



ISLAMIC EDUCATION VALUES IN BUILDING A SPIRIT OF RELIGIOUS HARMONY IN WINDU VILLAGE

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Abstract

Windu Village is one of the villages in the Karangbinangun District, Lamongan which has its uniqueness, ownnamely the existence of two adherents of different religions, namely Islam and Christianity who live in harmony with one another. The creation of this harmony cannot be separated from the values of Islamic education taught in the village of Windu, whether organized by schools or the community. The purpose of this study is to describe, analyze, and interpret the phenomena of socio-cultural life based on empirical data obtained in the field (ideographical) regarding: 1) the values of Islamic education which are used as a foothold in building religious harmony in Windu Village, Karangbinangun District. Lamongan; 2) reasons for the practice of Islamic education as a spirit to build religious harmony in Windu Village, Karangbinangun Lamongan District; and 3) the process of implementing Islamic education to build religious harmony in Windu Village, Karangbinangun Lamongan District. This research is a qualitative research with a type of phenomenology. Data collection techniques using participant observation techniques, in-depth interviews, and documentaries. The technique of determining informants using purposive sampling and snowball sampling techniques. The data analysis technique uses the interactive model analysis technique of Miles and Huberman. While the data validity test technique used triangulation technique. The results of this study indicate that: first, the values of Islamic education which are used as a foundation in building religious harmony in Windu Village are the values of knowing each other (ta'aruf), moderate (tawasuth), tolerant (tasamuh), mutual help (ta'aruf), moderate (tawasuth), tolerant (tasamuh), mutual help (ta'aruf). 'awun), and balance or harmony (tawazun).

Keywords: Value of Islamic Education, Spirit, Harmony of Religious People

A. Introduction

Lamongan is one of the regencies in East Java that has the peculiarities of other districts. Besides being famous as an agricultural area, Lamongan is also famous for its cultural climate of multiculturalism. It can be seen from the religious pattern embraced by lamongan people who not only converted to Islam, but also Christianity and Hinduism.

Nevertheless, lamongan people can live in harmony. One of them is the community of Windu Village, Karangbinangun Subdistrict which is located in lamongan regency.

Historically, the people of Windu Village originally adhered to Hinduism. It can be seen from the story contained in the history book of Windu Village. This book tells that Windu's name comes from the story of Patih Loh Gender who fled and exiled from majapahit kingdom to Alas Cundhuk. It was in this place that Loh Gender boasted: "*O Majapahit people look for me as much as you will not find*".

From these boastful words, Windu was eventually made the name of the village until now. Thus, the term Windu is not based on the name of windu fish, but Windu in the sense of time as the pronunciation of Loh Gender.

In its development, Windu people experienced a change of religion from Hinduism to Islam. Despite the change of religion, the custom that took place during the Hindu period continued to run in the area. Borrowing the term Geertz, in terms of public belief Windu belongs to the class of students, and the abangan. Those who are called students, are a group of people who diligently practice Islamic teachings, such as: prayer, zakat, fasting, Hajj, and so on. In the organization of Muslims in windu village is incorporated in the organization Nahdlatul Ulama as well as culture following the habit developed by Nahdlatul Ulama that is doing tahlilan when there are people who die or if there is hajatan, in other words islamic values developed in windu village are Islamic values ala *Ahlussunnah wa al-Jamaah an-Nahdhiyyah*.

While the group called abangan is the people of Windu Village whose beliefs, understanding, and religious practices of Islam are not perfect. Because some of these groups still like to do the habit of giving offerings in sacred places if they have hajatan, they also like to drink alcohol. Even when there are hajatan residents, whether it's a village event or a wedding they are used to consuming liquor. Because for them religious activities are not so important.

In terms of kinship generally adherents of Islam and Christianity are still in a kinship. That is, in one family there are those who follow the teachings of Islam and some who follow the teachings of Christianity. However, christian development in Windu Village did not experience significant developments. The number of Christians only stopped at about 40 people. This is seen at the time of worship in the Church, generally those who worship are Christians in Windu Village, plus a small percentage of people from outside windu village.

In terms of societal tradition, if there is a hajatan in the form of a wedding party for example, in general they invite each other and attend each other at the wedding party. Similarly, if a Christian dies, the process of digging the grave is done jointly. The burial place was placed in the same complex, although it was separated. As for the anniversary of Eid al-Fitr, Christians also visited the homes of Muslims and apologized. Meanwhile, at the time of Christmas, Christians distributed 200 packs of food given to residents, both Muslims and non-Muslims. The distribution of food is not done by Christians themselves, but the process of distributing food is handed over directly to the village apparatus. This activity received a good response from residents. The indicator is that when there are residents who are not part, they then ask the reason why they do not get food. Not only that, Christians also open health clinics. This clinic, serves all residents who want to do treatment in the place. Initially they opened an all-round package of 2000 for this type of medical examination. But now it develops into an all-round 5000 for treatment by bringing in specialist doctors from the city of Lamongan. Unfortunately, the same is not done by Muslims when the implementation of Islamic holidays, such as Eid al-Adha, Christians do not accept the distribution of sacrificial animals. They argued that Christians were not among those entitled to the sacrificial flesh.

The same is also shown when there is a village rescue event. In general, the community is also present at the village congratulations event held once a year. Usually held starting at 07.00 wib. People who attend generally bring a variety of food, some in the form of rice or snacks.

Although relations between religious people seem to get along well, but the pattern of Islamic and Christian relations in Windu Village does not always go smoothly. There are some precarious events, such as when a Christian nears his death, he tells or bequeaths to his son so that one day when he dies to be buried in Islam. However, when saying the will, no one else is a witness. As a result, when the father died and was taken care of to mudin village, the Christian denied the truth of the will. Remembering all this time he was a devout Christian. The impact of the event led to negotiations at the Village Hall and was completed according to the policy of the village government. The decision issued by the village government was then returned to the religion on the ID card when he died. However, the incident did not cause any serious problems in the community. From the explanation in the context of the above research, then this research will be focused on reviewing and analyzing the values of Islamic education what is used as a spirit in building harmony of religious people in windu village, Karangbinangun Lamongan subdistrict?

