

## The Values Practice of Scriptures in Building Social-Religious Harmony in Kampung Laut

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**Abstract:** The purpose of this study is to describe the socio-religious life in Kampung Laut, Cilacap, Central Java, which lives in harmony in the midst of the diversity of beliefs that exist in society. The development of the Kampung Laut community has socio-religious characteristics for the southern coastal community. The diversity of the religious population is not a cause that can cause conflict in the Kampung Laut community. Muslims and Christians live without interfering with the worship practices and rituals of followers of other religions. The focus of this study is to analyze the interaction between religious communities, especially between Christians and Muslims in Kampung Laut as the implementation of the teachings of the Bible and the Qur'an. The specification of this research is descriptive qualitative, which is stated by the respondents in writing or verbally as well as real behavior, which is studied and studied in its entirety. The data that has been obtained is processed using the Miles and Huberman model which includes data reduction, data presentation, and drawing conclusions or verification. Research shows that Christians apply the values in the Bible and so do Muslims apply the teachings of the Qur'an in social life. Then, the values of harmony that they carry out in life are in the Holy Scriptures such as the Bible and the Qur'an which create harmony in social life.

**Keywords:** The Gospel, The Qur'an, Symbol, Harmony.

### A. INTRODUCTION

Plurality is a social fact that exists in Indonesia. There are six religions

recognized by the state (Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism) and 188 followers of the belief in God Almighty (Directorate General of Culture RI, 2017) is proof that Indonesia is one of the pluralist countries in the world. Various religions, ethnicities, cultures, and races have a very high potential for conflict. Religious pluralism among human beings is God's law (Azra, 2011). Harmony between religious communities is based on awareness of differences but has the same responsibility to create the welfare of many people (Sairin, 2002).

Indonesia is a pluralistic nation so that collisions that cause colic are prone to occur (Zainuddin, 2010). The data from the Government of the Republic of Indonesia reports that the number of followers of religion is 87.2% Muslim, 6.9% Protestant, 2.9% Catholic, 1.7% Hindu, 0.7% Buddhist, and 0.05% Confucian (Government of the Republic of Indonesia, 2020). Indonesia is home to the majority of the Muslim population. The complex and dynamic diversity of cultural history factors make Indonesian Islam different from Islam in other parts of the country (Makin, 2019; Pepinsky, Liddle, and Mujani, 2018).

There have been several interreligious conflicts in Indonesia, from 2010-2015 there were 1,277 cases of violence against religious minorities and most of the conflicts occurred between Muslims and Christians (Setiawan et al., 2020). Based on the Mid-Year Report on the Condition of Freedom of Religion/Belief and Religious Minorities in Indonesia 2018, the Setara Institute noted that up to June 30 2018 there were 109 incidents of KBB violations with 136 actions (Setara Institute, 2018). In fact, for more than a decade Indonesia was shaken by conflicts and religious nuances such as burning churches in several cities between 1995-1997, religious group conflicts in Central Sulawesi and Maluku from 1998-2001, jihad bomb attacks by terrorist groups from 2000-2005, and the Ahmadiyah congregation conflict (Nurfitriani, Abdullah, and Mengge, 2021; Panggabean, Alam, and Fauzi, 2010). Also, in September 1998 when Indonesia's economic conditions were in crisis, Dani Christians in the highlands near the town of Wamena burned down a mosque near a historically important foreign spring and on 22 December 1998 a Muslim group burned down Pastor Dani's house in Arso as a form of retaliation (Côté and Huang, 2020; Farhadian, 2017). And the blasphemy case of Basuki Tjahaja Purnama has several reactions among group of Indonesian Muslim in 2016 (Hadiz, 2019; Huda, 2019).

Some of the cases above show that religious tolerance and belief have not grown consciously in Indonesian society. This is because in principle every individual is free to own and believe in his religion and to practice the teachings that are fully believed (Wijayanti, 2016). However, the idea that religion promotes negative attitudes and prejudices against outsiders is both a theoretical and empirical history in social psychology (Yilmaz, Karadöller, and Sofuoglu, 2016). Today, the era of global globalization demands an exchange and interaction between religions and a stronger tendency towards religious diversity ushers in new opportunities and challenges for religious relations (Zuo'an, 2013). Inter-religious dialogue is an effort to build harmony between religious communities by recognizing religion as a suitable tool for conflict transformation and religious leaders as an important agent for peace building when religion is associated with violence and conflict (Izzah, 2013; Kada-yifci-Orellana, 2013; Makin, 2016).

