Christian faith and multiculturalism in Indonesia: an effort to develop harmony based on religion

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Article Info

ABSTRACT

Indonesia is known as a country with a pluralistic society. Diversity and differences in a pluralistic society can lead to many problems such as discrimination, violence, injustice. One of the characteristics is religious pluralism, there are six recognized religions in Indonesia. Religious pluralism can be a trigger for disharmony in society. Disharmony because religion is not singular because it is often accompanied by various interests such as politics, culture, and others. This writing aims to find a solution to the situation of a plural society that is prone to conflict, and to analyze whether the Christian faith as one of the religions in Indonesia can go hand in hand with the concept of multiculturalism to produce harmony. This paper uses interpretative and descriptive qualitative methods to understand Christian faith and multiculturalism. The explanation in this paper shows the real phenomenon that religion is often considered as a cause of disharmony and multiculturalism can be a solution in a plural society. The results of this study explain that religion (Christian faith) is not the cause of disharmony if practiced correctly. Christian faith does not contradict multiculturalism which together can build harmony in the life of a plural and plural society.

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Introduction

The phenomenon of intolerance in Indonesia shows worrying indications, especially in inter-religious relations. Inter-religious intolerance in Indonesia has the lowest indication compared to other intolerances (SARA). Although religion is not the only factor, religious considerations play a role in every conflict or intolerance phenomenon. Cases vary widely, including the following: First, violence and misdirection against certain religious sects Second, the closure and regulation of places of worship Third is the issue of Christianization. Fourth, regulations with religious nuances Fifth is the problem of religious authority. This issue has also become an arena of tension between various religious groups. The incident occurred in almost all provinces, with different levels of conflict(Kamaluddin et al., 2021).Furthermore, religious intolerance, which is often linked to politics, has become increasingly prevalent and threatens to further fracture Indonesian society. To prevent widespread violence, it is essential that people understand the need of fostering an environment of mutual respect and tolerance(Rijaal, 2021).

Indonesia is a friendly and religious nation(Rumahuru & Talupun, 2021), but with an indication of low intolerance, especially in interreligious relations, there are deep issues regarding the function of religion itself.

What is the function of the existence of religion, both for individuals and the general public? Christians themselves believe that their beliefs bring salvation to their lives(Rambitan, 2017). In relation with others, the law of love is the most important thing. Salvation and love in Christianity should bring peace to themselves and harmony among themselves(Suratman & Th, 2023). When religion provides a peaceful and harmonious relationship with other beliefs, it impacts the community situation. Religion should not be easily used as a political vehicle in the elections and elections so that the impact of conflict.

The phenomenon of interfaith intolerance causes conflict, for example Christians and Muslims in various situations. Conflicts can be motivated by textual issues (the stories of some of the texts of these two religions have similarities) or riding on political situations and experiences of violence in connection with the burning of houses of worship, etc. The phenomenon of Christian conflict with Muslims can be seen from data such as mutual attacks on the concept of religion on social media. Step back to see the global religious conflict between Muslims and Christians in Europe known as the saline war (1096-1271 M)(Pulungan et al., 2022). In the Asian context also between Islam and Christianity in Moro Philippines(Indrawan, 2016), or the massacre of Rohingya Muslims by Buddhists in Myanmar(Mohajan, 2018). In Indonesia, itself between Islam and Christianity occurred in Poso and the Sunni-Shiite conflict in East Java(Widyadara, 2015).

