

## PORTRAIT OF DIVERSITY AND RELIGIOUS HARMONY IN AMBON STATE CHRISTIAN INSTITUTE

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### **Abstract**

*The State Christian Institute of Ambon is a Christian religious higher education institution with lecturers, employees, and students of various faiths. Religious differences are often a point of conflict, but there has never been a conflict within the Institut Agama Kristen Negeri Ambon (IAKN Ambon) environment, despite different religious beliefs. Therefore, the purpose of this research is to know the portrait of religious diversity, the understanding of students, staff, and lecturers about religious harmony, the values of religious harmony, and the efforts made to build religious harmony at IAKN Ambon. This research uses a qualitative method for data collection, such as in interviews, participant observation, and document reviews, which would then be analyzed using qualitative descriptive techniques. This study's informants included Christian, Muslim, and Catholic lecturers, staff, and students. According to the results, there were three religious communities in IAKN Ambon: Islam, Christianity, and Catholicism. Relations among religious communities are excellent. This harmony can be seen in mutual respect, freedom of worship, and cooperation. This harmony has been built through several efforts, such as 1) providing understanding and awareness of the importance of harmony; 2) providing freedom of worship; 3) providing worship facilities; and 4) creating a common space.*

**Keywords:** Diversity, Religious Harmony, Peace, Religious Community

### **Introduction**

Indonesia is one of the countries that has a society with a variety of beliefs or religions. Religion that has a meaning that is not chaotic is expected to be able to play a role in realizing the lives of its adherents to be more organized and meaningful. Anthropologists and sociologists say that religion is a belief system that is believed by the community in responding to what is believed. This is also further emphasized by Hendropuspito that religion is a stem sosial which is believed by the community to have

empirical powers in achieving salvation of both individuals and groups (Hendropuspito, 1984: 86).

Based on the explanation above, it can be concluded that religion plays a functional role in people's lives. Arifin said one of the functional roles is the formation of cognitive communities in society that are united in the same belief in the ultimate truth (Arifin, 2009: 133). Thus, the variety of religions in Indonesia (Islam, Christianity, Catholicism, Buddhism, Hinduism, and Kong Hu Chu) is expected to have a positive impact on the creation of peace.

In several previous studies, it has been shown that there are many kinds of religious-based conflicts occurring in Indonesia, such as intolerant acts between majority and minority religious communities in West Java (Sanusi, 1999: 33), prohibition of worship (Adon, 2018: 227-238) or even destruction of houses of worship (Arafat, 2017: 151-164; Jamil, 2021: 188-208). In addition to these events, there was one dark faith-based event that left a lot of grief in the hearts of the community, namely the conflict in the land of Maluku (Susan, 2009: 57).

Reflecting on some of the dark events described above, the Indonesian government through the Ministry of Religious Affairs pays special attention to aspects of building religious harmony. However, to create a harmonious society is not easy and is not only the task of the government, but the active role of everyone without exception.

One of the religious-based conflicts that have occurred in Indonesia is the 1999 conflict in the land of Maluku. From various information obtained this conflict began from individual conflicts which eventually spread and expanded to religious conflicts that left a dark trace for the Moluccan people. The conflict is over, but the trauma of the past has not been forgotten from the minds of Moluccans. In addition to deep trauma, the impact of this conflict also has an impact on the occurrence of regional segregation in the land of Maluku. Segregation in question is the separation between the area of people who adhere to Christianity and the area of people who adhere to Islam.

The end of the conflict does not necessarily make everything safe but must be maintained and cared for by all parties so that it does not happen again. At the beginning of 2022, the earth of Maluku was again shaken by conflict between the Kariu community and the Ori people (Maluku, 2022). Communities involved in the conflict had to evacuate because their homes were burned down. There are many people who try to lead opinions towards SARA, which reminds the Moluccans of dark events in the past. The same incident also shook the earth again in Maluku which occurred in early 2023 in

Tual City between Banda Eli youth group and Yarler youth group (pusatkrisis.kemkes.go.id, 2023). This conflict also resulted in the burning of houses which required learning activities in schools to be shifted to online learning.

The two conflicts that occurred in 2022 and 2023 illustrate that conflicts can happen, anytime and anywhere. Therefore, the role of all parties is needed to build, maintain, and develop peace which has been achieved as the peak of the conflict that occurred in Maluku in 1999. Government institutions, the private sector, religious leaders, customs and the entire community must strive together to maintain harmony in the Moluccas.