In this study using phenomenological approach. Research with phenomenological approach seeks to understand the meaning of various events and human interactions in a specific situation, the purpose of the use of this approach is to understand and explore the phenomenon of multicultural behavior of windu villagers Karangbinangun Lamongan Subdistrict.

In this study using participatory observation data collection techniques (*participant observation*), indepth interview(*indepth interview*)and documentation. The data analysis techniques i use Milles and Huberman models consisting of three activities simultaneously, namely data reduction, data presentation, and conclusion /verification. This model is considered more relevant because the approach used in this study is phenomenological approach. So in the analysis process is also more relevant if using the model Milles and Huberman.

While the audit of the results of his research using Triangulation, as written by H.B. Sutopo in Masykuri Bakri (2013:143), this way is done by utilizing something else outside the data for checking or as a comparison to the data. Triangulation techniques that can be used include: a) data triangulation; b) triangulation of researchers; c) methodological triangulation; d) theoretical triangulation.

B. Discussion

Religious harmony is formed through a diverse process. Not only formed by the social aspect, but there is a struggle of religious and cultural values that form bonds in society. In a religious society religious values become the main basis in building harmony from human harmony to interfaith harmony. Here are the values of Islamic education that can underlie the harmony of religious people in windu village.

1. Ta'aruf (Mutually Know) Attitude between Religious People

The findings of this study on *ta'aruf* in Windu village confirm tholhah Hasan's theory that explains that *ta'aruf* is the gateway to the process of interaction between individuals or groups, without any constraints on differences in skin color, culture, religion, or language. The findings also confirm the notion of *ta'aruf* proposed by Fakhruddin Ar-Rozy, who commented that the word *ta'aruf* means willingness to know each other which should not be inhibited by differences in skin color, language and culture and religion. It is said that, because the process of knowing each other

among religious people in windu village is supported by the reality of kinship or kinship bond. That is, although different religions between Muslims and Christians, but actually the adherents of both religions are still intertwined brotherhood or kinship. Because of this basis, between religious people in windu village can easily get to know each other. Getting to know each other is also supported by the activity of visiting each other every religious day both Islamic and Christian. Similarly, when there is a certain event or hajat, between religious people who are still intertwined this brotherhood invites each other, such as the event of comfort or family celebration. In addition, they also visit each other if any of them are sick. Thus, it is a medium for them to not only know each other, but also strengthen the kinship between them without being limited in skin color, culture, religion, or language.

In addition to the fraternity media, there are also other instruments that become *ta'aruf* media, namely formal and informal meetings. Some windu villagers who use the media of formal meetings, one of which is Mr. Ngatino who is a pastor from Malang area. Ngatino took not so long to get to know and introduce himself to the villagers of Windu. The media used by Mr. Ngatino to get to know each other is to make use of citizen meetings such as village meetings, tahlilan (although not reading tahlil readings), and other hajatan events. Similarly, mr. Ngatino's wife formally used the PKK meeting as a medium to get to know the citizens. From these informal meetings, getting to know each other can be a gateway for Pak Ngatino with his wife in particular and the religious people of Windu village in general to be able to interact with other citizens. The informal meeting of one of the media is a coffee shop in almost every hamlet in windu village there is a coffee shop. Incidentally, near Mr. Ngatino's house there is also a coffee shop. In general, coffee shops open after dawn. Because after dawn the farm farmers usually take the time to stop first at the coffee shop before going to the pond. In the coffee shop, farm farmers use a lot to chat about the problems they face in pond management. In addition, coffee shops are also used to get to know each other even more familiar with the residents in the hamlet. One of the coffee shop owners named Pak Kaspar told me that in the conversation people who *coffee* usually around the pond problem. In addition, sometimes it is also a problem that becomes a hot news in the community.

2. *Tawasuth* (Moderate) Attitude among Religious People

Giving an understanding of multicultural character means strengthening the emotional sensitivity of students regarding indicators of multicultural character.

The findings of *tawasuth* or moderate attitude research in Windu village include: respecting the opinions of others, participatory, not excessive in religion, deepening religious understanding, and preserving tradition is the embodiment of the expression of *tawasuth* value in Islam affirming the meaning of *tawasuth* proposed by Ibn 'Assyria. Following the opinion of Ibn Assyria quoted by Muhammad Tholha Hasan, interpreting the word "*at-tawassuth*" as a trait located in the middle between two kinds of despicable traits containing extremities. From this understanding can be formulated that the attitude of respecting the opinions of others embodied by the people of Windu village through RT meeting is an expression of moderate values that are in the middle between two negative extremities, namely imposing opinions and depending on the opinions of others. This expression can be known from Reto's story how the process of expressing opinions in dialogue at meetings in Windu village. Reto said that in the meeting of the neighboring association held once a month, every citizen must attend and if not present, will be fined 50,000. In the RT meeting, the citizens were crushed both Muslims and Christians. They both issued opinions that were done without *gontok-gontokan*. Almost no Muslim offends a Christian nor does a Christian offend a Muslim.

The participatory attitude or in this case is cooperation is an expression of moderate values that are in the middle between two negative extremity attitudes, namely: opposition or hostility to conspiracy. The participation or cooperation of Windu villagers is manifested more in the aspects of work in agriculture. Considering that in the area the majority of the population is farm farmers and rice fields. The form of cooperation is borrowing and distribution of agricultural needs, as told by Husen who is the chairman of the farmer's group that if it is farm affairs there is almost no difference between Christians and Muslims. Because they need each other, and importantly there is no choice in the procurement of fertilizer, for example if Muslims who need to take precedence while if Christians who need fertilizer later.

Reto continued, that cooperation is not only applicable between farmers, but between religious people, especially neighbors. Reto said that when the farm yields are good enough the farmers usually share some of their crops with their neighbors of different religions. Reto clearly explained that the people here usually share the farm

crops that are considered good enough to the nearest neighbors whether it is Islamic or not.

Not only Reto, some other farmers also tell the same thing, namely cooperation between farmers in the form of lending each other agricultural equipment, such as tractors or fertilizer, diesel, jarring and so on. It was Khoiruddin who was one of the farmers who told the researchers about it. Khoiruddin told me that once Pak Hasan (Islam) at that time needed fertilizer in Koptani but supplies in Koptani were offered by Pak Karto (Christian) if the supply of tractors in his house was still there eventually Pak Hasan loaned by Pak Karto.

