

Hubungan Islam-Kristen : suatu analisis praktek sosial dengan multi-sites : case study di Desa Cranggang dan Desa Tanjungrejo Kabupaten Kudus, Jawa Tengah = The relationship Islam-Christian : a analysis of social practices with multi-sites case study at Villages of Cranggang and Tanjungrejo Kudus, Central Java

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Abstrak

Tesis ini membahas hubungan Islam-Kristen dengan menggunakan pendekatan kualitatif. Dalam kehidupan sehari-hari hubungan Islam-Kristen dimediasi oleh praktek kultural yang mengikat sebagai sedulur (saudara). Praktek kultural mempertemukan umat Islam-Kristen tanpa membedakan identitas agama sehingga membentuk integrasi kultural. Tetapi dengan menguatnya pengaruh agama beberapa praktek kultural bergeser menjadi praktek agama sehingga praktek sosial hanya melibatkan salah satu anggota komunitas agama. Gejala ini disebut paralelisme, yang dapat berkembang menjadi eksklusivisme. Secara individual agen berusaha mengatasi tantangan paralelisme dengan mengusahakan integrasi sosial, yaitu relasi saling kehadiran (co-presence) dan face-to-face. Tetapi pengaruhnya seringkali dirasa tidak cukup kuat karena belum sampai pada integrasi sistemik, yaitu hubungan timbal balik yang melibatkan kelompok. Tantangan hubungan Islam dan Kristen di masa depan semakin besar dengan kecenderungan semakin menguatnya identitas agama seiring dengan melemahnya identitas kultural jika tidak ditemukan sarana-sarana baru perjumpaan.

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This thesis discusses the relationship Islam-Christian which is approached by qualitative descriptive-analytical design. At day-to-day life the relationship Islam-Christian is mediated by cultural practices which bond them as "sedulur" ("siblings"). Cultural practices make Islam-Christian meet together without separating religious identity so that it build cultural integration. However by increasing religious influences some of those cultural practices have been moved to become religion practices so that social practices involve only of those religious community members. The phenomena are called parallelism, which can be developed to exclusivism.

Individually the agents have made effort to overcome these parallelism challenges by perseverance in keep-trying social integration, i.e. by practicing a co-presence and a face-to-face interaction. However, its influence is not strong enough because it has not achieved integration system, that is a mutual relationship which involves groups. The challenge of the relationship Islam-Christian in the future will be getting bigger which involves a tendency of increasing religion identity align with decreasing cultural identity if new ways of active interaction can not be found.