

Conflict Tolerance in The City of Students (Case Study of Church Construction Rejection in Cilegon City)

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Abstract

Conflict tolerance that occurred in Cilegon City, Banten, related to the church construction rejection in the Cilegon city, known as the "city of students" facing challenges related to the religious tolerance issue. This journal aims to analyze the roots of conflict, dynamics, and socio-political rejection implications. The factors that cause the rejection as well as the dynamics of conflict tolerance in Cilegon by using the historical context of the Charter of Medina at the time of the Prophet Muhammad. The results showed that construction rejection of churches in Cilegon was caused by various factors, such as religious sentiment, identity politics, and distrust of the government. The dynamics of conflict tolerance in Cilegon is also influenced by history and complex local context. This article concludes that efforts to build tolerance in Cilegon require a comprehensive approach, involving various stakeholders, and based on universal human values as reflected in the Medina Charter.

Keywords: *Conflict, Religion, Cilegon, Medina Charter, Church.*

INTRODUCTION

Religious and ethnic diversity is a social reality in Indonesia that is an integral part of national identity. As a country with a majority Muslim population, Indonesia has a constitutional commitment to ensure freedom of religion for all its citizens as stated in Article 29 of the 1945 Constitution. However, in practice, tensions between religious groups are still frequent, especially in the issue of establishing houses of worship for minorities. One case that reflects these dynamics is the church's construction rejection in Cilegon, Banten.

Cilegon City, Banten, is known as one of the "city of students" in Indonesia, with Islamic traditions deeply rooted in the social and cultural life of its people. As an area that has a long history in the spread of Islam, Cilegon has become a center of religious education and has a significant role in the development of Islam in the Banten region. However, in recent years, the city has also been in the public spotlight related to issues of intolerance and diversity challenges.

One of the most prominent cases is the worship houses construction rejection for Christians in Cilegon. This rejection has led to widespread debate in various circles and shows the complexity of the relationship between religious identity, local policies, and the right to freedom of religion.

In 2015, the construction plan of the Indonesian Christian Church (GKI) in Citangkil Village received rejection from a group of people who refused the presence of the church in their area. Religious sentiments and identity politics are the main factors underlying the rejection (Kompas, 2015). In its development, this case not only became a local issue, but also attracted public attention at the national level, considering Indonesia as a country that upholds the principles of diversity and freedom of religion as stated in the 1945 Constitution.

However, this kind of case is not the first time it happened in Cilegon. Several previous attempts to establish non-Muslim houses of worship have also encountered administrative obstacles as well as social rejection. Many people see that regulations governing the establishment of places of worship, such as joint ministerial regulations (PBM) No. 9 and 8 of 2006 on the establishment of houses of worship, are often instruments used to limit minority groups in carrying out their worship.

To understand this dynamic more deeply, it is necessary to review the historical background and social structure of Cilegon. As a city with a strong Muslim majority, Cilegon has the characteristics of a society that still

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maintains traditional values in everyday life. The existence of boarding schools and religious institutions is an integral part of the formation of social norms, which, on the one hand, strengthens community solidarity, but on the other hand, also has the potential to form the exclusivity of certain groups.

In addition, political and economic factors also play a role in shaping the landscape of diversity in Cilegon. As an industrial area with rapid economic growth, Cilegon is experiencing urbanization and migration flows that bring social and cultural diversity. However, in some cases, this diversity actually causes social friction, especially when new groups are perceived as threatening the social and economic dominance of communities that have long settled in the region.

The Church rejection in Cilegon is not an independent phenomenon, but part of a broader dynamic in the context of diversity in Indonesia. Various regions in Indonesia experience similar challenges in maintaining a balance between religious identity, the rights of minority groups, and government policies.

In the academic context, this phenomenon is interesting to be studied in order to understand the roots of the conflict, the dynamics that occur, as well as the socio-political implications of the rejection of Church development in Cilegon. Therefore, this study aims to analyze the factors that cause conflict and how communication between community groups affect the dynamics of tolerance in the city. In addition, this study also examines how the concept of tolerance in the history of Islam, especially in the context of the Charter of Medina formulated by the Prophet Muhammad.. can be used as a foundation in resolving diversity conflicts in Indonesia.

