

**FORMS OF TOLERANCE RELIGION ISLAM AND CHRISTIANITY  
IN THE DISTRICT PUGER JEMBER INDONESIA**

**Sudahri**

Universitas Muhammadiyah Jember  
sudahri@unmuhjember.ac.id

**Abstract**

Village Kasiyan Eastern District of Puger Jember there is the phenomenon of life that society of which there are two religions in society which social interaction so that it appears an interpersonal communication between followers of Islam and Christianity, so there was a meeting between the followers of Islam with adherents of Christianity, namely within the scope of the existing church life disekitaran East Kasiyan village. Communication tradition born between followers of Islam with tolerance of Christians have a strong enough compared to other areas. This type of research is qualitative descriptive study, with research data collection techniques include: observation, interview and documentation study. From this research we found are: 1. Forms - forms of communication inter-religious traditions of Islam and Christianity which include: Christmas, the feast of Eid, death, trade, entrepreneurship, community service, wedding receptions, community organizations; 2. The hanbatan - communication barriers in inter-religious tradition of Islam and Christianity includes language used, differences in population size, and the presence of the conflict; 3. The role of religious leaders includes religious rites, religious leaders in their policy, the role of religious leaders are role models within tolerances, and as a mediator between religious communities.

**Keywords:** Tolerance Religion, Islam, Christianity, Puger Jember

## **I. INTRODUCTION**

Village Kasiyan East is one village in District Puger that have places of worship such as a mosque and a church, compared to Other villages in the district Puger Jember district, Christians and Muslims live side by side in an environment that will bring up a tradition that will be established as a form of tolerance between followers religious harmony.

Islam and Christianity in the village of East Kasiyan, communication and interaction so that there are many differences in how to communicate so that will give birth to the tradition of communication. While they live in an environment, which is every time, and every time to meet and greet each other, and live righteously brother. This is why researchers are interested in examining these problems in a scientific paper, entitled "Communication Between Personal Between Adherent Islam And Christianity (Study Fonomologi Tradition Communication between Islam to Christianity around the Pentecostal Church Village Kasiyan Eastern District of Puger Jember ).

In this study, the authors had to determine the focus of the research, that research is not biased and to limit the research study. The focus of this study is the tradition of communication between Islam with Christianity in Communities around the Pentecostal Church Village East Kasiyan Puger District of Jember.

## **II. METHOD**

This study uses descriptive qualitative method with phenomenological approach. The method is a research procedure that produces descriptive data in the form of words or of those of behaviors that can be observed, this approach is directed at the background and the individual in a holistic (whole) according to Bogdan and Taylor (Moleong, 1995: 3). While the descriptive method aims to describe systematically the facts or specific population characteristics factually and accurately, Issac and Michael (Rachmat, 1991: 22).

Descriptive study only describes a situation or event, through survey research Issac and Michael (in Rahkmat, 1991: 22) or an observational study Wool (in Rahkmat, 1991: 23). This type of research aims to find out something that is becoming a habit as a unified whole (holistic) and is not bound by the hypothesis particular through direct observation, which in this study, the researchers interact directly with the subject to be studied and makes it easy to find problems and sensitive to the phenomena occurring in the research object Bogdan and Taylor (Moleong, 1995: 3).

In a study requires data collection techniques in order in to the data relevant to the research, and in research requires secondary data and primary data. Primary data is data obtained by collecting a variety of information from informants and melaluuu observation. Primary data in this study is about how to communicate to interact both verbally and nonverbally. Secondary data is supporting data in a study and in this study is a secondary data documents and publications of the same study is about communication tradition. The data collection techniques in this study are:

In this study, researchers conducted a non-participant observation (observation does not participate) That observers make observations and to listen carefully as possible

to the smallest. Bogdan (Moleong, 1995: 117) defined as research that is characterized by social interaction that takes a long time between researcher and subject in the subject of the environment, and for the data in the form of field notes collected systematically and apply without interruption.

In this study, using interviews with the general directions interview is an interview that require researchers made the framework and outline the main points stated in the interview process. The preparation of these points do research before the interview was conducted, subjects were made tridak need to be asked in sequence. Hint hint interview only contains an outline of the process and content of the interview tentang to keep the items to be covered entirely Patton question.

In interviews, role to gain the cooperation with the informant is very important, given the informants need an explanation of the intent and purpose of the study and the informant has the right to not be willing to become informants before the interviews done. Then the researchers first asked the informant's willingness to conduct interviews. In interviewing researchers use traditional records and recording equipment to help smooth in the interview process.

