

Religious Legitimacy in Realizing Harmony in Indonesia

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ABSTRACT

This study aims to discuss religious harmony as a form of religious tolerance seen from the perspective of religions. The research methodology is qualitative, library research that uses a descriptive approach to explain religious harmony. The discussion of this research includes the notion of religious harmony, the principle of the trilogy of religious harmony, concepts, methods, guidelines and quality of religious harmony, the legal basis and objectives of religious harmony, the supporting and inhibiting factors for the occurrence of religious harmony and religious harmony from a spiritual perspective. This study concludes that religious harmony is a condition of interaction between individuals/groups in which various religious groups can live together without reducing the fundamental rights of each to carry out their religious obligations.

ABSTRAK

Penelitian ini bertujuan membahas tentang kerukunan umat beragama sebagai wujud toleransi beragama yang dilihat dari perspektif agama-agama. Metodologi penelitian yang digunakan adalah penelitian kualitatif, dengan studi pustaka/literatur (library research) yang menggunakan pendekatan deskriptif untuk menjelaskan tentang kerukunan umat beragama. Pembahasan penelitian ini meliputi pengertian tentang kerukunan umat beragama, prinsip trilogi kerukunan beragama, konsep, cara, pedoman serta kualitas kerukunan beragama, dasar hukum dan tujuan kerukunan umat beragama, faktor-faktor pendukung dan penghambat terjadinya kerukunan umat beragama serta kerukunan umat beragama dari perspektif agama-agama. Penelitian ini menyimpulkan bahwa kerukunan hidup beragama adalah suatu kondisi interaksi antar pribadi/kelompok yang di dalamnya beragam golongan agama bisa hidup bersama-sama tanpa mengurangi hak dasar masing-masing untuk melaksanakan kewajiban agamanya.

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1. Introduction

Indonesian society is multicultural because of the diversity of tribes, cultures, ethnicities, tribes, languages, and religions, and it must be upheld, respected, and continuously maintained (Nazmudin, 2017; Rahman, 2010). Religious multiculturalism occurs because of the entry of significant religions into Indonesia (Arianto, 2019). In other words, a multicultural society presupposes plurality by itself. Plurality is a natural condition of humanity. A multicultural society is the social engineering of a plural society. A multicultural society, such as Indonesia, presupposes plurality in various elements forming

personal and social identities such as ethnic, cultural, and religious representations. Diversity is a natural wealth (O'Grady & Jackson, 2020; Rimmer, 2020).

For this reason, there is a need for tolerance between tribes, ethnicities, cultures, and religions. The goal is to anticipate and avoid direct, structural, and cultural violence (Galtung, 2009). However, the multicultural society in Indonesia still has to be fought for (Effendi et al., 2021). In particular, one aspect of a multicultural society, namely religion. The reason is that the understanding and practice of religious tolerance are still very minimal. It is supported by the fact that there is direct, structural, and social violence in the name of religion. It threatens the integrity of the Indonesian nation itself (Rusydi & Zolehah, 2018).

In its beautiful diversity and uniqueness, a multicultural nation often has to become victim when violence occurs under the pretext of religion (Nurdin et al., 2019). Yet, in addition, every religion teaches its people to love their fellow living creatures. It is just that humans are often narrow-minded and exclusive, with feelings of excessive suspicion of adherents of other religions. It results in conflict in society. Meanwhile, extreme fanaticism among religious adherents is still very dominant. This can lead to disharmony that harms all parties, including religious groups (Jemal et al., 2020). Serious friction and contact between social groups can be triggered by hateful attitudes and actions (Mohr, 2008). The conflict increases tension, fear, and then the practice of violence in various communities. This violence weakens community bonds with ethnic, religious, racial, and inter-group pluralities that can cause damage to harmony (Haq, 2021).