The context of religious dialogue is not limited to coexistence, providing information about similarities or differences in teachings, believing in the teachings of other religions, or trying to unite all religious teachings into one. However, inter-religious dialogue is a way to cultivate a harmonious and harmonious life among all religious communities. This dialogue brings together hearts and minds between religious believers without feeling low and high, as well as an agenda or goal that is kept secret. In addition, this study provides information for future researchers on the theme of freedom of religion and belief in Indonesia. Furthermore, this research can be utilized by policymakers, in this case, the government, community leaders, and religious leaders in fostering community awareness of freedom of religion and belief in the private and public sphere. So, with the awakening of awareness of freedom of religion and belief in society, it will encourage the creation of harmony and harmony in Indonesia.

## **B. RESEARCH METHODS**

This research is a qualitative research based on the reason that law in this study is seen as a manifestation of the symbolic meanings of social actors as seen in the actions and interactions of citizens. The study in this research is to reveal and get a deep and detailed meaning of the research object and informants. The focus of his research is on analyzing the interaction between religious communities, especially between Christians and Muslims in

Kampung Laut as an implementation of the teachings in the Bible and the al-Qur'an. The research specification is descriptive qualitative, which is stated by the respondent in writing or orally as well as real behavior, which is researched and studied as a whole. The data that has been obtained is processed using the Miles and Huberman model which includes data reduction, data display, and conclusion or Verification. Data testing or data credibility testing is carried out through data triangulation, namely by comparing and re-checking the validity of the data obtained through time and different tools in qualitative methods. This can be achieved by comparing the interview data with the contents of a related document and comparing the observed data with the interview data.

## **C. RESULTS AND DISCUSSION**

### **1. A Social and Religious Portrait of The People of Kampung Laut**

Everyone has the right to freedom to practice religious teachings and beliefs. Have the right to freedom of thought, conscience, and religion. In other words, everyone has the full right to realize a religion or belief by practicing, implementing, and obeying it privately or publicly without experiencing violence and Discrimination (Ansor and Amri, 2020; Zulkarnain, 2011). Indonesia, which is diverse in culture and a long history of diversity and beliefs, has led the State to guarantee the independence of every citizen to embrace their respective religions and to worship according to their religion and belief, following Article 29 paragraph 2 of the UUD 1945.

Kampung Laut a sub-district consisting of Ujungalang, Ujung Gagak, Panikel, and Klaces Villages in Cilacap Regency, Central Java. The location of Kampung Laut is relatively remote so that transportation access to Kampung Laut must use a boat which takes about 1.5-2 hours. The people of Kampung Laut live in the waters along the Segara Anakan area, a strait flanked by Nusakambangan Island and Java Island. The Segara Anakan Strait is one of the connecting routes for the people of Kampung Laut and Java Island and is located between two cities, Ciamis City in West Java and Cilacap Regency in Central Java (Sholeh, 2017; Ulya and Sanjatmiko, 2018). The people of Kampung Laut are multicultural in terms of beliefs, traditions, language, or ethnicity. The location of Kampung Laut, which is between two

major provinces in Indonesia, makes it a meeting place for two traditions which then influence the socio-cultural religiousness of the local community. From the religious aspect of the people of Kampung Laut, data from the Indonesian Central Statistics Agency shows that the people of Kampung Laut do not only embrace one religion.



Figure 1. Nurul Huda Mosque in Ujung Alang Kampung Laut.

The religions practiced by the people of Cilacap Regency, especially Kampung Laut, are very diverse. Apart from the five religions recognized by the Government of the Republic of Indonesia, some people adhere to other teachings, such as belief and kejawen. Living with a single degree of diversity has led the people of Kampung Laut to live harmoniously side by side with other residents even though they have different beliefs. The teachings contained in the holy book of every religion are implemented in everyday life by actualizing religious values in social and economic life such as raising sheep, a sharing system initiated independently by the community (Sulastri, A'Yun, and Widi, 2020).



Figure 2. Pentecostal Church in Ujung Alang Kampung Laut.