Meanwhile, moderate or moderate attitude in religion is an expression of moderate attitude that is in the midst of two negative extremity attitudes, namely: exaggeration or extreme in religion and abandoning religious teachings. Sufficiency in religion is realized by the Muslims of Windu village through the activity of studying to deepen the understanding of Islamic teachings sufficiently by focusing on simple Islamic religious materials. This is as conveyed by Mr. Ridwan as the chairman of the mosque Takmir Tadzkirotul Ummah who told that to foster an attitude so as not to exaggerate in religion we hold a recitation activity every Sunday night with the caretaker Mr. Roqib, the material depends on Mr. Roqib, sometimes Fiqh, sometimes Ahlak, sometimes sufism that *intine* understand Islam *rahmatul lil alamin*.

Roqib is a native of Windu village who currently lives in Surabaya. Every Sunday night, Roqib would like to return home and give a lecture to the locals at Tadzkirotul Ummah Mosque. This activity is intentionally held once a week because the daily activities of Muslim citizens are quite a lot, especially the busyness of their work activities as farmers. So if this activity is held every day, then of course it will burden Muslim citizens.

While preserving tradition is a moderate activity that is in the middle between two negative extremity attitudes, namely: destroying tradition and destroying tradition (consider the tradition the most correct). This tradition preservation activity is manifested by Windu villagers in a *nyadran* ritual because in Windu village there is a lake that is considered as a relic of Majapahit era. This lake is closely related to the history of this village which has something to do with Majapahit kingdom. In relation to this lake, there is a belief that if the residents take the water in the village and then brought home, then soon the person will be affected by the disaster. But if the water is

used in the location of the lake, it will be a blessing for the user. Because of this belief, the local community tries to honor the place by holding a tumpengan at the location. Reto recounts that what can also glue the brotherly relationship between religious people is to take care of the location of the relics that tripe windu village location by conducting *congratulations* at the location.

This *activity* not only involves Muslims, but also involves Christians. Indeed, the beliefs of these two religions are different but from the cultural side they remain the same because he was born from the same culture so that it experiences cultural similarities.

3. Tasamuh Attitude (Tolerance) Among Religious People

The findings of the study on the attitude of *tasamuh* between religious people in windu village is in the form of a willingness to neighbor with other religions, and guarantee the freedom of religious people to perform worship according to their religion. The attitude of tolerance in the form of neighborly willingness can be realized because Muslims and Christians alike occupy the same residential location according to their own wishes. Nonetheless, no residents feel disturbed in the neighboring process. Moreover, the neighboring process can make interaction between religious people better. Because interaction between religious people has been awakened since childhood. Regarding this Reto told that he had lived in this house since birth and neighbors with christians, there were almost no problems in the association, he also as a child often played marbles with the neighbor's Christian son, never forbidden, only at prayer times or learning I called parents to go home.

However, this neighborly process does not mean that it does not give birth to problems. One of the problems that arises is the feeling of doubt over some kinds of gifts given by other religious citizens. One of them is Rofiah who is one of the children of Pak Reto who has long been neighbors with Christians. Rofiah often had doubts about having to accept a gift from his Christian neighbors. Mr. Reto recounted that one day Mr. Reto received a shipment of food from a Christian neighbor. At first Mr. Reto's son was a bit hesitant but after wondering to mr. and mrs who understand religion then Mr. Reto's son can receive the food.

The attitude of guaranteeing the freedom of religious people to perform worship according to their religion is manifested in the justification of religious

groups in carrying out their respective worship. This means that Christians can perform their worship freely on Sundays without any interference from other citizens. Moreover, especially at the time of Christmas celebrations Christians get security from Muslims through Ansor and Banser, so that Christians can freely and freely perform worship in the church without worrying about bomb threats and so on that is as feared by most people. Regarding this, Ridlwan as Chairman of Takmir Masjid Tadzkiratu Ummah said that there is almost no problem in the implementation of worship activities in windu village, at the time of the implementation of Christian worship conducted on Sunday Christians can carry out quietly, even usually in the implementation of worship Christians are guarded by the Police and Banser remember who came in the Church not only from residents in windu village but from outside the village so that it is necessary to control the vehicle.

Meanwhile, religious freedom can also be seen from various activities of worship practices conducted by Muslims and Christians at different times and at the same time. In the homes of Muslims religious freedom is seen in the activities of Yasinan and Tahlil carried out in the homes of Muslims without any protests, and interference from Christians. Similarly, Christians can perform worship activities in christian homes that are practiced by singing Christian spiritual songs freely without interference from Muslims. This means that both Muslims and Christians can tolerate various worship activities carried out by each religious group. Although the activities of these two religious groups indicate crowds at different times and at the same time, they are not considered distractions. Related to this, Ridlwan continued that every Friday night Muslims hold Yasinan activities that are conducted every two weeks in the homes of citizens, as well as Christians hold activities conducted in the homes of Christians with the activity of singing spiritual songs in the homes of citizens.

Almost all worships performed by Both Muslims and Christians all take place smoothly without any speeches or even provocative actions. When Christians perform regular worship every Sunday or when celebrating Christmas can take place in an orderly manner, as well as when Muslims carry out large-scale worship activities attended by a considerable amount of time using a large sound system is also never questioned by Christians. Moreover, the sound of speakers that sound at dawn with a rather loud volume and enough to disturb people's sleep is also never questioned by Christians.

The findings of this study on *tasamuh* attitude or tolerance confirm the theory put forward by Maskuri Abdullah who according to him, tolerance has elements that must be expressed, including: *first*, giving freedom or independence. Every individual in windu village community has freedom of will and action. One of them is the freedom to determine neighbors with anyone. Therefore, Muslims and Christians can both occupy a place of residence that suits their own desires. Nonetheless, no residents feel disturbed in the neighboring process. Because basically the chosen neighbor is a family that still has kinship ties. Not only that, freedom also applies in the selection of one religion or belief that is believed. This means that windu villagers are free to choose a certain religion or belief freely without any coercion from anyone. Freedom in religion is manifested in the form of freedom of expression in religious practice in accordance with their respective beliefs without any interference from anywhere.