In addition, several other recent cases were almost all triggered by religious sentiments, such as insulting religious teachings, burning places of worship, etc. Likewise, various negative relationships between adherents of one religion to another also appear in several areas (Sari et al., 2022). This conflict erodes tolerance and becomes a severe problem; it can even become a giant riot time bomb (Arifianto et al., 2021). The government has also made various efforts to establish harmonious relations between religious communities. However, in reality, social tensions are often found in society, which can interfere with creating religious harmony. Therefore, religious awareness is needed to foster an attitude of tolerance in religious life. This tolerance can foster mutual respect and respect for one another to create peace and tranquility (Yustiani, 2008).

The problem of religious tolerance is a problem that is always warm in the life of society, nation, and state. Until now, many community groups still commit acts of intolerance (Muhdina, 2014). So tolerance is needed to maintain harmony in the social environment (Vinkasari et al., 2015). In the realm of tolerance, people must be open-minded and accept differences between religious communities. In addition, the community must also respect each other, for example, in terms of worship, between followers of one religion and another do not interfere with each other (Nazmudin, 2018).

Religious tolerance can build a conducive atmosphere for religious harmony (Nazmudin, 2018). If this meaning is used as a guide, then "harmony" is ideal and coveted by the community (Rusydi & Zolehah, 2018). Harmony is a term that is filled with the meaning of "good" and "peaceful" (Nazmudin, 2018). This religious harmony is a precious asset for the survival of all Indonesian people. Religious harmony is dynamic and can change according to the behavior of its supporters (Forouhari et al., 2019). Harmony is also valuable in every religious teaching (Darnika, 1998). Thus, to create national unity and integrity, religious harmony is one of the essential pillars that need to be improved (A. Hakim, 2012).

2. Method

Based on the explanation above, the formulation of this research discusses religious harmony. The research questions are (a) the notion of religious harmony. This understanding includes ideas, principles, and guidelines regarding the quality of religious harmony. (b) What are the legal basis and objectives of religious harmony, and what are the supporting and inhibiting factors for the occurrence of religious harmony. (c) What is the perspective of religions on religious harmony? The purpose of this study is to discuss religious harmony as a form of religious tolerance. This research methodology uses a qualitative research type with library research to examine library sources such as books, articles, and scientific research results on religious harmony; this study uses a descriptive approach to emphasize the review and analysis of texts related to predetermined themes. Furthermore, the analysis results from the library sources will be described according to the formulation; then, the results are summarized briefly and clearly (Wibisono et al., 2021).

3. Results and Discussion

a. Understanding Religious Harmony

Harmony is a social condition characterized by compatibility or non-discrimination (harmony, concordance). In social science literature, harmony is defined by the term integration (as opposed to disintegration), which means creating and maintaining diversified patterns of interactions among autonomous unit subsystems. Harmony reflects a reciprocal relationship marked by mutual acceptance, trust, respect and appreciation, and an attitude of understanding togetherness (Lubis, 2005). This harmony can be understood as an attitude or tolerance in the form of respecting and allowing an opinion, opinion, view, belief, or others that are different from the establishment (Purwadarminta, 1989). In social and political aspects, harmony is an attitude allowing people to have a different beliefs. In addition, accept this statement because it recognizes and respects human rights (Indonesia, 1992). Thus, harmony has minimal meaning. It connotes refraining from abuse and persecution; however, it exhibits hidden disapproval and usually refers to a condition where the freedoms allowed are limited and conditional.

From the above understanding, harmony means an attitude of someone who gives freedom to others as a process of willingness to live side by side in peace. Religious life is the occurrence of a good relationship between adherents of one religion to another in one association and religious life, by caring for each other, looking after each other, and avoiding things that can cause harm or offend (Jirhanuddin, 2010). Understanding religious harmony means living in a good and peaceful atmosphere, not fighting, being united, and agreeing among people of different religions; or between people in one religion (Forouhari et al., 2019). Harmony between religious communities establishes a balance between the rights and obligations of every religious community (Nurani, 2017). Religious harmony is a social condition in which all religious groups can live together without reducing the fundamental rights of each to carry out their religious obligations (Fauzi et al., 2017).