Answering these questions becomes crucial, not only in the context of the settlement of the case in Cilegon, but also in strengthening Indonesia's commitment as a country that upholds pluralism. More inclusive policies and more open communication approaches are needed to prevent tensions between different groups of people.

Creating harmony amid diversity requires more than rhetoric about tolerance. Concrete steps are needed that involve various parties, ranging from the government, religious leaders, to civil society. Improved interfaith understanding, more equitable policy reforms, and a dialogue-based approach can be long-term solutions to avoid similar tensions in the future.

Using a qualitative approach, this study adopts a case study method with data collection techniques through in-depth interviews, observations, and analysis of policy documents. This research is expected to provide academic contributions in understanding the conflict of tolerance in Indonesia as well as offering new perspectives in finding more inclusive and equitable solutions in managing religious and social diversity.

Literature Review

The issue of religious tolerance in Indonesia has become a topic that is widely studied by researchers. Several previous studies have identified various factors that can trigger interreligious conflict, such as religious sentiment, identity politics, socio-economic inequality, and the role of political and religious actors (Hefner, 2013; Menchik, 2016; Mietzner & Muhtadi, 2018).

In the context of Cilegon, several studies have analyzed the dynamics of conflict related to the rejection of church construction. One of them is the study conducted by Hasan (2018), which found that factors such as the dominance of Muslim groups, identity politics, and economic dissatisfaction are the main causes of conflict. Another study by Azra (2019) also shows that conflict resolution efforts carried out by local governments have not shown optimal results.

One of the relevant studies is the research conducted by Moch. Nur Ichwan (2016) which examines the issue of intolerance and tolerance conflict in Cilegon. In his study, Ichwan identified several factors that influence the conflict of tolerance in Cilegon, such as religious sentiment, identity politics, and distrust of the government. This study also shows that the dynamics of conflict tolerance in Cilegon cannot be separated from the complex history and local context.

In addition, research conducted by Muhaimin Iskandar (2018) also provides important insights related to the issue of tolerance in the historical context of the Medina Charter during the time of the Prophet Muhammad.

This study analyzes how the universal values of tolerance and humanity contained in the Medina Charter can be an inspiration in building tolerance in Indonesia today.

Knowledge of the Prophet's life and how he overshadowed a plural and heterogeneous society with the creation of the Constitution of the Medina Charter needs to be deepened by collecting relevant journals discussing the life history of the Prophet.. and the history of the formation of the Charter of Medina so as to get an idea or input to the article to be compiled. Previous journals collected to analyze how the attitude of the Prophet Saw.. When faced with a Plural society in Medina and how the practice of tolerance practiced by the Prophet Saw.. based on the search results related to it, it was obtained four similar research articles with various discussions about the values of tolerance in the life of the Prophet.. and the Medina Charter.

Enur Nurjanah's first journal entitled "Charter of Medina as a pluralistic society structure " was written in 2019. Describes how the structure of a pluralistic society formed by the values contained in the Charter of Medina. With the method of literature research the results of this study indicate that the Brotherhood system carried out by the Prophet.. in the early Muslim generations can be a reference for all believers in this era to be able to establish brotherhood not only among Muslims but also among non-Muslims.

Muhammad Burhanuddin's second Journal entitled "Conflict Mapping of the Madinah Charter (analysis of the socio-cultural background of the Madinah Charter)" was written in 2019. Describes how the Charter of Medina is able to unite different tribes or tribes merged into one. With the method of research description, critical analysis and the results showed that the Charter of Medina is a charter of peace to unite tribes or tribes that are still tribal and often in conflict. In addition, the existence of the Madinah Charter cannot be separated from the Customs and traditions of the Madinah people who are accustomed to the existence of peace agreements or protection agreements. This can be seen from the existence of institutions to regulate all aspects of community life ranging from social councils, markets, plantations and farms as well as fortifications.

The third Journal owned by Hidayatul Hasanah, Arbi, and Nurmin entitled : "The Charter of Medina and the civilization of tolerance" written in 2022. describe how the Prophet SAW teaches tolerance by creating the charter laws of Medina. And the results show the Charter of Medina is present as the answer and solution of various problems, conflicts and interests as well as the traditions of a pluralistic society. The Prophet SAW as the originator of the Charter Medina was able to realize a peace treaty that unites all differences.