Second, recognize everyone's rights. Recognizing everyone's rights is characterized by a mental attitude that recognizes everyone's right to determine their own attitudes and fate without violating the rights of others. The findings of the study in the form of acceptance for neighbors with other people of different religions and freedom in performing worship in accordance with their respective beliefs as illustrated above represent a form of recognition of the rights of each person. Practicing worship is an expression of religious rights inherent in each individual, so this concept is what makes windu villagers never question religious rituals performed by other religious citizens. This means that Muslims never question the practice of worship practiced by Christians. On the contrary, Christians also never question the practice of worship of Muslims despite sometimes creating noise, but it is perceived by citizens as part of the worship of Muslims, such as the dawn adhan with loudspeakers at dawn, tahlil and yasinan using loudspeakers, and so on. The commotion between religious residents in Windu village can actually occur when there is a process of activity that crashes across each religious boundary as happened when there are Christians who make bequests to their children to be buried in Islam when they die.

Third, respect the beliefs of others. Respecting the beliefs of others is characterized by the foundation of belief based on belief, that it is not true that there are people or groups who insist on imposing their own will on others or groups. That is, no person or group monopolizes the truth and this foundation is accompanied by a

note that the question of belief is the personal business of each person. The willingness to neighbor other religions and freedom in performing worship in accordance with their respective beliefs indicate an element of respect for the beliefs of others. Because in the process of neighboring so far there is not a single family, both from Muslim and Christian families that force others to neighbor him or refuse. Similarly, the practice of worship, no one forced, prohibited, and disturbed others who were performing worship. Even more than that, respect for other religious people is manifested in various activities that can support other religious people in performing worship in accordance with their beliefs, as done by Christians including: the installation of banners reading "*happy fasting*", sharing free takjil, engaging in alms activities of the *earth* or *nyadran*, and so on.

Fourth, understand each other. Mutual respect between human beings will not be realized if there is no mutual understanding between individuals. Mutual anti and hate each other, fighting for influence is one of the consequences of the absence of mutual understanding and mutual respect for each other. Mutual understanding is characterized by a willingness to understand others based on the point of view of understanding others. The willingness of neighbors with other religions and freedom in performing worship in accordance with their respective beliefs indicate their lives of mutual understanding between religious people in Windu village. *Ta'awun* Attitude (Mutual Help) Between Religious People

Mutual help is one of the spirit in developing religious harmony in Windu village. The attitude of helping each other is manifested by the Muslim community Windu village in the form of cooperation in interaction between fellow Muslims at the commemoration of the Prophet Muhammad Maulid. In organizing this activity, cooperation between community members is realized in the form of community donations in financing this activity. Because this activity costs not a little. For example the cost of sound system, transportation cost kyai, *cost blessing*, cost of cleanliness, and so on. The form of donations given by the community in the form of direct financing donations on behalf of rental or purchase of certain objects. For example, there are those who contribute *sound system rental financing*, Kyai transportation costs, kyai special *blessing* procurement, and so on. Related to this, Ridlwan explained that at the time of the commemoration of the Prophet Muhammad's Birthday, the community jointly (*urunan*) bears the cost of the implementation of the event, some

directly bear the cost of transport Kyai, some bear the cost of sound *system* and others.

The attitude of helping the fact is not only practiced by the Muslim community to others, but the attitude of mutual help is also practiced in the Christian community in windu village. The process of mutual help among religious people in Windu village is based on religious values believed by the community. The message of these values is often conveyed by religious leaders both Islamic and Christian. As conveyed by Mr. Sumardi as the head of the local hamlet told that the attitude of helping fellow human beings is always called by the khatib every Friday. In addition to conveying the subject matter related to one of the verses, the khatib is expected to convey the social aspects of the verses of the Quran that have been read this has become an agreement to always voice messages of peace to the community considering windu village is from the side of religion is classified as heterogeneous.

The same thing was also conveyed by Mr. Ngatino as the pastor told about this attitude of helping. According to him in every sermon of worship always convey messages in order to develop mutual help-help attitude, even to support that we carry out treatment every Thursday afternoon at a low cost with specialist doctor facilities that we come from Lamongan City. Each person who treats us costs a maximum of Rp. 5000. The response of the community who use the service is quite large because the patients are not only from Christians, but also from Muslims there are even those from outside the Windu area.

The attitude of helping each other among citizens is also based on awareness of mutual need among citizens. As revealed by Ms. Masamah who is neighboring Mariya who is Christian, she said that both neighbors should help me often borrow kitchen needs if at the time of kitchen needs that I have run out and in the store does not exist, I often ask for help Mrs. Mariya, and vice versa if Mrs. Mariya needs something that she does not have often we help.

Mutual help behavior helps become habitus which often happens in terms of their main job as farmers. Helpful behavior in the work manifested in the actions of windu villagers in lending various agricultural equipment, especially when approaching harvest season. Some of the agricultural equipment in question are nets, diesel. Thohir, one of windu village pond farmers told about the events of borrowing nets and diesel during the harvest season, namely we are willing to lend tools related to ponds such as borrowing nets if the nets owned are not enough to be used when

the harvest arrives, things like this are common and never encountered pond owners who interfere with each other precisely interference comes from others.

Thohir continued that he had lost a diesel engine in the pond that was used to fill the water from the pond to the pond. After being traced who stole diesel is a person outside the village. However, there is no accusation between them.

The act of helping each other not only occurs in mutual lending behavior between Muslim and Christian communities or vice versa, but also occurs in the most important agricultural needs of ponds for them, namely fertilizer. Khoiruddin told about this when Hasan who is one of the Muslims in Windu village borrowed fertilizer to one of the Christian farm farmers in Windu village. Khoiruddin recounted that once Pak Hasan (Islam) at that time needed fertilizer in Koptani but supplies in Koptani ran out, continued to be offered by Pak Karto (Christian) if the supply of mes in his house was still there eventually Pak Hasan was loaned by Pak Karto.

More than equipment and fertilizer, the act of helping each other also occurs in the distribution of crops. Reto who is the Head of BPD Windu village told the event that the people here usually share the farm crops that are felt to be quite good crops to the nearest neighbors whether it is Islamic or not.

