

The Existence of the Tondano Javanese Muslim Community in Maintaining Harmony

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ABSTRACT

Indonesia is a country that has many ethnicities and ethnic groups, and therefore Indonesia is also a multi-cultural and very pluralistic country. This makes Indonesia a country that is rich in culture but on the other hand, it also has enormous potential for conflict. The potential for large conflict in Indonesia is not only due to the diversity of races and ethnicities but also because of many other differences in beliefs and culture. All of this is mixed into one in Indonesia. To avoid this conflict, a sense of tolerance is needed to maintain harmony between religious communities in Indonesia. One area that can maintain a sense of tolerance and harmony is Minahasa, North Sulawesi, where the majority Christian population can live side by side in harmony with Muslim minorities. Kampung Jawa Tondano (Jaton) is a village full of history with the majority of its residents being Muslim, but the villagers can exist, adapt and interact well with other Minahasa residents who are Christian.

Keywords: Java tondino, existence, harmony, adaptation

Introduction

History records that the Diponegoro War was a war that made the Dutch colonialists experience enormous losses. At least three policies were implemented during and after this war, namely (a) the policy of exile for the rebels who fought against the Dutch; (b) application of the culture stem cell system in agriculture; and (c) enforcement of pass roads for colonized residents, Kampung Jawa Tondano and its inhabitants are one of the real examples of areas in Indonesia that can create harmony and coexistence between different religious communities. It is the Minahasa area in North Sulawesi where the majority of the population is Christian. In historical records, it shows that the arrival of Europeans in the 17th century in the land of Minahasa did not only leave traces of architectural heritage as well as historical stories of political and administrative power but most importantly its influence on social life of the Minahasa people. The most prominent thing was the efforts to spread Christianity carried out by colonialists which then made Christianity the majority belief adhered to by the local community. although there is a small group of residents who embrace Islam.

Religious dynamics in a society cannot be separated from the transformation of power or in its efforts to maintain the balance of power during the colonial period. Islam became known in the Manado area and its surroundings (Tondano) in 1684 after the arrival of the workers who were brought by the VOC to build a wooden barricade or fort. Islam developed around 1740 after the arrival of the Arabs in Manado to trade, who later settled (Kampung Islam Tuminting) and then created a separate village in the eastern part of Amsterdam, adjacent to the port at the mouth of the Tondano River.

Starting from the point of view of Islamic development, there was a significant increase after clerical figures from various regions who fought against the colonial government were exiled to Minahasa. Tondano is a place of exile for Islamic figures, such as Kyai Modjo and his followers in

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1830 who were exiled and settled in Tondano. Some of his followers then married Tondano girls, so that the results of mixed marriages (amalgamation) have created various family names or fams, such as Tumenggung Zess, Modjo, Pulukadang, and Baderan (<https://kebudayaan.kemdikbud.go.id/bpnbsulut/jejak-tradisi-daerah-sulawesi-utara-jejak-islam-di-tanah-minahasa/>) (Tumenggung, 1997). Adaptation is the strength of the existence of outcast or alienated people. Some of the things that were done by the Javanese who were exiled or exiled by the Dutch in Minahasa appear in four main aspects, namely; marriage with local women, introducing the use of plows in agriculture, the use of the native language (Tondano language) and the reduced use of Javanese, and Islam become a strong and firm identity in the life of the exiled community. An exiled community in a religious context is different from the majority of the Christian community around it, but in the course of its history, there has been a harmonious life and has never occurred in conflict.

Religious harmony can be seen clearly in the village of Jawa Tondano (Jaton) Tondano, Minahasa, North Sulawesi. Although the location of Jatton village is relatively remote in a corner of Tondano, the majority of the villagers are Christians who live in peace and respect with a group of Muslim residents (Wolojan, 2014).

Since Kampung Jatton was founded, which was around 1829, there has never been a single significant conflict between Christian and Muslim villagers. Even the attitude of mutual help and respect for each other is highly respected. For example, if a Muslim family is holding a big event, Christian residents from the surrounding villages will help cook or set up tents. Likewise, vice versa. Kyai Modjo's teachings to live in peace and tolerance and mutual respect have persisted until now and are well maintained horizontal conflicts between Islam and Christianity such as what happened in Ambon, Ternate, Poso to Southern Mindanao (Philippines) have no effect on life the community in Kampung Jatton and Kota Tondano as a whole.

