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MULTIKULTURALISME, SEPARATISME DAN PEMBANGUNAN NEGARA-BANGSA
Studi Kasus Komunitas Muslim Patani di Thailand

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Septi Gunindari, dkk.

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طلاب كلية أصول الدين بجامعة شربون الإسلامية الحكومية:
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Some Problems in Making INTERRELIGIOUS HARMONY IN REGION CIREBON

□ MOH. SULHAN

على العموم، هذا البحث يسعى إلى تصوير العلاقة بين معتنقى الأديان المختلفة في الولاية الثالثة من مديرية شربون التي تشمل اندرامايو ومجالينكا وكوينجان ومطقة شربون ومدينتها، لما كانت هذه الولاية تسكنها الشعوب من مختلف الأديان. فلأجل جمع المعلومات، يأخذ الباحث طريقة الحوار العميق العير المنظم وطريقة المناقشة المحدودة الهادفة، ويجمع الباحث أنواع المذكرات والوثائق والنشورات من المؤسسات التي لها علاقة بهذا البحث. فبعد جمع هذه المعلومات كلها يعمل الباحث على دراستها للحصول على الاستنباط.

في آخر الدراسة، يشير الباحث على أن هناك عوامل لاتزال تعرقل العمل أمام الحياة السليمة بين معتنقى الأديان المختلفة بولاية شربون الثالثة. فمن بين هذه العوامل هي وجود الاختلاف في فهم وتفسير الشرائع الدينية، وجود الفوارق والأحقاد الاقتصادية، وجود اختلاف الدين يمثل التهديد للأمة الأخرى وسياسة الدين والتنافس للحصول على الثروة والسلطة وغير ذلك.

مفتاح البحث:

العلاقة بين الأديان، الشقاق بين الأديان، التفسير لتعاليم الدين

Secara umum, penelitian ini memotret bagaimana relasi antar umat beragama di wilayah III Cirebon yang mencakup Indramayu, Majalengka, Kuningan, Cirebon Kota dan Kabupaten Cirebon. Daerah-daerah tersebut banyak dihuni oleh umat dari berbagai agama.

Untuk mengumpulkan data, peneliti menggunakan teknik wawancara mendalam yang tidak terstruktur (unstructured depth interview) dan Diskusi Kelompok terfokus (Focus Group Discussion). Peneliti juga mengumpulkan berbagai catatan, dokumen, publikasi dan arsip-arsip dari lembaga terkait yang berhubungan dengan masalah penelitian ini. Data yang dikumpulkan tersebut kemudian dianalisis untuk mencapai kesimpulan

Hasil akhir penelitian ini menunjukkan bahwa masih terdapat banyak faktor yang dapat menghambat harmoni kehidupan antar umat beragama di wilayah III Cirebon. Faktor tersebut antara lain: perbedaan dalam menafsirkan ajaran agama, kesenjangan dan kecemburuan ekonomi, keberadaan umat lain yang dianggap sebagai ancaman, politisasi agama, perebutan asset ekonomi dan pengaruh politik, dan sebagainya.

Kata kunci:

Hubungan antar agama, Konflik antar agama, Interpretasi ajaran agama



Antecedent

Psychological restlessness in taking religion choice represents interreligious problem in Region of Three Cirebon. Though, all religions believed by followers or converts can become apparatus to obtain peacefulness and expectation of safety. Mission of Religion brought by all Prophets on this earth is to create human life to become more meaningful. Fazlur Rahman (1980: 37) mentions that the target of religion is to create the structure of social welfare, fair, peaceful and prosperous society relied on ethics. Even, in many sources of religious literature becoming the reference of human being these days, religion serves its spiritual, social and psychological function at the same time (Langgulong, 1995:178, Ali Akbar, 1989: XI, Hamidullah Abdalati, 1974: 109). Religion is the balmiest place to get peacefulness and secure live. Doctrine of Religion like this becomes the major domain in the mindset of most believers (religious converts).

