

# Religious and Cultural Diversity: The Chinese Village Community of Padang City

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**Abstract.** Kampung Cina is known as an area with cultural and religious diversity in carrying out daily life activities. This diversity certainly has differences in life. The purpose of this research is to analyze the diversity of religion and culture in the community in Kampung Cina in Padang City. Theoretical analysis uses pluralism theory or interculturalism theory. Pluralism theory highlights the existence of diverse beliefs and values in society that coexist harmoniously, while interculturalism theory emphasizes the importance of intercultural interaction and exchange to create better understanding among different groups. This research uses a qualitative approach with a descriptive research type. Data collection methods were carried out in three stages, namely participant observation, in-depth interviews and document studies. Data analysis used the Milles and Huberman analysis model. The results of this study indicate that the people of Kampung Cina Padang City live side by side and do not cause conflict. The attitude of tolerance between religions and cultures is very strong and creates a harmonious life. In addition, people live in harmony with each other and have an attitude of mutual respect and appreciation

**Keywords:** Religious Diversity, Cultural Diversity, Society

## I. INTRODUCTION

Religion is the basis of life that also provides direction for its adherents [1] [2]; [3]; [4]. . It is like the foundation of a building, the strength of a person's life depends on their understanding of religion [5]; [6]. Just as a building is strong if the foundation is strong, so too a person's faith will be strong if his religious understanding is strong. Conversely, if the foundation of religious understanding is fragile, faith also tends to be weak. Religion functions as a guide, providing instructions for each adherent in determining the purpose and direction of life in this world [7]; [8]; [9].

Religion has become a guide for many people, especially as a system of teachings that bring them closer to God or Gods. This reflects the reality in religious life. Religion remains the main center for humans, who are created to develop and create new ideas to understand the meaning of life. As mentioned by Dewantara in his book "Diktat Comparat Agama", religion does not only cover a specific area or territory, but also embraces a society where each individual does not only rely on the strength of himself, but also gains support and strength from the society. In this context, religion becomes a framework that gives spiritual meaning and strength, connecting individuals to their community, creating a deep connection between people and their society [10]; [11]. Religion is indeed considered a path of faith that connects humans with God. Through this relationship, there is interaction between humans and the Creator, creating gratitude for all the mercy and grace given by Him. By relating between humans and God through faith, an awareness of a greater existence and acceptance of the various gifts given in life is formed [12]; [13].

In recent years, harmonious relations between religious communities have been tested, even considered a test. The latest example at the national level is the case of the Shia group in Sampang which caused victims and refugees. Internationally, the tragedy that befell Muslims in Myanmar adds to the complexity of diversity dynamics. Experts have presented various theories to unravel the two cases. Some argue that the friction that occurs is not directly related to religious issues, but rather as a form of social and political conflict. However, other views state that the dispute has roots in inter-religious conflict, [14] with the use of religious symbols as a basis for fueling tensions. The addition of this paragraph can enrich the article by bringing a broad perspective on the challenges of religious tolerance, while maintaining the focus on Kampung Cina's achievements in maintaining harmony amid diversity [1]; [15]; [16]; [17].

Despite differences in theories, views, or perceptions of an event, the reality is that conflicts related to religion are often a source of tension that is vulnerable to being exploited by parties with a "hidden agenda". Although religious views may vary, it is important to remember that the use of religion as a tool to create conflict is not only detrimental to the diversity of beliefs, but also opens up opportunities for manipulation and exploitation by parties with hidden objectives [18]; [19]; [20]; [21]. Along with that, the presence of elements deliberately introduced by individuals who are more worthy of being called provocateurs, further

