

ESENSIA

Jurnal Ilmu-Ilmu Ushuluddin

Religious Inclusivism in Indonesia : Study of
Pesantren An-Nida and Edi Mancoro, Salatiga,
Central Java

Masroer

المعاملة مع البيئة في منظور القرآن الكريم
(دراسة التفسير الموضوعي- السياقي)

د.عبد المستقيم

Shalat Tarawih Juziyyah in Madrasah Huffadz:
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(A Theological Study of Bulu' Nene')

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Building Harmony Through Religious Counseling (The Religious Harmony Portrait in North Mamuju)

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Abstract

The religious counselor in North Mamuju has a significant role in building harmony in their area. The religious harmony in North Mamuju can be said quite harmonious. We knew this condition by looking at the indication of the religious counselor's role on guiding and counseling the society. Through qualitative study, this research found some results. First, the moderate counseling model by moslem counselor is proven to improve religious harmony in society. Second, the affection method in Christian doctrine is proven can wreath the Christian people in develop themselves naturally around moslem society. While in Hindu, the Tri Hita Kirana is used as a model to build religious harmony. The Tri Hita Kirana consists of the concept of relationship with God, with human, and also nature. Through those three model, the religious harmony can be achieved by emphasizing the believing-other attitude also respect and appreciate each other in social and nation life.

Keyword: Religious counselor, religious harmony, religious tolerance

Abstrak

Penyuluh agama sebagai ujung tombak Kementerian Agama dalam membangun harmoni di masyarakat memiliki peran penting. Melalui penelitian kualitatif di Kabupaten Mamuju Utara, diperoleh tiga temuan sebagai berikut. Pertama, model penyuluhan secara moderat oleh penyuluh agama Islam, terbukti dapat meningkatkan kerukunan di masyarakat. Kedua, metode kasih dalam ajaran Kristen, mampu menjalin umat kristiani mengembangkan diri di tengah masyarakat muslim secara wajar. Sedangkan dalam agama Hindu, model untuk membangun kerukunan adalah dengan melaksanakan Tri Hita Kirana, yakni hubungan kepada Tuhan, manusia, dan alam. Melalui ketiga model tersebut, kerukunan akan dapat tercapai jika antarumat beragama mengedepankan sikap saling percaya, saling menghormati, dan saling menghargai dalam kehidupan bermasyarakat, berbangsa, dan bernegara.

Kata Kunci : Penyuluh Agama, Kerukunan, Toleransi, Umat Beragama

Introduction

The religious counselor has a strategic role in building religious harmony in the society. The religious counselor as one part of Ministry of Religious Affair has a strategic role to achieve the harmony, tolerance, and respect each other in social and nation life¹.

The religious counselor, based on Keputusan Menteri Negara Koordinator Bidang Pengawasan Pembangunan dan Pendayagunaan Aparatur Negara Nomor 54 Tahun 1999, is a civil servant that is given full duty, responsibility, authority, and right by the authorized officials to do religious guidance or counseling and

¹ Romzan Fauzi, et all, *Membangun Harmoni dengan Kearifan Lokal: Model Pembinaan Kerukunan Umat Beragama*

Bagi Penyuluh Agama, (Semarang: Balai Penelitian dan Pengembangan Agama, 2014), hlm. 4.

develop society through religious language². In Indonesia, there is also non-civil servant religious counselor, and usually we call it honorary religious counselor (clergy).

In Indonesia, the civil servant religious counselor amount is about 5.846³ person, based on Minsitry of Religious Affairs data. That number is the total amount of all religion which is include Islam, Christian, Catholic, Hindu, and Buddha. As detail, the total amount of civil servant religious counselor from Islam is 5.041 person, from Christian 329 person, from Catholic 242 person, Hindu 182 person, and 52 person from Buddha.