Social interaction is something that cannot be avoided in social life. Every religious adherent has a mission to spread the teachings he believes through interactions with other people, either directly or indirectly. Religion does not only manifest at the level of universal doctrine but is reflected in the form of action that has local nuances with its various characteristics (Mukzizatin, 2018). Transcendental religious teachings are implemented in social life as a form of interpretation of the holy book.

On the southern coast of Java Island, interactions between religions are built in harmony without questioning existing differences. Although there are several conflicts in the community, basically there is a harmony that exists between religious adherents (Hasan, 2008; Kasinu and Rokhmawanto, 2016). The social life of religious followers that contains elements of peace and integration is the mandate of every religion (Appleby, 2000; Al Qurtuby, 2013).

According to Geertz, coastal communities, in general, have a special character (Geertz, 1983; Ta'rif, Munawiroh, and Dudin, 2019). From the aspect of religious ideology, the majority have an inclusive religious understanding. The communication aspect tends to be more straightforward with relatively harsh language etiquette. In addition, the characteristics of other coastal communities are easy to adapt to something new, including cultures from outside themselves. Coastal communities are easy to change and flexible in accepting any changes, including religious views (Ruslan, 2014).

In the coastal community - Kampung Laut - there are religious rituals that combine religious teachings with local culture and even involve followers of other religions. Such as slametan or tasyakuran processions, ceremonies commemorating the death or handling of graves or haul, nyadran, or alms of the earth, muharroman, and sea alms (Syam, 2010). Some of these traditions are carried out by all people of Kampung Laut regardless of their religious background. These traditions are purely held as a form of togetherness in one community and are maintained to maintain the harmony that has been built. This strengthens the harmonious life that exists between the multi-religious communities in Kampung Laut so that religious conflicts can be resolved by themselves.

Places of worship in Kampung Laut, such as mosques, churches, and other places of worship stand firm without any interference from other religions so that the religious processions that are carried out can run solemnly.



A tolerant religious understanding is obtained by every religious adherent. Besides freedom of religion and belief in Indonesia which is protected by the State creates harmony and cooperation between religious communities that are easily found in society.

The two pictures above are a symbol of harmony between religious communities in Kampung Laut, especially Muslims and Christians. Muslims view Christians as part of humanity, especially Christians who represent religious life in religious and social beliefs. Likewise, Christians view Muslims as brothers who look after each other. Even though the majority of the population is Muslim, Muslims have never intimidated or dominated social life in Kampung Laut.

The two religious figures - reading: Islam and Christianity - teach that they will live together in differences. The same is not differentiated, so are different things that are not considered the same. This principle is in line with the messages contained in the scriptures which teach the existence of a relationship between religions, both in the esoteric and exoteric realms (Harahap, 2011). On the one hand, the process of translating the holy book - in this case, the Qur'an or the Bible - is an attempt to translate the long history of Christian and Islamic relations that existed before the two scriptures were revealed (Diab, 2010). Translation of the scriptures as a means of transforming the teachings and values contained in the scriptures. By using the translated language, readers will easily understand the teachings of the religion they adhere to. This is what happened in Kampung Laut, where Christians read the translated Bible in Javanese or Indonesian. The religious rituals that are carried out run solemnly because the congregation understands the language used by priests or religious leaders. Likewise, with Muslims, Kiai or Islamic religious leaders give lectures and teach Islamic teachings using Javanese and Indonesian. Because according to Taylor in Sarah Song, language is part of the culture that is considered an expression of the authentic identity of language speakers (Song, 2009).

One of the strategies in which the diversity of religious life in Indonesia can be bridged is by implementing inter-religious dialogue to create harmony in religious life. Every religious adherent can understand every element in his religious teachings and also realize the diversity and differences in religion. In dialogue, there needs to be an inclusive awareness of two things, namely to turn on awareness of the main points of the faith of others and to colla-

borate to solve common human problems in society (Niam, 2020) (Philips, 2016). Currently studying the role of religion in human life is very important because of the increasing change in relations between humans, communities, nations, and between humans and nature in general (Rezman, 2011).

Through the delivery of religious teachings in a language that the congregation can easily understand will help the process of understanding transcendental religious teachings. The transcendental teachings will be translated by religious leaders according to the context of the congregation along with examples of actualization of these teachings in social life. The process of translating individual-transcendental teachings into socio-empirical is an effort to polarize religious values so that they can be accepted by society.