This historical background and noble teachings are the basis for the development of tolerance and harmony in Minahasa regarding how teachings and beliefs can be maintained and implemented within the frame of differences and all the dynamic spheres of society. This research focuses on the existence of the people of Kampung Jatton in Minahasa, where the inhabitants of the village are Muslim immigrants and minorities who can live in full harmony with residents who are predominantly Christian. Also, how can the existence and existence of Tondano Muslims who are migrants from Java be able to adapt and socialize with local Minahasa residents who are predominantly Christian? The interesting thing is that two different groups of people can live side by side and never come into conflict. From the introduction above, several research questions arise, namely, how is the interaction of cross-cultural communication between members of the majority religion and religious minorities in Kampung Jatton?

How is the existence of the minority Javanese Tondano residents among the Christian majority in Jatton Village? How are the efforts made by the residents of Jatton Village to maintain religious harmony?

The purpose of this study is to determine the efforts and efforts made by the residents of Kampung Jatton to maintain their culture and beliefs in a new place amid the majority of Minahasa Christians who are Christian and how to maintain inter-religious harmony where Muslims are a minority population.

Material and Methods

This research was conducted using a qualitative case study method and to look for the existence and interaction that occurs between residents in Kampung Jatton and the majority of residents of different religions so that harmony can be maintained.

Results and Discussion

Overview of kampung Jawa Tondano

Kampung Jawa Tondano is an area (Kelurahan) located in North Sulawesi Province. This village is located in Tondano District, Minahasa Regency. The area categorized by Anthropologists is unique. One of the uniqueness of this village is that the majority of the population is almost certainly Muslim. Meanwhile, the majority of residents living in the vicinity of this sub-district are Protestant Christians.

Kampung Jawa Tondano was formed from the adaptation of the Javanese people who were exiled by the Dutch colonialists. It was Kiai Mojo and his entourage which initially numbered 63 people who built this village. However, after they adapted and survived the group built a "Javanese" village in Tondano permanently.

In the historical records of the Javanese village of Tondano which was founded by Kiai Mojo and his entourage in 1830. Kiai Mojo and his entourage apart from coming from Java, are also Muslims. So that they built a Muslim community in the Minahasa population that is predominantly Christian.

In its development, this area became the center of community activities, especially in agriculture. because the group of migrants from Java, are proficient in agriculture. So that to survive in their foreign lands, they use the skills they have. The success of Kiai Mojo and his entourage in turning dead lands into productive agricultural uses attracted the sympathy of the local population. So that the interaction and communication between them go well. There was a sense of friendship and even brotherhood among them regardless of their different status or beliefs.

Apart from surviving to live in a new area, the immigrants from Java also maintained their cultural traditions and beliefs as Javanese as well as Muslims. To maintain faith and Islam Kiai Mojo founded a mosque in 1884. These immigrants from Java still existed in practicing their religion even though in a new place and a different environment. So that until now the interaction and communication between different communities continue to run in harmony.

The existence and interaction of the Javanese of Tondano

Every society during its life must experience changes. Change for the community concerned as well as for outsiders. Society in life must experience changes because society is dynamic. According to the Indonesian Dictionary, change is a condition that is different from before. This change can occur in any society in the form of progress or setbacks. Diversity of norms and values that allow new generations to choose various patterns of the way of life or recombine with cultural elements with new patterns that are deemed appropriate.

The concept of existence according to Save M. Dagun in human social life, the most important and foremost is the state of himself or his existence. Existence can be defined as something that assumes human existence is not static, meaning that humans are always moving from possibility to reality. This process changes if it is now possible, then tomorrow it will turn into reality, because humans have freedom, so all these developments are based on humans themselves.

To exist means to have the courage to make decisive decisions for life. The consequence is that if we cannot make decisions and do not dare to act then we will not exist in the true sense. existence is existence, a presence that contains elements of survival.