The Indonesian society, that consist of various religion, ethnic group, and language, is a very valuable assets. This assets needs to be treat and care in the frame of *Negara Kesatuan Republik Indonesia (NKRI)*. The role of the religious counselor is needed in this situation. The religious counselor can do guidance and counseling in the society, based on local tradition and culture.

This article, specifically discuss about the role of the religious counselor in North Mamuju, West Sulawesi Province. There've been already many studies about the religious counselor, but there aren't many studies that focused on role of the religious counselor from Islam, Christian, and Hindu on building religious harmony.

The study from Nafi Abdullah⁴ about tolerance in slope of Menoreh Mountain found out that the society lived harmonious and respect each other because they highly honor tradition and culture without looking at other belief or religion.

² Keputusan Menteri Negara Koordinator Bidang Pengawasan Pembangunan dan Pendayagunaan Aparatur Negara Nomor 54 Tahun 1999, about Jabatan Fungsional Penyuluh dan Angka Kreditnya.

³ Data of the civil servant religious counselor based on Data Service Center, Ministry of Religious Affair in 2013.

⁴ Nafilah Abdullah, Belajar Toleransi Beragama di Lereng Menoreh Kabupaten Magelang, (*Jurnal Esensia Vol. XIII No. 2 Juli 2012*), hlm. 333.

The study that is being conducted by Mas'udi⁵ about religious counselor and counselor found out that there is different but close scope among religious counselor and counselor. The counseling program that was done by the religious counselor is more emphasize on intrinsic aspect of the clergy, while counselor is emphasize more on extrinsic aspect. Kustini and Koeswinarno⁶ conducted a study also, and they found that the communication model that is being developed by the civil servant religious counselor is face to face model.

If we look at the welfare aspect, the civil servant religious counselor is being paid by government, while the non-civil servant religious counselor or clergy is voluntary helps people. So we can say that the clergy welfare didn't get enough appreciation from government or society. The different condition happen to general counselor or motivator, such as Ary Ginanjar, an ESQ figure that has creativity on *dakwah*. He probably received more appreciation and more welfare than the religious counselor. Related to this condition, Munawar offered together evaluation so the *dakwah* program isn't monotone and its goal is achieved⁷.

The research that is conducted by Balai Litbang Agama Makassar in 2009, 2010, and 2012 found out that counseling models that is being used by the religious counselor still conventional, and the content material also still normative and eskatologic⁸.

⁵ Mas'udi, Basis Epistemologi Penyuluh Agama Islam (Menyelia Determinasi Kontradiktif Antara Penyuluh Dan Konselor), *Jurnal Bimbingan Konseling Islam Konseling Religi, Volume 3, Nomor 2, Juli - Desember 2012*, hlm. 115

⁶ Kustini dan Koeswinarno, Penyuluh Agama: Menuju Kerja Profesional, *Jurnal Analisa Volume 22 Nomor 2 Desember 2015*, hlm. 173

⁷ Haris Munawar, Pengaruh Pelaksanaan Kebijakan Pengembangan Agama Islam terhadap Koordinasi Penyuluh dengan Pengawas Pendidikan Agama Islam untuk Mewujudkan Efektivitas Program Pendidikan Agama Islam, *Jurnal Pendidikan Universitas Garut, Vol. 11; No. 01; 2017*, hlm. 24

⁸ Tim Peneliti Balai Litbang Agama Makassar. 2012. *Dakwah Keagamaan di Daerah Terpencil*. Makassar: Balai Litbang Agama, dan Tim Peneliti Balai Litbang Agama

Based on those research background, this study is different with the prior study. The different point is this study try to portrait role of the religious counselor on building religious harmony in three religion perspective in North Mamuju, which is Islam, Christian, and Hindu.

Along with the research background, this study research question are: 1) How is the religious relationship situation in North Mamuju?; 2) How is the religious counselor perception about religious harmony in North Mamuju?; and 3) How is the role of the religious counselor on building religious harmony in North Mamuju.

