

Religious Tolerance in Malang City: Overview of Mature Religious

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Abstract: This study discusses religious tolerance in the city of Malang, using a review of mature religious. The occurrence of several religious conflicts in Indonesia is one reason in this discussion. The city of Malang was deliberately chosen in this discussion, because for the past decade the city of Malang has become a relatively safe area of religious conflict that leads to violence. This research was conducted using observation methods, interviews with various parties, and documentation both from television, media, internet, bulletins, magazines, and so on informing religious life in the city of Malang. The purpose of this study was to find out the conception of religious maturity in the city of Malang and to know about the practice of religious maturity, to teach the younger generation about life in a better future. The results of this study indicate that, the conception of religious maturity in the city of Malang influences social life. Mature religiosity extends its attention to matters outside of itself, namely by maintaining religious tolerance and enhancing synergic relationships among the components of society to create a harmonious life. This harmonious religious practices, has provided a good example for the younger generation to continue to study and work, for the sake of a better life and future.

1 INTRODUCTION

Life is peaceful, tolerant and side by side regardless of ethnic differences, but power and is ideality religion of every human being. Because it's not there *any social settings* that are monolithic and homogeneous in full, we must be in plurality and plurality which is a reality and a necessity. Because there is not a society that is single, still i always contained to life's diverse, both ethnical, culturally and religiously.

Ethnic conflicts everywhere still often occur both on a global, regional, national scale and even later. Indonesia as a multi-ethnic, multi-cultural and multi-religious country experiences similar things, for example, as happened in Ambon, Poso, Sambas, Sampang, in a regional scale of conflict in the Philippine Moro, Myanmar, and in other parts of the world such as the Bosnian conflict, Afghanistan, Pakistan, Iraq, Syria, Palestine-Israel. Sociologically, conflict is a common thing that happens and is believed to be part of human life. But if the conflict has led to violence and carried out by

people who obey their religion, is considered a case or a sad phenomenon (Ahnaf, 2013; Abdillah, 2013; Makin, 2017; Aspinal, Dettman, and Eve, 2011).

In terms of religious life, there ambivalences, differences often spark some conflicts and even wars between religious communities. The 21st century Megatrend as a "century of religious revival ", makes the phenomenon of violence and war between religions an irony, where religion should be a basic mission to build a tolerant, peaceful and harmonious human civilization (Nussbaum, 2012).

In the city of Malang, as one of the major cities in Indonesia, as a city of education and a tourist city, there are many urban communities consisting of various ethnicities, religions and different cultures. But this diversity is able to be maintained with tolerance and harmony. This is interesting to study, and is also related to how maturity in religion can prevent violent conflicts in religion.

From the above background, the discussion has focused on ask as follows: How does the conception of religious maturity in Malang? How can religious

maturity practice teach young people about a better future in life?

2 METHOD

To answer the questions in the discussion above, a qualitative approach is carried out. Data collection in the field was carried out with several steps, namely observing various religious activities, especially those relating to efforts to maintain religious tolerance and the involvement of young people in religious activities in the City of Malang (Neuman, 2003).

The conception of religious tolerance, then for retrieval of data obtained through interviews in depth of various parties, and documentation from various sources such as newsletters, magazines, media, television, and the Internet. The key actor in this study is the citizens who are around the place of worship, religious leaders or active members of the congregation, and be some a informant of the general public who were selected purposively, determined according to that the needs.

The theme in this discussion is (i) tolerance, defined as an attitude of respect for others that are different from oneself, while religious tolerance is an attitude of mutual respect for others who have different religions or understandings of religion. (ii) mature religious, defined as mutual understanding, respect, respect, humility, upholding the values of morality and humanity, prioritizing common interests over personal and group interests, love, sensitivity in regard to values, always adjusting to the will God.

3 RESULT AND DISCUSSION

Religious maturity is one of the discussions of religious growth and development and personality. Therefore, religious maturity is a religious development that has a positive meaning. Besides covering the concept of personality, religious maturity is also related to social, political and cultural maturity (Clark, 1968)

By paying attention to Islamic civilization in the past, the true maturity of religion cannot only be seen in one dimension, but in terms of social life, political life, and also cultural life. The process of *Islamization* in Indonesia cannot be separated from the acceptance of Islam in the social life of the people in Indonesia. The arrival of Islam was able to

foster new kingdoms characterized by Islam. In the field of culture, before the teachings of Islam were practiced by the Indonesian people, Islamic culture was known first (Reid, 2015)

In the city of Malang, historically evidence of religious maturity can already be seen directly, namely the existence of places of worship around Malang City Square. The existence of the Great Mosque and the adjoining Cathedral Church became a symbol that religious practices among his followers did not experience obstacles. This also occurs in behavior among the worshipers of each religion in their social life. They respect each other, tolerate and respect the followers of religion. When the religious holidays are each, often congregations are solid and must use the yard and facilities of places of worship among them.