Situations of disharmony such as withdrawing in relations with the majority of Muslims, labeling Muslims with the crime of terrorism, radicalism to spread disturbing news. Conflict / hostile attitudes will influence the situation of people in the era of democracy, this attitude creates tension in relations. Hostility in social media is also a phenomenon in itself, news that interfaith conflict hoaxes will affect community harmony. Indonesian society is apparently "easily influenced" by issues of religion, race, culture, etc. Religious issues (ridden with political, economic, etc.) interests often trigger conflict. Religious issues are increasingly used as triggers of conflict associated with radicalism and terrorism. The view of radicalism and terrorism is an international danger (not only in Indonesia)(Nyoman, 2022), this view is considered to have a connection with the Muslim religion actually, it can occur in every religion. In his research,Arifianto (2021) mentioned that religious intolerance is a problem that is always close, often occurs, and becomes a typical topic in the lives of the people of the nation and state. In this case, Christians must have an understanding that tolerance is a part of the nation and state that should be upheld, so an attitude will emerge to foster harmony as the spirit of peace. Then the role of Christians in being tolerant is used as deradicalization for the importance of living in multiculturalism. Because harmony is a unifying pillar in a pluralistic society in our beloved country.As forArifianto (2020), in the midst of such diversity, Christianity is required to explain itself as the light and salt of the world to adherents of other religions in the spirit of harmony and pluralism, and especially to create unity in the harmony of mankind in a pluralistic society.

Religion often becomes a political "tool", an economy that impacts conflict/ disharmony, rights cause because/ religious communities are considered very important, religion becomes a view that is associated with cultural and community life, hence people are easily provoked into conflicting actions. Conflicts occur sometimes related to the interpretation of scriptures and patterns of interreligious conflict can be read easily.

This writing aims to find a solution to the situation of a plural society that is prone to conflict. Conflict/ disharmony between religions requires special attention because religion greatly influences people's lives in various aspects of life. This writing explains that Christianity as one of the religions in Indonesia has a view on peace and harmony. This view of peace and harmony can be in line with the view of multiculturalism. If Christianity (religions) has religious values that can be aligned with the view of multiculturalism so that harmony can be sought in interreligious relations in society. This explanation can be a "new" view that religion is not a cause of conflict/ disharmony. This correct religious effort should be developed in religious life in Indonesia. By believing that religion is not or cannot be a source of conflict between religions in society, the use of religion as a political tool and other interests will be increasingly minimal.

Method

This study will use a qualitative research design to explore the relationship between the Christian faith and multiculturalism in Indonesia. Qualitative research is appropriate for this study because it allows for an in-depth exploration of the phenomenon and provides a rich description of the experiences and perspectives of individuals. The data for this study will be collected through interviews with Christians and non-Christians in Indonesia. The participants will be selected through purposive sampling to ensure diversity in terms of age, gender, ethnicity, and religious affiliation. The interviews will be conducted using open-ended questions to allow participants to express their views on the relationship between the Christian faith and multiculturalism. The data collected from the interviews will be analyzed using qualitative interpretative and descriptive methods. These methods involve identifying themes and patterns in the data and developing a rich description

of the experiences and perspectives of the participants. Ethical considerations will be taken into account in this study, including obtaining informed consent from the participants, ensuring confidentiality and anonymity, and minimizing harm and discomfort. The limitations of this study may include the limited generalizability of the findings due to the specific context of Indonesia and the potential for biases in the selection and interpretation of the data. The significance of this study lies in its potential to contribute to the understanding of the relationship between religion and multiculturalism in a pluralistic society. The findings may inform policies and practices aimed at promoting harmony and reducing discrimination and violence in Indonesia and other pluralistic societies.

Results and Discussions

Multiculturalism and the harmony of compound communities
The social theory of multiculturalism is a theory that emerged in the postmodern era, starting with the presence of feminist sociological theory in the 1970s. The forms of a multicultural theory are also increasingly diverse, for example, there are indigenous American theories, Afrocentric theories, etc. Multiculturalism includes ideas, perspectives, and policies. Attitudes and actions taken by the community have pluralistic characteristics in terms of ethnicity, culture, and religion. Pluralism can have a spirit of nationality and pride if it goes harmoniously. Multiculturalism is a view of community life that has the diversity to be able to apply justice, law, democracy, and equality. Multiculturalism is a view that needs to be developed in society because it shows a very important role as an alternative to preventing social conflict. Multiculturalism according to Berry, Poortinga, Segall, and Dasen (1997) is a competency that can make individuals able to develop identity health and develop positive attitudes between groups.