The fourth Journal owned by Robby Pangestu Hari Mulyo entitled" Charter of Medina: religious and state mission " which was written in 2023. Describe whether the values contained in the Articles of the Charter of Medina contain religious and state principles, such as peace, protection and equal rights. The method used is a qualitative method with a literature study approach. And the results showed that the Charter of Medina is one form of legal protection given to the very diverse community of Medina at that time. The scholars view the Charter of Medina as an authentic text that was born by the Islamic civilization and its authenticity is not in doubt.

These two studies, as well as several other references, will be the theoretical and empirical basis for this study in examining the conflict of tolerance in Cilegon and analyzing it in the context of the history of the Charter of Medina.

Research Methodology

This study uses a qualitative approach with a case study method, which aims to understand in depth the dynamics of conflict tolerance in Cilegon, particularly related to the rejection of church construction. Case studies are chosen because they allow a comprehensive exploration of the various social, historical and political factors that underlie the phenomenon.

Data collection techniques to gain a holistic understanding, this study uses several data collection techniques by conducting interviews with various stakeholders to explore their perspectives, experiences, and views on conflict tolerance. Interviewees include religious leaders (PCNU Cilegon) to understand how religious values are perceived and used in conflict discourse. Community activists involved in advocating the right to worship and freedom of religion are the local wisdom Rescue Committee and the Church Development Committee of

HKBP Maranatha Cilegon. Local governments include Kesbangpol and FKUB Cilegon to determine the policies and regulations applied. Surrounding communities are directly affected by the polemic of church building in order to understand how their perceptions, prejudices, and experiences shape the social dynamics in the environment.

Field observations are carried out in locations that are at the center of the conflict, such as areas planned for the construction of churches, community meetings, as well as relevant religious activities. This observation technique aims to capture direct social interactions, non-verbal expressions, as well as the dynamics of relationships between groups in the social space.

The study involved the analysis of official and unofficial documents relating to local regulations related to the construction of houses of worship, news and media reports on conflicts that occurred, historical archives on socio-religious developments in Cilegon and statements from civil society organizations engaged in the field of tolerance and human rights.

Data analysis techniques that have been collected are analyzed inductively to identify patterns that arise from various sources. The analysis process was carried out through several stages, the results of the interview were transcribed verbatim, then data cleaning was carried out to eliminate irrelevant parts. The process of coding and categorizing data that has been transcribed is encoded based on emerging themes. Categorization is done by grouping the data based on factors that contribute to the conflict, such as historical, social, economic, political aspects, and Legal Regulation.

Thematic analysis of the formed categories, in-depth analysis is carried out in order to correlate the emerging patterns with the theory used. In this study, the analysis will be based on the historical context of the Charter of Medina as a normative reference on the principles of pluralism and coexistence in a multi religious community.

Credibility and validity of data to ensure the accuracy and validation of research findings, with several strategies applied, namely data triangulation by comparing the results of interviews from various parties, field observations, and document studies. Member checking, where the initial findings are confirmed back to several sources to ensure that the interpretation of the data has been in accordance with the reality in the field. Audit trail, which is the systematic recording of the research process to maintain the transparency of the analysis.

Through this approach, this study aims to produce a comprehensive understanding of the conflict of tolerance in Cilegon, uncover the factors that contribute to the rejection of church construction, as well as provide insights that can be the basis in designing conflict resolution policies based on communication and tolerance.

Results And Discussion

Factors causing the rejection of church construction in Cilegon

The main factors affecting the conflict of tolerance in Cilegon are religious sentiments and identity politics. The interviews showed that church-building groups viewed the project as a threat to the city's Muslim identity and dominance. They claim that Cilegon City is a "Santri city" that must be defended from the influence of other religions (interviews with community leaders, 2021). Strong religious sentiment among the people of Cilegon. As a city of students, Cilegon has a strong Islamic tradition and its people tend to be sensitive to religious issues. The establishment of churches in this region is considered by some communities as a threat to their Islamic identity (Ichwan, 2016).

This religious sentiment is also reinforced by the growing issues of identity politics at the local level. Some community groups see the construction of churches as an attempt at Christianization that could threaten the position of Muslims. This is then utilized by certain political actors to gain support from the Muslim voter base (Azra, 2019). The existence of identity politics plays an important role in the conflict of tolerance in Cilegon. Certain groups seek to exploit religious issues to strengthen their political positions and expand influence in society. The issue of rejection of church construction then became one of the arenas of the identity politics battle (Iskandar, 2018).