## **2. Kampung Laut People's Understanding of The Religious Scriptures**

There are two attitudes of religious people when they want to live together in harmony with other religions, namely the attitude of respecting or respecting adherents of other religions informality and respect and respect for adherents of other religions arise from the awareness that religions on earth have teachings based on sacred texts and very basic harmonious roots.

Looking for a meeting point between religions requires a willingness to study the teachings of various religions, not only aspects of ritual and worship but also efforts to interact with basic elements, such as universal values that are taught by each religion based on the holy book (Harahap, 2011). Frithjof Schuon argues that the esoteric aspects of religions can be easily found in divine religions, and at that time lies the future of the children of men of different religions (Schuon, 2005b). In this case, Islam and Christianity have had a long history of dialogue to build religious harmony which has been eroded by the absolute exclusivism of some of its adherents.

The relationship between religions will be found if religious people study their holy books. Reading the holy book is the same as reading a novel in a literary work. Novelists use various elements to build stories and convey ideas to readers. These elements consist of intrinsic and extrinsic elements. Readers must understand these two elements to grasp the author's idea. The interpretation process is needed by every reader, be it an interpretation of the text, context, or practice. The interpretation of these three points is part of the basis for reading hermeneutics (Glaser, 2018).



Glaser's provide some notes or assignments (Glaser, 2018) related to text, context, and practical. Reading text in reading the holy book takes into consideration the nature of the text, form, content, and contextual relationships when the book was written. The context in Glaser's idea has to consider the context of the holy book - the Qur'an and the Bible - intentionally and explicitly. The reading of the Qur'an and the Bible is an important part of each stage so that an intertextual study was chosen by Glaser. And the last one is practice, practicing what has been learned from the holy book, especially from the aspects of Muslims and Christians living in the same world, communicating beliefs between religious adherents, and providing solutions to practical problems in everyday life.

When referring to the perspective of Muslims and Christians on their holy books, Kampung Laut is a peaceful place for various religions who live in it. Christians, Pastors read the Bible using the Javanese language used by the majority of the people in Kampung Laut and sometimes use Indonesian. In Kampung Laut, each family has at least one Bible that is brought to the weekly meeting, as is the case in some areas of Java (Morris, 1996). They studied the Bible not only once, if something is difficult to read and understand, will be repeated two to three times.

The reading of verses in the Gospels regarding the importance of loving God and loving fellow human beings (Matt: 22:37, Rom: 10; Cor. 4-7 and 13), the harmony of plurality in Matthew 5: 43-45, and other teachings that can be building and supporting a harmonious life among religious followers is always embedded in every worship. Another aspect of the awareness of religious leaders about the religion being taught is always related to culture, text, and context. Without context, religion will become an outdated dogma and doctrine (Sofjan, 2016). Awareness of the contextualization of religious teachings with the situation and condition of society becomes a bridge between religious adherents to live harmoniously at the level of social humanity.

In Kampung Laut, 5 mosques are used by Muslims to worship and study religion which comes from the Qur'an. The five mosques are scattered in several locations to make it easier for Muslims to worship at the mosque. Kiai or Muslim leaders teach the teachings fully contained in the Qur'an. In the beginning, the theme studied was always related to *taharah* or cleanliness. Physical and mental cleanliness of every individual Muslim.

Themes that have universal religious values are always conveyed to Muslim congregations, such as religious teachings, especially heavenly religions, originate from one God (Ash-Shura: 13). Furthermore, the teaching of faith which cannot be enforced must even contain elements of willingness and satisfaction. As contained in Surah al-Baqarah verse 256 and Surah Yunus verse 99. The study of universal verses on the harmony of coexistence with followers of other religions and the search for the roots of equality between religions conveyed by religious leaders - Islam and Christianity - confirms the supporting factors for the creation of religious harmony in Kampung Laut. Living in harmony with different beliefs is implemented in social life in society. Then, religious followers learn the teachings contained in the holy book without forcing other followers to study it. This practice is carried out by the people of Kampung Laut in building religious harmony.

### **3. Implementation of The Values Contained in The Scriptures**

The social life of the people of Kampung Laut is filled with religious values that are implemented from the contents of the holy book, the Qur'an and the Bible. Religious figures teach their followers to always actualize religious teachings in everyday life, especially teachings that are universal. The teachings of living in harmony with adherents of other religions, prioritizing humanity, the common good, and realizing esoteric similarities between religions.