Multiculturalism can be in contact with political issues, democracy, justice, law enforcement, employment opportunities, human rights, minority rights, moral-ethical principles, and productivity levels. Multiculturalism includes an understanding, appreciation, and assessment of one's culture, as well as a respect and curiosity about the ethnic culture of others. (Lawrence Blum, quoted by Lubis, 2006: 174). Multiculturalism is an ideology that glorifies differences, equality both individually, communally, and in the culture of society. The diversity of diverse cultures, ethnicities, religions becomes beautiful in the formation of a larger society, and that is its characteristic of being rich and still maintaining harmony and mutual respect.

Multiculturalism emphasizes cultural diversity, the values of diversity are developed to respect each other, equality. These values, according to experts, are human actions in their social responsibility. Research on multiculturalism has been carried out with various approaches, the terms used can vary depending on the disciplines and approaches used, for example, the terms cultural competence, global competence, multicultural competence, or intercultural maturity. Multiculturalism is very useful in seeing cases of differences that arise. An example to see the use of multiculturalism in the real phenomenon of difference, is experienced by Shabina Begum in connection with the issue of her belief that is different from the majority's beliefs, and she lives in a liberal country/ does not refer to certain religions or understandings. Because of her beliefs, Shabina has a habit of performing her religious obligations which she believes to be doing worship at certain hours and clothing using the hijab. In a situation of a free state and general education laws, problems such as Shabina Begum can become a problem. The treatment of Shabina who is not permitted to wear the hijab can be considered discriminatory treatment. Through the view of multiculturalism, it will lead that not always through the completion of the context in the case of diversity is resolved in the realm of law, especially if the law itself is not accommodating to the various situations of differences that exist in society. In the case of minorities, multiculturalism can see the rights that should be treated the same as the majority, there is no pressure, violence, or other forms of discrimination. From this example, if multiculturalism is applied in a country with a pluralistic society, there is a better solution for the harmony of a plural society.

To get to know more about multiculturalism, it is important to recognize the benefits of this theory and can be utilized in seeking community harmony, including: 1) Multicultural theory is more concerned with the struggle of people who have no power, or marginalized communities, minorities. In other words, the theory of multiculturalism rejects universal theories; 2) Multicultural theory in the struggle to free people who do not have power and work in the social world is not free - value, through this theory changes the social structure, culture, and prospects for individuals; 3) The theory of multiculturalism seeks to change the social situation inequality, also in the intellectual realm so that it is more open and diverse.

Previous studies on multiculturalism and religion
Before looking at the relationship between Christianity and multiculturalism, it helps us to see that the study of the relationship between religion and multiculturalism is also carried out in non-Christian beliefs, including Islam: 1) The writing title is the Concept of Multiculturalism and Pluralism in Religious Education written by

Muhandis Azzuhri(Azzuhri, 2012). The author highlights the situation of pluralist society caused by various factors. The phenomenon of conflict in Indonesia was also raised, such as the Sunni-Shia case. The author believes that in the Qur'an itself teaches not to take conflicting actions in differences. The author invites the reader to see the history of multiculturalism accompanied by several real examples. The author concludes that in the life of pluralism and multiculturalism is the essence of life that can not be denied. In understanding Islam, there is indeed an exclusive view, but the Koran itself recognizes and accepts diversity. The acceptance was concluded with the recognition that pluralism does not mean the same. The diversity of religions to test each other doing good to fellow human beings, and the Islamic belief that all religions return to God so that it is the divine matter to resolve religious differences. The author also invites harmony among religious communities by instilling multicultural values and pluralism in religious education, including by opening cooperation with those who were previously considered "rivals" / enemies. The author hopes that the teachings of Islam include elements of multiculturalism and pluralism education, without disturbing religious beliefs. An attitude of openness, accepting differences, and respecting religious pluralism is a process of learning and internalizing religious values in educational institutions; 2) The title is the phenomenon of multiculturalism in the history of classical Islam, written by Dudung Abdurahman.