But, the conception built up above, does not in line with the existing social reality. Religion oppositely, also changes one hundred degrees, returning totally, overshadowing what is initially idealized by religion. Religion, in the contrary, also becomes the trigger of conflict in various areas. Religion comes up in fearful face, becoming source of legitimacy to conduct violence. Violence and conflict motivated by religion, as it exists, for example in Poso, Papua, Kalimantan, Sulawesi, Ambon, Maluku, Tasik, Madura etc, in certain rates also becomes threat in Region of Three Cirebon.

Religion which is to converts represents '*problem of ultimate concern*' (Anshari, 1983: 117), in its contiguity with socio-cultural dynamics, uncared often by importance of human being which more and more to mount (rising demands). As a result, the vital role of religion oftentimes is eliminated in human life. Religion simply becomes the appliance which is manipulated to gratify human being importance. Religion which initially becomes the bases of *ruhaniyat*, containing the creed structure, norm and observance that becomes the stepping to build the unity of body and soul in serving God (Maryam Jameelah, 1996:307, Chotib Toha, 1996: 297, Syafi'i Ma'arif, 1995: 64), lose its



transcendental spirit.

Intervention of various importances (economic, political, and social) at religion has peeped out various conflicts and religion radicalism. Even, the problems of religion radicalism cover various complex ones. The problems like confidence, religious teaching understanding, personal and social relation are barbed with various areas of life. They are even barbed with education level, social environment, cultural tradition, belief in God and understanding to all changes in. But, the appearance of radicalism motivated by religious claims in certain level can totally ruin the unity and integrity of the society. If this happened, and is not well accepted in mind, it will lead to a serious trouble in the effort of reinforcing community bases and strengthening the society and development in its real senses. Conflict of Religion will disable every initiation, creativity and goal of progress and prosperity becoming aspiration of the believers.

In the middle of the global rise of religion radicalism, quoting the words of Mark Juergensmeyer (2001, 100-2001), the initiation of Center Erudite Publication and Study (P3I) STAIN Cirebon performs a mapping of interreligious potency (interfaith relation), representing strategic breakthrough. This matter at least is visible from two reasons; *First*, interfaith relation in Region of Three Cirebon, during the time, its character still walks halfheartedly, even there are some forums which regularly perform a meeting, but not yet able to link various problems which emerge entangling the society of different religion. *Second*, in Region of Three Cirebon, it is still frequently found the followers of religion and religion believers that until today they still feel psychological pressured as the effect of diffraction view of society barbed with the difference of religion and believe. Such effects bring about some intimidation, objections, and lead to the fear to perform religious activity. The choice of religion becomes psychological problems; even it can become serious threat to the safety of the followers' life.



Some Fundamental Questions and the Method of Evaluation

The prime problem is how religion believers can give social impact, especially in Region of Three Cirebon, which comprises a society with multi religion. To solve the problem requires some questions for example, how is the religious view of each elite figures from various background, how to make a picture on the problems barbed with interfaith relation, opened up dialogue and expectation developing towards the initiation and stabilization of the intention to build interfaith relation (interreligious), and the needs to develop this expectation in the form of institution.

There are some indicators that can be made as the stepping in evaluation of mapping inter-religious potency, especially on the emphasis of how the religion has social impact. *First*, at cognitive level, how far the mount of the society understanding has been able to conduct ideological transformation on the understanding of religion created by God not in a homogeneous state. *Second*, how deep the religious understanding has impact in the form of not to conduct radicalism, intimidation, or to owe to a grudge follower of different religion.

By specifying the location purposively (intended), namely: Indramayu, Majalengka, Kuningan, towns and sub-provinces of Cirebon which have been previously specified, this interreligious evaluative study have interviewed 66 responders from various background. Like kiai, cross religion figures (Islam, Christian, Protestant, Budha and Hindu), Local Ruler (Department of Religion and Social Welfare) and the members of representative council from five towns, activists from NGO (Non Government Organization), elite figures, academicians, cultural observers and anyone who is assumed to have adequate knowledge with the problem related to subject or object of the research.

