aspects. Therefore, researchers suggest: 1) For the North Sumatra religious elite to further enhance the potential of the local wisdom of the community without reducing the theological basis believed by them. 2) For regional governments to carry out activities that are more touching to the grassroots or bottom-up

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