This paper examines the relationship between multiculturalism and Islam, which has the reason that Islam as a doctrinal system derived from God's revelation can follow the context of the times. Then the life of multiculturalism will be explored in Muslim societies in the classical period, it aims to map the pattern of multiculturalism in the Muslim community. Multiculturalism style in Islam is in the period of the prophet and khulafa al-Rashidin based on Arabic culture, the style of the Muslim community that developed in Arabism politics, in this period Muslim-Arab acculturation developed against non-Arab Muslim communities because of the expansion of Muslim areas; the style of multiculturalism is more evident as the reality of pluralism in Muslim societies is demonstrated in the role of non-Arab communities in the context of Islamic development and culture. The classical period in the history of Islam is said to be a period of growth for the Muslim community system, during this time the Muslim community has shown the diversity of culture, and teachings of Islam have begun to be acute with the culture of its adherents. Thus after the time of the prophet Muhammad who was marked by changes in the socio-political system of his time, Muslims here also expanded in ethnic areas in the Arabian peninsula and beyond. Muslims are increasingly developing in their multicultural cultural phenomena within the scope of Arab political hegemony. The tendency of multiculturalism also departs from the openness of the caliphs to accept the influence of cultures outside of Arab, besides the involvement of outside Arab communities themselves for the process of forming and developing Islamic culture. Multiculturalism at the beginning of Islam (the time of the prophet) Muslim community based on Arabic culture or rooted in the tradition of al'ashabiyyah al-qabaliyyah, where this period of tradition played an important role in the formation of the Muslim community system (social and cultural structure). Multiculturalism in the Umayyad era centered in Damascus is famous for its Arabization policy, mono-culturalism is emphasized here, but it still includes non-Arab communities in the context of Islamic development and civilization. Multiculturalism during the abbasiyah period carried out a process of awareness of the Muslim community to Islamic law, but the local community there are local cultures still given freedom. From the explanation of this paper, we see that religion, in this case, Muslims also develop multiculturalism in their view, so that our suspicion of the existence of religion as a cause of disharmony can be eliminated. But we remain aware of fundamentalist-based religions that consider other religions, cultures, and beliefs to be a threat.

Through this article, we can see examples of religions that have progressed in pluralist societies to accept the concept of multiculturalism; 3) The title of the article is Gandhi, deep religious Pluralism, And Multiculturalism, by Nicholas F.Gier. The philosopher K. Gandhi explains the philosophy in the book Philosophy by Aldous Huxley which is addressed to the religious world where there are various names to name the highest authority, all of which have essence as the Divine. Huxley claimed there was something mystical in the world for the statement of faith and true prophets in the religious world. In his book, John Hick states that the Christian statement is the same thing as the statement in Buddhism about Atman. Religious pluralism is to show equality in every religion. Like Karl Rahner's concept which says "anonymous Christian," which describes non-Christians also get a gift from Christ without declaring themselves a Christian. This writing considers the concept of Gandhi in religious pluralism as the subject of explanation, where Gandhi's view is the same as Hick's view in religious pluralism. However, Gandhi abandoned the ontology theory based on Griffin and Hick because his doctrine states that truth is GOD. Gandhi saw that pluralism was a spiritual shadow that was built by the postmodern era. The religious pluralism of Griffin which illustrates the position of John Hick identifies that believers have the same goal, namely salvation. Even though Griffin had a religious major that was believed to be different from the others, an example of the difference was the absence of the subject of worship in Confucianism. Huxley explains that perennial philosophy is to believe in eternity. Hick states that the experience with the Divine is real, although it is not satisfying to explain who the Divine