In addition, the distrust of the people of Cilegon to the local government led some people to assume that the local government is not firm enough in dealing with issues related to religious tolerance and tend to side with groups that reject the construction of the church. This triggers suspicion and distrust of the public towards the government (Ichwan, 2016).

Furthermore, statistical data show that the composition of the population of Cilegon City is dominated by Muslims, reaching about 95% of the total population (Central Bureau of Statistics of Cilegon City, 2020). This demographic dominance also strengthens religious sentiment and identity politics among the people. Church-building groups view the project as an attempt to change the composition of the population and threaten the city's Muslim identity.

There are tensions and latent conflicts among community groups in Cilegon. Differences in backgrounds, political affiliations, and economic interests also influence the dynamics of conflict tolerance in the region. The issue of rejection of church construction then became a trigger for the emergence of wider tensions and conflicts (Iskandar, 2018). Complex historical factors and local contexts also contribute to conflict tolerance in Cilegon. As a "city students", Cilegon has a strong Islamic history and tradition, which then interacts with the political, economic, and socio-cultural dynamics in the region (Ichwan, 2016).

The dynamics of conflict tolerance in Cilegon

In addition to religious sentiment and identity politics, socio-economic inequality is also one of the root causes of tolerance conflict in Cilegon. The results of the interviews revealed that some people feel that church construction will provide economic benefits for certain groups, while they themselves still face various economic challenges (interviews with civil society activists, 2021).

Statistical Data show that the poverty rate in Cilegon City is still quite high, reaching 8.3% in 2020 (Central Bureau of Statistics of Cilegon City, 2021). In addition, the income gap between community groups is also quite significant. This condition triggers a sense of social injustice and jealousy among the community, which then also affects the dynamics of tolerance conflicts.

Church building opponents view the project as an attempt to divert government resources and attention from more pressing economic issues for the community. They considered that the construction of the church would only benefit certain groups, while they themselves still struggled to meet basic needs.

In understanding the dynamics of conflict tolerance in Cilegon, it is important to see it in the context of the historical Charter of Medina at the time of the Prophet Muhammad.. The Charter of Medina, compiled by the Prophet Muhammad It is a historical document that affirms the principles of tolerance, equality and cooperation between religious believers. In The Qur'an, The Prophet Muhammad guaranteed freedom of religion for the entire population of Medina, including the Jewish and Christian communities. They are given the same rights and obligations as the citizens of Medina, as well as guaranteed their security and freedom to practice their respective religions (Hasan, 2018).

Understanding Cilegon society is still limited to the concept of tolerance in the Charter of Medina led to the emergence of conflict and rejection of the existence of non-Muslim places of worship. They tend to view tolerance as merely "allowing" the existence of other religions, without any attempt to understand and respect each other. This is in contrast to the spirit of the Medina Charter which emphasizes equality, cooperation, and mutual protection between religious believers.

To resolve the conflict of tolerance in Cilegon, efforts are needed to improve public understanding of the concept of tolerance in the context of the historical Charter of Medina. With a more comprehensive understanding, the Cilegon community is expected to apply the principles of tolerance more inclusive and respect for diversity.

The values of tolerance and universal humanity contained in the Medina Charter can be an inspiration in understanding and resolving the conflict of tolerance in Cilegon today. The Prophet Muhammad Saw. At that time it not only upheld the principles of tolerance, but also sought to build trust, cooperation, and solidarity among various groups of people (Iskandar, 2018).

Therefore, in dealing with the conflict of tolerance in Cilegon, a comprehensive approach is needed and based on universal human values as reflected in the Medina Charter. Such efforts should involve all stakeholders, including governments, religious leaders, and civil society, to build dialogue, trust, and cooperation in realizing robust tolerance in the region.

Speaking of tolerance in Islam it is incomplete if you do not look far back on the history of the formation of the Medina Charter which is the first written constitution in the world that was triggered directly by the male messenger of God, Muhammad. It is said that the Charter is a form of high tolerance of the Prophet in the shade of a plural and heterogeneous society in the city of Medina. At that time the Prophet Saw.. not only occupied a unique position as a leader and a source of spiritual reference to divine law that is derived from the revelation of the Qur'an, but he also became the leader of the government. (Murdan, 2019) The Practice Of Tolerance Of The Prophet Saw. It boils down to the Qur'an and is actualized not only in his time, but also in the time of friends and later even in the present there are not a few scholars who teach about the importance of tolerance.

