Dynamics of Relations between Christianity and Islam in Minahasa

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Abstract

This research is to analyze and describe the dynamics of Christian and Islamic relations in Minahasa by examining the phenomenon of conflict at Perum Agape Tumaluntung. Data collection was carried out through observation, document study, in-depth interviews. This research shows that there has been a change in Christian-Islamic relations in Minahasa. The beginning of the meeting between Christianity and Islam went well, but as time went on tensions began to occur and escalated and culminated in the destruction of the Mushola at Perum Agape Tumaluntung, also showing that social interaction between Christians and Muslims in Tumaluntung was not going well. This can be seen in the exclusive social actions of Muslim communities while Christians are slow to face social change. Social integration is not formed when there are differences of opinion between Christians and Muslims about the rules / norms of building mosques. This research also shows how Christians should interact socially with followers of other religions according to the biblical perspective.

Keywords: Christian-Islam; Minahasa; Relation; Conflict

INTRODUCTION

Pancasila and the 1945 Constitution of the Republic of Indonesia guarantees freedom of religious communities to carry out worship according to their respective religions and beliefs. This aims to create harmony between religious communities that is balanced and harmonious in the life of the nation and state. Harmony between people is a relationship of fellow religious believers who respect each other, respect in carrying out the religious experience they believe in without disturbing followers of other religions (Nazmudin, 2018: 27-28). That is the basis of harmony based on philosophical-juridical-constitutional. In addition, the basis of religious harmony is the history of the Indonesian nation which is full of diversity until the proclamation of independence (Lubis, 2020: 26-28).

In subsequent developments after the independence of the Republic of Indonesia, Christian-Muslim relations were prone to clashes; in 1967 there was a church burning incident in Aceh and Makassar. At the urging of several parties, the government held discussions and dialogues between religious communities in Jakarta on November 30, 1967 (M. Rahman, 2016: 54-56). It can be said that at that time the government and religious leaders walked over obstacles to produce formulas / regulations regarding the construction of places of worship. Later in 2006 a regulatory product was produced which would serve as a guideline in structuring the life of religious communities in Indonesia, including the establishment of places of worship, through a joint regulation by the Minister of Religion and the Minister of Home Affairs No. 9 and 8 of 2006, abbreviated as PBM. This is considered a success (Lubis, 2011: xi). However, in reality this regulation is not the answer to intolerant actions, the construction of houses of worship has been obstructed / destroyed, such as what happened recently, the burning of mosques in Tolikara Papua, burning churches in Singkil Aceh and in several other places. The cases of clashes between religious communities in Indonesia mostly involve Christians and Muslims.

From the scientific aspect, experts try to research to read the dynamics of Christian-Islamic relations, but theoretically, from the results of their studies, there are differences in reading the dynamics of Christian-Islamic relations in Indonesia. In colonial times, according to Steenbrink (2017), Christian-Islamic relations were friends in conflict, he concluded that the Christian-Muslim encounter in Indonesia was the same as the encounter of Dutch colonial imperialism with Muslims; whereas conflicts and interests would always occur because the colonials already had a wrong ideology about Islam as a result of the shadow of the crusade in the Middle East and Europe. Aritonang (2015) argues that the beginning of the Christian-Muslim encounter in the colonial period was tough, but then according to Aritonang, in the old order era, especially in the early days of independence, Christian-Islamic relations mostly met with mutual influence in the national political arena, especially those related to the Charter. Jakarta. Both Steenbrink and Aritonang wrote that the Christian-Muslim encounter was tough. This is more or less the same as what was stated by Syahid (2020), that Christian-Islamic relations in the early days had distance because of the willingness to understand each other.