Religious harmony is the foundation of social life by bringing together rules that must be maintained and carried out as citizen responsibility for the nation's integrity (Arifianto & Santo, 2020). The realization of inter-religious harmony in Indonesia is the joint task of all religious communities in Indonesia and the government (Vinkasari et al., 2020). It is hoped that through the conditions of inter-religious harmony, harmony between tribes and groups will not stop at achieving a comfortable and peaceful atmosphere. More critical than cooperative efforts is how people in pluralism and multicultural frames can work together to build a civilized life in all aspects of national and state life (Arifianto & Santo, 2020).

b. Trilogy of Religious Harmony in Indonesia

The harmony of religious life in Indonesia is patterned in the Trilogy of Harmony, namely: (1) the internal harmony of each people in one religion is harmony among the sects, ideologies, and schools that exist in a people or religious community; (2) harmony among people/communities of different religions is harmony between adherents of different religions, namely between followers of Islam and Christians of Protestantism, Catholicism, Hinduism, and Buddhism and Confucianism; (3) harmony between people, religious communities and the government is to strive for harmony and harmony between adherents or religious officials with government officials by understanding and to respect each other's duties in the context of building a religious Indonesian society and nation. Thus, harmony is a way of human life with specific parts and goals that must be maintained together, including helping each other, tolerance, not being hostile, and taking care of each other (Malik & Busrah, 2021).

This harmony has a solid legal basis in Indonesia, including: (1) Pancasila and the 1945 Constitution; (2) Law Number 1/ PNPS/1965 on the Prevention, Abuse, and Blasphemy of Religion; (3) Law Number 8 of 1985 on Social Organizations (State Gazette of the Republic of Indonesia of 1985 Number 44, Supplement to the State Gazette of the Republic of Indonesia Number 3298); (4) Law No. 07 of 2012 Conflict Prevention; (5) Law Number. 32 of 2002 Broadcasting; (6) Joint Regulation (PBM) of the Three Ministers Numbers 9 and 8 of 2010 Guidelines for implementing the duties of regional heads/deputy regional heads in maintaining religious harmony, empowering religious harmony forums, and establishing houses of worship; (7) Joint Decree of the Minister of Religion and the Minister of Home Affairs Number 1/BER/MDN-MAG/1979 Procedures for the Implementation of Religious Broadcasting and Foreign Assistance to Religious Institutions in Indonesia; (8) Regulation of the

Minister of Religion (PMA) Number 13 of 2012 Organization and Work Procedures of Vertical Agencies of the Ministry of Religion of the Republic of Indonesia (Hanaviyah, 2018).

This legal basis strengthens the mainstreaming of harmony in Indonesia. This is explained further as Mukti Ali's view (Ali, 1991), that harmony consists of five aspects: (1) Syncretism. This understanding believes that basically all religions are the same. Syncretism holds that all actions should be seen as being and manifesting the Original Existence (substance), as emanations from the one Original Light, as expressions of the one Substance, and as waves from the one Ocean. This flow of Syncretism is also called Pantheism, Pan-cosmism, Universalism, or Theo-panism; (2) Rearrangement of Religion. It is a belief in the right way of life. The desire is the urge or demand of the universe. The passion that arises is the essence of religion.

Religion is personal and universal, meaning that religion is a person's experience but follows the general needs and desires of the human heart. For this reason, a universal religion must be arranged that meets all needs by rearranging existing religions or *Reconception*; (3) Synthesis. Namely, creating a new religion whose elements are taken from other religions. In this way, each adherent of a religion feels that some of the teachings of his religion have been taken and incorporated into the synthetic religion (mixed). In this way, people suspect tolerance and harmony between religious communities will be created and fostered; (4) Replacement. This view holds that one's religion is right, while other religions are wrong, and while trying hard to get followers of other religions to embrace their religion. He is unwilling to see other people embracing other religions and beliefs different from his own. Therefore, the other religions must be replaced with the religion they profess; (5) *Agree in Disagreement*. The principle of agreeing in disagreement or on differences builds and strengthens dialogue, tolerance, and harmony between people from different cultures, traditions, and religions. This "agree in disagreement" approach allows each religious community to be free to believe and practice its religion. At the same time, adherents of religions do not interfere with the internal affairs of other religions. Every religious community must respect each other and thus tolerate the other so that tolerance and harmony between people of different cultures and religions can be strengthened and maintained (Ali, 1971).