There are two methods used in the data collecting: *first*, unstructured depth interview towards selected informants and Focussed Group Discussion (FGD) with all companion partners of the violence and discrimination victim or directly with the testimony of victim as conducted to the victim in Dawuan, Majalengka, Cigugur, Manis Lor, and Caracas. Important objects besides perpetrator or key informants in this research, the



situation is also very assisted with some materials in the form of copies or documents from Religion Department, Statistical Center Body (BPS), archives and documentation in the form of compact disk (CD) or the media publication. Research data and field findings are managed to be recorded and then analyzed through interpretation of Surface Structure and Deep Structure to give meaning to problem perceived.

Some items have been categorized, but if they are simplified, at least there is a major question in the research evaluation of the mapping of interreligious potency. *First*, How is interfaith relation that happened in Region of Three Cirebon, and is there any finding showing things that are able to influence the interfaith relations. *Second*, how is the perception which appears in society, barbed with the fact found in the region where the problem exists? *Third*, how is the society expectation barbed with the problem which is possibly disturb the interfaith relation from each area.



Field Finding

In the field findings of the research, it takes about half a month in those regions of the five towns in order to find some problems in terms of facts of religion conflict, problems of interfaith relation and perception of society as a result of lack of information and miscommunication that is very possible to become chaff (potential conflict) seriously, if only it is not well managed prudently and wisely. The problem can be mentioned as follows; objection to the founding of Church in Kandanghaur, objection to the community of Dayak Indramayu Bumi Segandhu, the decrease of mausoleum of Christian Chinese at Blok Bundaran Kijang, the deflect practice of Christian doctor at Haurgelis (Indramayu), the founding of the theology school of al Kitab, STAPIN, the stigmatization of Syiah in Dawuan, Haur Koneng (Majalengka), the discrimination of *penghayat*, violence act to Ahmadiyah, disbandment of Elsakani Caracas, founding of church on Sukahaji and Cigugur street (Kuningan), mausoleum of Christian Cipto-Kalijaga (Town Cirebon), Christian Propagation in LP Gintung Lor, Deflect practice of

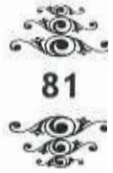
Christian doctor which influence belief of patient in the hospital of Sumber Waras Asih Ciwaringin (Sub-Province Cirebon).

From the findings above, it can be critically explained why the problem becomes the obstacles that influence the interfaith relation in Region of Three Cirebon. However, in general, the problem is as analyzable as follows:

The Problem of Different Interpretation in Religion Teaching

Religion Violence happened in Kuningan, barbed with the existence of Jamaah Ahmadiyah Indonesia Manis Lor. The Violence is realized in the form of some destruction of 38 houses owned by the members of Jamaah and combustion of a mosque and two mushola where it is mainly triggered by different interpretation about Prophet Concept. Ahmadiyah confesses Mirza Gulam Ahmad as Jesus of Al Masih which reveled to earth for the second time as it is frequently referred in Alquran and Sunnah. The act of confession of him as the prophet delegated by God is assumed to digress from Islam. This different perception expands to some extent, whereas the process of communications pursued. H Didi Rasidi, from the Department of Religion Kuningan assumes Ahmadiyah have gone out from Islam, because of confessing a prophet besides Prophet Muhammad. According to him, "in Islam, the last prophet is Muhammad, there is no prophet besides him, Ahmadiyah assumes that Mirza Ghulam Ahmad as prophet". Meanwhile according to H Dudung (Ahmadiyyah Teacher), "Ahmadiyyah views the prophet in this respect as common prophet (*an nubuwwah al 'ammah, ghair tasyriy*), that do not bring new syariat (*an nubuwwat at tasyri'iyah*). The existing Syariat is still the syariat of prophet Muhammad". But they also confess the arrival the promised prophet, and it has come, that is Mirza Gulam Ahmad.