LIRETATURE REWIEW
Christian-Islamic Relations in Indonesia

Dynamics of the encounter between Christians and Muslims in Indonesia, as discussed by several experts, are generally very much influenced by political factors and power struggles. At the beginning of the encounter between Christianity and Islam in the archipelago began in the era of Portuguese, Spanish and Dutch (VOC) imperialism, which tried to conquer Islamic kingdoms in eastern Indonesia (Maluku, Ternate, Tidore) in 1511-1799, this is called the early period. In 1800-1942 the encounter of Christianity and Islam was overshadowed by the power of the Dutch East Indies government and the resistance of the Muslim community through movements with political content (Sarekat Islam, etc.). During the Japanese occupation period (1942-1949) Christian and Islamic relations struggled with the choice of the basic state principle between Islamic Sharia or Pancasila. The Old Order period (1950-1965) saw several events involving Christianity and Islam such as the DI / TII and Permesta movements. It was also explained that at this time Christians received great attention from Soekarno, which caused jealousy from some Muslims. During the New Order era (1966-1998), Christians felt under pressure because of various government decisions and policies that were considered to be impartial to them, plus a series of burning houses of worship and the formation of the ICMI (Muslim intellectual association in Indonesia). At the beginning of the reform period (1998-2003) there were conflicts between ethnic groups with religious roots as well as political problems in Aceh and Papua (Aritonang, 2015).

Groups that come from outside the region, be it the Muslim or Christian communities, generally deal with each tribe individually. Because of that, the arrival of Islam and Christianity, as stated by Heuken (2002: 1), often adds to the conflicts that are already endemic in the archipelago, especially in eastern Indonesia.

Phenomenology

Etymologically, phenomenology comes from the Greek word "Phaenesthai" which means to show or reveal oneself. The use of the phenomenological approach emphasizes intention in human consciousness in its existence in the world, and consciousness in experience. In general, the aim is to seek scientific explanations of events that occur in society, of course in demonstrating phenomenological studies, the focus is on observing these phenomena, researchers then open themselves up, let the phenomena appear to us, then try to understand them in the perspective of the phenomenon itself. how he tells our own story As a scientific approach, the study of phenomenology will produce 'meaning' or 'perception'. Therefore, the objectivity of the researcher is emphasized and should not be trapped in pre-conception. (Hasbiansyah, 2008 :) In the context of violence that arises in the name of religion in Indonesia, it is analyzed how this phenomenon occurs, whether that occurs between the majority and the minority, or the mainstream with sub-cultural groups from the majority.

Religious Conflict

Human life cannot be separated from conflict, so it can be ascertained that the age of conflict is the same as human civilization. Conflict occurs because of differences, contact and movement (dialectics). Value systems, cultures, beliefs tend to group people into competitive and dominant group boundaries rather than cooperative relationships. Dominative social relations in the end will give birth to traditional and primitive laws, namely who is strong is the one who wins and is in power and it is he who makes the law (Kustini, 2009: 64).

Conflict or conflict has a close relationship with integration. This relationship is due to the fact that the integration process is at the same time a process of disorganization and disintegration. The higher the degree of conflict in a group, the lower the degree of integration. Theoretically, in-group solidarity and outgroup conlict have a relationship that influences each other (Kasim, 2001: 238-239).

RESEARCH METHODS

In analyzing and describing the dynamics of relations between Christian-Muslim people in Minahasa, especially the phenomenon of conflict over the establishment of a mosque in Agape Tumaluntung Housing Complex, North Minahasa Regency, the researcher used qualitative research methods (Field Research). Because this research discusses the process and social interaction of Christian-Muslim people, the data analysis used is descriptive in the same way as suggested by Sugiyono (2012: 167). Collecting data, describing raw data, reducing data, categorizing data and making relationships between categories. This period is repeated until the data is saturated.

This research was conducted in North Minahasa Regency, at the Agape Housing, Tumaluntung Village, because in that area the location of a building that is claimed to be a mosque. This research was conducted from February to December 2020 with the research instrument being the researcher himself.