Indonesia is part of the nations of the world that are based on divine values even though it is not a religious state. Interaction and dialogue between religious leaders are part of an effort to reduce religious conflicts that exist in society, or other languages, inter-religious dialogue, a proper understanding of religious teachings, and the implementation of the values contained in the holy book in life.

According to Schuon, the equality of religions lies in the esoteric aspect (essence). However, in other aspects, all religions are different (Harahap, 2011; Schuon, 2005b) which lies in the exoteric aspect (sharia). The esoteric and the exoteric were introduced by Schuon as a form of the conceptual dimension of religions. Esoteric in his view is a term used to describe the essence that is in the spiritual-metaphysical dimension which has a universal truth value (Rizal Maulana, 2014; Schuon, 2005a). While exoteric is the external, formal, legal, dogmatic, ritual, ethical, and moral aspects of religion (Syafaq, 2012).

Exoteric is the term used to refer to the accidents of the formal system of religions that have limitations on the form of exclusivity of events and historical experiences of each religion.

In principle, religion is God's guidance that aims to bring safety and peace to humans. The norms and values contained in religion can accommodate different human interests to create a life that is peaceful and serene (Ikbal, 2017). Religious teachings are formulas to heal human spiritual chaos so that life can be cooled. On this matter, all the norms and values of religious teachings always direct people to spiritual peace and coolness.

The esoteric dimension of each religion is an opportunity to create peace between religions. Esoteric which is absolute-transcendent is ontologically sourced from God, but religion is not for God; religion is for humans. Therefore, a religion that is transcendent, divine, and sacred when it enters limited space and comes into contact with humans who have limited and profane characteristics. From this, there is a point of similarity between the existing religions, namely the esoteric and absolute-substantial dimensions.

Another aspect that supports harmony between religious communities is the correct understanding of the verses contained in the holy book. Inaccurate understanding, especially the verse regarding religious harmony, will become a problem in horizontal relationships. The scriptures use the language of God which contains hidden meanings in every textual sign so that it is difficult to understand the contents of sacred communication between God and mankind (Philips, 2016). Using Abdullah Saeed's language about understanding the Scriptures uses two methods, namely tafsir and ta'wil (Saeed, 2006). The interpretation of the scriptures must look at the external and internal factors surrounding the holy text (Mustaqim, 2016). The internal factors include the condition of the scriptures which allow it to be read in a variety of ways and the objective conditions of the text which allow it to be interpreted in various ways. Then the external factor consists of elements that are outside the text such as situations and conditions that surround the interpreter and the reader.

Due to Schuon's explanation regarding the esoteric and exoteric dimensions of religions, the people of Kampung Laut have understood this esoteric dimension so that it has an impact on social attitudes between religious adherents who promote harmony and harmony. The attitude of Christians comes from the content of the Bible that has been studied, as well as the attitude of

Muslims to actualize the values contained in the Qur'an. Here are some of the actualizations of the Kampung Laut religion that originate from the holy books (the Bible and the Qur'an), such as gotong royong, tepo seliro, caring, and mutual respect.

#### **a. Gotong Royong**

The root word for gotong royong refers to the Javanese verb "Ngotong", a synonym for the Sundanese term "Ngagotong" which means "several people doing a task". Meanwhile, the word "royong" means "together". Thus, gotong royong can be described as an activity that is institutionalized by people doing communal tasks together (Slikkerveer, 2019). Gotong royong is a form of social solidarity that occurs in society, especially those that form communities. This is because in the community the cooperation process will be seen.

Mutual cooperation is a national culture and does not belong to a particular tribe in Indonesia (Bowen, 1986; Rahayu et al., 2015). Gotong royong can be expressed in the term "mutual assistance", Bowen (Bowen, 1986) argues that cooperation is a key element in the Indonesian political and cultural system through three continuous processes, namely the motivated misrecognition of local cultural realities, the construction of a national tradition based on that misrecognition, and the inclusion of state cultural representations as part of a strategy of interventions in the rural sector and the mobilization of rural labor.

Mutual cooperation not only social-cultural wealth but also social capital which is almost evenly found in every sub-culture of Indonesian society. In the cooperation institution, there are elements of a vision of the value of social life, a spirit of collective struggle, a spirit of mutual respect, and organizational cooperation that is compatible with the progress of society. Gotong royong describes philosophically the people and nation of Indonesia. Gotong royong presupposes the recognition of others (humans and God), togetherness, cooperation for justice, and musyawarah (Dewantara, 2017).