Miscommunication and stress is still going on, the ultimate tension is the publishing of the religious advices of MUI of Kuningan no. 86/MUI-KFH/X/2004 about the deviation of Ahmadiyah Teaching, and with the join decree (SKB) that was signed by Muspida Kuningan, Head of DPRD, MUI on November



3, 2003 about the enjoiment of Jamaah Ahmadiyah in Kuningan Sub-Province. Automatically, the freedom of Jamaah Ahmadiyah become handcuffed, they cannot accomplish religious service as the effect of the religious advices and the SKB. The demand to disbandment progressively culminate, and it leads to the destruction of 38 houses and combustion of Mushola and Mosque which is considered to be the punishment for the existing practice of their religious service. This is assumed to trespass the SKB. Confession of Nana-an activist of Gammas Kuningan, at Radar Cirebon (27/8/2004), Ahmadiyah have smirched fundamental teaching of Islam, it has digressed far from Islam, we ask Local Authority of Kuningan to watch, to monitor, and to analyze", because according to Nana, " Ahmadiyah has impinged the decree of (SKB) by continuing to use their activity.

The chairman of DPD Jamaat Ahmadiyah of Kuningan, Kulman Tisna Prawira regrets the publishing of the SKB which is likely to legitimize the errant of Ahmadiyah. According to him, "untrue, we bring Ahmadiyah teaching, because the things brought and taught by Ahmadiyah is Islam teaching, stemming from Alquran, Sunnah and Hadits". In everyday activity, he continues, " Ahmadiyah have never done something fret, we submit to the law, we have never made stain to government, for example fretting or disturbing the orderliness and security, or pursuing the development.

This disharmony situation still continues by prohibiting obtaining the Card of Civil Sign, prohibiting a nuptial, so that they have to look for the other places outside Kuningan. According to H Dudung (Ahmadi Teacher), "until today since the publishing of the prohibition to bring Ahmadiyah to marriage, since 2002, there has been 150 people to get married outside Kuningan". Miscommunication and disharmony are barbed with this different religious interpretation has borne religion violence. Even, in fact, there are also some other factors that follow to go to the bad of this situation, for example diffraction of economic importance and the politics which remain to trigger, will be explained in other parts of this article.

The Problem of Economical Gap and Jealousy

Problems barbed with the linking slander and objections with the issue of Christian Propagation or some effort to influence others belief, at least met at three places; (1) the objection barbed with the medication practice of Christian Doctor at the Hospital of Sumber Waras Asih Ciwaringin, (2) the Christian propagation in the Institution of Social Jail (LP) Gintung Lor, (3) the problem of Christian Doctor of Haur Gelis to influence the patience's belief.

Barbed with the perception expanding in society, medication practice that influences the patience is assumed as something that has negative intention. And so that Christian propagation, it is considered not to be wise action, even this is, in fact, is motivated by the core teaching of every religion. In the tradition of Christian teaching, the Bible clearly says "it is not allowed that there is a sheep being lost in this world. However, this has different sense for Islam community. According to Husna (an activist of FPMB Indramayu), it is assumed to be an enforcement, "as the people of Islam enforcement, in which any religion will prohibit that, and that violates the soul. They violate their soul. The three cases above are considered to be something that is very political. Answering that problem, H. Qasim, one of the Friday preacher (khatib) in LP Gintung Lor reminds, " don't play politics behind it, as for example with the name of health", in line with that H Syakuri (Functionary of Dept. Religion of Indramayu) enhances that to avoid as early as possible "not to fish in the pool of the others".

But, beyond any comments and perception above, some also realize that it is just a matter of jealousy as a result of a gap. The implied evidence is able to be read to the argument, for example barbed with the tendency to serve medication that is mainly taken by the middle faction, and also the rapid progress of its physical construction. Other aspect is the more caring of Christian than Islam, and also the distribution of things in LP Gintung Lor that is considered to be Christian propagation. This is simply a matter of communication and the problem of fear.



Other Religion Viewed as Threat

Polemic on the view assuming other religion as threat, for example barbed with the founding of religious service place. This Polemic needs to be liquefied as soon as possible, is it can influence interfaith relation. The founding of church in Kandang Haur Indramayu, the founding of Church at jalan Cigugur Kuningan, the church in Sukamulya and the founding of Theology College of STAPIN Majalengka. And until today there are still internal problem of interfaith relation.