In this study, the data sources were informants who were Christians and Muslims who were involved in the conflict at the Tumaluntung Agape Housing as well as the social behavior of Christians and Muslims in their interactions before, at the time of the incident, and after the conflict. The research location is also a source of data that provides data on the eco-social

situation of Tumaluntung village which could be the cause of conflict and documents in the form of writings, records, letters or objects that can provide data about the conflict incident.

RESEARCH RESULTS
Dynamics of Christian-Islamicin Minahasa

RelationsChristian-Islamic relations in Minahasa originate from a sense of interdependence to make life easier, this is the main instrument for creating tolerance between adherents of the two Abrahamic religions. As a place of meeting (champ), Minahasa at that time was an "ideal" arena for the creation of soft Christian-Islamic relations (habitus), even though the situation around this area took place on an archipelago scale conflict between the West (Christian) and the Islamic kingdom. Always prioritizing deliberation / Maasa in making joint decisions, willing to learn new things (Sumikolah) is inherent in the Minahasa when dealing with social changes.

Christian-Islamic relations in Minahasa proceed dialectically because social change is always there. After independence, Minahasa Christians met with Muslims from various regions in deliberations to form the state ideology, namely Pancasila. In other words, Pancasila is a social contract that binds Minahasa to become part of the Unitary State of the Republic of Indonesia.

Incidents in the form of church closings in Muslim-majority areas such as Java and Sumatra at the beginning of the New Order and so on were considered as violations of the values of Pancasila, which are the "social contract" of multicultural elements of the nation. However, this national event did not significantly affect Christian-Muslim relations in Minahasa, because later in the New Order era, Suharto was very strict with the radicals.

When there were national scale conflicts in Ambon and Poso that were religious in the late 90s, the Minahasa area remained safe because the identity of the Minahasa people as learners and prioritizing musyarawah was very difficult to provoke. Externally, the national leadership in Gus Dur's government which is firm against radical mass organizations is also a supporting factor for the creation of harmony in Minahasa.

The rise of radical mass organizations with Islamic religious backgrounds on a national scale in the early 2000s led to the formation of traditional mass organizations in Minahasa. In the second period of Soesilo Bambang Yudhoyono's reign, the neglect of violence and persecution of Christians in Java and Sumatra began to arouse primordialism in Minahasa.

So, the dynamics of Christian-Islamic relations in Minahasa are strongly influenced by the culture of the Minahasa people as learners (sumikolah) and always uphold the agreement resulting from deliberations (Maasa). These two things have become the Christian-Muslim habitus in Minahasa in social interaction. Initially, the incidence of intolerance on a national scale had no effect on Christian-Islamic relations in Minahasa, however the escalation of tensions in the Ummah was getting tapered due to weakness and loss of trust (untrust) in the National leadership which allowed radical groups to destroy social agreements as ideology in the state.

CONCLUSION

Christian-Islamic relations in Minahasa take place dynamically along with social changes that occur in the Minahasa area itself (internally) and outside Minahasa (externally). Since the beginning, Christian-Islamic relations in the Minahasa land were formed naturally through the culture and social habitus of the community and the Tonaas who were adaptive to the entry of Islam with different religious attitudes and traditions. The Christian-Islamic encounter creates new dynamics in various cultural relations to fulfill modern needs to form a new Christian-Islamic social integration in Minahasa. Since the beginning, the cohesiveness of Christian-Islamic relations in Minahasa has grown in the learning culture of "papendangan"

(sumikolah) and musyawarah (Maasa / Mahasa). Christian-Islamic relations underwent a progressive change when Minahasa joined the Unitary State of the Republic of Indonesia; then there is a dialectic in social interaction that leads to a collision. Initially, the social, political, economic and government dynamics at the national level did not affect Christian-Muslim relations in Minahasa. The Christian-Muslim encounter in Minahasa initially took place in a situation of social balance, but then there was a shift in the pattern of relations towards social regression. The shift in the pattern of Christian-Islamic relations from progressive to social regression occurs because social mechanisms have not functioned optimally which affects the dynamics of relations.

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