The question then is, why the Muslim and Christian communities have the will to help each other in the work between them. Answering this question, based on information from the Chairman of windu village farmer group, researchers concluded that the act of mutual help among windu community is based on public awareness of the feeling of needing help between them. The distribution of these resources is important to them as instruments in meeting all their needs. Because for the organization of Farmer Groups, the distribution of resources that are fair and equitable will be beneficial for social harmony in communities where the majority are farmers. Husen who is also a farmer windu village told the reason that if it is a farm business almost no different people who are Christians with Islam they need each other, and importantly there is no choice in the procurement of fertilizer, for example if Muslims who need to take precedence while if Christians who need fertilizer later.

The act of helping each other among religious people based on the awareness of needing each other is also expressed by Masamah who is neighboring mariya who is Christian, explaining that both neighbors should help, I often borrow kitchen needs if at the time of kitchen needs that I have run out and in the store does not exist. I often

ask for help Mrs. Mariya. Likewise, if Mrs. Mariya needs something that she doesn't have often we help.

The act of helping each other practiced by Masamah is motivated by a belief that every good deed that a person does to others, will certainly bring good. Besides, there is an awareness from Masamah that no one can meet his own needs perfectly, this is the understanding he received since he sat in the school bench and which he received while attending taklim ceremonies. In Masamah's view the affairs of helping do not look at whether it is from Muslims or from Christians, the point is to be helped while not in the affairs of religious beliefs, but on the humanitarian aspect.

Interestingly, the act of helping each other is not only practiced by the Muslim community of Windu village, but the act of helping each other is also practiced by the Christian community to the Muslim community. Several times this action was carried out by the Christian community against the Windu Muslim community at every Christmas day celebration on December 25. In this celebration, the Christian community coordinated by windu village church institutions distributed about 200 gifts to the poor people of Windu village. The parcel contains some basic necessities, such as rice, cooking oil about 1 liter and instant noodles. The poor people of Windu village who received the gift were not only Christians but also Muslim communities. However, the distribution of the parcel was not given by the windu village church institution directly, but the distribution was mediated by the Windu village government. Because the poor people in Windu village have data is windu village government. The hope is that the distribution can be on target. Although the gifts received by the Muslim community come from the giving of the Christian community, but it does not matter to the Muslim community. Because the gift is not in the interests of christianization mission. This was affirmed by Ngatino as Pastor in Windu Village Church by saying that the activity is in no way in the framework of christianization mission, it is purely a manifestation of compassion from Christian teachings to always care for the weak. If the distribution of gifts patterned Christianization is certainly we who are a minority in windu village will be expelled by the majority Muslim citizens in windu village, anyway this kind of program is not done once but has been done many times almost every year, no problem because the citizens already understand which religious issues or issues aqidah which issues related to humane things.

Moreover, when there are some Muslim families in Windu village who do not get a gift, they instead *go* to Windu village hall to ask for a gift and confirm why they can not get the gift.

The attitude and actions of helping each other by Christians towards the Muslim community of Windu village also occur when entering the month of Ramadan. In this fasting month, the Christian community of Windu village held a free takjil-sharing activity right in front of the Church accompanied by a banner reading "*happy fasting*". The takjil distributed was only purely containing food and soft drinks, and there were no specific da'wah mission leaflets in it. The food and soft drinks are wrapped in a container given to Muslims who are performing fasting as an early meal for breaking the fast. The road in front of the church is quite crowded because it is a road access that connects several villages in glagah subdistrict, the sub-district adjacent to Karangbinangun. Therefore those who take takjil are usually people who come home after a long day of work. Their motivation for taking the free takjil is because it is free. Similarly, children in Windu village want to receive the takjil because it is driven by its free nature.

Usually, children are very enthusiastic in taking the free takjil while taking an afternoon walk while waiting for maghrib time to arrive. Maimunah recounted that her son and his friends often walked in the afternoon during Ramadan and brought takjil. When asked by Maimunah his son replied that the takjil came from Windu church. Basically Maimunah does not question the takjil as long as her son only aims to take freebies alone should not be others, such as attending worship activities and so on. Because it is a habit of the afternoon walk is a way for his son to comfort himself so that hunger is not felt.

Theoretically, the findings of *ta'awun* attitude or mutual help above confirm a number of interpretations of the concept of help by experts. In the interpretation of al-Maraghy please help is interpreted as a virtue in all things that benefit human life, both individuals and groups, in religious and worldly matters, and all acts of piety that can be used to deal with all *mafsadah* and danger. More broadly Hogg and Vaughan define helpful behaviour as an act that benefits others. That is, if it is used as a term of mutual help, it can be interpreted as an act of mutual benefit to others. Meanwhile, according to Bierhoff helping or can also be called helping *behavior* is an act that aims to prosper others by being driven by selfish or altruistic motives.

Judging from the concept of al-Maraghy, the findings of the study confirm the concept of helping in its usefulness for others, both personally and in groups, or in world affairs and religious affairs. *First*, help that affirms the usefulness of others personally in world affairs. Helpful behaviors that lead to the personal benefit of others in world affairs such as the behavior of borrowing and sharing with each other. The behavior of borrowing each other is used by citizens in terms of their work, especially in agriculture. Muslims and Christians accustomed to lending each other their work equipment. During the harvest season, for example, farmers lend each other their equipment to harvest their crops. Some of these equipments include nets, diesel, and so on. Not only in the harvest season, even in the regular season farmers are used to lending each other fertilizer (*mes*). Because it is not uncommon for some farmers to run out of fertilizer (*mes*) to cultivate their farmland. For most farmers, this fertilizer is one of the very important needs for the pond. Because without fertilizer (*mes*) fish that are cared for by farmers in their farmland can not grow large quickly. In addition to work, the behavior of borrowing each other also applies in terms of meeting daily needs. This is as told by Masamah who told that he often borrowed and gave loans to his Christian neighbors. The behavior of borrowing in Masamah's experience with his neighbors is related to kitchen needs. If Masamah lacks kitchen needs such as cooking seasonings, cooking utensils and so on, Masamah borrows to his neighbors. And on the contrary if his neighbors need kitchen needs Masamah is happy to give him a loan. Meanwhile, sharing behavior is realized by windu villagers when entering the harvest season. In this season, people are used to sharing their farm crops that are considered good enough panenya results to the closest neighbors both Islamic and Christian.

