

DRAFT JOURNAL OF ISLAMIC RESEARCH TURATEA "STUDY ON RELATIONSHIP BETWEEN MUSLIM AND NON MUSLIM IN BUMI TURATEA (JENEPONTO DISTRICT) SOUTH SULAWESI

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Abstract: This research generally aims to (1) examine the relationship between Muslims and non-Muslims in Bumi Turatea (Kabupaten Jeneponto) South Sulawesi. (2) Examine the attitude of acceptance of the Turatea community towards non-Muslim community members who are assigned to Jeneponto. In connection with the above objectives, this research will be carried out for 1 year (2021), examining the relationship between Muslims and non-Muslims in Bumi Turatea (Jeneponto Regency) South Sulawesi. (2) Examining the attitude of acceptance of the Turatea community towards non-Muslim community members who receive assignments at Jeneponto., and make reports on research results and write articles for international journals then submittet. The research method will be carried out as follows: (1) Determining the location and object of research, (2). Observation. In this activity, researchers conducted direct observations of research objects in Jeneponto Regency. Researchers live and spend the night at the research site. (3) Interviews. In the interview, the researcher collected data using interview guidelines, slips, and was assisted by a voice recorder so that the interview material could be recorded in its entirety and complete. The interview guide is intended to direct and make it easier for researchers to remember the main points of the problems interviewed on direct data sources (interviewers). Interviews were conducted at the informant's house or in other possible places, for example at the house of traditional leaders, community leaders, religious leaders, in mosques, and other places. The language used in the interview is Indonesian and is varied with the Makassar regional language specifically for the Jeneponto area, which is communicative, according to the conditions and language skills of each interview, (4) Documents related to the research being studied, are also a source of data

Keywords: Islam, Fanaticism, religious people.

1. Introduction

The phenomenon of Muslims and Christians in Jeneponto Regency until the end of the reformation era of the Indonesian nation (1998 - 2005) is very interesting to study. Because even though freedom of religion has been implemented in a general and open manner, in Bumi Turatea, which is the second name of Jeneponto Regency,

there are no official houses of worship other than mosques and prayer rooms. Among the people of this district who identify themselves as Turatea people, there has never been found any official religious activity other than the activities of Muslims. This socio-religious reality is very much different from the conditions of religious life in other regencies and cities in South Sulawesi.

The differences in the social and religious reality in Jeneponto with other regions in South Sulawesi are increasingly attracting attention, considering that the district and its people have a similar historical background to other districts.

At a glance, the explanation above shows the similarity of the historical experience of the Jeneponto community with other community groups in South Sulawesi. But as mentioned above, the Turatea community presents a very different atmosphere. Even with the identity of "Turatea" it implies a name and identity that is full of past historical experiences which are full of political and cultural upheavals which then reflect fanaticism and patriotism, namely religious fanaticism and patriotism of the state and government.

Such past historical experiences are very important to study and this is where the significance of this research is. Researching, examining the past experiences of the Islamic community in Jeneponto which is full of dynamics of struggle will reveal the causes and background of the fanaticism and patriotism of the community which in turn will discover the religious style of the Turatea community as Turatean Islam.

a. Problem

Based on the background described above, the problem is broken down into 3 (three) sub-problems as follows:

1. How is the relationship between the Muslim community and society non-Muslims on earth turatea (Jeneponto Regency, South Sulawesi).
2. How is the acceptance of the Turatea community towards members of the non-Muslim community who are assigned to Jeneponto.

3. Research Method

A. Data Source

This research is explorative, that is, research that is exploring. The goal is to obtain in-depth knowledge and experience of certain phenomena or to collect as much reliable data as possible on the Turatea community, both those who permanently reside in Jeneponto and the Turatea community who reside outside Jeneponto but can provide information about the religious attitudes of the Turatea community. From the data that has been collected, it is hoped that a hypothesis or theory can be built that explains the existence of Islam among the Turatea community.