Mahyudin's research shows that the role of various institutions in Maluku has a positive impact in unraveling the gap that has occurred as has been done by two religious institutions in Ambon City, namely the State Islamic Institute (IAIN) Ambon and the State Christian Institute (IAKN) Ambon (Mahyudin et al., 2020: 103–124).

IAKN Ambon is one of the Christian religious higher education institutions. This campus is located in the *halong atas* area which is the area of the Christian community since the occurrence of regional segregation in Maluku. From the name of the Ambon State Christian Institute, it is very clear that this campus is a Christian campus and it is natural for people to think that the lecturers, employees and students who are there are people who adhere to Christianity as the name implies. This was also conveyed by an employee of the Ambon IAKN library, who said that at first he thought there would be no employees accepted other than those who were Christians (Sudirman, 2021).

However, the segregation ideas that had been a wall between Islamic and Christian communities were successfully torn down at the religious higher education institution IAKN Ambon. IAKN Ambon is one of the Christian campuses that has received and has employees, lecturers and students from various religions, namely Christianity, Islam and Catholicism. This is one of the unique sights and deserves to be imitated by many institutions that have made religious differences as a separator.

From the explanation above, this research is an urgent thing to do considering that Maluku in general and Ambon in particular are areas that have experienced religious conflicts in 1999, besides that Ambon also has areas that experience religious-based regional segregation. However, IAKN Ambon, which is a Christian campus and also located in a Christian-based area, strives to play an active role in building peace in Maluku. IAKN Ambon has employees, lecturers and students of various beliefs and there has never been a conflict or intolerant action.

This study aims to: 1) Describe the diversity of religious people in the IAKN Ambon campus environment. 2) Describe the understanding of lecturers, employees and

students about religious harmony. 3) Describe the forms of harmony that exist in the Ambon IAKN Institute.

Diversity is a condition that is impossible for every individual to avoid, because each person is born with their own uniqueness. The variety of characters, cultures, languages and even religions is also something that cannot be avoided, especially in the open digital era. This condition of diversity can be seen in almost all regions of Indonesia. That is why, Rahmawaty said that Indonesia with all its diversity faces challenges in growing and maintaining religious harmony (Rahmawati & Haryanto, 2020: 33–47).

Various development efforts in the field of religion continue to be increased by the government with the aim of building a society that has faith and devotion to the Almighty God. Sulaiman said that with beliefs or religions believed by every citizen to be able to create a harmonious life even though they adhere to different religions (Sulaiman, 2014: 65–76). Thus, harmony will be created in a pluralistic society. However, harmony will not come by itself but from the efforts or efforts of all parties. This is also in line with the writings of Ngainun Naim who said that harmony must be fought for because harmony is an ideal that must be realized in a diverse society (Naim, 2016: 203–213).

In his writing, Haryanto said that religious harmony means a willingness to accept differences in beliefs, a willingness to let others practice or practice their beliefs and one's ability to accept differences and empathize with others in carrying out their respective *ibnya* (Haryanto, 2015: 41–54). In line with this statement, Rusydi said that harmony is a peaceful and peaceful life that is manifested in an attitude of mutual respect and acceptance shown in daily life by people who are of one faith or different in carrying out their respective worship and beliefs (Rusydi & Zolehah, 2011: 8: 170–181).

The concept of harmony that has been described above is the concept of harmony that will be used in this paper. Thus, there are three important elements of harmony in this study, namely: 1) Mutual respect, respect and acceptance of differences in beliefs; 2) The attitude of allowing others to practice worship according to their own beliefs; and 3) An attitude of cooperation for the common good.

If this harmonious attitude is owned by the community, then the Indonesian people can avoid conflict. Some studies say that, having a correct understanding of the concept of harmony can create a peaceful life even though it is different (Faiqah & Pransiska, 2018: 124- 136; Noti & Darmawan, 2016: 133–146; Rambe & Sari, 2020: 68-73). Therefore, everyone is expected to have an understanding or concept of harmony as mentioned above in order to create a peaceful life. This is also in line with Affandy's writing which says that every community must be able to become a friend regardless of or question their respective backgrounds (Affandy, 2019: 69–93). However, to create

harmonious relations among plural societies certainly faces many challenges, because religion, which is believed to make life orderly, is narrowly and exclusively understood by its adherents (Budiarto, 2020: 120–135; Muchtar et al., 2010: 65-83). This condition can cause prolonged conflict and create distance in religious communities.