Second, helping those who affirm the benefits for others personally in religious affairs. Helpful behavior that leads to the personal benefit of others in religious affairs such as the distribution of food parcels, and free takjil sharing. Food distribution is usually distributed by Christians to the poor and poor in Windu village on every Christmas day celebration on December 25. In this celebration, the Christian community coordinated by windu village church institutions distributed about 200 gifts to the poor and poor of Windu village. The parcel contains some basic necessities, such as rice, cooking oil about 1 liter and instant noodles. The poor people of Windu village who received the gift were not only from Christian people but also Muslims. However, the distribution of the parcel was not given by the Church

institution of Windu village directly, but mediated by windu village government. Because the poor people in Windu village have data is windu village government. The free takjil is usually organized by windu village church when entering the month of Ramadan. In this fasting month, the Christian community of Windu village held a free takjil sharing activity right in front of the Church which was accompanied by the installation of a banner that read "*happy fasting*". The shared takjil contains food and soft drinks wrapped in a container given to Muslims who are performing fasting as an early meal to break the fast.

Third, help that affirms the benefits for others in groups in religious affairs. Helpful behavior that leads to the benefit of the group in religious affairs such as *joint ventures* in financing activities maulid Nabi. The form of donation provided by the community in the form of direct financing donations in the name of rental or purchase of certain objects. For example, there are those who contribute to the financing of sound *system* rental, kyai transportation costs, procurement of special *blessings* kyai, and so on. Helping each other is considered to have benefits for the group in religious affairs because the *joint venture* costs provided by the community are oriented to religious activities that are in the interests of muslim groups to pay homage to the birth of the Prophet Muhammad.

But special help-help that affirms benefits for others in groups in world affairs is not found in the findings of this study. Because in the process of research that researchers do researchers do not find helpful behaviors that lead to the usefulness of groups in world affairs. Thus, it can be concluded that judging from the orientation and target, the behavior of helping windu villagers can be mapped into three models, namely: *ta'awun* for individual-world, *ta'awun* for individual-religion, and *ta'awun* for religious groups. The model of helpful behavior practiced by windu villagers as seen from al-Maraghy's concept of *ta'awun* can be described through the following scheme.

Figure 1

**Orientation and Target of Behavior *ta'awun* Windu villagers
Based on al Maraghy Concept**

		<i>Ta'awun</i> Orientation	
		World	Religion
<i>Ta'awun's</i> Goals	Private	<ul style="list-style-type: none"> - Borrowing - Sharing 	<ul style="list-style-type: none"> - Distribution of groceries - Share takjil
	Group		Joint venture in financing maulid Nabi activities

4. Tawazun (Balanced) Attitude among Religious People

Conceptually, *tawazun* is interpreted as a balanced attitude in serving. To worship God, to his fellowmen and to his environment. The substance of this concept is to consider aspects of balance and mutual benefit (*almashalih al-'ammah*). In relation to the concept of *tawazun*, this study broadly found two models of *tawazun* value embodiment, namely balance in religion, and balance in tradition.

1) *Tawazun* in religion

In religion, *tawazun* is practiced by the people of Windu village in the form of receiving each other's visits during the celebration of Eid al-Fitr and Christmas. During Eid al-Fitr, windu muslims are happy to receive Christian visits to the homes of Muslims, especially those whose homes are nearby. Hartono recounted, if Idul Fitri arrived Christians visited and conveyed the congratulations of Eid, and brought cookies or parcels. Likewise, during the Christmas celebrations, Muslims also come to visit the homes of Christians, especially those whose homes are nearby. The behavior of visiting each other during the celebration of the feast is considered as a manifestation of the value of *tawazun* because it presents a balance in the intercession, where mutually reciprocated visits during the celebration of the feast.

Another reason is that this visit was interpreted by each religious group (Muslims and Christians) as an act that presented a tribute to the celebration of the big day of each religion in Windu village. Hartono explained that he interpreted the visit of Christians during the celebration of Eid al-Fitr as a form of respect for the celebration of the Islamic religious holidays for the Muslims of Windu village, and nothing more than that. Similarly, Darto who is a Christian of Windu village, he explained that the habit of *riyayan* (a typical visit of Eid) to the homes of Muslims who are celebrating Eid al-Fitr is always done with his family every year. It is done as a form of respect for other religious people as well as respect as a close neighbor who meets every day. Count while saying an apology for all the mistakes possible as long as the neighbors there was a mistake made by Darto and his family. Thus, visiting each other during the celebration of this holiday is a balance between social affairs and beliefs without mixing the two. And this is relevant to the interpretation of the above *tawazun* concept which is characterized by the balance in serving, namely balance in social service and religious service.

In addition, *in tawazun* religion is practiced by the people of Windu village in the form of solving the problem of wills. The issue of wills is closely related to the issue of religious boundaries involving Islam and Christianity. The story, one time there was one of the Christians who told Mudin Windu village about the will of his father who is Christian to be buried in Islam and ditahlilkan like the Muslim community Windu village. At the time of his death his son met Mudin Windu village in order to process his father's funeral in Islam. But in the end protested by the Christian side on the grounds that the deceased had been a devout follower of Christianity. From this debate, the issue was then returned to the village government for deliberation. Finally, the decision of the deliberation is the process of his funeral following the religious status listed on the father's Identity Card (KTP). With this decision, the issue of this will can be resolved properly. According to Syafiin (Mudin Desa Windu), the opposition about this will may be understood because considering his family are many Muslims. The process of solving the issue of wills is considered as a representation of *tawazun* value because Christians and Muslims are not too excessive in defending their respective religions in this issue of wills. Instead, it returns the issue of wills that crash across religious boundaries to the village government through deliberation. From this deliberation then produced a policy with the decision to restore the religious status of his father based on KTP as the basis.