Based on some of the definitions above, a common thread can be drawn that existence is a process of dynamism or movement to exist and then doing something to remain there. Meanwhile, what is meant by existence in this research is the existence and behavior patterns of Muslim communities originating from Javanese (Jaton) minorities in social life that coexist with the Minahasa population who are predominantly Christian. Also, there is the concept of self-defense (community), which is important to see how the efforts of the Tondano Javanese Muslim community in maintaining their self-existence and beliefs as Muslims in the Minahasa population who are predominantly Christian.

Apart from the existence of Muslims, Tondano also has very good interactions with local Minahasa residents who are predominantly Christian. The concept of social interaction according to Soekanto (2012) explains that the ongoing process of interaction is based on various factors, namely: imitation, suggestion, identification, and sympathy factors. These factors can move separately or in a combined state. The following will explain in more detail each of these factors.

First is the imitation factor which has a very important role in the interaction. This imitation factor has two sides, both positive and negative. The positive side is that imitation can encourage a person to comply with valid rules and values. However, imitation can result in negative things, for example, what is imitated is deviant actions. Also, imitation can weaken or even kill the development of one's creative power.

The second is the suggestion factor that occurs when an individual gives a view or an attitude that comes from himself which is then accepted by other parties. The process of occurrence is almost similar to the process of imitation, but the starting point is different. The suggestion can take place because the receiving party is overwhelmed by emotion, which hinders his rational thinking power.

The third factor of identification is a tendency or desire in a person to be the same as other parties. Identification of nature is more profound than imitation because a person's personality can be formed based on this process. The identification process can take place independently (unconsciously), or deliberately because often a person needs certain ideal types in his life process. Although it can take place by itself, the identification process takes place in a situation where someone who identifies knows the other party who is his ideal, so that the views, attitudes, and rules that apply to the other can institutionalize and even animate. The conclusion is that this identification factor results in deeper effects than the imitation process. The sympathy factor is a process in which a person feels attracted to other parties. Where in this process feelings have an important role, although the main impetus for sympathy is the desire to understand the other party and to cooperate with him. This is the main difference with identification that is driven by the desire to learn from those who are considered to have a higher position and must be respected because they have certain strengths or abilities that deserve an example. The sympathy factor will be able to develop in a situation where the mutual understanding factor is guaranteed.

The form of social interaction that will be discussed in this paper is the form of interaction. This figure argues that there are two forms of social interaction, first interactions formed by associative processes (cooperation, accommodation, and assimilation), second interactions formed by dissociative factors (competition, contravention, and conflict). However, what is used is the associative process of social interaction.

Historically and geographically, Kampung Jawa Tondano is located in North Tondano District, Minahasa Regency, North Sulawesi Province. The residents of Jaton Village are descendants of one of the charismatic Javanese War heroes named KH Muhammad Khalifah Modjo or known as Kyai Modjo. Kyai Modjo is the Islamic religion teacher of Prince Diponegoro who fought against Dutch colonialism in 1825-1828. Together with his son, Gazali, who was 5 years old and his 63 followers Kyai Modjo was captured by the Dutch in 1828 and exiled to Minahasa. During his exile, Kyai Modjo continued his efforts to spread Islam in Minahasa (Martinus, 2016).

In the exile, according to Finneke Wolajan, apart from Kyai Modjo, there were also several Islamic religious scholars including Kyai Teuku Madja, Tumenggung.

Pajang, Pati Urawan, Kyai Baduran, and Kyai Hasan Bedari, and other followers who were all male (Wolojan, 2015). The sixty-three followers of Kyai Modjo then married a native woman from Minahasa and had children in Jaton Village.

Conclusion

Based on this research, it can be concluded that the existence and interaction of Javanese Tondano (Jaton) Muslims with the Minahasa population, who are mostly Christians, occur acculturation. This acculturation indicates that the interactions formed between the two cultural and religious groups have a pattern of associative interactions, which are characterized by no tension and conflict as found in other areas. Also, the existence and good adaptation process of Jatton Muslims have a good impact by accepting with open arms the occurrence of togetherness and tolerance between Jatton Muslims and the majority Christian population.

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