Religious institute existence and the religious education above are sometimes assumed to become a threat for Islam community. The developing perception lately, lead to this tendency. Moh Syatori (Commission B DPRD Indramayu) mentioning "the Church development in Kandanghaur, represents unhealthy tricks". He enhances "developing without asking permission to the moslem community sometimes touch their self regard. We have never bothered others, but don't make mark and portal in others' path. That will look to be bothered. Nearly the same view also is suggested by Rijaluddin (Commission C DPRD Kuningan), according to him "Church Development at jalan Cigugur and Sukamulya represent a colonization of the non-Islam religion towards the norms, where they develop the place for religious service in moslem environment". He adds, "if norm impinged by a moslem clan there must be an affected attitude. Perception which is built upon those principles, it creates a cold and passive relation and full of hypocrisy. This matter is expressed by H. Abdul Karim (Dept. Religion affair of Kuningan), according to him "indeed the relation among believers is exist, not in togetherness, for example, trumping up friendliness, not heartfelt, sprigging things. The same thing is also exist in STAPIN Majalengka. The existence of this institution, until today, it remains to be questioned by Islam community, especially Islam from the extreme ideological loyalist that views it as threat. Hadi Santoso (Ministrant of Rector) expressing " yes we feel that problem, we remain to try to do a kindness. Perhaps because they who refuse is not knowing it well".

Objections regarding the place for religious service tend to be a dilemma. Because it is not only concerning on the permission



or license, but also prejudice and the fare towards the other religion as threat.

The Deflect of Political Interest

Political interest involved in religion domain, represents a great deal of problem dragging religion in a dilemmatic condition. The Encounter between two importance system entangling two groups from different stream or religion, have, at least, caused religion follower claim the others as perverting. In the Case of Penghayat Sunda Cigugur Java Religion (Madrais), Haur Koneng as well as Ahmadiyah, cannot be set out from the involvement and conflict of the political problem.

The problem of Haur Koneng which remains to leave over psychological trauma to the children and family of Ustadz Abdul Manan, representing serious problem of religion drag into political area.. According to Faizal (an Activist of Progress Majalengka) , “ the problem of Haur Koneng is the problem of politics dragged to the problem of religion”. While Dadang (Accompanion Partner of Haur Koneng Victim) mentions it as: “insubordination of ustadz to kuwu”. This problem is started as political problem, a disharmony between the Head of Countryside of Gunung Seureh, Rohamid and Ustadz Abdul Manan, started from the boycott of Abdul Manan of land tax building (PBB). He assessed the location to be the worst countryside Majalengka. Errant Stigmatization later on becomes a form of bad accusation towards Abdul Manan. The culmination of this errant accusation by Rohamid and K. Zarkasi (MUI) is to blow up the religion problem as the political agenda. As the result, the life many victims on July 1993. This problem re-started in 2005, especially in Bandung, in various cultural stage and the seminar, claiming to rehabilitate and demand of the victim family vanish errant decree from Courtesy of Majalengka.

Errant Stigma on penghayat Cigugur Kuningan (Madrais), is not set out from the political problem. According To R. Gumirat Barna Alam, “that is character assassination, character murder”. According to him, Dutch spy (Steven) making negative perception towards the teaching of Prince Sadewa Madrais Ali



Basa (the son of Ali Basa from the Sultanate Gebang) drinking water of sweat and way of praying encircling furnace. That perception is later blown up by the sultanate of Cirebon by the Governor Van Leven. The Errant Stigmatisation turns greater when the letter of Queen of Helmina received by Demang. Until today, the followers of penghayat cigugur are considered not to have religion. These bend the civil rights like KTP, Act of Birth or Deed Marry.

Problem of politics also loaded in the case Ahmadiyah. Ahmadiyah which is dominant in Manis Lor (3000 souls from the total of 4000 soul) since 1954 they always predominate the countryside power. Jealousy emerges after some other groups fail to compete the countryside power, also political agenda to get the students of Amal Bakti and MTS Manis Lor. The political agenda towards the religion then turns into a competition to win the support widely. This is very understandable, since searching support to the reason of politic is difficult, but this will be easier to do as in the motif religion, moreover, towards the society which is still fragile to be agitated by racial and religion issues. Errant and fret issue of the society as a cover to pressure the followers from the dominant faith of the majority.