Thus the right of burial is returned to the Christian Church. This decision was based on the understanding that the deceased person was known as a devout Christian. On the other hand, there are no witnesses to the will of the deceased except his own son. The process of settlement through deliberation coordinated by the village government is what marks the value of *tawazun* in this regard. Because the initial process until joint policy making is based on consideration of social balance and mutual *maslahah*. For in this case the Muslim citizens adhere to the provisions of *fiqh* that the terms of the will must have a minimum of two male witnesses. And the one who witnessed the will was only one person who was his own son. This is in accordance with the interpretation of the concept of *tawazun* that is presented upfront, namely the balance in serving.

In addition, *tawazun* religion is also practiced by windu villagers in the form of *mourning* or *takziyah* activities when there are windu villagers who died. When there are Christians who died Muslims come to *mourn*. On the other hand, when a Muslim dies, Christians also mourn and help prepare various needs for the funeral, such as: arranging a small *terop* and providing water to bathe the bodies. Even when *kondangan* or *mentahlilkan* the dead a number of Christians are also present even though only present to join. *Safiin* as the local *Mudin* told that if anyone died, then since it began to be announced, close residents began to come to mourn. Usually residents sit while helping to prepare funeral needs, they do not return home until the body is *disholatkan*. Usually before *disholatkan*, mothers in the local RT *mentahlilkan* bodies in advance to pray for the dead as well as to comfort the families left behind. This habit is considered to present the value of *tawazun*. Because this habit shows a balance between religious affairs and social affairs. *Melayat* or *takziyah* to fellow Muslims is an activity that is recommended by religion, while praying to people of different religions is a recommendation in social norms. The question is, why do Muslims want to pray to Christians, and vice versa Christians want to pray to Muslims?. The answer is for social benefit. And this balance in social benefit is what is a sign of *tawazun* values.

In addition, *tawazun* religion is also practiced by windu villagers in the form of public study activities. This public lecture was organized by Ta'mir Masjid Tadzkirotul Ummah with material that is easy to understand by the lay community, and the time is also not too long. Ridlwan as the chairman of takmir mosque Tadzkirotul Ummah said that public learning activities are intended to foster an attitude of not exaggeration in

religion. This study was held every Sunday night with Mr. Roqib's nanny. As for the material depends on Pak Roqib, sometimes fiqh, Ahlak, or Tasawwuf who teaches Islam rahmatal lil alamin", this general study activity is considered to present the value of *tawazun* because this study is held adequately and not excessively. Because most of the residents work as farm farmers, so it is very difficult for the congregation of Tadzkiratu Ummah mosque if they have to follow the public studies every day. This means that the implementation of public studies activities is organized on the basis of the principle of balance of religious needs (general studies) and the needs of the world (bermbak).

In addition, *tawazun* religion is also practiced by windu villagers in PKK activities, namely adjustment to the beliefs of Christians in PKK activities. In general, PKK activities carried out by mothers in the local neighbors. Usually the activity is filled with arisan activities, then read Yasin, and tahlil, and prayer. Although the pkk series of events is full of Islamic nuances, members of the Christians also come. However, if the activity is located in the house of the citizen who got the arisan lottery who happened to be a Christian, then the PKK activities are still carried out but the activities of reading Yasin and tahlil are eliminated only filled with prayers. This is done in order to respect Christians as the host of PKK activities. This activity is considered to present the value of *tawazun* because this adjustment is attempted so as not to overdo it to impose islamic sharia practices on Christians in PKK activities. This is done to respect the beliefs of Christians who are different from Muslims. Thus, pkk activities which are public spaces are not monopolized by Muslims who are the majority in Windu village.

2) *Tawazun* in tradition and culture

In tradition and culture, *tawazun* is practiced by windu villagers in the form of *tumpengan*. Tumpengan tradition is a combination of local traditions of windu people to respect the trust of the community in the lake which is a *tripe* of windu village location. This communion is done by changing the values of Hindu belief with Islamic values. Windu village has a lake that is considered as a relic of majapahit era. Because the history of this village has something to do with Majapahit. In this lake there is a belief that if taking water in the lake and then brought home, then soon the person will be affected by the disaster. However, if the water is used in the location of the lake for agriculture, it will give birth to the blessing of the water benefit. Therefore, the local community tries to honor the place by holding a *tumpengan* around the lake.

In addition, in tradition and culture, *tawazun* is also practiced by the people of Windu village in the form of *nyadran* or *selametan* village. *Nyadran* is a form of communion of Hindu tradition by Islam which is also seen at *nyadran* (village congratulations). Although the village's congratulations event is dominated by Islamic events, Christians are also still present at *the* event. Moreover, Christians, also carry *tumpeng* as carried by Muslims. The event was officially held meaning there was a special committee running the event. It can be seen the committee uniform used at the time of the event. The location used using the highway in front of the village hall. At *nyadran* time in addition to being filled with visitors from Windu village, participants also came from outsiders who still have a lineage with windu village. Around the event site is filled with street vendors, although not invited street vendors come to the venue.

The tradition of *tumpengan* and *nyadran* in Windu village is considered to present *tawazun* value because these two traditions are rituals marking a balance between local traditions and Islamic teachings for the benefit of religion and social culture of the community. As is commonly known in the tradition of the archipelago, *tumpengan* and *nyadran* are two traditions that originally originated from the Hindu-Buddhist tradition. *Tumpengan* or known as *offerings* in Ancient Java is food or offerings given to the spirits of ancestors or ancestors. Meanwhile, *nyadran* or *selamatan* is a ritual that in hindu-Buddhist times is performed to honor and offer a prayer of salvation for the spirits of ancestors or ancestors. The balance of these two traditions is the communion between the old tradition (*sesajen* and *nyadran* in The Hindu-Buddhist tradition) with the new tradition (*tumpengan* and *selamatan* in Islamic tradition). This is relevant to the islamic principle of *ahlu as-sunnah wa al-jama'ah* which reads "*almuhafadhatu 'ala qadimi al-shalih wa al-'ahdzu bi al-jadidi al-aslah*" (preserving the old tradition that is still good and taking a new tradition better).