Five qualities of religious harmony need to be developed: the value of religiosity, balance, dynamics, creativity, and productivity (Lubis, 2005).

- 1) **Religiosity.** The quality of harmony in the life of religious people must represent the religious attitude of their people. The harmony built should be a form and atmosphere of a sincere relationship based on sacred motives in devotion to God. Therefore, harmony is based on the values of holiness, truth, and goodness to achieve the people's safety and welfare.
- 2) **Balance.** The quality of harmonious life of religious people must reflect a rhythmic pattern of interaction between fellow religious people, namely a balanced relationship, "in tune and rhythm", tolerance, mutual respect, mutual love, mutual affection, and mutual care based on the values of friendship, kinship, brotherhood, and a sense of belonging.
- 3) **Dynamic.** The quality of religious harmony must be directed at developing dynamic values represented by an interactive, moving, passionate, and passionate atmosphere in restoring the importance of caring, wisdom, and ordinary virtues.
- 4) **Creativity.** The quality of religious harmony must be oriented to the development of a creative atmosphere, an atmosphere that develops ideas, efforts, and joint creativity in various sectors for meaningful collective progress.
- 5) **Productivity.** The quality of harmony in the life of religious people must also be directed at developing the productivity values of the people, for that harmony is emphasized on the formation of a relationship atmosphere that develops practical social values to eradicate poverty, ignorance, and backwardness, such as developing good deeds, social services, business entities, and various socio-economic cooperation that prosper the people.

The definition of religious harmony is the relationship between religious communities based on tolerance, mutual understanding, and mutual respect for one another without clashes and religious conflicts. So the government seeks to realize religious harmony, so religious life can run in harmony so that this nation can carry out its life well (Jirhanuddin, 2010). Thus, this study can argue that the goals of religious harmony include: (1) To increase each religious adherent's religious faith and piety; (2) To realize stable national stability; (3) Support and successful development; (4) Maintain and strengthen the sense of brotherhood.

c. Supporting and Inhibiting Factors of Inter-Religious Harmony

In inter-religious life, several factors encourage inter-religious harmony: (a) Strengthening the basics of internal and inter-religious harmony, as well as between religious communities and the government; (b) Building social harmony and national unity through efforts to encourage and direct all people to live in peace within the framework of theology and implementation in creating togetherness and an attitude of tolerance; (c) Creating a conducive atmosphere of religious life to strengthen the deepening and appreciation of religion and supportive religious experiences for fostering internal and inter-religious harmony; (d) Conduct a broad exploration of the importance of human values to serve as standard guidelines in applying political principles and interacting socially with one another by showing exemplary attitudes, for example, supporting a community of citizens who have the quality of truth and values of social solidarity; (f) Placing love and compassion in the lives of religious people by eliminating mutual suspicion of adherents of other religions, so that an atmosphere of human harmony will be created; (g) Realizing that differences are a reality in social life; therefore, this should be used as a mosaic that can beautify the phenomenon of religious life (Pohan, 2014).

In the journey towards religious harmony, there are always several factors, some of which are directly related to the community, some are due to cultural acculturation which sometimes clashes with the rules that apply within the religion itself. Factors inhibiting religious harmony include (a) Establishment of a house of worship. Suppose the construction of a place of worship does not look at the religious community's situation and condition regarding the local community's social and cultural stability. In that case, it is possible to become the source of disputes or the emergence of religious problems; (b) Religious broadcasting. Suppose religious broadcasting is agitated and imposes the will that religion itself is the most correct and does not want to understand the diversity of other religions. In that case, it can lead to religious problems, which will then hamper inter-religious harmony, because consciously or not the need for religious broadcasting sometimes clashes with the societal rules; (c) Interfaith marriages. They are allegedly going to lead to disharmonious relationships, especially in the family members of each partner, concerning marriage, inheritance, and property, and most importantly, a harmony that cannot last long in each family; (d) Blasphemy of religion. Harass or tarnish the doctrine of a particular religion. This action is often done either individually or in groups. Although on a small scale, there has recently been a lot of religious blasphemy, whether done by religious people or by people of other religions who are provocateurs; (e) Activities of splinter sects. An activity that deviates from teaching that is believed to be accurate by a particular religion, is sometimes difficult to anticipate by the religious community themselves; the article will create confusion between taking action and respecting differences in beliefs that occur within religion and between religions; (f) Struggle for power. Each religion fights for each other's members/congregations and people, both internally, between religious communities, and between religious communities to increase power; (g) Different interpretations. Each group among religious communities defends principle issues, for example, in different interpretations of scriptures and other religious teachings, and defends each other's opinions fanatically while blaming others; (h) Lack of awareness. There is still a lack of awareness among religious people from certain circles who think their religion is the most correct, for example, among Muslims who are considered to have more understanding of religion and Christians who believe that their religion is correct (Sudjangi, 1996; Zahroh, 2020).

