



THE BASIS OF SOCIAL HARMONY IN A PLURAL SOCIETY, LIPRAKWETAN VILLAGE, BANYUANYAR DISTRICT, PROBOLINGGO DISTRICT

Eka Rahayu^{1*}, Astri Rakhmawati²

¹ Universitas Islam Zainul Hasan, Probolinggo, Indonesia

² Universitas Muhammadiyah Sampit, Sampit, Indonesia

Email : eka.rahayu0792@gmail.com, astri.rakhmawati13@gmail.com

Abstract:

Harmonization of a plural society in the context of religious moderation is an effort to achieve harmony and balance between the diversity of religions, beliefs and religious practices in a heterogeneous society. Religious moderation refers to an approach that respects diversity of beliefs and spiritual values while promoting tolerance, respect, and cooperation between religious groups. This paper aims to analyze the role of religion and belief systems in strengthening or threatening social harmony in the LiprakWetan community. The research method is qualitative with descriptive research type. The subjects in this research were residents of Kokon hamlet, LiprakWetan Village. Data collection methods use interviews, observation and documentation to complete the data. The research results showed that the LiprakWetan community could build mutually respectful cooperation and strengthen relations between religious groups. Communities can create inclusive and empowering environments, strengthening the foundations for peace and shared progress.

Keywords: *social harmony, pluralism, religious moderation, intercultural*

INTRODUCTION

Religious Moderation is a way of viewing, behaving, and practicing religion in life together by embodying the essence of religious teachings that protect human dignity and build public benefit. Generally, you can obey the constitution as a collective agreement within the nation (Rizky & Syam, 2021). Moderate views are not excessive, not extreme, and not radical. The principles of justice and goodness must be used to deal with pluralism in Indonesia. It is possible that the law is only concerned with external aspects and does not achieve a true sense of justice, which means that there needs to be a sense of goodness. Kindness is an ethical aspect, while justice is a legal aspect. Therefore, being moderate does not mean being less religious (Faiqah & Pransiska, 2018).

The harmony program contains a set of core values that are very valuable to every culture. Social harmony contains integrative values that take into account local wisdom. The existence and function of harmonization is the basis for uniting all citizens of various ethnicities, races, and religions in love, peace, equality and justice, freedom, brotherhood, cooperation, non-violence, tolerance, humanity, and other universal values. Therefore, social harmony has a general value that can be the basis of social integration because it can eliminate clashes of collective values in multicultural local communities (Hartoyo, 2022). Social harmony is a traditional concept that describes an ideal society, where there is no conflict between individuals who interact continuously. This concept is inherently embedded in dynamic social

*Corresponding author.

E-mail addresses: eka.rahayu0792@gmail.com

structures and processes. Social harmony has great potential to support the development of a better and more sustainable social life, especially in the modern era where the state is responsible for the welfare and happiness of its citizens (Marbun, 2023).

Social harmony is a goal of community life that does not just appear in the midst of community life. However, every element of society needs to be considered. All parts of society must encourage each other to create social harmony in society. Religious social harmony can be said to occur when there is social interaction in a society that runs normally. Without any pressure or coercion from any element or element of society, even though within that society there are differences of opinion. However, differences of opinion are not an obstacle to realizing social harmony, on the contrary, they will actually strengthen social harmony. When there is no harmony in a society, the individuals within will always feel uncomfortable and opposing behavior will appear in the midst of social life. This will arise as a result of dissatisfaction with the atmosphere of society because there are different opinions. This is often the cause of incompatibility in people's social life (Aulia, 2023).

The observation results show that there are problems occurring in LiprakWetan village. The problem lies in harmony in society, especially in Kokon hamlet. Especially in the BaiturRohim Mosque area. The situation in this village is very reciprocal with the condition of the community which has very little awareness of how to live in harmony in society. It can be seen that only a handful of residents attend routine recitation activities. Most residents have not been moved to take part in the recitation or sarween in question.

