

Multicultural Interreligious Society

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Abstract— In the midst of the hectic religious issues that arise in our society recently that threaten *Bhineka Tunggal Ika*, Unity in diversity, in fact there are still many areas in Indonesia that maintain harmony in the difference. One of the areas that has maintained interreligious harmony is Gresik district, East Java, where Islam and Hindu people have co-existed peacefully for a long time. This study explores harmony between religious believers from the perspective of cross-cultural communication with Hofstede's theory. This analyzes four cultural dimensions consisting of individuals, *uncertainty avoidance* consisting of (*High uncertainty avoidance and Low uncertainty avoidance*), *power distance*, *feminine and masculine*. With reference to this theory will illustrate how interreligious harmony between Islamic Societies and Hindus in Laban Kulon Village Menganti, Gresik district, in a cross-cultural communication perspective. To obtain many views, then the data in this paper is explored by qualitative descriptive method. Thus, an important element underlying the long-term harmony between Muslims and Hindus in the village of Laban Kulon will be reflected holistically. From the results of this study can be a reference and role model for the people of Indonesia as a multicultural country

Keywords: *Cross-cultural communication, Hofstede, Inter-religious harmony*

I. INTRODUCTION

Indonesia is a country rich in culture and there are six religions that are protected by law, Muslims are the majority religion adopted by the people of Indonesia. Christianity became the second major religion, although the life of this diverse society until now still built in harmony. If you look at the conflicts that occur in some countries that live side by side among religious people, then there are many who motivated the issue of beliefs or in the name of religion such as conflict Rohingya and Buddhist Myanmar in 2017 that heats up again, of course conflicts in the name of religion have also occurred in Indonesia, such as in Aceh, Ambon, Bali. Interesting to be studied is a region in East Java that is Gresik City. One of the areas in Indonesia whose society can co-exist is Gresik, Menganti sub-district.

Although Gresik is famous for its slogan "Gresik Berhias Iman" and its famous religious tourism such as the tomb of Maulana Malik Ibrahim, Fatimah Binti Maimun and the village of packaging and Giri Kedaton. Gresik Also has one of the areas inhabited by non-Muslim and Muslim communities in one place. In Menganti sub-district is very

unique for the community, because here the people of Islam and Hindu are merged into one in society. They live side by side, keeping each other in harmony and tolerating each other. Intercultural sensitivity is seen as a necessary factor in effective intercultural communication and harmonious intercultural relations[1]. In this district there is even a place of worship of Hindu religion that is Pura, but here also there is a mosque as a place of Islamic religious worship. In the great day of Islam or Hinduism, people always celebrate with the harmony and festive atmosphere harmonious nan can be found in this region. Hindu religious ceremonies are always waiting for the burning ogo-ogo village and highway before being burned. For the religious activities of Islam that is anticipated is the night takbiran or carnival. They also appreciate each other if each runs worship such as prayer and puja. Which is the religion of Islam facing west and Hindu facing eastward. If Islam celebrates Idul Fitri and Eid al-Adha they also respect, they often help. If Hindu religion celebrates the big day like nyepi and galungan then all those who embrace Islam appreciate their worship.

The Hindu community of Kemas Village in Gresik is a minority in the Muslim community but they are very liberal to show and maintain their identity, by building buildings for worship, celebrating their religious ceremonies. the cultural aspect, especially in cases where people from heterogeneous cultures interact with each other, and aspects of the process of interpersonal understanding[2]. While the Muslim community never shows arrogance as the majority, this is what needs to know how they interact to maintain harmony among people, Islam has established universal fundamental Islamic ethics that have provided not only legal safeguards, but also a very effective ethical system[3]. Cross-cultural communication can be characterized by a relatively high degree of effort required to reduce complexity[4]. Crosscultural communication tends to compare patterns of communication and interactions accross peoples from different cultural backgrounds[5]. cultural differences and beliefs have the potential to bring conflict but in fact conflict can be minimized when the two different groups understand culture. The concept of culture has been defined in numerous ways. A generally accepted view would[6] be: culture is a shared collective of beliefs, norms, attitudes & notions of mindsets. There are at least four cultural dimensions so that each culture owner does not experience latent conflict, that is individual uncertainly avoidance which includes high uncertainty avoidance and low uncertainty avoidance, then way of view about masculinity and femininity, then the power distance element also influences intercultural

harmony. This is what the researchers will dig, how internal religious in communicating by bringing cultural elements that they have to stay awake harmonious until now. This study will use cross-cultural communication approach because there are multiple cultural influences on their interaction[7] A knowledge of culture is essential to understand the communication process[8]. There is types of communication in this case, The two dimensions produce four types of communication: direct opposition and indirect opposition, it will be find in this research[9]. type of communication comes with challenges that require a person to understand how people from other cultures communicate and perceive the world around them[10]. There are four cultural dimensions that will be the reference in this study. Theories on cultures and communication in the theoretical section are based on theories of four scientists; Geert Hofstede's national culture theory[11] From the background that the researchers described above it can be made the formulation of the problem as follows how the interaction and communication of the community in the Village of Kemas, Gresik in maintaining harmony and harmony among religious believers? The results of this study could certainly be a model that can be used as a reference in every region that has a diversity of cultures and beliefs both in Indonesia and throughout the region spread across the world.