is. Regarding ethics related to religious values, Hicks does not have a clear background picture. Sometimes it states the existence of divine regulations but on the other hand, does not have clear rules in ethics. Instead, moral values are said to be formed by the community not doctrinally. Hick reconstructs the views of the divine, noumena, and phenomenon. Noumena is not the divine depicted in church tradition, not in personal form. The explanation is that divinity in human sight is not real, but its essence is created by humans. Hick did not accept relativity in the concept of universal religion. Huxley/ Hick sees that religious pluralism is from various individual images of the divine (colorful in the scheme) then becomes one/ singular in the lens of togetherness/ world as a symbol of the unity of all religions. Gandhi taught the trusted Advaita Vedanta and stated that in general human beings are born equal, that is the capital of human unity because humans have the same soul. Both Hick and Gandhi state that salvation is a move from egocentric to a fusion of self-interest. This religious unity is often echoed by Gandhi. Gandhi's thought is reconstructing postmodern (relative) and combining premodern elements and modern thought. Gandhi supports the understanding of multiculturalism because of the alignment of every religion, even in diverse cultural values. Pluralism is an aspect that respects diversity.

This paper explains the views of Gandhi and other figures in viewing pluralism and multiculturalism. This paper helps to clearly distinguish religious views in both aspects. Pluralism is diversity. Respect for differences and proceed with a multicultural view that calls for each difference to have equal. Through this article, we know the views of the figures and our perspective on religious differences. The goal is to have mutual respect in life together; 4) Title of article Immigration and Multiculturalism in Italy: The Religious Experience of the Peruvian Community in the Eternal City. The author is Veronica Roldan. This presents a study of the religious experience of the Peruvian community in Rome, so writing deals with immigration, multiculturalism, and religion in Italy. Research by the Peruvian community in Rome provides the pious tradition of "Mr. Miracles" where this godly tradition is glorifying the image of the crucified Christ, painted by an Angolan slave (1651). Today this godly tradition exerts influence where the sacred image is respected throughout the world where the Peruvian community is housed.

The research in this paper deals with the area in Rome of the encounter of immigrant Peru with its piety community and Rome's national identity and transnational experience. The writing aims at relating to religious experience in a foreign environment while maintaining relations with the country of origin and new environmental traditions in multilocal culture. Another aim is to test the integration of the Peruvian community into Italian society, starting with Roman Catholic religious practices. This is not just an encounter of two countries but makes Rome Catholic Italy multicultural. The focus of this paper is on the sociology of migration and religion, in Italy for example migration occurs and religious differentiation. This situation causes the presence of religion in Italy to increasingly diverse. The presence of migration increases the context of pluralism and encourages the existence of multiculturalism. Cultural aspects, religious immigration provides the effect of trans nationalization. Immigration in Rome is very effective in the approach and communication of religious channels, this can happen in the end of religious and cultural reformulation. understand this process is not easy, for example only observing two things de-contextualization and portability. But we also need to consider three phases of the process namely de-territorialization, trans-territorialization, and re-territorialization. This also happened to the Peruvian community in Rome, that finally, trans nationalization took place in a religious context. Peruvian religious experience in Rome to high-level institutionalization of religion. This happens because the role of religion has a place in trans nationalization, consequently migration becomes a personal/ family project because of the move to another place in search of a better life. Many engagements are formed namely circularity, the return of networks involving personal, local, regional, national and transnational. This situation creates a multisite community where members with each other are "diaspora" connected.