In the mutual cooperation process, it does not look at the background inherent in the mutual cooperation participants, be it aspects of education, ethnicity, language, or religion. All participants work together to achieve common interests without prioritizing personal interests. Gotong royong is a universal religious value that grows and develops in a society based on a sense of humanity.

This is what happens in the people of Kampung Laut- Indonesia. People help each other in various life activities, such as devotional work, helping out at weddings, circumcisions, times of disaster, agriculture, education, and others. Every community helps each other regardless of their religion. This is because gotong royong is defined as working together, helping each other, and working hand in hand to achieve the desired results.

The Christian teachings contained in the Gospel teach, among other things, an attitude of help (mutual cooperation), which is "Helpful, bear your burdens! In this way, you will fulfill the Christian law" (Glatians, 6: 2). Each of us is required to be attached to give growth to each individual. This attachment will grow by not comparing what we have done with what others have done. Please help is the quality of excellence in serving together. By helping us share the burdens and share life's struggles. This is the basic attitude that followers of Christ demand in their lives.

Referring to Mr. Gumilun's explanation as a Christian religious figure there, this explanation is following the concept of mutual cooperation which was initiated by Indonesia's first President, Soekarno. In the idea promoted by Soekarno, mutual cooperation includes cooperation, deliberation for consensus, and mutual respect (Dewantara, 2017). In Glatia 6: 2 there is the phrase "please help", this phrase shows a form of cooperation between groups of people to achieve a positive result of the goals to be achieved regardless of social or religious status. Gotong royong arises from the encouragement of conviction, awareness, and enthusiasm to do and suffer the consequences of work, especially really, collectively, simultaneously and collectively. The cooperation that is carried out does not think about and prioritize benefits for themselves but always for mutual happiness (Effendi, 2013).

Helpful life is expected to be able to care about the needs of others. And the real proof that we are willing to cooperate with others is that we will also place ourselves as instruments in God's hands to help others who are slipping into sin to return to the right path. This concern is very much needed in collaboration to help each other as fellow believers. Helpful life means we also give to each other. We give ourselves to each other to help others. We give our thoughts and ideas to help others. With help, we can feel the suffering of others. We avoid selfishness and self-assertion. Therefore, let's strive to continue helping to lighten our burdens.

Besides, another Gospel verse that shows the values of cooperation and is implemented in the community life of Kampung Laut is Psalm 133: 1-3 “David’s pilgrimage song. Truly, how good and beautiful it would be if the brothers lived together in harmony”. In life, humans are social creatures that are interconnected with one another. This shows a condition of interdependence, a unity that lives in the interaction between individuals.

This second teaching directs Christians in Kampung Laut to live side by side and in harmony with others and even followers of other religions. Good interaction and communication with internal and external Christians make life harmonious. There are no horizontal conflicts between religions. From a socio-cultural perspective, the value of mutual cooperation as a customary institution is spiritual, manifested in the form of individual behavior or the act of doing something together for the common interest of the community (Slikkerveer, 2019). Lifelike this supports the community to carry out mutual cooperation, to practice the human values contained in the Gospel. Due to this practice, various problems of living together can be solved easily and cheaply as well as community development activities (Koentjaraningrat, 1961).

For Muslims, this mutual cooperation is driven by religious teachings that are sourced from the Al-Qur’an Surah al-Maidah verse 2.

According to the Quraish Shihab in Mahmudi (Mahmudi, 2017; Shihab, 2005) Interpreting the phrase “and help you in doing good”, namely all forms and kinds of things that lead to worldly benefits and *ukhrowi*. Meanwhile, “help you in devotion” means all efforts that can prevent worldly disasters and or *ukhrowi*, even with people who do not share our faith. This verse is the basis for cooperating with anyone (even if they have different religious beliefs) as long as the goal is virtue and devotion.

The phrase *gotong royong* (*gotong royong*) is more often conceptualized by people to attend communal rituals and gatherings as acts of friendship. *Silaturahmi* is an Arabic word which means “socializing and reciprocating” (Chao, 2017). The gathering includes a variety of social behaviors that embody mutual cooperation. *Gotong royong* is an integral part of the social life of Indonesian society.