II. RESEARCH METHODS

This study explores the data with a qualitative paradigm approach. In qualitative research, it is fundamental to clarify the epistemological assumptions from which one operates[12] where the method of data collection techniques research by doing participant observation. This means that when collecting data researchers engaged in interaction and communication with the object of research, researchers also tried to feel what experienced research informants. Some religious events researchers follow to feel the true harmony that occurred. In addition to strengthening the argument in this study, researchers conducted an open interview means researchers do not call themselves as researchers for informants can provide the original answer, other than that open interviews allow researchers receive information because they are not bound by interview guides. In order for the results of data can be recorded clearly and not biased time then the researchers write the results of observations and interviews in the diary of researchers, of course with sound and image recording device that researchers have. The data obtained will be classified researchers in accordance with the purpose of research, then not all data researchers put in the results. The technique of data validity of this researcher triangulation, by reconfirm the result of observation and interview to informant. The technique of data validity from the paradigm of qualitative methods

III. RESULT AND DISCUSSION

Cross-cultural harmony research is conducted in Kemas Village of Gresik, East Java. Menganti sub-district is the only sub-district in Gresik Regency where only two religious groups live. Namely groups of adherents of Islam and Hinduism. But the two religious groups have lived together in a region for decades. History says the inhabitants of Islam and Hinduism have been in Menganti since ancient times, since the Majapahit kingdom collapsed, then Hindus

flee to the north, and since then Hindu grew and developed in Menganti sub-district along with other adherents of Islam. There is no refusal in the process of coming of Hindu community to Menganti sub-district. So that causes Menganti subdistrict has two groups of adherents of religion.

The Changing Society that inhabit the Menganti area for the first time according to the figure is the religion of Islam. And in ancient times the Hindu ummah was not called Hindu religion but rather a flow of belief, but this did not make the people who professed the Islamic religion ostracize or create a conflict that triggered hostility or even the opposite. However, they continue to live side by side and do not interfere in the core business of their respective beliefs. Then in the year 1980 ummah Hindu began to dare to show his identity by starting to build a place of worship in Menganti is building temples and studio. Pura is a place of praying that can be filled in many people, if in Islam is called a mosque. Sanggar is a smaller place than a temple that is used as a place of worship.

The research data was collected for one month in June. From the data collecting researchers obtained two informants who are religious leaders. informants of this research representatives of each of these beliefs. From the results of observations and interviews researchers obtain data from Hermin's mother who is a Hindu, from the Islamic ummah researchers to meet Mr. Efendy these two information is the opinion of each leader of the religion. According to the two informants, the harmony of the religious community is the result of interaction of mutual respect among religious people passed down from generation to generation. So the people of Kemas Village have a very high tolerance. As for some interactions that tighten inter-harmony is very visible when the celebration of religious days. In the interaction process each religious person never shows their religious values.

There are four elements cultures found in the communication process and interaction of villagers Kemas:

1) Elements Power distance. in terms of public figures, be it Islam or Hindu, other citizens still respect without discrimination. Whether it is their Hindu or Islamic religious leaders who are older and have power because of their social and educational status, they are equally respected by all the residents of Laban Kulon, Menganti sub-district. The condition is in accordance with the cultural element of power distance. Power distance is an attempt of every culture to solve the problems that arise, or conflicts that occur. Each culture has its own way to solve the problems they face. In the village of Kemas the culture they live is inseparable from the activity of belief, but the reality never arises a prolonged conflict. In religious life, the majority Muslim village of Kemas never denied the presence of Hindus, from the beginning of the Hindu presence in their village. they minimize koflik by participating in the celebration of their respective cultures, it is seen from the participation of Muslims at the Hindu religious celebration, participation in the form of appointment and making ogoh-ogoh, people who are Islamic helping ogoh-ogoh. And then at the time of

nyepi celebration of Hindu community of Islam become pecalang or guard. Hindus also allow Muslims to visit their temple, the outer Pura region even they also allow entry into the holiest area of the temple. This shows that each religious believer does not distinguish their worship space from other religious prophets.

2) The next element seen from the observations is the collectivist and individualist, the most important dimension of cultural differences is the relative emphasis on individualism versus collectivism[13] the individualists of all the people of Kemas Village are subordinate to the group, the group here is the Muslim group and the Hindu group. Nevertheless each community group can maintain harmony.