Remembering that the spirit of Islam and implementing its values is very important for the success of citizens. In other words, people will not be able to do their work well and effectively without harmony in society. Because they lack a solid foundation for social harmonization and their fluctuating life goals, they will be vulnerable to being affected by negative events. Based on the problems that occur, this research needs to be carried out to analyze the extent to which the problems that occur at LiprakWetan are based on social harmony. As a solution, the community is invited to carry out tadarus together as an effort to improve relations between residents in groups and an empowered environment.

RESEARCH METHODS

The method used in this research is qualitative with descriptive research type. The subjects in this research were residents of Kokon hamlet, Liprak Wetan Village. Meanwhile, the object of research is social harmonization in Liprak Wetan. The methods used for data collection are interviews, observation and documentation. Data analysis was carried out descriptively. The research procedure begins with the preparation, implementation and report preparation stages. The preparation stage is carried out by preparing several questions related to social harmony that exists in society. The implementation stage was carried out by interviewing the mosque takmir and several residents of the Kokon hamlet around the Baitur Rohim Mosque. Then the report preparation stage is carried out by sorting and analyzing the data according to the research objectives and written in the form of an article.

RESULTS AND DISCUSSION

The LiprakWetan community, especially in Kokon hamlet, has a cultural asset, namely the sarween agenda every Monday night. The residents who did this were residents around the BaiturRohim mosque. The second cultural asset is recitation

every year. The recitation is carried out to provide a sense of safety and express gratitude to Allah SWT for the blessings that have been given.

The results of interviews with the mosque takmir showed that only two to three people attended the sarween activities. Likewise with congregational fardhu prayers at the BaiturRohim mosque. Very few residents are aware of participating in these activities. In fact, having joint activities will increase solidarity, foster a sense of love, togetherness, care and harmony in neighbors.

Seeing that only a few residents care, the level of awareness and harmony that exists in the Kokon hamlet community is relatively low, especially in sarween activities. There are several factors that are reasons for residents not to take part in these activities. One of the factors that occurs is the lack of trust of residents in the mosque takmir. Residents have been disappointed with previous recitation activities. As a result, residents do not want to attend sarween in the future. This requires making residents aware of the importance of harmony in neighbors even if they have been disappointed or have not met their expectations.

The next interview was with Mrs. Shia as a resident of LiprakWetan village around the BaiturRohim mosque. He explained that another cultural asset is Dibaiyah. Dibaiyah activities are held every Tuesday at LiprakWetan. This activity is intended to always remember the Prophet Muhammad SAW. Dibaiyan not only waits for the month of Mawlid but has become a routine for residents every week. Not many people attended this activity, as did congregational prayers, sarween and recitation.

Considering the importance of harmony and cohesion in neighbors, it is necessary to have activities that can unite the residents of Kokon hamlet while also enlivening the event held at the BaiturRohim mosque. Joint tadarus activities as religious moderation are one solution to encourage people to come to the mosque. When the tadarus was carried out together, many people began to arrive. Not only fathers and mothers, the young children of TPQ students also joined in the fun. They prayed together and then continued with the tadarus activity together.

Tadarus activities are known to gain rewards, and can also increase faith and devotion to Allah SWT. Tadarus can calm the heart and soul, become closer to the creator, increase one's fortune, and many other benefits. This tadarus activity can create social harmony through interaction between fellow citizens. The frequent intensity of meeting indirectly fosters a sense of togetherness among residents. Communicating more intensely can bring them closer physically and spiritually. Residents are enthusiastic about participating in activities, this can be used as an indicator that there is no element of compulsion or coercion from any party.

As the joint tadarus activities progress, residents feel the benefits of the routine they follow. More people are coming to the mosque for regular prayers and tadarus. This makes them more disciplined and punctual in activities held at the mosque. Honoring the Qur'an with tadarus can influence good behavior. Good deeds and good moral behavior are the seeds of goodness. Tadarus together provides significant changes to society. At first it seemed small and passive as the activities in the mosque increased. Apart from that, the LiprakWetan community can build mutually respectful cooperation and strengthen relations between religious groups.

Communities can create inclusive and empowering environments, strengthening the foundations for peace and shared progress.