d. Harmony in the Perspectives of Religions

1) Harmony According to Hinduism

The concept of harmony in Hinduism refers to the Vedic scriptures, which mandate fostering religious harmony, tolerance, solidarity, and respect for fellow human beings without discriminating. It is found in the Vedic scriptures as follows:

O mankind! Have the same attention. Cultivate mutual understanding between you. Thus you can realize harmony and unity (Rg. Veda X.191.4).

O mankind. I give you the nature of sincerity, the same mentality, friendship without hatred, as a mother cow loves her newborn calf. That's how you should love your neighbor (Atharva Veda III.30.1)

The issue of harmony in the teachings of the Vedic scriptures is clearly explained in the instructions: *Tattvam asi*, *karma phala*, and *ahimsa*. *Tattvam asi* is social teaching without boundaries.

Learning *tattwam asi* invites every religious person to feel other people's feelings. Making other people happy and happy, he is the one who feels that happiness too. *Tattwam asi* is the keyword to be able to foster harmonious relationships based on "*honoring, loving, fostering*" among fellow living beings.

Ahimsa is also the basis for implementing religious harmony. *Ahimsa* means non-violence. Etymologically, *ahimsa* means not to kill, not to harm other living beings. "*Ahimsa parama dharma*" is a sentence, simple but contains deep meaning. Non-harm is the supreme virtue or highest dharma. Every struggle to defend the truth should not be done by destroying it, because the nature of destroying, looting, imposing, threatening, terrorizing and so on is very contrary to *ahimsa karma*, including hurting the hearts of other people with bad intentions or with harsh words (Arifiansyah, 2018).

2) *Harmony According to Buddhism*

Buddhism is the teaching of open-mindedness and a sympathetic heart, which illuminates and warms the entire universe with the dual rays of Wisdom and Compassion, emitting a ray of kindness to every being in the struggle to navigate the ocean of birth and death. Gautama Buddha's service to humans has been carried out based on: (a) **the human mind cannot penetrate God Almighty**; (b) **Metta**, compassion for all beings as a mother's love for her only son; (c) **Gifts**, compassion for fellow beings, the tendency to always ease the suffering of others; (d) **Mudita**, the feeling of being happy with the happiness of other beings without hate, jealousy, feelings of concern when other beings suffer (e) **Karma**, rebirth or eternal general law, is a law of cause and effect. And karma is the sum total of good and bad deeds. The feeling of compassion that is in himself, when used to love all beings who experience suffering to do that pity, after carrying out compassion as he loves all humans, this is called *Satwalambanakaruna* (Sangyang Kamahayanikan verse 79).

The basis for the belief that the formation of religious harmony in Buddhism was pledged by King Asoka Wardana, one of the kings who believed in Buddha. This can be proven by the Kalinga Stone Inscription No. XXII of King Asoka, who embraced Buddhism in the third century BC, which reads:

"Let us not respect our own (mazhab) by criticizing other people's religions without a solid basis. respected on certain grounds. By doing so, we have helped our own religion to develop, while also not harming the religion of others. Therefore, harmony is encouraged with the understanding that everyone should pay attention and be willing to listen to the teachings held by others."