This happened also among several Islamic boarding schools, for example, between *salafi* huts and traditional huts, which happened to be close together, they socially still showed a mature life, mutual respect for each other. They help each other by providing existing facilities such as parking lots and security officers.

"Tolerance is teaching of Islam" according to the opinion of religious leaders and several active worshipers. Islamic teachings have advocated to doing good to fellow humans, so "do not teach us about tolerance", so the title of a monthly magazine published by one of the huts in the city of Malang. There is a synergy relationship in the City of Malang between the government, *ulama*, and the community, about the importance of maintaining an attitude of mutual respect.

In everyday life, a person who has religious maturity is also characterized by an awareness of his purpose in life, and awareness that the life he is living in requires people around him, therefore maintaining harmony in the community and the surrounding environment is a must.

The role of the Indonesian *Ulama* Council (MUI) of Malang City is to establish dialogical relationships, hold joint meetings with community organizations, attend invitations from various circles, joint activities such as the Muharram parade, *halal bi halal* and so on.

The role of the government is in activities that are in direct contact with the community, such as *blusukan*, *anjangsana*, *safari ramadhan* and other activities that are often attended by government figures. This activity turned out to make a harmonious atmosphere among the people, because they could immediately state the problems they faced. This is able to minimize the potential conflicts

and disharmony in the community, because the problems in the community immediately get a response from the government.

The role of the *Ulama* is to hold recitals, *istighosah*, *tabligh akbar*, which involve many parties including among others, government officials, *ulama*, community leaders, and involving all communities around the venue. This activity is routinely held in every sub district in Malang City. In fact, there are so many numbers of these *istighosah* groups that are very well known by the wider community in Malang City. Often their activities are also broadcast on Local Television in the City of Malang so that it can be seen by all citizens.

The role of community leaders is their involvement in various community activities, helping to be able to understand psychologically from each community member. So if there is a problem or conflict between the community members, because their experience is in direct contact with the community, they find solutions faster to overcome these problems. So there is a need for synergy between community leaders and the government, especially those related to several problems that occur in the community.

The role of Schools and Colleges is to maintain the school and campus environment from fundamentalist ideologies that tend to be anarchic, carry out activities with the community, and carry out community service. These activities in addition to being part of the responsibility of educational institutions to the surrounding community, also aims to help solve various problems that exist in the community. It is expected that the establishment of cooperation between educational institutions and the community, can minimize the various problems that exist in the community.

Community Participation is to participate in various activities that are often carried out jointly, especially in August, or clean village warnings such as healthy roads between region, work, participating in various competitions. These activities were able to foster a spirit of togetherness among the community. It is hoped that activities like this will establish an attitude of mutual respected, helping and can minimize the potential for conflict in the community.

Religious practice has directly provided learning for the younger generation. By seeing the practice of harmonious diversity around it, the younger generation can feel the benefits. They can do activities well and can design their future according to their interests and talents. Learning about how to

live well can be obtained from the social environment. Therefore the young generation must be involved in various activities in the community and to them the future of social life and civilization will be built.

4 CONCLUSIONS

Conception of religious maturity in the city of Malang can be concluded as follows; *first*, a mature religion will affect its social life or it can be seen from its religious practices in social life. *Second*, mature religiosity extends his attention to things outside himself; the more a person has a mature understanding of religion, the more they respect others and their neighbors. *Third*, someone who has religious maturity, he does not only carry out his religious rituals, but does a lot for others and is beneficial for a common life.

In connection with the efforts carried out to maintain religious tolerance in the city of Malang is by increasing synergic relations between components of society (local government, Indonesian *Ulama* Council, Islamic boarding schools, schools, colleges and community leaders). Harmonious religious tolerance practices have had a broad impact, especially for the younger generation. They get examples from the surrounding social environment. They realize that a harmonious life must be built from a situation of tolerance and mutual respect.

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