Struggling for Economic Asset and Political Influence

Group of Islam which also accepts the errant religion accusation from MUI Kuningan is Elsakani Caracas, which is led by Drs. Ujuk Djubaedi. Group carrying the study of teaching Islam purely (institute for the study of Islam clearness), is also forced to disband. After going into the problem, this case represents the follow-up of the crisis towards the conflict of struggling for economic asset and political influence from the separated society, the local society and the purification followers. The exclusive nature and the number of purification followers are increasing, bearing a gap which finally ended to the demand of errant claim and their disbandment.

Problems Related to the Religion Symbols

Religion symbols as well as the practice of verbal religious service which is different with the common habit can bear negative perception, if it is not supported with an adequate information. This matter, at least, happened towards the religion of Dayak Indramayu Bumisegandu Losarang and the Penghayat Cigugur. According to M Djuendi (Member of DPRD of Indramayu) , "Bearing the society objection, is considered to legitimize the errant". In the case of Dayak Indramayu, the local government of Indramayu gives financial aid amounts to 25 million to build "devil monument" as complementary medium for the religious service of the community of the Dayak Indramayu. But, this results an extraordinary challenge, as it is assumed to support perverting.

Meanwhile, the symbols of the *penghayat* Cigugur, according to Prince Gumirat, "are a means for physical demonstration". According to him, the clarification regarding why the symbol is stove? Logically, this is the picture of dander passion that can make body hot. The ultimate heat of it happens if it is boiled at the cauldron of candradimuka. The crown as the illustration of Insaniyah Soul, and 4 dragon tails as the symbols of 4 passion (*sawiyah*, *amarah*, *mutmainah*, *lawamah*). The Insaniyah soul has to become the leader (*imam*) in body. And is not the follower (*makmum*). Oftentimes it fails in the battle of passion; finally it is led by a dander. This clarification is not understood by the other community, so that it emerges as negative perception, as perverting or *musrik*.



Pluralism assumed to Smirch Aqidah

Some of the society still assumes that the interreligious or interfaith dialogue, pluralism and the teaching of difference as threatening *aqidah*. These matters such as errant accusation, stigmatization *syiah*, etc, are alleged to ustadz Syaihu Dawuan Majalengka. This problem arises "I teach differences", he replied. Based on his testimony he teaches difference in a religious discussion attended by young people from immeasurable stream such as NU, Muhamadiyah, NII, Harakah, Syi'ah, Wahabi, Habaib.

According to him, he teaches difference, to create an adult society, linking all faction. Some people do not agree on the teaching difference in the religious discussion. Finally, they complain outside to discontinue the program. Not less than 20 kyai have put their signature to ask religious advices of the cessation towards syaihu, "Syaihu have gone out from Islam". Religious advice of MUI does not only put out the program and to boycott Syaihu in every schedule he deliver a lecture in its sermon. Until today there is no clarification. Perception like this is, for example, also submitted by Karmaludin (Functionary of Dept. Religion Affair of Majalengka), Mapenda Depag Majalengka. According to him "the way of each religion approach is clear, interfaith relation will come into question, "taboo". Interfaith relation assuming to bring impact to unfavorable society, "9 years school compulsory is indeed a problem, more than anything else in the interfaith relation as it will also come into question, just look at the case of *ushuluddin Bandung*". Pluralism is not adequate so that the fear religion which emerge to surface.



Mausoleum as Problem of Urban Planning

Problem of mausoleum, in fact, is the responsibility of the state. If state cannot provide this medium, problem which will emerge is the collision, mre than anything else, if it is barbed with different mausoleum of religion. This case is at least seen in the problem of Mausoleum of Christian China in Samsu Blok Bong Bunderan Kijang Indramayu and the Christian Mausoleum in Cipto-Kalijaga that is becoming the sprigging of interreligious problem.