### **III. DISCUSSANT**

#### **Picture of the Islamic Society of East Kasiyan village**

East Kasiyan society, various trusts since the time of our ancestors are believed to still be preserved, in the village of East Kasiyan public has confidence that may be unique to other communities but for the Islamic community itself it is a belief that was very thick. Among the livelihood of the Islamic community is the tolerance given to the people - people of different faiths to the environment Pentecostal churches. A wonderful change and feels have particular value is closely related to the cooperation undertaken and the role given by the society.

Included in the adab speak in everyday life by spreading the greeting. Speech was included is a form of respect for the Muslims against fellow Muslims. The rule - the rule is that a human greeting tribute not lazy to start when they meet, the younger greet the old, slightly shook a lot and passing on to greet the sitting.

On the other hand, the Islamic tradition also consider norms - norms that exist within the village community as one of the East Kasiyan pngambilan rule decisions on things - things that are considered to change attitudes and behavior society. The above description is an idealization, if not able to achieve approach criteria. The tradition is ingrained in Islamic societies themselves.

#### **Christian Community Overview Village East Kasiyan**

Church is a place for Christians to meet and communicate with God. In connection with this, a place of worship as well as a bridge or interface between God and human beings in general or the world (including, faiths or other beliefs, customs, culture and traditions in general). In addition, in particular, also be a place where people express themselves or faith, greet each other, hear and answer, give and take. Thus, the meaning and function of theological or divine (ie the presence of God and His relationship to the

people) and the sociological humanity that is as an organization or organism containing the believers.

In a later development, there are positions that are no longer used, such as the prophets and apostles, and replaced by the new positions that more will be found, such as bishops, presbyters / elders and deacons / syamas. Penatuan and deacons are distinguished by their respective functions. East Kasiyan rural communities who are Christians partly responsible for education, teaching or preaching and church management, while on duty deacon to serve the congregation concerning the needs of social-psychological-spiritual or material. In addition to stewardship, which needs to be regulated in religion is a system of stewardship and teachings. This is to give a clear and precise grip to the religion of what is understood by his people about the mechanism of action or organization and the principal teachings of the faith.

The dynamics of life is determined by the place or location (with effect elements of cultural, social, political and tolerance with other people) and internal conditions of citizens (with a background in social, economic and specific education). We know the religion with certain ethnic backgrounds and national or public. In a smaller scope, in a group, we also found the existence of diverse backgrounds, thoughts and wishes and expressions of self respective citizens. For the sake of the effectiveness of life, forms of value carried in each of the elements of society as well as individual citizens will certainly be different from one another.

### **Inter-Personal Communication between Adherent Islamic and Christian village of East Kasiyan**

The meeting between religious groups and Muslims in villages Kasiyan Christian East, precisely citizens Krajan I because there is a an interaction performed by the Pentecostal church community around the many communications made by either of the two religions of Islam and Christianity. that the communication that occurs between Islam and Christianity can lead to a cooperation among religions can build a wheel of life interdependence with one another even though in one village there is a different religion, a positive response in the presence of religious tolerance within the scope of the community.

### **Tradition-shape form of communication between religious communities subdistrict East villages Puger Kasiyan Jember**

#### **1. Christmas**

Christmas is a feast of the Christian faith, which is celebrated as the birthday of Jesus Christ the Savior has a special meaning. Can be called Christmas is a marvelous mystery exchange. God in a splendor, purity and power Swapping himself with simplicity and even poverty and humiliation. Jesus came into the world in poverty a cage, in a family that was not rich, the simple shepherds are the first witnesses to this incident. In this poverty heaven's glory shines forth. Till now the Christians in the village of East Kasiyan perform a service at the church on Christmas Day and ceaselessly sing the glory of the night of Jesus' birth.

In the Christian tradition there Kasiyan didesa East very closely intertwined with Muslims in religious celebrations. Muslims in terms of tolerance is very large and has a large stake in maintaining religious harmony that exists in villages Kasiyan East. As an activity of a different religion Muslim community highly values the - social values that exist and must be addressed with a heart gracefully. And as a concern of Christians to citizens or residents about the underprivileged.