Based on those research question, here are the aims of this study: 1) To describe the religious relationship situation in North Mamuju; 2), To describe the religious counselor perception about religious harmony in North Mamuju, and 3) To describe the role of the religious counselor on building religious harmony in North Mamuju.

Theoretical Framework

Understanding the concept of religious counselor as stated in KMA Number 516 2003 about "Technical Guidance of The Religious Counselor Job and Its Credit Number", it was known that the religious counselor task is do an develop guidance and counseling in religion aspect and also building harmony through religious language. There is some activity in the counseling program, such as: 1) Planning: a) identify the area asset/potency or target society, b) arrange work plan, c) arrange work program; 2) Arrange content of the guidance and counseling, in written form (text, leaflet, slide, poster, booklet) or even recording form (cassette, video); 3) Actuating guidance and counseling activity itself (face to face method, through media, or show project) or even do it on a group or individual; 4) Control, evaluation,

Makassar. 2010. *Penyelenggaraan Kepenyuluhan Agama Islam di Kawasan Timur Indonesia*. Makassar: Balai Litbang Agama.

and report the activity program⁹.

The compilation of Peraturan Jabatan Fungsional Penyuluh Agama dan Angka Kreditnya in article 1 mentioned that "The religious counseling is an activity of religious guidance and counseling and also building through religion language to improve the society role in national development"¹⁰.

According to M. Arifin¹¹, the religious counseling is "Every activity that is done by someone to help people with spiritual problem in their life so they can resolve their problem by themselves and this solution is come from their awareness or self-surrender towards God Almighty power".

The Religious Harmony Concept

Definition of the religious harmony is the harmonious and dynamic relationship condition, and also peaceful between religious people in Indonesia. This include relationship between religious people, relationship between people with different religion, and also relationship between religious people and the government. This relationship is built to strengthen nation unity and also improve charity to building together the prosperous society.¹²

Therefore, the religious harmony show the pattern of relationship between various religious group that is peaceful, respect each other, prevent fight each other and every problem can be solved well and not disturbing

⁹ Keputusan Menteri Negara Koordinator Bidang Pengawasan Pembangunan dan Pendayagunaan Aparatur Negara Nomor 54 tahun 1999, tentang jabatan fungsional penyuluh dan angka kreditnya

¹⁰ Keputusan Menteri Negara Koordinator Bidang Pengawasan Pembangunan dan Pendayagunaan Aparatur Negara Nomor 54 tahun 1999, tentang jabatan fungsional penyuluh dan angka kreditnya

¹¹ M, Arifin, *Strategi dan Sinergi Kepenyuluhan Agama*, Jakarta: Intermedia, 1999, h.44

¹² Departemen Agama, *Pedoman dasar kerukunan hidup beragama*. Jakarta: Proyek Pembinaan Kerukunan Hidup Umat Beragama. Jakarta: Departemen Agama, 1982.

the religious harmony in some area¹³.

There is some indication of the religious tolerance attitude. Indicators of that tolerance attitude are there is reception of living together with other groups, the creation of dialogue forum between the religious people, and also respect other religion activity¹⁴.

Actually, the Indonesian government have arranged the relationship and religious harmony issue since the end of seventies, which is in the Mr. H. Alamsjah Ratu Perwiranegara (1978 – 1984) era as a Minister of Religious Affair. The Indonesian government determined three basic principle that can be set as the foundation of religious tolerance in Indonesia. It is called “Tri Kerukunan Beragama”. It consists of three basic principle, which is the internal religious harmony, the religious harmony between people with other religion, and also the religious harmony between society and government¹⁵.

This study was a qualitative-descriptive research that aimed to explore the research problem deeply through critical-constructive description. The research method that is used was depth interview, field observation, and document study, written document or even video document. Besides that, we also used Focus Group Discussion (FGD) to provide and confirm data. The informant of this research was the religious counselor (civil servant and non-civil servant), stakeholder in Ministry of Religious Affair in North Mamuju District, religious figure, society figure, and also target society of the religious counselor.