Perception of the mausoleum laid open by Suseno Kurniawan (GKI Indramayu), " We own the responsibility of moral to the ancestor . Mausoleum for him represents the problem of value and appreciation to the ancestor. The decrease and unloading of mausoleum which at first takes the width of 20 ha and then it remains only 6 ha, viewing such roles of the local government, of course, represents an attitude of neglecting to assess the history and so it tends to be unappreciative. It is fail for the reason of development needs. This places in a

dilemma. Similar case occurred in town of Cirebon, for example, according to Hedyana Yusuf (Member of DPRD Cirebon Kota)" this because the wrong policy, there is no vision, mission and strategy, to see the wasteland unloaded. The development plan of this mausoleum almost experiences a big collision, because the action of K. Shalihin (Islamic Leader of Cirebon) to conscript his young man, because of the mausoleum is dedicated for non moslem. Perception which emerges towards the mausoleum is the problem of cultural consensus, consensus of the society. As a cultural consensus according to Adang Djumhur (Islamic Expert of STAIN Cirebon), it requires "more attention to the psychological aspects". The principle of the most important matter towards the dead man is that he has to be in grave as soon as possible. How is, at the discretion of each, even the state ought to provide its place. The debate on this mausoleum leaves from having the problem of this area in managed and designed in urban planning.

From the problem presentation and analysis above, interreligious problem has a jetty from the lack of information (information insufficiency), so that triggered incidence of suspicion, radicalism, perverting, gap, jealousy, even it is easily politicized to become the issue of religion. In such a condition, the problem can become a big problem in interfaith relation. It is predicted that the problem finally peep out the religion radicalism, perverting, barbed with the conflict of the followers' struggling, religious service place creates conflict, or religious struggling for the symbols, jealousy, fear, even the problem of most elementary social, that is taking as mausoleum problem from one who has different religion. If it is not well managed, the problem will become chaff that can possibly burst any time.



Expectation

Miscommunication and lack of adequate information between the believers can bear conflict, radicalism, suspicion, misconception, gap, and psychological problems bothering the freshmen live of the religion followers. There are some expectation barbed with the interreligious study, as it is laid open by various

figures of cross religion and functionaries or elite figures from academicians of the Region of Three Cirebon.

Interreligious study is realized in the form of institution, expected not simply as formalism, but has to be functional, this the expectation of Wahidin, MM (Head of of Sosial Welfare on Local Functionary of Indramayu). Interreligious relation has to aside at quality and comprehends the problem in the better field. It is more important than that of "formulating policy and strategy of people reconciliation", he adds. It is the same matter as it is also laid open by H Syakuri (Dept. Religion Affair of Indramayu), that besides settling the academic function, settling the patterned thinking and avoiding things unwanted. According to him "it is also the active pros construct in the Region of Three Cirebon that is open to the life of lenient religion, and tasamuh". Cross religion Figure, Suseno Kurniawan (Member of GKI of Indramayu) enhances "vision and mission have to be set to the future, leaving from the concern of the state condition and linking more and more creation of the society prosperity".



The functionary of STAPIN Hadi Santoso and the lecturer greet the advantages of interreligious plan. "Nice initiation is imparted to the other region over-spread by the result, and settled to the academic function of religion of how to have contribution to the society, state and nation". The greeting is also conveyed by Saeful Uyun, M.Pd (Functionary of Dept. Religion Affair of Majalengka), according to him "the existence of the barbed counter pros towards the religion facility academically as a learning process". The same respect is conveyed by the manager of Pesantren Al Mizan, H. Maman Imanul Haq, among the variety of religion followers and life, multiculturalism like this interreligious study is expected to be able to return the august image of religion, to free the society and to give contribution to overcome the stress and the conflict of related religion".

Presenting religion discourse can enable the people to comprehend diversity which is an important requirement for the society today. According to A. Gani OSC (Parochial Church of Kuningan), "interreligious relation can link the communications between the believers, as the media to overcome the conflict, to enhance the people and the religion socialization not for the

conflict". It is important to be considered, don't look for badness and mistake of one of the religion, hope H. Mahmud Shilahuddin Chaiman of NU Kuningan). According to him "as scientific study, it has to be objective, not cheated and has strong fortress not to harm.