Moreover, King Asoka also wrote that "*whoever insults another's religion, with the intention of bringing down another's religion, means that he has destroyed his own religion*" (Arifiansyah, 2018).

3) *Harmony According to Islamic Teachings*

Islam explains the importance of fostering good relations between Muslims and non-Muslims, the importance of mutual respect, and doing well even to other people. Several things can be used as the principle of applying the concept of harmony in Islam, including; Islamic religious texts are very tolerant and embraced by the majority of the Indonesian population, this is in support and maintaining religious tolerance in Indonesia. Tolerance is the theological commitment of Muslims in a pluralistic country like Indonesia.

Eliminate the seven words in the Jakarta Charter "...with the obligation to carry out Islamic law for its adherents", so that it does not enter into the first precepts of Pancasila. For Muslims, the reality of diversity is a gift from God that must be seen as a potential for cooperation in realizing the grace of togetherness as a nation and state. Muslims adhere to the tolerance implied by Pancasila (Bhinneka Tunggal Ika) as a collective agreement in society, including between individuals or religious communities. Muslims carry out the practice of patience. The reality of Indonesia's diversity has been addressed with the practice of a life full of tolerance in Indonesia's social, cultural and political system. The practice of tolerant life is also seen in the politics of non-dominance. Although Islam is the religion of most of the population, many strategic positions in government are occupied by non-Muslims.

In the Qur'an there are many verses regarding respect and appreciation for other communities, both respecting other beliefs and ethnic groups that exist as a reality of life, among others:

And do not curse the worshipers they call on other than Allah, because they will curse Allah. by transcending without knowledge. (QS. Al-An'am/6:108)

O people of faith, do not make fun of another people (because) it may be that those who are mocked are better than those who make fun (QS. Al-Hujurat/49:11)

O people of faith, stay away from prejudice, in fact some prejudices are sins and you should not look for other people's faults. (QS. Al-Hujurat/49:12)

Allah does not forbid you to do good and be just towards those who do not fight you because of religion and do not (also) expel you from your land. Because indeed God loves those who act justly. (QS. Al-Mumtahanah: 8-9)

Charter of Medina (47 articles): From article 16 to article 35 regulates multi-ethnic and multi-religious matters. For the people of Najran, the security of property, religion, church, and everything they own is the guarantee of God and the Messenger of God (Hadith).

In this world, apart from Islam whose basic teachings are as mentioned above, there are other religions. Throughout history, the religions sometimes show harmonious and friendly relationships and sometimes established tense relationship that brings disaster. Specifically regarding the relationship between Islam and Christianity, for example, as stated by Alwi Shihab:

Christianity has been in contact with Islam for more than fourteen centuries. Such a long and continuous span of time in the relationship has been witness to various changes and ups and downs of cultural and territorial boundaries between the two. It is also marked by a long period of confrontation as well as productive cooperation. But anyway, the most dominant relationship pattern between these two faith traditions is hostility, hatred, and suspicion, rather than friendship and mutual understanding (Shihab, 1998).

Likewise, the relationship between Islam and Hinduism in India, until now has been marked by conflict and hostility as well as wars that cost lives. This situation, in turn, encourages one to question the basic teachings of each. That is, does the source of the conflict come from the basic teachings of each religion, or other reasons that take the name of religion? If it is based on the basic teachings of each religion, then the role and function of religion as a guide that can create a safe and calm situation becomes irrelevant. These questions lead us to study more about how the teachings of Islam and other religions relate to other religions worldwide.

Furthermore, in the framework of building harmony between these religious communities, Muslims should also see the similarities between these religious communities. In terms of religion, it may be different. However, as human beings, they have something in common. They are both descendants of Prophet Adam, created from the same material and body structure, live on the same earth, eat and drink from the same material, breathe the same air, are limited by the same death, have the same spiritual potential (i.e. intellect, heart, soul, and feelings), the same psychological tendency (feeling like God, wanting to be valued, wanting to be respected, wanting to be loved, and so on). With many elements of this similarity, it is not justified if religious differences lead to division. Beliefs are different, but humanly, they are the same. For that, if there is a time when someone is affected by a disaster, then they should be helped immediately, without questioning the religion they follow. Such a thing is done because the calamity, such as an accident, is not a religious issue, but a humanitarian one.