The data analysis was done using critical

¹³ Ali, Mursyid, *Pemetaan kerukunan kehidupan beagama di berbagai daerah di Indonesia*. Jakarta: Puslitbang Kehidupan Keagamaan Badan Litbang dan Diklat Departemen Agama, 2009, h.6

¹⁴ Kartanegara, Mulyadhi, *Islam dan Multikulturalisme: Sebuah Cermin Sejarah*. Dalam Baidhawiy, Zakiyuddin (ed.). *Reinvensi Islam Multikultural*. Surakarta: PSB UMS, 2005, h. 207-210

¹⁵ Departemen Agama, *Pedoman dasar kerukunan hidup beragama*. Jakarta: Proyek Pembinaan Kerukunan Hidup Umat Beragama. Jakarta: Departemen Agama, 1982

descriptive analysis method. Data processing and analysis was done by reviewing all data that was available in many source, as a result of interview, field report, and relevant documents that was found by the researcher.

Setting of Religious-Social Condition of The North Mamuju Society

This district has area with 3.043,75 km² space that consists of 12 sub-district, 4 kelurahan, and 59 village. The sub-district in this area are Sarudu, Dapurang, Duripoku, Baras, Bulu Taba, Lariang, Pasangkayu (district capital city), Tikke Raya, Pedongga, Bambalamotu, Bambaira, and Sarjo. Dapurang has largest area of all, which is 30,56% from all area in North Mamuju. While the smallest area is Sarjo with only 36,49km² space or only 1,20% from the total area of North Mamuju.

Demografically, according to Statistic Center Bureau of North Mamuju, in 2015 the population of this area is 145.502 people. It consists of 76.115 men and 69.387 women that scattered in all sub-district. Pasangkayu sub-district has the most population with 25.265 people, while Duripoku sub-district has the least population among all sub-districts, with only 5.207 people. According to religious people composition, majority the North Mamuju society was a Moslem (149.108 people), it is followed with the Christian (10.049 people), Hindu (8.425 people), and Catholic (2.404 people).

The Religious Harmony in North Mamuju District

The religious harmony in Mamuju District can be included in peaceful category. There's no religious based conflict or disturbance in this area. This result is known by interview with all religious counselor who is work for Ministry of Religious Affair in North Mamuju District, located in Pasangkayu sub-district and they also the FKUB committee in North Mamuju.

The most dominant ethnic in North Mamuju is Mamuju ethnic, or we can call it with Baras

tribe, Mandar, Javanese, Bugis, and another tribe. They all live in peace as one whole nation, as Indonesian and North Mamuju society. The religious harmony can be described based on the interview with local inhabitant, like mentioned below.

“One of the example is Makmur Jaya village. In this village there is a factory that running some sector in Pasangkayu City, and this factory gave security toward the religious harmony. The Factory give services, such as pickup bus for moslem recitation and also building mosque. In this area, we have six (6) small village that located far away for each other. So, when there is any moslem recitation once a month, the factory gave facilities like bus for the moslem people who wants to come to that recitation. It’s also happen for other religion too.”¹⁶

One of the factor that make North Mamuju society live in peace , generally because of the majority are moderate moslem. The religious organization or group that dominate this area is DDI (Darul Dakwah wal Irsyad). The Islam religion that is implemented in this area is moderate Islam which always put peace between religious pepole first. The moderate Islam organization, such as NU, Muhammadiyah, and DDI always try to maintain the religious people unity. Through the education aspect, NU, Muhammadiyah, and DDI try to provide Islam education that can goes well in this area and they use the education aspect as a means to build harmony.

The other organization that exist in North Mamuju is LDII (Lemmbaga Dakwah Islam Indonesia). This organization was known by forum for “Islam Jamah”. Here is the statement from the religious counselor about the existence of LDII.

“If we came to LDII’s people house, they would wipe the seat that was being used by us. They do it because they think that we are defiling filth. But, since 2005 they change into LDII.