### **Research Method**

This study is a qualitative descriptive research that involves direct interaction between researchers and informants, thus facilitating the collection of necessary data (L.J. Moleong, 2005: 75). The selection of this approach is based on the objectives of the research to be carried out, which is to describe: 1) Diversity of religious people within the Ambon State Christian Institute; 2) Understanding of lecturers, employees and students about religious harmony; 3) The values of religious harmony within IAKN Ambon. For data collection, researchers use interviews, observations and document review methods (Sugiyono, 2010: 83). In qualitative research, researchers are the main data collectors. Thus, researchers are actively involved directly in the field through in-depth interviews with several informants who are considered appropriate to provide data, and also through observation of activities in the research environment. To obtain data on diversity of beliefs, researchers determined several key informants who were judged appropriate to provide data. The informant referred to in the study is the Head of the Personnel Bureau to collect data on employees and lecturers, the Academic Section to obtain student data. To obtain data on understanding of harmony, researchers determined Muslim employees, Protestant Christian employees, Muslim lecturers, Catholic lecturers, Protestant Christian lecturers, Muslim students, and Protestant Christian students. The next data collection technique is observation. In this observation, researchers used the form of *participant observer* (Shalihin et al., 2021: 178–189). Which means that researchers are regularly involved in observed activities. In this case, the researcher has a dual role, namely as a researcher who is unknown and felt by others and also acts as a member of the group. In other words, it can also be called *complete observation*. Which means that the researcher is a member of the group that is used as the object of research, because the researcher is also a teaching lecturer at IAKN Ambon since 2019 until now. The third data collection technique is document review. The document review was conducted to find facts about the portrait of diversity and activities carried out by IAKN Ambon in maintaining religious harmony. The documents used are in the form of personnel data, student affairs, activity documentation, publication media traces by IAKN Public Relations on social media Facebook, YouTube and campus web. After the data collection is complete, the next step is data analysis. All data obtained through interviews, observations and document review, will be analyzed using the Miles and Huberman model (Miles & A Michael Huberman, 2010: 73), namely: data reduction, display data, and conclusions. In the data reduction stage, researchers group the data used to sharpen research and draw out less

needed data. At the data display stage, researchers narrate data that has been selected to be used as research data into neatly arranged information. The last step is to draw conclusions, at this stage the researcher determines what is the conclusion of the study.

## Result and Discussion

### Findings

#### Portrait of Religious Diversity at IAKN Ambon

The State Christian Institute of Ambon is an institution under the auspices of the ministry of religious affairs which is an educational institution that is very open to diversity. This is shown in providing opportunities for everyone who wants to join or work regardless of origin, ethnicity, culture, religion and even physical. From the author's observations, it shows that in 2018, one of the three lecturers who passed and was accepted as an employee through the CPNS test was a lecturer who was Muslim.

Still based on IAKN Ambon staffing data, it shows that in 2019 there were 3 lecturers who were Muslims, 1 Catholic and one employee who were Muslims joined the big family of the Ambon State Christian Institution. The results of this observation are further strengthened by the results of interviews with the Head of the IAKN Ambon Personnel Bureau and also a review of personnel documents (Simanihuruk, 2021).

Table 1. Data of Muslim and Catholic lecturers/employees 2018-2022

No.	Initial Name	Religion	Position
1.	N	Islam	Lecture
2.	MP	Islam	Lecture
3.	AT	Islam	Lecture
4.	AA	Islam	Lecture
5.	E	Islam	Staff
6.	TS	Catholic	Lecture

Source: IAKN Ambon Staffing Data, 2022

In the next stage, the author will explain how diversity exists in the domain of students who are actively studying at IAKN Ambon until 2022. Based on academic data obtained by the author, there are 11 active students until 2022 with Islamic beliefs spread in the faculty of Christian education, faculty of religious arts and faculty of religious

social sciences. In addition to religious diversity, active students also come from different ethnicities. Some come from Batak Toba, Dayak, Toraja, Manado, and from Papua (Simanihuruk, 2021).

The diversity that exists in IAKN Ambon higher education institutions may be common at the university level, but it becomes very special and interesting to study because the religious higher education institution of the Ambon State Christian Institute is a Christian campus, but has a diversity of beliefs in it. What has been described above is a real portrait of diversity in the IAKN Ambon environment which is believed to be a force to build a campus that is harmonious in diversity.