This is where the meaning of Christmas needs to be reappraised again. Christmas needs to be seen in a wider perspective, not just extravagance. In the discourse of this kind, the most important is the solidarity spirit of Christmas. This solidarity could take a variety of forms, such as various costs incurred were used to help those who fall into the category live below the poverty line. Being Christmas charity action can vary, for example, social action into a nursing home who were Kasiyan village, or other places that are in need of assistance.

## 2. **Eid Al-Fitr**

Eid is one of the great days of Islam, the implementation of Eid mentioned in the orders of the Prophet Muhammad, so in terms of Eid sharī has rules that must be run by Muslims as a form of worship to God, Eid sharī implementation guidance that the two rak'ah prayers in the morning, dressed in new clothes, bertakbiran, stay in touch to fellow Muslims for mutual apology.

Although the terms of the syari already have clear guidance, Muslims regard the day as a very special day so that the celebration of Eid collaborate with the various traditions of Muslims in the world, so it appears the characteristics of each place. One concrete example is Muslims in Indonesia, the celebration of Eid is not just pure Islamic guidance in the sense that there is a tradition of collaboration with existing traditions such as East Kasiyan village. Disisipkannya Javanese tradition with its own peculiarities terdapat namely the provision of mutual tolerance that great co-religionists.

Tolerance is also given by one of the people who are Christians moment Eid. Mutual respect for the various forms of social life that social environment. Christians give a form of expression against Muslims who celebrate the feast with the provision of holiday greetings. There is definitely not social restrictions undertaken by religious communities.

## 3. **Dead**

Death is the end of life, the absence of life on the human organism. All living creatures in the world will eventually die permanently, whether due to natural causes such as illness or due to unnatural causes such as accidents. Death is something that is difficult to understand, once so prevalent. Mankind is already very familiar with death as he is well familiar with life. Death and life are two things that kept dipergilirkan. The tradition of religious communities will be different - different in the rituals of death. In public life there was clear respect for the attitude and respect every form and the existing social order.

#### **4. Trading**

Man and society is a communication component that cooperation. The emergence of inter-religious communication in the form of cooperation between Christian and Muslim communities raises trading activity East Kasiyan village nature of consciousness each - each religion. Trade cooperation is not limited to things - things concerning the life of each -masing environment but extends beyond the environment. This means that they cooperate mutually beneficial to run the wheel of life and meet the needs of day - day. Trade life in this village is very complex and varies with the linkage of trade relations.

#### **5. Entrepreneurial**

In the teachings of the Islamic religion orders of worship not only individual but also social, is a concrete example of the prayers, endowments and so on, as well as Christianity. The point is that God gives examples to provide guidance so that humans can not survive without the need of help from others. Thus the religious aspects are also taken into consideration in establishing social relations to the problems business, even more so to sign in to interfaith.

Religious demands also indispensable as a human responsibility to the Creator. Culturally social relations to the level of interfaith especially rural environment of Eastern Kasiyan seem strange to a specific community, coupled with orthodox understandings of religious teachings.

#### **6. Following Events Job Activity**

Most people Kasiyan East both in Krajan I and Krajan II, taking the time to participate and get involved in activities organized by RT, although sometimes the residents Christians can not participate in total but residents Christians still took to participate.

#### **7. Wedding reception**

As one of the glorious worship position, following married procession which precedes or later also have signs that have been outlined by religion. Marriage is a spiritual bond between a man born to a woman as husband and wife with the aim of forming a family (household) who are happy and everlasting based on God. The majority of villagers Kasiyan East is Islam and the minority is Christian, but the citizens and residents of the Christian musli always live in harmony,

#### **8. Community organizations**

Market Forum was established as a vehicle or container East Kasiyan village communities, this organization is to glue the relationship between people in the structuring and development. With terbetuknya such communication forum is expected to become a bridge of communication between religious communities of interest sector marketing fields. There is another important aspect in the field of market forum is how to establish a good market management system to enable the partnership. Christians and Muslims is equal - equally involved in the establishment of this market forum every

citizen has a right and kuajiban to establish partnerships and religious harmony existing East Kasiyan village.

### **Barriers - barriers in the tradition of inter-religious communication in the village of East Kasiyan subdistrict Puger kabupatn Jember**

Ttradisi inter-religious communication between followers of Islam and Christianity agam pose a barrier. The barriers that dilami are as follows:

#### **1. Language**

Among the symbols, language is a symbol of the most complicated, delicate and growing. Under the collective agreement can make a symbol for some other things. Languages diverse areas of the country in accordance with their respective areas. So is the second language of religion, residents are Muslims using Java and Madura language in communicating because masyarkatnya mixture of different tribes. Similarly, the Christian citizens more use different communication languages, namely Chinese language Indonesian partly because his people there are Chinese communities.