¹⁶ Interview with the moslem counselor, Pasangkayu sub-district ,Taskiyah,SH, on 15 February 2017.

They weren’t exclusive and they interact well with other. That’s why LDII also active and develop more and more in North Mamuju, especially in Pasangkayu. Half of their member is from Java. They have one mosque for founding activity. In the last few years there was also new organization called Wahda Islamiyah, but the development hasn’t been seen yet. Wahda Islamiyah is organization with great development in South Sulawesi province. It was delivered by its activist to North Mamuju, and their activity is only focused on giving religious speechs but it less active than LDII.”¹⁷

The other organization that is having role in maintaining religious harmony is FKUB. The FKUB existence since the last 2 year also strengthen the religious harmony that has already existed long time ago in North Mamuju district. FKUB is a government organization that is established for maintaining the religious harmony. One of the case that has been handled by FKUB is the establishment of church that is rejected by local society.

Here is the statement from Hindu counselor about rejection of church building in North Mamuju:

“The church building is rejected by the local society because there was no Christian again in this area. As a Hindu’s people that is neighborhood with church area to be we also reject it. Because the church existence in this area can trigger some problem because there is no more Christian in this area. In the end, the church isn’t built yet and until now there was no more information from church side whether they will continue the building or not.”¹⁸

1. The Religious Harmony from The Religious Counselor Perspective

The civil servant religious counselor amount in North Mamuju was not equal enough with the population amount in North Mamuju.

¹⁷ Interview with the moslem counselor, Pasangkayu sub-district, Taskiyah, SH, 15 February 2017

¹⁸ Interview with the Hindu counselor, Pasangkayu sub-district, on 17 February 2017.

There was only three civil servant religious counselor in North Mamuju District. Three of them are from three different religion, which is Islam, Christian, and Hindu. The Christian counselor was not a civil servant yet, he was a civil servant candidate. The moslem counselor is a woman and she had background from DDI Organization (Dewan Dakwah Indonesia).

There was about 56 non-civil servant religious counselor in North Mamuju District. This group of religious counselor consist of local religious figure, which is chaplain (muballigh), Alquran reading teacher, and madrasah teacher. Background of this non-civil servant religious counselor were come from DDI, NU, and also Muhammadiyah.

The Hindu counselor came from Hindu Dharma Siwa Sedante genre. The essence of Hindu Dharma genre was teaching kindness toward each other. Based on the Hindu counselor statement, there was a concept called *tap wam asi* in Hindu doctrine, "I is You." This phrase of word means all human is the same. So, all God's creature have to respect each other.

The Christian counselor came from Toraja Church. Based on the Christian Church statement, the essence of Christian doctrine was love. This doctrine doesn't only for the Christian only but also for all religious people. We also have to admit that there was a lot of denomination in Christian genre. The Christian genre that develop in North Mamuju district was Charismatic.

There was also inhibitor factors on building religious harmony program. The inhibitor factors are: strife in worship place establishment, religious broadcasting issue, abroad assistance, different religion marriage, celebration of the religious feast day, religious desecration, and activity of the religious splinter.

2. Government's Role on Building Religious Harmony

Government had important active role on building religious harmony. The religious harmony is absolutely needed so the North Mamuju district society can live in peace and far away from any suspiscion with other group in the society. The social and nation life that is full of peaceful was the key to take part in participating on humanity-social program that was done by interfaith group.

As visiby, the religious leader had important role on planning and doing dialogue intern religious people, within religious group, and also religious people with government. Therefore, government participation was very important especially in arranging religious harmony regulation and law enforcement. The arrangement of religious harmony regulation by government without religious figure would result in vacuous and meaningless regulation. This regulation will work like a mechanical robot that has no humanity soul. The law enforcement had to be arranged with humanity approach too.