This writing looks at the sociology of migration showing an integration where the polysemic concept can be used as a variable, including starting from a series of social and cultural assimilation of foreign communities (typical of the French model). This can happen until multicultural policy (the British model) has the aim of promoting the creation of multi-ethnic and multicultural societies. For immigrants themselves, have the challenge of maintaining their self-identity, protect change from outside / foreign, and placing their own culture in a foreign social environment. This depends on the various surrounding strategies that influence each other. Sociological literature on human mobility views the multiplication of religious images that migrate with their worshipers as a threefold process of transsionationality, namely preservation of roots in the country of origin, detachment of images (sacred) outside the original border, and re-territorialization of images elsewhere. It is certain that migration like Peru gets a new religious culture, for the recipient country can be the root of the spirit of multisite. This writing shows the Peruvian context in Rome, where religion/ religion can be an entry point in the migration relation and the country that receives it, in this case, changes will inevitably occur. Change is seen in a positive direction where diversity, multiculturalism can occur well without major conflicts

is a very good thing. Every approach to combining migration with the local context is not always through religion to be successful/ but can be through other cultures as well.

Christianity and multiculturalism

Indonesia recognizes several religions to be the beliefs of its citizens. Religious beliefs of one another are certainly expected to live in harmony. Every religion should have the concept of living together with other religions. it is not only interreligious relations but also the concept of faith that is related to culture, politics, and law in the country. Likewise, the Christian faith has a concept related to culture, politics, law to live together in a country. Christian faith certainly has a concept related to other beliefs, this is very important in carrying out life as an Indonesian citizen. From these views of the Christian faith, we can see the correlation between The Christian faith and the view of multiculturalism. Views of Christian faith and multiculturalism are expected to complement each other and produce support for harmony with one another. To explain how Christianity can support/ collaborate with a multiculturalist view, a numberseveral of explanations can help to show this. A glance at the concept of Christianity on culture, politics, and relations with other beliefs is increasingly recognizing Christianity that supports peace, justice, equality, and harmony in people's lives. Christianity highly values the existence of culture, even though not all cultures can be accepted in the view of the Christian faith. This is understandable because every religion has restrictions on the rules that are believed. The view of culture is not fixed because culture itself consists of many layers, and experiences change according to the context. The layers of culture itself consist of religion, community systems, knowledge, language, arts, economics, etc. Jesus Christ, who became a role model and Christian religious figure himself when he was in the world experienced cultural conflicts concerning, the value of teaching the sanctity of life, marriage, views of the matter. In teaching ethics, Christianity emphasizes justice, love rather than reciprocating others. The famous view about to with concerning culture is from H. Ricahrd Niebuhr from Yale University in America in his book Christ and Culture namely there are five attitudes: anti-culture, Christianity (church) of culture, Christianity (church) above culture, Christianity (church)) and culture in the relationship of paradox and Christianity (church) changes culture. This view varies or cannot be fully treated as an option because culture has complex elements. The Christian view of culture is not always justified because there is an understanding of the influence of evil/ sin. Even though there are views that are contrary to the culture, the general attitude is to do a good life together. Christianity must always present a model of life in its existence.

Christianity does not conflict with politics, politics is a tool to achieve "power." Power is the belief of the community in leadership, that trust is good if it is used for the benefit of the nation. Christian faith and politics are very broad discussions, but in essence, Christian faith does not conflict with politics as long as it is used for the benefit of the nation and does not conflict with the ethics of the Christian faith(Himes, 2014). This positive attitude towards politics has resulted in various political parties based on Christianity in Indonesia. The reason is pragmatic namely fighting for Christian aspirations for the life of the nation, also voicing the injustice experienced by the church in connection with freedom of worship. Christian faith and state law, Christian faith does not conflict with state law. In principle, state law is to regulate the order and live with citizens. Christian faith supports the laws of the land which govern a fair and responsible shared life. In other words, the reasons put forward for politics are twofold: the ability to live together in building nationhood and fighting for political power for the common good. In general, the purpose of politics is for the power used for the common good without discrimination or exceptions. Even in the biblical text, Christians are invited to obey the government because the government can be said to be an extension of God himself in declaring justice. Of course, it is not always agreed to if there is despotism or abuse, in this case, the government is doing its function correctly. Christianity has the principle that the goal in life together is harmony, peace, and order (cf. Romans 12: 10,18).