Good relations between Muslims and Christians are based on the values contained in the teachings of their holy book, the Qur’an, and the Gospel. The universal values of humanity which are represented in the practice of mutual



cooperation have been encapsulated by the awareness of working spiritually as well as physical work in joint efforts or works which contain awareness, awareness, and attitude of the soul to place and respect work as a complement and adornment of life. The principle of mutual cooperation is embedded in the substance of divine values, deliberation, kinship, justice, and tolerance.

The implementation of religious values originating from the Qur'an and the Gospel adorns the lives of the people of Kampung Laut. The correct interpretation of the religious leaders and the good acceptance of the people led the people of Kampung Laut to live in harmony, harmony, and tolerance. The interpretation and implementation of religious adherents are reflected in the attitude of mutual cooperation in various circumstances, such as mutual cooperation in building houses of worship (mosques and churches), cleaning the environment, celebrating Indonesian Independence Day, building houses, and others.

### **b. Tepo Seliro**

This "Tepo seliro" is one of the local wisdom of the Javanese community. This wisdom implies that in living everyday life, especially in communicating, one must pay attention to the feelings of the person being communicated with. One must view the interlocutor as a person worthy of respect. One form of respect for others is to position one's words as important. To find out the role of "Tepo seliro" as local wisdom of the Javanese people in filtering the influence of modernization in the digital era and explaining how to internalize "Tepo seliro".

Tepo seliro in the form of understanding and appreciating what other people say or feel, even though they differ from our views. The culture of "Tepo seliro" is a dominant culture with a flexible and open-minded attitude of tolerance. "Tepo seliro" includes self-confidence, morality, norms, personal relationships, betrayal, justice, tolerance, justice, respect, empathy, and religion, will restrict a person from doing something that is considered "unsecured" of self (Suryanto and Thalanssionos, 2017). A Sense of norms, personal relationships, tolerance, and empathy will make a person tolerant and very tolerant of someone he knows, even if that person has done something wrong.

In the Indonesian tradition, especially Java, several traditions are very inherent and practiced in religious life, such as shame, politeness, legowo

(thank you), ngemong (friendly), not mentholo (soft heart), tepo seliro (tolerance), and ngajeni (respect) (Damayanti and Ardini, 2015). Tepo seliro's philosophy indicates that the tolerance developed by the Javanese community is tolerance with a sociological orientation, which is a tolerance built based on acknowledging plurality and respecting the right to worship of other religions (Wahyudi, 2019). This is aimed at realizing social harmony. The tolerance that is built is not theology oriented, which states that all religions are the same.

The values of tolerance contained in tepo seliro are taught by religious leaders in Kampung Laut by referring to the holy verses contained in the holy books (al-Qur'an and Gospel). Mr. Gumilun conveyed that tepo seliro is a religious representation of religious communities, both Muslim and Christian. As a Christian religious figure, Gumilun quotes Romans 14:13 and 15 which have values of tolerance and need to be implemented in social life in society. Gumilun often teaches living in harmony and harmony with fellow Christians and other believers. Romans 14:13 "Therefore, let us not judge each other anymore! But you should take this view: Do not let our brother fall or trip! " and Romans 14:15 "Because if you hurt your brother because of something you ate, then you were no longer living according to the demands of love".

As humans who live during a pluralistic world full of diversity, Christians inevitably have to meet, interact, deal with people who do not share their faith in the life of the nation and state and society. In Kampung Laut, Christians live side by side with people of various religions and beliefs. In these circumstances, Christians need to think about how they relate to other people of faith. If not, then all of that has the potential to cause a lot of friction, clashes, chaos, even damage that will disturb the peace and peace of living together.

Apart from Romans 14:13 and 15, Gumilun also quotes the story of the good Samaritan who helped Jews who were robbed of criminals, as recorded in Luke 10: 29-37. So here it is clear that the Lord Jesus taught that in terms of helping or doing good to others, differences in religion/belief should not be an obstacle. The principles of the Gospel that have been presented show that tolerance shown in other people or other religions is an attitude of sincere respect and acceptance of the faith/belief of others but that does not mean admitting what they say about the truth if the claim is contrary to the claim. Christian truth.