Government, through Ministry of Religious Affairs and Ministry of Internal Affairs, had a very important role on socialize and publish this religious hsrmony regulation. Those two ministry also ask the stakeholders to keep open their eyes and give special attention on religious daily life, both large and small scale.

Government policy that settled about religious harmony was already a lot, such as policy about religious broadcasting, establishment and usage of worship place, celebration of religious feast day, relationship within religion in education aspect, marriage issue, corpse funeral, and dialogue forum for religious people. All of this policy had to be published to the society.

Empowerment of Islam institution to increase the religious harmony quality need to be planned and lasted continuously. It was started

with collecting data of religious conflict potency, training for religious counselor on handling most potential conflict area, and also socialize religious institution management. This socialization is focused on introducing concept and position of religious harmony in nation unity framework for a successful national development.

FKUB that is formed by government in each province, district, and city need to be optimized their role and function in nourishing nation comradeship. The FKUB activity shouldn't only focused on administration-bureaucracy activity especially on establishment of worship place. Government can also have a role on push ahead and give facilities to FKUB in handling religious dialogues. The dialogue can be done both intern religion people and also interfaith group.

Government challenge on building religious harmony in society can't be done unilateral. This unilateral means it was done by Ministry of Religious Affairs only. The effort also needs cooperation between government and society to build religious harmony. The religious harmony can be built from many sides, such as democracy economy, social justice, law supremacy, and of course from religious life practice from its very root.

3. The Religious Counselor Role in Building Religious Harmony

Since the arrival of Balinese, Javanese, Bugis, Mandar, and Kaili tribe in North Mamuju District, the religious harmony has already existed. There was no religious conflict in this area. Because of this condition, the religious counselor thought that they had no direct role in building religious harmony. But, the religious counselor actually had a very big role indirectly. The civil servant and non-civil servant religious counselor became preacher in all society events. Since the matrimony of birth until dead ceremony, there would be a role from religious counselor. This could be known from *aqiqah* ceremony, circumcision, marriage, and death ritual, there

will be a preacher role in those activities.

Therefore, the Moslem counselor always existed among society. Through that activity, the religious counselor had active role on building, fostering, and guiding society. This also happen for religious counselor in Hindu and Christian society.

Sometimes, the religious counselor has double role. They act as an active religious counselor and North Mamuju District FKUB's committee also. With this double role, it would make easier for them to do guiding and counseling activity. Here is the statement from one of the religious counselors that also FKUB's committee¹⁹ about conflict or tension between religious people in North Mamuju.

"There was no conflict between religious people in North Mamuju that leads to religion or tribe issue, especially in Pasangkayu sub-district."

As it was known, FKUB is institution that is formed to strengthen religious harmony, minimalize the possibility of conflict, and facilitate the reconciliation between conflict group or people.

The religious harmony problem hadn't finished well. Even though religious doctrine had already taught about peace and harmony, the reality shown that religion pluralism can trigger its people to have conflict to each other. This kind of conflict sometimes has a deep and wide impact in society. Even, the implication could be massively risking in social, politic, and economic issues.

The definition of religious conflict didn't only happen between two religions that is known with term "among religious people conflict". But, it could be happen in one religion also and the term that was used is "internal religious people conflict". There were some reasons that could arise religious conflict, first

¹⁹ Interview with religious counselor that also FKUB committee, in Pasangkayu sub-district, North Mamuju district, 21 February 2017.

is blasphemy or religious harassment using religious symbol or religious term that is used by irresponsible person, and second is strict religious fanaticism.