## **Discussion**

### **Understanding of Religious Harmony**

Understanding of religious harmony is one of the foundations for creating good relations between followers of different religions. Seeing the importance of understanding harmony, the researchers tried to obtain the data needed through in-depth interviews with several informants who were Muslim, Christian and Catholic from the domains of students, lecturers and employees.

One of the Muslim informants said that: Religious harmony is a safe, peaceful life or in other words there is no conflict even though different religions. For example, students with students, lecturers with lecturers, employees with employees or relationships between students, lecturers and employees create peace between each other regardless of religious background (Kasmiasi, 2022). Not much different, the second informant from the Early Childhood Christian Education study program said that: Religious harmony is a relationship between religious people based on an attitude of tolerance, mutual respect, mutual respect, religious teachings with one religion another. Not ostracizing, not bullying, not disturbing his friends when carrying out worship according to his beliefs (Widiarti, 2022). In line with the understanding conveyed by the two informants, the third informant also said that: Harmony is an attitude of mutual care, help and respect for others regardless of the religion professed, both individually and in groups. This religious harmony will be the capital for global or national harmony (Sanima, 2022).

Above the researcher has described how the understanding of Muslim students about religious harmony, then it will be explained how the understanding of religious harmony from the views of Christian students about religious harmony. The fourth informant, a student of the Christian Education Study Program, said that: "Harmony is an attitude of mutual love that comes from the heart to others regardless of religion. As Christians, love is imperative. Without being ordered, without being told, without being forced, everyone must love each other, help those who are in difficulty without having to discriminate their religion" (Yanza, 2022). In line with the fourth informant's

statement, the fifth informant also said that: "Harmony is an attitude of mutual respect for each other and also an attitude of helping each other without having to look at what religion they are" (Yulet, 2022).

The views expressed by Muslim and Christian students about harmony show that IAKN Ambon students already have a good and proper understanding of harmony. The results of this in-depth interview are also further corroborated by indirect interview data to students shared via google form which shows that students have a good understanding of harmony and they say they have never received intolerant actions in the campus environment either from lecturers, students, or employees.

Next is an explanation of harmony according to employees and lecturers of different faiths, namely Islam, Christianity and Catholicism. One informant, a Muslim lecturer, said that: "Harmony is an attitude that does not discriminate against others for any reason, especially in terms of faith" (Pikahulan, 2022) It was further said that during his time as a lecturer at IAKN Ambon, he had never experienced intolerant actions either verbally or nonverbally from students, lecturers or employees. The seventh informant who is a lecturer of Islam said that: "Religious harmony is an attitude of mutual respect and respect for one another" (Nurlaila, 2022). The informant further said that the attitude of respect and respect in question includes in terms of speaking, acting especially when carrying out worship according to the religion he believes.

Similarly, the interview results obtained from a Catholic informant who is a lecturer at IAKN Ambon said that: "Religious harmony is a must because Indonesia is a plural society. Similarly, the IAKN Ambon environment which is religious in faith must be able to maintain harmony with each other without having to discriminate between their respective beliefs. The harmony referred to in this case is a condition where everyone is able to show an attitude of respect, respect, helping anyone around them, which means that life needs balance" (Sarbunan, 2022).

Furthermore, a Christian lecturer said that: "Harmony is an attitude or action of practicing a correct understanding of one's beliefs. People who truly understand and are able to practice religion properly and correctly, of course, they will not disturb others to worship, not be nosy or bully others for being different, or in other words, religious harmony is a neutral attitude from someone treating others" (Purba, 2022) The informant, a Muslim library employee, said that: "Religious harmony is based on a relationship of tolerance where we are encouraged to respect and respect each other between religions. In Islam itself we are taught how important harmony and tolerance are. In realizing harmony, Muslims are taught not to demean and berate the beliefs (of God) believed by other religions" (Sudirman, 2022).

From the presentation of the understanding of lecturers, employees and students about harmony, the meaning of harmony is grouped into several parts, namely: 1) Harmony is an attitude that does not distinguish one's background. 2) Mutual respect and respect. 3) An attitude of allowing or allowing others to practice worship.

4) Be aware of maintaining the comfort of others in carrying out worship. 5) Caring attitude, helping others without discriminating. 6) Harmony is an attitude of loving sincerely. 7) Neutrality and fairness in treating others.