At the time of the Prophet. Medina was known as the new region, its former name was Yathrib. There were three groups in the area of Yathrib at that time, first the Amalikites, they were the first people to inhabit Yathrib. They were descended from Amaliq bin Laud bin Shem bin Noah, belonging to the Babylonian area in the Arabi desert. Secondly, the Jews, they were immigrants from Palestine and Rome. This was due to the murder, massacre, expulsion of the Jews. The first Jews to settle in Yathrib were the Banu Quraysh and Banu Nadir. Third, the Aus and Khazraj tribes are descendants of Qathan from Yemen who moved to Yathrib after the destruction of the dam (Hidayatul Hasanah, 2022).

Before the coming of Muhammad, Medina was a fertile area and had separate areas. Each tribe fought each other to defend and seize territory. Jewish and Arab groups made fortifications with 59 pieces, social councils, and tribal markets to maintain their respective traditions (Burhanuddin, 2019).

History has recorded that the cause of the Prophet SAW and the companions migrated to Medina (Yathrib) is because of the pressure and continuous torment committed by the idolaters of Mecca against Muslims, so the Prophet SAW seek refuge outside Mecca, after several years before the Prophet SAW he had told his companions to emigrate and seek refuge in Abyssinia, because the King of the Negus was known as a just and wise ruler, so the Muslims were welcomed and treated well. After three months, some of them returned to Mecca, thinking that the situation in their homeland had improved. But they found the opposite condition, the situation only got worse. The polytheists pitted and divided the Banu Hashim and Banu Abdul Mutholib, as well as boycotting and economic embargo against the Prophet.. his family and the Muslims, so that they are isolated and outcast in their own country.

But the signs of Light came from a country far beyond Mecca, Yathrib (Medina), a few years later. Precisely during the pilgrimage season in Mecca, came 12 residents of Yathrib (10 people from the Khazraj and 2 people from the Aus) who wanted to meet with Muhammad, they wanted to meet in Aqaba so that later history records it as the first Aqabah pledge. They were standing in front of the Prophet (peace and blessings of Allaah be upon him) not to associate with God, not to steal, not to commit adultery and not to kill. (Nurjanah, 2019) this event occurred in the twelfth year of Prophethood.

Muhammad Saw.. sent one of his companions Mus'ab bin Umair to join the twelve men back to Medina with the aim of teaching the Qur'an, teaching Islam and providing an understanding of the religion of Islam until the spread of Islam in all the Houses of the people of Aus and Khazraj. (Said)

In the next Hajj season, seventy-three men and two women came to Muhammad accompanied by Mus'ab bin Umair to convey the good news of the spread of Islam in Yathrib. The Prophet SAW feeling happy with the news, because the blockade of Quraysh has ended and the religion that was initially held captive in the city of Mecca is ready to spread widely with the opening of new fertile land in the land of yatsrib which is full of goodness. Seventy-five of the people of Yathrib pledged allegiance to the Prophet; it is also called The Great Aqabah/Kubro. They said to their Prophet, "We will take and protect even if we sacrifice our property and our lives. What will we gain if we keep our promise?" Muhammad SAW he said "Heaven" and they said "Stretch

out your hand” He held out his hand and they swore an oath of Allegiance. Baiat Kubro became an important step for the spread of Islam and the Muslims began vying to emigrate to Yathrib (Medina) blessed and full of goodness.

Events of the Prophet and the companions to Yathrib made the name of the city into the Madinatun of the Prophet which was later abbreviated to the name of Medina. Judging from their social life, the people of Medina include a pluralistic type of society (Nurjanah, 2019). But they all have the same position, each has the freedom to profess the religion they believe and carry out activities in the social, political and economic spheres.

People of Medina after the arrival of the Prophet and the companions were divided into three social groups. First, the Muslims consist of the Muhajirin and the Ansar as the majority population. And The Arabs. And the third is the Jews who consist of small clans namely bani Qainuqa', bani nadir and bani Quraizhah as a minority population.