In line with the nature of this research, the main data sources are Turatea community leaders and government officials, especially officials in the Ministry of Religion. They were used as key informants. While supporting data or secondary data will be obtained through literature review such as research results, books, magazines, and other publication materials.

B. Data Collection Techniques

This research data was collected through data collection methods in accordance with the data source. Data sourced from the Turatea community was collected through observation and interview methods. The data collected is in the form of written or spoken words about the Turatea community.

The technique of collecting data in the form of a questionnaire was not carried out. Observations are being made on the socio-religious activities of the Turatea community, especially those related to social relations that allow members of the non-Muslim community to participate, such as post-Eid friendship, commemoration of Islamic holidays and others.

C. Data Analysis Techniques

The data obtained in this study were analyzed qualitatively with interpretative descriptive. The information and facts obtained before being analyzed were filtered and criticized. If there were different data or facts, a re-test was held to obtain more valid data.

Although it has been emphasized that the data obtained were analyzed qualitatively, it does not mean that quantitative analysis was not carried out. Data that is numerical in nature that shows the number, percentage, of course the analysis is quantitative. In this way, this study uses quantitative and qualitative analysis.

D. Research Implementation

This research is carried out no later than 6 months and endeavored no later than 12 months. The 6 months or 12 months are divided into four stages. The four stages include preparation, data collection, data analysis, and report writing and then writing a draft journal article..

3. Results and Discussion

A. Islamic-non-Islamic Relations in Bumi Turatea (Jeneponto Regency) South Sulawesi.

Before talking about the relationship between Muslims and non-Muslims in Turatea (Jeneponto Regency) South Sulawesi, the researcher first reveals the history of the relationship between Muslims and non-Muslims in various regions, especially the West and Middle East.

A respectful and positive approach to Islam - not so visible when the early and medieval Christian era has begun to appear in the twentieth century, based on the assumption: it is the noble task of religious people together to reinterpret the teachings of their religion so that they can be communicated to the region. Other religions, thereby reducing inter-religious tensions. Theologians of each religion and missionaries and missionaries "learn" to understand the religious niches of others - not for the purpose of religious conversion or cultural hegemony so that there is an opportunity to be more understanding and tolerant. There is no need to worry about

this tolerant attitude that will diminish the authenticity of the religion that he originally embraced.

New and promising beginnings have been made in both Europe and North America, speaking on behalf of the Council of Churches and the British and Irish Missionary Society Conferences, David Brown stated that: *“The main obstacle to a more meaningful sharing of ideas and experiences between Christians and Muslims is the exclusive claim of truth on both sides, this is where change is needed”*.¹ The first important steps to this end have been taken. One of the most significant is the Declaration on Non-Christian Religions of the Second Vatican Council. This declaration feels important because it shows an attempt to break away from the classical stance of the Church towards people of other faiths.

There is a marked change in the approach and attitude of Western scholarship to Islam today. There is now greater objectivity, sensitivity, and appreciation of Islam among purely Western scholars and academics than its predecessors. Some sympathetic approaches and appreciations for Islam can be found in the writings of Christian writers (read: Islamisis). To name a few, the thinkers who played a role in the positive change of the corrupted image of Islam were Montgomery Watt, Leonard Swidler, Kenneth Cragg, Hans Kung, John L Esposito and Louis Massignon.

There is an awareness that the problems of the world today are not due to differences in beliefs and theological contradictions, but are differences in welfare, technology and industry; as well as exploitation of natural resources and markets. In the Middle East the disputes that occur are, in the name of lands, oil and the fate of nations.²

Based on everything described above, Muslim-Christian dialogue becomes an important dimension in this relationship. Both Muslims and Christians have an intellectual and moral obligation to uphold their respective religious views. Engaging with the beliefs of others means understanding and learning those beliefs. Dialogue is nothing more than an education in the broadest and noblest sense. For Muslim-Christians, dialogue is the essence of both religions and a means to demonstrate their final unity as God's religion.