Tadarus activities in relation to religious moderation are a form of religious practice that combines the tadarus tradition with the principles of moderation in religion. This approach emphasizes a balanced and tolerant understanding of religious teachings and avoids extremism and intolerance (Arifandi et al., 2023). Scientific discussions on this matter can include analysis of religious concepts raised in moderation tadarus to increase insight into religion. Its influence on religious understanding and social welfare as well as implementation and development strategies in a multicultural society.

Tadarus religious moderation is a religious approach that emphasizes a holistic and moderate understanding of the Al-Qur'an. The scope of religious moderation tadarus includes key aspects such as interpretation of the Al-Qur'an that is contextual and relevant to the times, as well as an emphasis on the values of tolerance, peace and brotherhood between religious communities. In this context, readers of the Koran not only focus on the ritual aspect of reading, but also on a deep understanding of the moral and ethical messages contained in it. This allows the creation of a balanced and non-extreme understanding of religion, as well as promoting an inclusive attitude towards differences in beliefs (Faiqah & Pransiska, 2018).

In addition, the scope of religious moderation tadarus also includes social practices that strengthen relationships between individuals and between groups, such as community empowerment activities, development of social skills, and participation in charity activities (Asniah & Rosyad, 2023). Through this approach, tadarus is not only understood as an individual's effort to get closer to God, but also as a means to strengthen social ties and improve the social conditions around him. This is in accordance with Islamic teachings which emphasize the importance of good deeds and caring for others as an integral part of worship.

CONCLUSION

Before the tadarus activity was carried out with the residents of LiprakWetan, they were less enthusiastic about carrying out activities at the mosque. This is caused by a lack of harmony in society. The existence of joint tadarus activities is intended to support harmony and cohesiveness with local residents. The community can reap the benefits, namely a sense of comfort, calm, calm thoughts, intensive communication between residents, cooperation, mutual respect and support for each other. Apart from that, forming a positive personality by always carrying out congregational prayers, tadarus together and other activities.

REFERENCE

- Arifandi, A., Fathikasari, S. E., Kurniasih, M., Rahmadani, N. F., Putri, A., Setiawan, A. A., Oktania, A. S., & Rachmadian, A. E. (2023). Membangun Harmoni Dan Toleransi Melalui Moderasi Beragama. *Ta'rim: Jurnal Pendidikan Dan Anak Usia Dini*, 4(2), 164-177.
- Asniah, A., & Rosyad, R. (2023). Implementasi Moderasi Beragama dalam

- Meningkatkan Kerukunan Suku Anak Dalam di Desa Dwi Karya Bakti Jambi. *Refleksi*, 22(1), 101–128. <https://doi.org/10.15408/ref.v22i1.32513>
- Aulia, G. R. (2023). Harmoni Sosial Keagamaan Masyarakat Hindu dan Muslim di Desa Jati Bali. *Jurnal Ushuluddin*, 25(2), 261–272.
- Faiqah, N., & Pransiska, T. (2018). Radikalisme Islam Vs Moderasi Islam: Upaya Membangun Wajah Islam Indonesia Yang Damai. *Al-Fikra : Jurnal Ilmiah Keislaman*, 17(1), 33. <https://doi.org/10.24014/af.v17i1.5212>
- Hartoyo. (2022). *Strategi Mengelola Harmoni sosial Dalam Kehidupan Masyarakat Lokal Multikultural di Pedesaan Lampung*. Aura CV. Anugrah Utama Raharja.
- Marbun, S. K. (2023). Analisis Pemahaman dan Implementasi Nilai-Nilai Multikulturalisme dalam Hadis Sebagai Landasan untuk Membangun Harmoni Sosial di Era Globalisasi. *Shahih*, 6(1), 248–265. <https://www.ncbi.nlm.nih.gov/books/NBK558907/>
- Rizky, F. U., & Syam, N. (2021). Komunikasi Persuasif Konten Youtube Kementerian Agama dalam Mengubah Sikap Moderasi Beragama. *Jurnal Ilmu Komunikasi*, 11(1), 16–33. <https://doi.org/10.15642/jik.2021.11.1.16-33>