Other prophets also preached universal and fundamental teachings to human beings, namely the mission of humanism and justice. They teach the religion as brought by Prophet Muhammad (peace be upon him; p.b.u.h.). Sharia (laws and regulations) is not as complete as what was taught by the Prophet Muhammad (p.b.u.h.). However, the teachings of the principles of faith and morals are the same. Nabi Muhammad S.A.W. came to perfect the teachings of the Messengers, remove the inappropriate sharia and replace it with new sharia. As its nature means peace, Islam saves human life in this world and the hereafter (Arifiansyah, 2018).

4) *Harmony According to Christianity*

About the values of harmony found in Christians that need to be remembered is the creation of a unity of service centered on the love of Christ. The unity of service is based on obedience and loyalty to the mission entrusted as one people and receiving one task from Christ. The core of Christ's follower's life in his total relationship with God is a relationship of love. This is the first and foremost law. And with fellow human beings it is also like loving oneself. Social peace may be one of the most serious

lessons in the life of civil society. The tool for achieving peace is not violence. The people must preach the gospel of peace. Shalom in Hebrew means peace, which is peace with God, peace with others and peace with the environment.

Blessed are the peacemakers, because they will be called children of God (Matthew 5:9).

The influence of the Christian life is to bring peace. "Make peace with your opponent as long as you are with him in the middle of the road..." (Matthew 5:25).

But I said; do not fight those who do you evil, but whoever slaps you on the right cheek, turn to him the left cheek also (Matthew 5:39).

And to the person who wants to complain about you for wanting your clothes. And whoever forces you to walk a mile, walk with him two miles (Matthew 5:40-41).

Jesus clearly socialized and related, eating with people who according to religion were actually excommunicated from God's people and from worship (Mrk. 2:15; Luk 7:34).

Jesus is related to sinners, tax collectors and prostitutes, those who do not care about religious laws and God's laws, based on the principle of love (Mat 11:19; Luke 5:30; 15:2; 19:1-2). *The law of love is to love God and fellow human beings (Mat. 22:37; Romans 13:10; Cor. 4; 13:4-7).* The principle of love that Jesus did formed a sense of empathy in people towards Him. He wants to be together with them and be bright to create an atmosphere of peace amid the reality of diversity (Arifiansyah, 2018). The principle of love in practice, as done by Pope Francis and the Grand Imam of Al-Azhar, Ahmad Al-Tayyeb. *The concern of Pope Francis, as described in this encyclical, is also reflected in the Document on Human Fraternity for World Peace and Living Together, which was signed with the Grand Imam of Al-Azhar, Ahmad Al-Tayyeb, in February 2019, namely the brotherhood of humanity. With the key words Fraternity, Encounter Culture, universal love, to transcend the borders and limits, Pope Francis tries to propose a traditional Christian teaching, namely love (which is universal) which can be the basis of human brotherhood without borders; partition in the sense of geographical boundaries, groups, or other forms of distance (Samosir & Haq, 2022).*

Realizing harmony is nothing but promoting the good and truth. Harmony is naturally both good and true. What is good and true always originates and moves towards God. St. John states, "Anyone who does what is good is from God. Anyone who does what is evil has not seen God." (3 John 1,11). This statement marks that good comes from God. From the very nature, St. Thomas Aquinas states that "[t]he good is that which all things desire." (SCG., 1, c. 37). He insists, "It is clear that a thing is desirably only in so far as it is perfect; for all desire their own perfection." (ST. I, q. 5. A. 1). Harmony will be manifested as the good and truth are present in inter-religious relations. Harmony will not stand merely at the concept but is manifested in efforts to achieve its perfection carried out in actual actions because "everything is perfect so far as it is actual." (ST. I, q. 5. A. 1).