The first step in creating Muslim-Christian cooperation is that both parties are required to jointly correct the wrong images and impressions that have been depicted in each other's minds regarding followers of other religions. That there are fundamental differences between the two religious teachings is undeniable. However, the dialogue between the two should not be directed to a theological-doctrinal debate that always ends in a stalemate.

History has noted that constructive cooperation has colored the relationship between the two religions. To achieve a broader understanding, the dialogue focused

¹ David Brown, A New Threhold: Guidelines for the Churches in their Relation with Muslim Communities. The British of Churches, 1976, h. 4. 40 Lihat: “Declaration on Non-Christian Religion.” Dalam Mario Van galli, The Council and the Future. New York : McGraw-Hill, 1966, h. 297.

² Mahmoud M Ayoub, Akar-Akar Konflik Muslim-Kristen dalam “Jumal Ulumul Qur’an” Nomor 4 Vol IV, 1993, h. 38

on points of commonality between the two religions. On the other hand, things that only lead to misunderstandings should be avoided. In the language of the Koran, the point of equality is the sentence sawa. Among these points of equality is the creation of a moral life that upholds religious values in all aspects of human life.

But the reality is that in the Turatea community (Jeneponto Regency) this is not the case as the relationship between western Christianity and Middle Eastern Islam, in the Turatea community (Jeneponto Regency), the relationship between Muslims and Non-Muslims personally is no problem, the Turatea Muslim community is still open to accept non-Muslim communities who are assigned to work in the Bumi Turatea area (Jeneponto Regency)

Jeneponto Regency has a population of over four hundred thousand, the background of the belief is one hundred percent Muslim, although a small part of the population of the Jeneponto community is also non-Muslim, but they are immigrants who are not native to the Turatea community, they are getting assignments from their respective agencies.

Non-Muslim communities assigned to Bumi Turatea, although they are very minorities, but they are safe and receive the same protection in carrying out the tasks assigned to them, the Muslim community of Turatea really respects immigrants even though their religions and beliefs are different, it is very evident from the era of the Binamu kingdom Since Islam was accepted in Bumi Turatea until now there has never been a conflict between the Muslim population and the non-Muslim immigrant population except in the case of establishing non-Muslim houses of worship.

In terms of the establishment of houses of worship such as churches, monasteries and other places of worship other than mosques and prayer rooms, until now the people of Turatea have not allowed it, the reasons for not allowing the establishment of houses of worship as expressed by several religious leaders and community leaders of Turatea, including the local government, among others.

The expression of the chairman of the Communication Forum Between People of Diverse al-, Ustadz Drs.K.H. Haqqul Mubin, that the Turatea people to this day have not agreed and are not willing to have other places of worship besides mosques and prayer rooms, because from the time of their predecessors since the establishment of the Binamu kingdom, until the entry of Islam under three Datuks to South Sulawesi, namely Datuk Ri Bandang who spread Islam in Tallo Regency and its surroundings, including Takalatr and Jeneponto, also Datuk Patimang who spread Islam in Luwu, and Datuk Ri Tiro who spread Islam in Bulukumba including Bantaeng and Jeneponto, they received the doctrine of Islamic teachings, that Islam is the most noble religion, apart from Islam it is a loser (interview in October 2021)

While the historian of Islamic education, Bahaking Rama, argues that the Jeneponto people are satisfied with the existence of houses of worship standing on Turatea earth apart from mosques and prayer rooms, this is due to the influence of past events in the crusade between Muslims and Christians which came to them that Christians are very cruel. towards Muslims as has happened in the Middle East as in

Andalusia and Spain, Doctrines like this have influenced their thinking from the past until now (interview early November 2021)

Other community leaders, such as the Sultan's Competition as Professor of UIN Alauddin Makassar as well as the Turatea Community Leader, argued that why until today there has been no church established in Bumi Turatea (Jeneponto Regency) because the people do not want other religions to develop in Turatea earth, it is not only the establishment of churches that they reject but also the establishment of other places of worship besides mosques and prayer rooms, because according to their beliefs, the only religion in Allah's pleasure is Islam, even though many of them do not pray optimally, and many of them do not even pray. , when they heard that there were people who wanted to educate places of worship other than mosques and prayer rooms, they put their bodies together and wanted to die (interview in November 2021).