Seen from the point of view of the theory of symbolic interactionism islamic educational values in the form of *ta'aruf*, *tasamuh*, *tawasuth*, *ta'awun*, and *tawazun* is a mind (*mind*) for each individual windu villagers. As a thought, these five values are the result of each individual's communication process with himself for the response to the religious plurality in Windu village that is manifested into various actions and interactions with others, both fellow Muslims and non-Muslims. This means that before muslims perform acts and attitudes *ta'awun*, *tasamuh*, *tawasuth*, *ta'awun*, and

tawazun become a response to other individuals, muslims communicate first with themselves to determine what kind of alternative actions they will show others. This is relevant to Mead's thinking that the mind is an individual's dialogist process with itself that is not found in the individual. Because thinking is closely related to the social situation in which oneself is located. That is, thinking is an interaction by oneself with others.

Through an individual's interaction with himself, the individual can plan a number of alternative actions to respond to some stimuli. Then before the individual actually decides on the right response choice for the stimulant that comes, then first the individual can try to use the various response options that are on his mind.

Each individual may respond contrary to the values of *ta'aruf*, *tasamuh*, *tawasuth*, *ta'awun*, and *tawazun* or in accordance with these values. The response of actions that are contrary to *ta'aruf* for example such as not wanting to be related, not wanting to socialize in PKK meetings, hamlet meetings, *coffee* and so on. Responses that are contrary to *tasamuh* values can also be chosen by Muslims such as: not willing to neighbor christians, not willing to befriend Christians, and forbid Christians to worship. Muslims can also respond contrary to *tawasuth* values such as: disrespecting the opinions of Christians, unwilling to participate, overreacting in religion, not deepening religious understanding, and rejecting tradition. Responses that are contrary to the value of *ta'awun* can also be chosen as a response such as: do not want to cooperate, do not want to lend agricultural equipment, and do not want various. Muslims can also choose a response that is contrary to *tawazun* values such as: excessive in religion and excessive in tradition. But as an alternative choice of action, the Muslims actually decided to choose an alternative action that corresponds to the values of *ta'aruf*, *tasamuh*, *tawasuth*, *ta'awun*, and *tawazun*. These actions and attitudes are required by Windu Muslims to realize social balance in the community on the basis of meeting the needs of individuals in windu village communities. Thus this image reinforces Mead's idea that the mind does not precede the social process, but rather it is the social process that precedes the mind. Because each individual's mind relies on interactions with himself or herself relating to others. It is from this interaction that every individual in Windu society has a mind.

Mead continues that in its pragmatic function, the mind involves the thought process of planning actions in problem solving. The use of the values of *ta'aruf*, *tasamuh*, *tawasuth*, *ta'awun*, and *tawazun* became the thinking of every Muslim

citizen of Windu village to solve every problem in the community. Some of the problems solved by the use of these five values are the munthayib case. As it is known that in 2008, the villagers of Moro expelled Muntayib (53 years old) and his family who allegedly had black magic for harm. The mode used by Muntayib to perpetuate his knowledge through giving alms to the citizens. After giving alms money, the victim immediately suffered from pain, even some until paralysis. The transaction has been done muntayib many times to eat a lot of victims. Annoyed and furious citizens then agreed to expel Muntayib with the alleged barbaric act. The incident was justified by the head of Moro village, Mr. Junaedi Umanto, who said that the case was a difficult case to prove but enough to upset the community.

The actions of the Muslims of Moro village can be justified. Because the use of harm to acquire wealth instantly makes the social balance of society disturbed. What Munthoyib does is contrary to the value of *tawazun* embodied in excessive actions and behaviors in search of wealth to the point of threatening the lives of others. This act of expulsion is not in fact contrary to *tawasuth* values. Because precisely by tolerating munthoyib's actions will have an impact on the damage to the benefit of the community, namely the survival of life. If the act of tolerance for Munthoyib's actions is really done, then it is the same as crashing the value of *tawazun* that exists in society.

Mead continues that the mind is a process of individual interaction with itself with the use of meaningful symbols. Meanwhile, meaningful symbols are also used in subjective individual thought processes, especially language symbols. However, the symbol is not used in real terms, but is used through internal conversations. It means a meaningful symbol used in interaction with itself. through internal conversations that is the resulting concept of self in which there is self-centered self-awareness as the object. Because abstractly, the individual's self or identity contained in another person's response to an individual's actions actually refers to itself. Therefore, gestures as meaningful symbols appear in the individual resulting in meaningful responses. This gesture of meaningful symbols generates a response that can be understood by the community or the community. Thus, the occurrence of thought is possible to be realized through the symbol. That is, the essence of real thought is constructed from the experience of meaningful symbols internalized from the process of externalization as a form of production of interactions with others. Because the

discussion of symbols is meaningful, the stimuli and responses for all participants have something in common.

With regard to the use of meaningful symbols in the process of interaction with himself can be shown from some process of interaction of a Muslim windu village with others. In the interaction of Muslims with Christians in terms of their work as farm farmers for example, involving various symbols of meaningful harmony. The symbol used is the theme of the conversation that leads to the borrowing of fertilizer, nets, and diesel without spices or religious languages. This symbol is given to indicate the meaning that interactions and communication related to the interests of work have nothing to do with religious issues. Interactions and communication involving meaningful symbols result in meaningful responses as well. Related to this, Mr. Hasan the chairman of the farmer's group told that if it is a farm business there is almost no difference between Christians and Muslims they need each other, and importantly there is no compassion in the procurement of fertilizer, for example if Muslims who need to take precedence while if Christians who need fertilizer later.

Meanwhile, one of the farm farmers named Khoiruddin told that once pak hasan (Islam) at that time needed fertilizer in Koptani but the supplies in koptani were offered by Pak Karto (Christian) if the supply of mes in his house was still there, pak Hasan was loaned by Pak Karto.

Based on these two stories shows that if the symbol given by the first person means the borrowing of fertilizer related to work, then the response by the second person means mutual need among farmers. Therefore, the cue in the conversation is a meaningful symbol that appears in the first person (fertilizer borrower) produces a meaningful response by the second person (another person who lends fertilizer). thus, this gesture of meaningful symbol produces a response that can be understood by the community or community.

C. Conclusion

The values of Islamic education that are used as a foothold in building harmony of religious people in Windu Village are: the value of knowing each other(*ta'aruf*),moderate(*tawasuth*),tolerant(*tasamuh*),help-help (*ta'awun*),and balance or harmony(*tawazun*).

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