4. The Moslem Counselor's Role

Moslem counselors are government's connector to society, so they should have national insight to build diversity. They had already understood about *rahmatan lil alamin* concept. This concept means that every Moslem had to take care of anyone and but keep on the track of Islam's *aqidah*. There were Moslem counselors that have different opinion about congratulate "Merry Christmas" toward Christian people. Some of them said it's okay, and some of them said that it's not allowed in Islam doctrine. Which is the right one? Both of them can be the right opinion because this only talked about theology problem, not social problem. All Moslem counselors agreed that respect other religion's people was arranged in Islam's doctrine. The verse was "Your religion is yours, and my religion is mine". This verse, based on the Moslem counselor, was the regulation and permission for the existence of other religion besides Islam. But, we shouldn't put religion mix with each other, there was also boundaries between one religion and another. One Moslem counselor thought that gave Merry Christmas congratulation wasn't theological problem, but the other said it was. Both of them agreed to respect each other and that was the important point.

In North Mamuju, the Moslem counselor worked as spearhead for Ministry of Religious Affairs. They solved every problem that was faced by Moslem people, causes their job was doing enlightenment and guidance. As a spearhead, they were sued to be as sharp as possible, so they could reach their goals. Even now, the religious counselor often roled as funnel for Ministry of Religious Affairs. This role made Moslem counselor consider

as multitalented. Therefore, the Moslem counselor needed to increase and improve their knowledge, ability, capability, and also mastered any kind of strategies, approaches, and counselor technique, so they were ready to do their job with all responsibility and totally professional.

The functional Moslem religious counselor supplied with letter of assignment to do their job and their right as civil servant was regulated with constitution. But as a Moslem, it was all Moslem responsibility to give counseling to each other, male or female. So, they have to realize that this holy duty can be done well. The success of the counseling activity depend on their arranged plan, because good plan will lead to the good performance and management.

A Moslem counselor has responsibility in counseling activity and try to make Islam doctrines are easy to be accepted by North Mamuju society. The Moslem counselor was sued to prepare themself with any knowledge, presentation method, the content of the presentation, and problems that was needed to be solved. The last one, they also sued to monitoring and evaluation.

The routine activities that were often done by Moslem counselor were received consultation from society about religious harmony and gave counseling to society from city to village. Not only that, Moslem counselor also had role in the establishment of worship place, socialize religious harmony so there would be no conflict. The religious counselor also had a role on giving explanations to North Mamuju society that there was a lot of genre in Islam, such as *Jamaah Tabligh*, *LDII*, and *Wahda Islamiyah*. This explanation or counseling was needed to reduce the arising conflict between them.

5. Peranan Penyuluh Agama Hindu

The non-civil servant Hindu counselor in North Mamuju is seven people. All of them are the leader of every religious discourse

that is being held in *banjar* and temple. They have a very good religious harmony insight so the Hindu people in North Mamuju District accept them well. They help each other to work together in keeping peace inter-citizen.

Ministry of Religious Affairs in North Mamuju District gave coaching to Hindu counselor to increase their work quality. This coaching related to increasing tasks quality of Hindu counselor, increasing service to Hindu people, and also motivating the Hindu counselor in coaching Hindu people accordance with the main task and function of counselor, which is giving counseling in mental coaching, moral and piety toward God the Almighty, formed noble character as religious life base.

At understanding and implementing the religious doctrines in society, it is expected that it can increase the quality of religious life. In the coaching, there was also subject about good strategy in explain counseling material, such as can choose good method, good material and preparation. The Hindu counselor is has been expected become model in society life, like coaching religious harmony, and also actualizing religious harmony intern-religious people, inter-religious people, and government.

The Hindu counselor coach their community through "the holy figure". This figure is done by religious leader. Through the religious leader, all problems about customs, religious rites, and their "sekehe" (organization) can be done well. One of the example is about Christian's worship place establishment in North Mamuju. Throug dialogue and social approach, relationship with other religion people keep in harmonious path.

When there was an establishment of Christian Church in Mertajaya village, the Hindu counselor explained to Hindu people to keep on doing their routine worship well without listened to or looked at what other people doing. If they keep on doing worship well, so they already done the darma, and no

problem emerged. One of the conditions in Hindu doctrines is having good relationship with other people with different religion.