The statements made by some of the informants above, indicate that they already know and understand the meaning of harmony. With this understanding, it is hoped that social relations in the campus environment or outside the campus can be created properly. This hope is in line with several previous studies that say that a peaceful life can be created with the support of understanding the correct concept of harmony (Faiqah & Pransiska, 2018: 124- 136; Noti & Darmawan, 2016: 133–146; Rambe & Sari, 2020: 68-73). This statement is also further corroborated by the research of Prof. Ngainun Naim who said that understanding tolerance is a very important capital for the whole community. With a good understanding of tolerance from each individual, it will have an impact on the attitudes shown in social relations (Naim, 2016: 203–213). In addition, everyone's proper understanding and mutual awareness of tolerance is an important factor in creating a harmonious campus environment amidst differences. Miliono's statement says that harmony does not arise automatically, but requires effort through an adequate understanding of the importance of tolerance and mutual awareness of each individual, highly relevant to this (Casram, 2016: 178–189; Shalihin et al., 2021: 187-198).

### **Religious Harmony at the Ambon State Christian Institute**

In 2023, religious harmony is included in the priority program of the Ministry of Religious Affairs of the Republic of Indonesia. In his writing, Rusydi revealed that talking about harmony, there are three important points of concern, namely: 1) Mutual respect, respect and acceptance of differences in beliefs; 2) The attitude of allowing others to practice worship according to their own beliefs; and 3) An attitude of cooperation or cooperation with each other in achieving common goals (Rusydi & Zolehah, 201: 8: 170–181). To be able to achieve and implement harmony, of course, requires struggle as said by Ngainun that harmony must be fought because it is an ideal condition that must be realized (Naim, 2016: 203–213).

The three concepts described above will be the basis for describing the harmony that exists within IAKN Ambon.

### **Honor and Mutual Respect**

Honor and mutual respect in all existing diversity will certainly create a shady, peaceful, peaceful and comfortable atmosphere for work. One of the employees who works at the IAKN Ambon library said that: "So far, students, lecturers and employees have always appreciated and respected us who are Muslims even though they are

minorities, that is precisely what makes us feel comfortable at IAKN Ambon" (Sudirman, 2022)

One of the students of IAKN Ambon who is Muslim said that before arriving at IAKN Ambon, there were many turmoil that arose in his mind. However, one week at IAKN Ambon already felt an atmosphere that was very different from what was in his mind. He further said that he felt happy, comfortable on a Christian campus because all his fellow students, lecturers and employees were so welcome and very welcoming to his arrival despite different beliefs (Tuahena, 2022)

The same thing was also conveyed by a Muslim lecturer who teaches at the Faculty of Religious Social Sciences, Theology study program said that he felt valued and respected which made him feel a comfortable, calm, peaceful atmosphere in the IAKN Ambon environment (Pikahulan, 2022).

Furthermore, a Christian lecturer said that we are all the same in God's eyes, nothing is different. All humans are created from the same material and even the same way, therefore everyone must realize that everyone is equal and valuable in God's eyes (Helwaun, 2022)

Understanding and awareness of the importance of tolerance between followers of different religions is one of the foundations that must be possessed by every individual to realize a peaceful and peaceful life. Ngainun Naim said that socialization of understanding and awareness of the importance of tolerance for all is a basic need and must be carried out intensively in order to have maturity in religion (Naim, 2016: 203–213).

From the observations of researchers in the field, the atmosphere of peaceful and peaceful life can be seen in every interaction or activity carried out by the big family of IAKN Ambon. Muslim employees and lecturers feel comfortable and at home carrying out their duties at IAKN Ambon even though they are on a Christian campus, because there is openness, mutual acceptance, respect for each other.

In one Christmas moment carried out by the IAKN Ambon early childhood education study program in 2021, it can be seen how open the students are, mutual respect for each other between religious communities. Students who are Muslims are happy and volunteer to participate in helping from the preparation and implementation of Christmas celebration activities. From the observations of researchers, they can blend in and the look on their faces shows a sense of pleasure to be able to participate.

In an interview the researcher with one of the Muslim students involved in the Christmas activity said that: "Helping or helping anyone is an obligation, that is a sign

that we have religion. We Indonesians are very diverse in terms of beliefs, it does not mean to be enemies when we are different" (Widiarti, 2022).

Similarly, with the moment of Eid al-Fitr, IAKN Ambon residents who are predominantly Christian always congratulate Eid al-Fitr in a very special way, namely with a greeting song through the official IAKN Ambon youtube account. In addition, on various social media or in whatsapp status and joint groups are always decorated with Eid congratulations as proof and a form of appreciation and respect. What has been practiced by IAKN Ambon residents shows that *halal bihalal* activities carried out are able to create and promote social relations identity higher than religious identity, namely identity as a big family of IAKN Ambon. This is also in line with research conducted by Rahmawati which confirms that visiting each other's homes during holidays can encourage closer ties of brotherhood as one village (Rahmawati & Haryanto, 2020: 33–47).