In religion diversity, interreligious relation as it is expected by Edi Suripno, S.Ip, " it can become the glue at the same time to settle pluralism of the religion". The same respect is also conveyed by H. Moh Farid (Dept. Religion affair Cirebon, Muhammadiyah activist) as he states: "the different attitude should be proportional and be avoided from exclusive attitude". With the sensitive issue of religion interreligious relation, according to Dusty YC and Kasman OSC (Saint Yosep Church Cirebon), it can become a department for studying philosophy, holy book and theology to find the universal truth. Besides, it is also, "searching universal values can be used to develop a harmony". The same expectation is also uttered by Johanes M (Bunda Maria Church Cirebon) , " it is important for the scientific study of religion", he replies " it is also good to construct a nice relation, that is respecting and the social work". Budhi's Figures, Dr Iwan Satibi and Romo Djunaedi welcome it positively nicely "just, just, just, continued it to support", said Iwan Satibi. Comprehending important difference, not to sharpen the problem, but to strengthen the reconciliation, Djunaedi said.

Interreligious does not pare the matter of *akidah*, but it is merely a relation building, searching for the synergy which comprehends how to arrange a better life. That is the view of Drs. Masykur (Member of Representative Council of Cirebon) . According to him, " Interreligious relation can link the teaching of fanaticism and crisis, to be developed to become humanity relation". Ismanuddin (Deputy of Director UMC) asks for the concrete things to aim the target, and leaves from reality. Meanwhile KH. Ahsin Sukha Mohammad (Islamic Expert of Arjawinangun), stated that interreligious is good, but "don't sacrifice each religion, and not to depress others". Difference is blessing, and interreligious can "fertilize the complexity of ethnic and religion", Steve Mardianto M.Th (Bethal Church of Arjawinangun) hopes,. Hopefully, the leader could comprehend



pluralism and can be borne from here, he added.

To appreciate this expectation, of course, requires a credible interreligious forum. A forum of what is assumed to be adequately competent? Fahmina, is institutionally strong, but there is no guarantee of formality. Forum *Sabtu*, there is an initiation but does not have an institution and formality. STAIN is then very possible as it is institutionally and formally exists, but it is very limited in financial aspect. *Forkama* is more than anything else; it is very ill defined on its existence. This is the manner in which it enables to go through the possible form of forum to study with.

Conclusion

- a. Taking a choice of religion and faith in Region of Three Cirebon (Cirebon, Indramayu, Majalengka And Kuningan) has not been guaranteed yet of the freedom as it serves as the expectation all religion followers of wanting calmness and peacefulness.
- b. Taking a choice of religion and faith still represents a dilemma that disturbs psychological refreshment; even it comes up with menacing radicalism.
- c. Lack of information among the religion followers becomes the sprigging of interreligious problem posed at with suspicion appearance, radicalism of the religion followers' difference, perverting, gap, jealousy, even religion politicization.

Recommendation

Based on the problem findings and the conclusion above, here the writer recommends to P3I, STAIN, Local Government, religion thinker (*agamawan*), religious institutes and researcher or cross religion forum to:

1. Form forum or study institute with which can minimize the deflect of the lack information, religion study facility, civil society, and cross cultural studies that is able to settle interfaith relation adequately.
2. Carry out continuation research to see the problem completely

as a further look on research findings, so that it becomes the research continuity instantly and each other is equipping.



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Wawancara

- Anggota DPRD [Cirebon, Kuningan, Indramayu, Kuningan, Majalengka]
Depag Dari Wilayah III Cirebon]
Kesra Pemda Wilayah III Cirebon
Pesantren dan Tokoh Islam dari Wil. III Cirebon.

Tokoh Lintas Agama [Katolik, Protesta, Hindu, Buda] dari Wil. III Cirebon.
Aliran Agama-agama dan Korban Diskriminasi
Aktivis NGO dan Ormas Di Wilayah III Cirebon