The first step of the Prophet, when he first came to Madinah in addition to building a mosque, was the Brotherhood of the Muhajirin and Ansar. although they were all Muslims, yet the Prophet SAW you have to make a big step by bringing the two together. Not surprisingly, the Prophet and then there are those who seek peace, and those who seek peace, and those who seek peace, and those who seek peace, and those who seek peace, and those who seek peace. It was on this basis that the Medina Charter, which became the first written constitution in the world, was born. An agreement that seeks to solve the tribal egos that are so mushrooming, history has also recorded that the conflicts experienced by Arab societies stem from very high tribal fanaticism. This causes it to spread to various aspects, both social aspects, rights and obligations, and even freedom of religion (Hidayatul Hasanah, 2022).

The Prophet SAW laid down the rules of muamalah between Muslims and non-Muslims, based on human brotherhood, respect for beliefs, love, sympathy and coexistence, despite differences in creed, race, color and Customs. He made an agreement or agreement covering freedom of thought, opinion, movement and residence. At the same time, it also guarantees the honor of the soul, property, neighbors and oneself, guarantees help to those who are persecuted, fights criminals and helps people in distress. This covenant invites all to help each other in good and not evil (Said, 2002).

The policies that were born from the Medina Charter became the answer to the problems at that time. The Medina Charter is present as a form of a peace agreement that is able to unite various differences, tribes, groups and religions to live together and protect each other (Hasanah, 2022). It shows that Islam has always been able to prove itself to appear as the most acceptable religion by both reason and reason and this resulted in Islam being accepted naturally. It is not surprising that the Islamic population boomed not only in Medina, but throughout the Arab nation.

The state of Medina was built and led by the Prophet SAW Islam is a religion which addresses man's god-gifted nature and encompasses all nations and tribes in the earth. The experiment of Medina showed humanity a familiar example of social and political order and decentralization. This shows that authority and power are not concentrated on one side like the dictatorial concept of statehood and power, but are concentrated on society as a whole through negotiations and the constitutional order of life (Murdan, 2019).

Before the Medina Charter, justice in the world was only for those who had power, where rights were revoked, human honor was violated, the law of the Jungle was in force, the strong pounced on the weak and the tyranny and corruption were rampant (Said, 2002).

The Charter of Medina was the first agreement that existed in Arabia. All communities, Muslims and Jews are united in a social bond (state). Jews have freedom of religion and protection from the state. They are charged with supporting the Islamic State, giving advice, not committing conspiracy to challenge/betray, not leaking information and should not leave Medina without permission (Burhanuddin, 2019).

W. Montgomery Watt pointed out several points in the content of the Medina Charter: (1) they trust and are responsible in a single community/Ummah. (2) each clan and subdivision of each community is responsible for blood and ransom for each member. (3) each member of any community shows full solidarity to fight crime, not supporting the criminal even with close relatives, where crime is used against other members of the

community. (4) each member of the community shows full solidarity to fight the infidels in peace and war and also solidarity in the protection of the environment of the place of residence. (5) The Jews are part of the community and in order to maintain their own religion, they and the Muslims will help (in military terms) each other if necessary.

The Charter of Medina is valid in every place and time, embodying the meaning of Islamic tolerance which is the basis of religion, without any fanaticism, violence, extremism and radicalism. This charter has tolerated the existence of differences in Creed in the Society of Medina. Every person has the right to exercise their faith. This charter also requires unity of determination to defend Medina from enemy attacks. Each of them maintain peace and security, protect the soul, self-honor, property, family and everything regardless of the beliefs professed. They are all brothers and sisters of God. As for those who have different beliefs, they are still brothers on the basis of humanity (Said, 2002).

However, the agreement in the Charter of Medina should not be taken for granted. Rejection or denial is certainly a natural thing to happen in an agreement. Thus, in the Charter of Medina, there are groups that violate the agreement, namely the Jews, the Banu Nadir, the Banu Qainuqa' and the Bani Quraizhah. Due to the offenses and betrayals they committed, the inhabitants of Medina ended up expelling them all (Hasanah, 2022).

Conflict and hostility of the Jews to Muhammad, there are several reasons for this: first, Muhammad, he is of Arab descent and not of Jewish descent. Second, the spread of Islam. Many people follow the teachings of Muhammad, which teaches the right way of life and the right way of life. Third, Jews felt threatened with losing their main income from the practice of usury. Fourth, the Jews thought that the lands that were used as collateral for usury would be withdrawn by the Arabs, if they united to follow Muhammad. (Burhanuddin, 2019).