The portrait of harmony at IAKN Ambon shows that lecturers, employees and students are not only able to live side by side, but welcome brothers and sisters of different religions as part of the big family of IAKN Ambon as also shown by the people of Lempake Kalimantan Timur (Syamsurijal, 2021: 208–2017). The findings of this study are in accordance with Wibisono's statement which says that a good understanding of religion will create an open space for mutual respect, acceptance of differences that will create religious harmony. Conversely, conflicts can occur due to misunderstandings in understanding the religious teachings he received (Wibisono, 2017: 187). The findings of this study are also in accordance with the concept of harmony conveyed by Rusydi who said that harmony is a peaceful and peaceful life that is manifested in mutual respect for one another, both different religions or the same religion, does not interfere with others in practicing their worship and must be able to accept differences (Rusydi & Zolehah, 201: 8: 170–181).

### **Freedom of Worship**

The law guarantees comfort for every religious believer to carry out worship according to their respective beliefs (Law of the Republic of Indonesia Number 39, 1999). Likewise, religious life is seen on Ambon State Christian Institute for every lecturer, employee and student to carry out worship in accordance with their respective beliefs in the campus environment.

One of the Muslim informants at IAKN Ambon said that they were allowed to pray five times a day, further saying that in carrying out his worship he never felt disturbed because library visitors also understood when it was time to pray and for the time being

the library did not receive visiting services (Interview with Ernawati Sudirman, November 25, 2021).

The next informant is also a civil servant lecturer at IAKN Ambon said that the campus has provided Musalla for employees, lecturers and students who are Muslim to carry out their worship. Furthermore, it is said that the provision of this place of worship is one of the concrete evidence of supporting or guaranteeing others to carry out worship according to their respective (Tuhuteru, 2022)

IAKN Ambon has established a building named "House of Moderation" in which there is a chapel room for places of worship for employees, lecturers and students who are Christians and a Musalla room for places of worship for lecturers, employees and students who are Muslim. In addition to providing a place, IAKN Ambon has also made a policy for rest hours, especially on Fridays. Since IAKN Ambon accepts and has employees, lecturers and students who are Muslim, at that time the break hour policy on Fridays was adjusted so as not to interfere with Friday prayers for those who are Muslim. This is also in line with the statement of the Head of the IAKN Ambon Bureau ((Simanihuruk, 2022) and also one of the Muslim lecturers (Pikahulan, 2022).

### **Cooperation**

Mingling and cooperation in carrying out work has become a culture that is always affirmed in the IAKN Ambon environment. Mingling in this case is to involve all employees, lecturers, or students without having to question the background beliefs they profess. Therefore, IAKN Ambon has always been known as the campus "Harmony in Diversity".

Observations of researchers in various activities at IAKN Ambon, show that religious differences have never been a barrier in carrying out the duties and responsibilities given. Whether Muslims, Christians or Catholics can work together.

There are several activities that researchers are directly involved in along with Muslim colleagues. We help each other, and always feel comfortable working together because we can accept, respect and respect each other's religion. For example, in terms of eating together, the committee is always looking for a comfortable place and looking for the type of food that can be enjoyed together. A harmonious form of togetherness at work makes all responsibilities run well and create a harmonious atmosphere. The same thing was also conveyed by lecturers who are Muslims that working together in various activities always feel comfortable and never afraid, because colleagues already understand each other (Tuhuteru, 2022)

The findings of this study are also in line with the findings of Sulaiman's research which states that the existence of good relationships, mutual respect between one

another can create good cooperation to achieve the expected goals of various activities (Sulaiman, 2014)

## Conclusion

The State Christian Institute of Ambon is one of the campuses and has some employees, lecturers and students of various faiths. There are three religious communities which include the dimensions of lecturers, employees and students, namely Christianity, Islam and Catholicism. Despite various beliefs, IAKN Ambon residents can live in harmony with each other. Inter-religious harmony within IAKN Ambon is seen in honor and mutual respect, freedom in worship and seen in cooperation. From the findings of this study, researchers recommend that all institutions take part in building religious harmony. There are many things that can be done as participation in building harmony, ranging from mutual respect, providing worship facilities for employees or building friendship with each other.

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