Regarding the good, truth is another element that must be involved in realizing harmony. The absence of truth will thwart all efforts to build harmony. The truth is "The conformity of thing and intellect" (St. Thomas Aquinas, *De Veritate*, Q.1.A.1). Furthermore, Christianity places the truth of faith and the truth of reason in harmony. "The truth of reason is not in opposition to the truth of the Christian faith." (SCG, I, c. 7). The Christian life, which stands on Scripture, Tradition, and Dogmas, is strengthened by the fact that Christian revelation never contradicts to what reason understands to be good, beautiful, and true. Universal truths of a harmonious life that can be grasped by reason will never contradict to Christian faith. On the other hand, Christian faith does not conflict with reason regarding understanding life in harmony with different people. When the truth does not contradict, harmonious life becomes a promising possibility, especially when natural reason cooperates with spiritual faith.

All ideas and concepts that stand on common sense must be criticized in the collaboration between natural reason and spiritual faith. Harmony cannot rely solely on common sense. What is naturally good and true must be spiritually good and true. "Common sense, although it has the same light as science, it acts without involving critical reflection (Maritain, 2005)." The realization of harmony between religions will not be sufficient if it is operated only based on common sense. Christianity views deep reflection based on the operation of reason and faith will rule a significant role in building harmony amongst the religions. Because *anyone who does what is good is from God, and anyone who does what is evil has not seen God (Sunu Wasi, 2022).*

5) *Harmony According to Confucianism*

Confucius also teaches about how relationships between human beings or called "*Ren Dao*" and how we relate to the Creator of the universe (*Tian Dao*), which is referred to as "*Tian*" or "*Shang Di*". The scriptures have 2 groups, First: *Wu Jing* (Five Scriptures) consists of *Shi Jing Sacred Historical Document Book Shu Jing Revelation Yi Jing Book, Li Jing Scripture, Chun-qiu Chunqiu Jing*. Second; *Si Shu* (The Four Books) consists of *Da Xue* (Perfect Middle) *Zhong Yong* of Sacred Words *Lun Yu's Book Mengzi's Book of Meng Zi*. Apart from that, there is still one more book: *Xiao Jing* (Book of Devotion).

The scriptures generally contain the Eight Virtues (*Ba De*): (1). *Xiao* - Act of Devotion; that is devotion to parents, ancestors, and teachers. (2). *Ti* - Humble; the attitude of love between brothers, the younger respecting, the older and the older guiding, the younger. (3). *Zhong* - Loyal, which is loyalty to superiors, friends, relatives, and the country. (4). *Xin* - Trusted. (5). *Li* - Moral, which is polite. (6). *Yi* - Wise, holding fast to the truth. (7). *Lian* - Pure Heart; that is, the simple nature of life, always maintaining purity, and not deviating. (8). *Chi* - Know Shame; that is self-reflection and shame if it violates ethics and morals.

Confucius taught that the basic understanding that can build a harmonious life is not to discriminate; the community members are bound in the sense of brotherhood that is tolerant of each other and does not burden each other. Confucius said the following words: "In the four corners of the ocean, all of us humans are brothers. And a person full of love wants to be upright, so he tries to make others upright; he wants to progress and make others go as well. What is meant by mutual tolerance is what you do not want, do not do to others (Book of Mengze chapter II.B1/4)." So in Confucius's religion, it is mentioned that the middle is the great tree of the world and that harmony is the righteous path. If it can be maintained centrally and harmoniously, prosperity will cover heaven and earth, and all creatures and things will be preserved (Arifiansyah, 2018).

4. Conclusion

Religious harmony is a social condition in which all religious groups can live together without reducing their fundamental rights to perform their religious obligations. Religious harmony is the foundation of community life by bringing common rules that must be maintained and carried out as a form of responsibility of citizens towards the integrity of the nation. Creating harmony between religious communities in Indonesia is a joint task of all religious communities in Indonesia and the government. It is hoped that through the conditions of harmony between religious people, harmony between tribes and groups, not only a comfortable and peaceful atmosphere will be achieved, but what is more important is how the community in a pluralistic and multicultural frame can work together to build a civilized life, in all aspects of national and national life.

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