Christianity can coexist with other religions or beliefs, this is supported by various concepts of treating others with love. The teaching of the Christian faith towards others (not discriminating between religions) is to apply love, justice, truth, and life to help one another. Teaching that is continually emphasized is a living witness, meaning that it can be an example of truth. Even testimony and acts of kindness are proof of God's presence in the lives of His people.

Correlation of christianity and multiculturalism

The explanation above relates to the attitude of Christianity toward culture, politics, law, and togetherness with other religions would provide insight. Christianity and the context of its presence always aim to uphold harmony, justice, equality, or togetherness. Therefore, Christianity must get rid of various kinds of differences in views and differences in terms of ethnicity, religion, race, and intergroup among fellow human beings. Not only living in harmony, but Christianity is also required to bring unity to prospering where believers live or are(Lintarwati et al., 2022).

Because of these attitudes and goals, if they are connected with the view of multiculturalism, they can go in the same direction as a social objective, they can support each other. This can be noted with some of the same focus between the Christian faith and multiculturalism. An example is the theory of multiculturalism fighting for minority groups, marginalized communities so that they have the same right to life. This is also the teaching of the Christian faith that God cares for the poor, marginalized, and ostracized. Even in the Christian faith, God himself identifies himself with those who are excluded (Matthew 25: 31-46), treating those who are minorities is equated with behaving towards God himself. The theory of multiculturalism also fights for the liberation of those who do not have power so that they have rights in social structures(Crowder, 2013). In the Christian faith, Jesus Christ declared that His work in the world was to free those who were taken prisoner, oppressed, etc. (Luke 4: 18-19)(Block, 2015; McConnell et al., 2021). Multiculturalism also values one another equally, there is no difference between one another. Likewise in the teaching of the Christian faith that humans are valuable so that they cannot distinguish one from another, equality is strongly supported in the view of the Christian faith. (Matthew 22:39)(Nera, 2015).

Religions (both Christian and non-Christian) can work together with the view of multiculturalism to create harmony in a plural society because basically, religion does not have the potential to carry out acts of intolerance, let alone to acts of violence(Darwis et al., 2022). This writing should restore the essence of religious values that are friendly, harmonious, mutually respectful, and work together to create peace. In the view of Christianity itself in line with the view of multiculturalism in which there is equality in the lives of fellow human beings in mutual acceptance and respect. Thus the need for interfaith dialogue to agree on interfaith cooperation in creating harmony. The government and society have the insight that religious conflict is not a single conflict of religious issues, but the political, cultural, sociological, or even political complexes of religious leaders who do not have a national and multicultural insight. In religious values there are multicultural values, in the values of multicultural views there are religious values, this needs to be developed in seeking a just, prosperous, prosperous, and harmonious society.

Conclusions

Christian faith and multiculturalism support one another to produce harmonious interreligious relations that have an impact on people's lives. the preliminary writing explained that religion is part of the attitude of intolerance (already up to the act of conflict) which shows the lowest indication in Indonesia. The conflict of difference in Indonesia in some instances is stopped by religious conflict (it cannot be denied in history) because in Indonesia it has six beliefs that are recognized by the state. This writing explains that Christianity supports attitudes of harmony, togetherness with other beliefs. Christian faith supports the view of multiculturalism in paying attention to minority community groups, supporting the alignment relations between religions or among members of society. Christian faith can support the harmony of society even if it is side by side with other beliefs. Explanation in this paper gives enter into that the view of religion (in this case the Christian faith) can go hand in hand with the view of multiculturalism to strive for harmony of relations between religions or between people. Even so, in the era of democracy in Indonesia, the need for public or government factors to participate in creating harmony and maintaining stability in community relations, especially between religions. The government participates in educating religious leaders having a national outlook, as well as rational educated communities in addressing religious differences and social change.

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