In the language of Muslim societies and communities Kisten, each language has its own level, Javanese and Indonesian commonly used in daily conversation in the village of East Kasiyan included in the two villages. Depth of each scolds used if they communicate with older age. If communicating with their children the habit of using language of Indonesia, with the aim that the children used to communicate with the language of unity. With advances in technology will allow anyone to meet with people of different cultures, and therefore to anticipate the parents taught from an early age does not rule out the language of unity with regional languages.

#### **1. Differences in the number of population**

East Kasiyan rural communities generally are followers of Islam. There are indications of communication is dominated by a particular religion. How religion and Islamic community has a mindset of domination and little influenced way of communicating that is created in the community. But only in the regions - regions that communication is not balanced. Examples of how Christians when seeing the surprising then unconsciously say, 'God this phenomenon sometimes we encounter when we communicate. Related to this there is a mirror that is somewhat disturbing to Christians that adnya call to prayer is sometimes too hard. But the Muslim side of things as it is part of the Islamic religion and is part of the Islamic syi'ar.

The existence of interactions between religious communities Muslims and Christians formed a community receives, generally the pattern of life based on the dominance of Muslims. Associated with it, because the original is unusual in a loud voice that might be disturbing, but so accustomed to living in one komunitas.

#### **2. Conflict Happens Inside their Different Peoples Religion**

Communication is something that happens in real life - day in rural East Kasiyan kecamatan Puger Jember. The conflict between Muslims and Christians do not appears directly, usually the conflict is only a fight between teenagers, neighbors, and just be

normal. There is little resemblance conflict with the competition that is equal - equally focused on achieving the goal. In the competition to focus on the purpose and interaction in accordance with the rules and procedures that can be formulated and tend to be more beneficial for each - each religious group.

In the conflict the focus is hostility, destruction and weakening the power or the ability of a society that different religions, so that means less clean can be used to achieve the goal. Conflict in achieving victory instead focus on reducing the number of followers of other religions, while the focus was not on the reduction of competition of other people.

#### **IV. CONCLUSION**

The findings - findings of this study indicate that the tradition of communication between Islam and Christianity East Kasiyan sub-district villages in Jember district Puger highlighted by various forms of the views, attitudes and behaviors of communication according to the characteristics of rural communities Kasiyan East. Through the process of communication, attitudes and actions between Islam and Christianity emerge and handles communications in accordance with the tradition of traits - traits that society.

The tradition of such communications can be found through the forms keep the tradition of togetherness and kegotongroyongan like Christmas, Eid, death, trade, entrepreneurship, community service, wedding receptions, and community organizations. -Hambatan existing barriers as well as the languages, different numbers of population, persona, presence of religious conflict. The indispensable role that leaders in religious rituals, in their policy, gave the example, exemplary in tolerance, and as a mediator between religious communities.

This study demonstrates a cooperative relationship quite closely related to the religious traditions of the rural sub-district East Kasiyan Puger Jember district.

## **REFERENCE**

- DeVito, Joseph A.. 1997. Communication Between Manusia. Jakarta: Professional Books.
- Gunawan, Samuel .1999. Cultural Anthropology A contemporary perspective. Jakarta: Erland.
- Hardjana. 2003. Communication Interpersonal and intrapersonal. Jakarta: Pt. Grasindo.
- Liliweri, Alo. 2001. Verbal and Nonverbal Communication. Bandung: PT Citra Aditya Bhakti.
- Koenjtraningrat., 1986. Introduction to Anthropology. Jakarta: New Script.
- Moleong, Lexy, J. Naturalistic 1992. Qualitative Research Methods. Bandung: Youth Rosdakarya.
- Sylvia Moss - Stewart L. Tubbs, 1996. Human Communication. Bandung: Youth Rosdakarya.
- Nasution, S .1992. Naturalistic Qualitative Research Methods. Bandung: Taristo.
- Grace, J., 2000. Communication Research Methods. Bandung: Rosdakarya.
- Samovar, A. Larry, & Porter, E. Richard, & Jain, C. Nemi, 1981. Understanding Intercultural Communication. Belmont California: Wadsworth Bu Publising Company.
- Sztompka, Piotr. 2005. Social Sociologi. Jakarta: Prenada Media.