In spite of it all, the Charter of Medina remains a symbol of civilization and tolerance of the state of Medina initiated by Muhammad this charter was able to unite the heterogeneous society of Medina into a single whole. In Indonesia, although it is a country with the largest muslim population in the world, it cannot be a guarantee of religious harmony. Social conflicts often occur, even not only conflicts between religious communities but conflicts between Islamic organizations also often occur (Mulyo, 2023).

One of the inter-religious conflicts occurred in the city of Cilegon, Banten. The conflict was in the form of the difficulty of building houses of worship other than mosques. Even since 1995, there have been two acts of rejection of houses of worship by Muslims against Christians in Cilegon. In 2022, news in the media related to the rejection of the establishment of houses of worship attracted public attention, especially the news of the Cilegon community who dubbed themselves the Cilegon local wisdom Rescue Committee who held a peaceful rally in front of the DPRD office demanding the rejection of the establishment of the HKBP Maranatha Church in Cikuasa village, Gerem village, Cilegon city. The rejection was referring to the agreement with the Regent of Serang Ronggo Waluyo agreement on the closure of churches/places of worship for Christians in the District of Serang (now Cilegon).

This continuous rejection is certainly contrary to what has been practiced by the Prophet. which unites the Plural and heterogeneous society in Medina. When Islam had become the majority in Medina, the Prophet SAW it even gave religious freedom to the Jews and Christians in the country and did not force them to convert to Islam, because of the Prophet he wants people around him to embrace Islam because of faith in his heart not because of compulsion and fear.

From the establishment of the Charter of Medina, Muslims today should be able to take many lessons about the attitude of the Prophet in the shadow of minorities. On the basis of the spirit of tolerance, the Prophet SAW it is possible to accept all forms of difference, because the difference is not to be rejected. He is very careful and careful about the rights of minorities, he not only cares about Muslims, but also cares about non-Muslims. Based on human brotherhood, respect for beliefs, love, sympathy and coexistence, despite differences in creed, race, color and Customs (Said, 2022).

CONCLUSION

This journal has analyzed the factors that caused the rejection of church construction in Cilegon and the dynamics of conflict tolerance in the city by using the historical approach of the Medina Charter. The results showed that the rejection of church construction is not only rooted in socio-cultural, political, and religious aspects, but also influenced by the long history of interfaith relations in this city. Cilegon people's understanding of the concept of tolerance is still limited and contributed to the emergence of tensions that continue to recur, reflecting the social construction that has not fully accepted diversity as part of the city's identity.

The conflict of tolerance in Cilegon city, which is reflected in the rejection of church construction, reflects the complexity of the interaction between religious sentiments, identity politics, and unbalanced socio-economic dynamics. The local government has tried to resolve this conflict through various policies and negotiation approaches, but the results are still not optimal. This shows that the policies implemented have not fully touched the root of more fundamental problems, such as low tolerance literacy, local political influence in shaping public opinion, and inequality in access to the rights of worship.

Resolving the conflict of tolerance in Cilegon requires a more comprehensive approach, which is not only administrative, but also based on education and social transformation. Increasing public understanding of the concept of tolerance in the historical context of the Medina Charter is one of the strategic steps to build collective awareness that diversity is part of civilization that must be maintained. With a more inclusive understanding, the Cilegon community is expected to internalize the values of tolerance as stronger, not just in discourse, but also in the practice of everyday life.

In this context, strengthening dialogue among religious communities is the main key in building bridges of understanding and reducing prejudice between groups. More systematic programs of deradicalization are also needed to counteract narratives of religious exclusivism that have the potential to exacerbate social tensions. In addition, civil society empowerment through community-based initiatives will contribute to creating healthier and more inclusive discussion spaces.

Success in creating a stronger tolerance in Cilegon depends on the synergy between local governments, religious leaders, academics, and elements of civil society. A shared commitment is needed to encourage policies that are not only oriented towards short-term conflict resolution, but also build a stronger foundation of tolerance for the future. Thus, Cilegon can be an example of how a diverse community can coexist in harmony, by upholding the values of equality, social justice, and respect for the rights of each individual in carrying out their beliefs.

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