3) The Society of Menganti when reviewed in perspektif Cross Cultural Communication classified society Low Uncertainty Avoidance. A society that highly values hospitality and regards differences as knowledge and diversity. Peaceful life, inter-religious harmony is highly respected. Honest and open to other groups to minimize conflict. Clearly proven from the activities of the people who work hand in hand on religious or non-religious activities. In practice it has been proven that they belong to the Low Uncertainty Avoidance community.

4) The fourth element is convergence. Although religious people in Menganti sub-district can be merged, it does not mean that the people do not maintain their identity, the people in Menganti sub-district that follow the religion of Islam or Hindhu still retain their identity but they are type of society convergence, they can accept the cultural differences that have grown since long without question resulting in conflict.

The people of Islam and Hinduism in Menganti sub-district believe that religion is not a playable thing to create a conflict that can lead to divisions. But of course according to one of the citizens, in the life of society the problem does not arise from among groups, but often between individuals. If this happens the settlement is done by responding personally. So the problem does not grow to be great. Between each other aware, that Islam is a majority and Hindhu is a minority group. The Hindus in Menganti sub-district number around 150 family cards. Thus minority and majority groups behave accordingly. The majority and minority groups usually choose to remain silent and reconcile and forget the interpersonal dispute. Problem-solving as far as the information obtained does not go into the official domain, such as meetings between religious leaders or authorities. Rather settled personally and kinship.

In the Menganti community, there are several things that must be agreed between the two believers. That is about places of worship and core religious activities. For Hindus, Muslims may visit the temple only in the area of Nista Mandala, which is the outer Pura region, such as yard or field and can only be up to Madya Mandala, which is the middle of Pura containing Bale Kulkul, Gong, bale meeting commonly used as facilities for worshipers and activities. Muslims are prohibited from entering Mandala Utama, the holiest place of a temple used for prayer and worship. If you want to enter then there are conditions that apply that must be holy (no menstruation) and must be given holy water first

and wearing traditional clothes, such as wearing a hood for men and wearing *kamben*, if for women must wear cotton, and *kebaya*. Similarly, if Hindhu people visit the mosque they must be clean. It is agreed by both parties not to interfere with each other in their religious process. There are boundaries that should not be violated and should be respected in the process of tolerance in social life.

In the life of the Menganti community for the two religious groups it has never been mutually reinforced that the Islamic or Hindu group is the most correct group. It is used so as not to offend other religious groups. So as not to cause conflicts that can lead to disunity. However, the group in Menganti society is not. They consider all religions to be true, because the goal is equally for God. But the way of worship and worship is different. So with that of course this is a way to maintain harmony among people in bersosial. Minimize conflicts starting from within oneself and transmitted to the group. From the results of interviews with research informants, namely the Hindu and Islamic religious leaders obtained data that people who are in the village Laban Kulon, Menganti sub-district. The people of Laban Kulon are very tolerant people. Evidenced by the existence of many good activities held by Hindhu or Islam they all participate to help. The informant mentioned that during the celebration of the procession paraded *ogoh-ogoh* in the process of making it not only Hindhu people who make *ogoh-ogoh*, but the citizens who are Muslims also participate helped in the process of making *ogoh-ogoh* it. In *Nyepi* tradition every home of Hindhu citizens must install a *janur*, in the process of installing *janur* that many and big and high, then the citizens do mutual cooperation.

Then if Muslims or Hindus held religious events such as *pengajian and piodalem* (religious event Hindhu people), either Muslims or Hindhu citizens also help. There is also a place to study the religion, if it is commonly known by the Islamic religion TPQ known as *Ngaji*, but for Hindu religion called *pasraman*. They are present in the community, but still equally accepted by the community. Beyond learning the science of religious, the muslims and hindus children often play together as there is no difference that handcuffed between them. As for the findings that made the writer amazed, there are Hindhu citizens who convert to Islam, and that does not cause conflict within the family. Even the family supports the decision, if you have chosen the belief must be lived wholeheartedly and not half.

IV. CONCLUSION

From the research results can be concluded that, communication between cultures and even interreligious is not always accompanied by conflict. However, peace can also occur. As happened to Laban Kulon community, Menganti sub-district. Despite the widely stated theory, Laban kulon community is classified as society:

- 1) .Low Uncertainty Avoidance, open to diversity, views differences as knowledge and diversity.*
- 2) there is power distance in it, a culture where a person is considered superior because of the status of age, social status and educational status that he bears.*

3) *In the community of Laban Kulon, Menganti also includes not an individual society despite differences. There is no looseness between individuals.*

From this, it can be learned that the people change including the society of Low Uncertainty Avoidance, embrace the power distance, not individual because they want, protect their culture and identity, care about tradition, to sustain the exchange of traditions and culture and respect inter-community relations both still within the same group or different groups.

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