The routine activities that were done often by the active religious counselor were gave religious lecture, coaching of pranik family, coaching of young generation, coaching of Hindu education, coaching and discussion with religious figure, *kepemangkuan*, coaching toward Hindu institution in North Mamuju. The Hindu counselor not only had role on giving counseling to their people but also gave religious understanding to the non-Hindu society that need it.

The Hindu counselor's respond toward the emerge of Hare Khrisna genre was okay as long as this group of people didn't disturb peace condition of other group doing their worship activity, because belief was right for every people.

6. The Christian Counselor Roles

The Christian counselor in North Mamuju District came from Toraja Church. Based on his statement, the essence of Christian doctrine is love. The counseling is done towards all Christian people. He mentioned about Mother Theresa in Calcutta, India who was the example of "love" meaning in Christian doctrine. Because of their "love" doctrine, Christian people can develop themselves naturally among moslem community. He also admit that there was also genre in Christian that is called "charismatic". According to him, people in charismatic community sometime can not interact with other Christian genre or even the same Christian people.

Based on SK Menteri Agama RI No. 164 Tahun 1996, the Christian counselor has a very strategic role in achieving nation goal, which is create commonweal, educate nation's life, and also do world discipline. So, the religious counselor has a role in nation and society life as teacher, leader, shepherd, and transformator.

The religious counselor has a very important role in creating conducive environment for building the religious harmony. He doesn't only lead the religious harmony between religious people but also foster the religious harmony inside Christian community or even between other religion.

The rejection of worship place establishment in North Mamuju made the religious counselor is needed to give understanding and counselor toward society. This counseling is important for Christian people so they were not easily give answer or conclusion about what happened to Christian people. The Christian counselor encourage society, especially Christian people so they still passionate in exemplified Jesus Christ in their daily life so the religious harmony can be achieved.

The counseling activity was not only in religious aspect but also in other aspects, like education, politics, economics, social, and culture. Therefore, counselor is someone who's tough in spiritual and physical aspect because he becomes example figure that can encourage other people to do good things.

Routine activity that often done by the counselor is guiding the religious harmony, making activity report, taking data about worship place, population of religious people in North Mamuju, teaching Sunday school, or even leading household worship.

7. Maintain the Religious Harmony Life

Maintaining the religious harmony life can be done by having dialogue between religious people. One of the conditions for realizing the democratic-modern society is realization of the society that respect diversity and plurality in nation and social life, and really realized it in necessity. That's why the society needs to maintain the religious harmony life.

The conflicts that sometimes happen between people with different religion in multicultural society become one big challenge

for the society and government. Conflict can be serious threaten for nation integration if we could not manage it well. So, one of the effective ways on managing religious conflict is having dialogue between religious people to solve the problem that they have. Maybe, longtime conflict is happen because of the valid and correct information is disconnected between thus religious people. This misconnection can make friction and negative prejudice among people with different religious.

One of the models for maintaining the religious harmony in North Mamuju district is dialogue model. Through dialogue, any kind of problems (religious, society economy, social, culture issues) can be solved. Besides emerging dialogue culture, the society need to know about multicultural education to build harmony through the society. Also, the internalization of nationalism value need to be emerged so the society have patriotism soul and spirit.

Conclusion

According to the above explanation we can make some conclusion about the religious harmony in North Mamuju. First, the religious harmony condition in North Mamuju has been categorized harmonious and peaceful, we can see it through the good relationship of religious organization. Of course, FKUB also play important role as harmony tighten. Besides that, the society can accept other ethnic group when entering their area. But there is also potential aspect that can trigger conflict that threatened the religious harmony, such as house of worship establishment. Second, based on the religious counselor perception the religious harmony in North Mamuju can be achieved if all society components are believe in each other, respect each other, and receive other people or other group differencies. Third, the religious harmony in North Mamuju has been built because of the role from the religious counselor itself (civil

servant or non-civil servant). This role is played by religious figure (clergy), society figure, and customary figure. Altogether, they build religious harmony in the society.

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