From the Ulama, especially the chairman of the MUI Jeneponto Regency, K.H. Fridayang, is of the opinion that to this day no church has been built because it has not met the requirements, as required by the law regarding the requirements for establishing a house of worship, from the past until now the population of the Jeneponto community, one hundred percent of the population is Muslim, can only be counted on the fingers. Jeneponto residents of other religions are the only people, so why build a church if only a few people follow Christianity.

This view is reinforced by a statement from the Jeneponto Regency government, in this case the Secretary of the Jeneponto Region, he argues that in fact the community is open and accepts religions other than Islam, they are used to seeing only the mosques that he sees in the vicinity, because from the past they have not never knew the name of the church, because in Jeneponto the church could not be built because it did not meet the requirements (interview october 2021).

From the explanations of some of the figures mentioned above, it can be understood that the Turatea people have long lived under the auspices of the Islamic religion and they believe that only Islam is accepted by Allah SWT, so they do not want other religions to develop in their area. Turatea region other than Islam.

B. Turatea Community Acceptance of Non-Muslim Religion

The Turatea community is a homogeneous society, in terms of beliefs and beliefs, they live for generations side by side with fellow Muslims, not mixed with non-Muslim religious communities, but that does not mean the Turatea Muslim community is not open to non-Muslim religions.

The Turatea Muslim religion continues to open up and accept immigrants who are not Muslim, especially for those who have state assignments placed in the Jeneponto Regency area, because the Turatea Islamic community highly upholds the values of local wisdom that have been indoctrinated from generation to generation by their grandmothers. Their ancestors, that the guest is the king, whoever the person is regardless of religion as long as they come do not destroy the Islamic religious beliefs that we profess. This expression was strengthened by Ichsan Iskandar, the Regent of

Jeneponto Regency, the Jeneponto community is a Tolerant society that accepts and respects immigrant communities, even though they have different beliefs and religious backgrounds, as long as their arrival does not carry a religious mission, because the Turatea people have always lived under the teachings of Islam, Islam is their way of life (interview End of November 2021).

While the head of the Office of the Ministry of Religion of the Jeneponto Regency, H. Saharuddin, said that the Jeneponto community is a society that respects immigrants very much even though they have different beliefs. the issue of building houses of worship, there has been a conflict between indigenous Muslims and non-Muslim immigrants (interview November 2021).

While the view of the Head of the District Welfare Jeneponto Sirajuddin Mamang, argues that the Turatea Muslim community is very open to accepting immigrants, both working and with assignments that, provided that it does not affect the beliefs of the Islamic community which they have adhered to for generations, because the Jeneponto community is a peaceful society, a tolerant society, society accepts diversity that does not undermine people's beliefs, (interview October 2021). From the reviews of some of the key figures mentioned above, the researcher argues that the Turatea Islamic community is actually a society that is open to accepting immigrants even though they have different beliefs, but they do not question it, as long as they do not carry a religious mission, and do not have the desire to establish a house of religious worship.

4. Conclusion

Based on the problems that the researchers propose, and the answers have been described, the researchers can conclude as follows:

1. Relations between Islam and non-Muslims on Earth Turatea are very good and tolerant, there has never been a conflict between Islam and non-Muslims except in the case of constructing houses of worship, the community has not allowed it because one percent of adherents of other religions is never enough so that it is not possible to establish a house of worship because it is not conditional as required by law.
2. The acceptance of the Turatea Islamic community regarding immigrant communities who have non-Muslim religious beliefs, basically they are very accepted and treated the same as the local community, as long as their arrival does not carry out a religious mission and also does not damage the order of people's lives that have been running for the next generations.

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