The view of Islamic teachings about tepo seliro is illustrated in surah al-Hujurat: 13. It verse uses the greeting word “people” not “believers”. In Jalalain’s Tafsir (Al-Mahalli and Asy-Syafi’i, 2003), Allah created man from a man and a woman, namely from Adam and Eve. From Adam and Eve, a syu’uuban was formed with the plural form of the pronunciation Sya’bun, which means the most descendant lineage level high (and tribal) the position of the tribe is under the nation after the tribe or tribe is called Imarah, then Bathn, after Bathn is Fakhdz and the lowest is Fashilah. For example, Khuzaimah is the name of a nation, Kinanah is the name of a tribe or tribe, Quraish is the name of an Imarah, Qushay is the name of a Bathn, Hashim is the name of a Fakhdz, and Al-Abbas is the name of a Fashilah (so that you get to know each other) the original Ta’aarafuu pronunciation was Tata’aarafuu, then one of the two Ta-letters was discarded so that it became Ta’aarafuu; the point is that some of you know each other, some of the others are not to boast about the height of lineage or descent, because pride is only judged from the point of piety.

The explanations of the two religious leaders, Gumilun and Wahyono, show that every religious believer must be able to encourage people to place themselves in the social relationship system based on self-determination and voluntary heart. Tepo seliro or tolerance does not mean that only one party must respect the other, but both parties must respect each other. Furthermore, tepo seliro also means that the two parties do not always have the same views and behavior. However, both must be able to accept different views and behaviors by respecting each other (Setiawan, 2020). Tepo seliro manifests itself in the attitude of maintaining good relations in all fields and roles that promote harmony.

Gotong royong and tepo seliro are two attitudes that greatly influence the survival of harmony and harmony among religious communities. Explanations from moderate religious leaders and originating from religious teachings reinforce the tolerant attitude among religious adherents. Mutual love and respect are human values contained in gotong royong and tepo seliro. Both attitudes are sources of peace that are useful for sustaining and maintaining society. Thus, Muslims and Christians must be people who can live in tolerance and harmony with other groups of different beliefs or religions with them and even have to do good to them.

In exoteric religions, Christianity and Islam have different religious practices. This difference does not appear to be a problem in Kampung Laut

because of the correct understanding and high awareness of the similarities in esoteric dimensions. With this understanding of the esoteric dimension, various things are done together in the name of humanity and peace, such as mutual cooperation. The people of Kampung Laut work together to build places of worship, maintain the continuity of worship rituals of other religions, and participate in major religious events. Mutual cooperation which has the values of togetherness, love and mutual respect in Kampung Laut is illustrated when Muslims want to hold Tabligh Akbar at the local level. In the preparation stage, Christians and followers of other religions work together to build a stage or tent. Then at the implementation, not only Muslims who attended but Christians and followers of other religions also attended the event. The procession of the Tabligh Akbar in Kampung Laut shows that religious believers learn from each other's teachings.

#### D. CONCLUSION

In terms of religious plurality, harmony is the impact of the process of respecting the religions and beliefs of other individuals. Conflicts in the name of religion, ethnicity, and race will not appear on the surface of each individual who can respect the rights of other individuals in practicing their religion and belief. This is reflected in the life of the people of Kampung Laut Cilacap, both individually and publicly. Living side by side with various religions without any contact between minority-majority or superior-imperior. The harmonious and harmonious life between religions, especially Christians and Muslims is the result of a correct understanding of the holy book, the Gospel, and the Qur'an. The active role of religious leaders in promoting moderate religious teachings to their followers has a major effect on social survival. The ability of religious leaders to understand the esoteric dimension contained in their religion is the initial capital to create harmony and harmony between religious communities. There is no theological approach that is exclusive to religious leaders because they realize that this approach can create divides, distance, and trigger disputes between and within religious communities. Religious awareness is always in synergy with the belief in the truth which is its fundamental foundation. Differences in the exoteric dimension between religions do not always have to be a disaster for religious adherents if they are treated wisely on an inclusive, airy, and tolerant theological footing.

This article has limited discussion of the practice of the values contained

in the Qur'an and the Bible in building socio-religious harmony in the people of Kampung Laut Cilacap, Central Java, Indonesia. In addition, the limitation of the study lies in the small amount of data used as a sample. The socio-religious phenomenon of the Kampung Laut community can be studied from another point of view that can raise local wisdom. Therefore, further, more comprehensive research is needed to determine the socio-religious relations of Muslims, Christians, Hindus, and kejawen in Kampung Laut in building harmony.

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