complicates the dynamics of the conflict. They do not attempt to defuse the problem or provide solutions; instead, they tend to seek the role of a character or source looking for a scapegoat. If they do not find a scapegoat, they will create narratives that further complicate, darken, and even try to drown out the problem. Therefore, in the context of the complexity of interfaith relations, religious believers, especially religious leaders, are expected not to be easily provoked by immature religious emotions. Religious leaders have the responsibility to maintain maturity in religion, guide their people towards a deeper understanding, and create an atmosphere that supports the realization of mutual harmony, integrity, and the glory of the Indonesian nation. Through this approach, it is hoped that people can overcome differences with understanding, create productive dialogue, and strengthen the foundation of unity in diversity. The diversity present in Indonesia as a whole is mainly reflected in the realm of religion. Religion has dominated and spread rapidly, giving direction to human life. The right for humans to choose and embrace the religion they believe in as a way to get closer to God is a respected right. Despite coming from various religions and beliefs, the main essence that is emphasized is to lead to the same goal, namely getting closer to the Almighty. Religious diversity is one of the important pillars in building unity, respecting differences, and creating harmony in Indonesian society [22]; [23]; [24]. The spread of religions in Indonesia has been initiated by religious groups who actively establish lodges as places of worship and religious teaching centers. This initiative is not only limited to the construction of places of worship, but also includes the delivery of teachings that provide important provisions for those who believe in their chosen religion. By establishing lodges, religious people play a role in shaping religious identity and supporting the spiritual growth of the community.

The teachings conveyed are not only related to rituals of worship, but also include moral and ethical values that enrich the daily lives of adherents. As such, religious lodges are important centers for the spread and maintenance of religious values in Indonesia [25]; [26]; [27]; [28]. All religious groups that play a role in the spread of religion are not limited to Islam, but also involve adherents of Catholicism, Christianity, Hinduism, Buddhism, and Confucianism. The choice of religion remains the right of the people, with the hope that they can choose wisely and live a spiritual life that builds a deeper relationship with God. As expressed in the book "Diktat Comparat Agama" by Dewantara, religious groups have the potential to form a unique living environment and can have a significant influence on the surrounding life. Correspondingly, the environmental situation also gives color to the life experience of the religious group. Thus, religious diversity in Indonesia is not only a reflection of the diversity of beliefs, but also involves dynamic interactions between religious groups and the surrounding environment [29]. It is true that the diversity that exists in Indonesia is due to religious people who spread celibacy and believe in God [30]; [31]; [32].

## II. METHODS

This research used a qualitative approach with descriptive research type [33]. Data collection methods were carried out through three stages, namely participant observation, in-depth interviews, and document studies. This research was conducted in Kampung Cina area, Padang City, in 2023, with the main research object being the community in the area. The research informants were selected using purposive sampling technique.

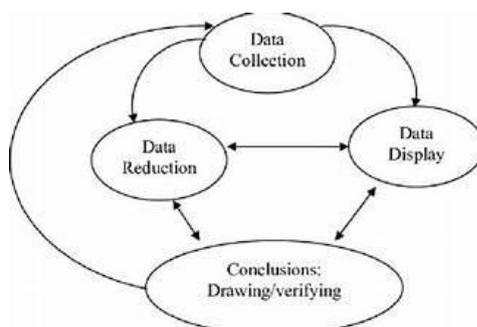


Figure 1. Qualitative Data Analy

The informants were 10 people with ethnic, religious, linguistic and cultural diversity. The data analysis process uses the Milles and Huberman model by carrying out three stages, namely data collection, data reduction, data presentation and conclusion drawing. Qualitative approach to detail and understand the findings that emerged from each phase of the research, focusing on religious and cultural diversity in the local community.

## III. RESULTS AND DISCUSSION

Based on the results of the research, the general picture found in the community of Kampung Cina, Padang City, West Sumatra, which has about 3 different religions and cultures reflects a life that is rich in religious and cultural diversity [21]. Kampung Cina Padang is a Chinese community located in the city center of Padang, West Sumatra. The village offers an atmosphere rich in Chinese cultural heritage with traditional Chinese-style buildings. The streets of the village are colorfully decorated, and shops and restaurants serve Chinese products and cuisine. There are many beautiful Chinese temples around the village, where visitors can experience the spiritual atmosphere and beauty of traditional architecture. Visiting the village provides

a unique experience to dive into Padang's cultural diversity, where Chinese traditions blend harmoniously with the daily lives of the local people.

Kampung Cina Padang, an enchanting landscape in the heart of the city, is more than just a collection of stunning Chinese architecture. It is a living reflection of the cultural and religious diversity that has grown and evolved over time. By wandering through the winding streets of the kampong, visitors are invited to explore its profound cultural diversity. The magnificent buildings not only preserve the history of Chinese architecture, but also bear witness to the development of religious and cultural life in this community. One of the most striking elements of Kampung Cina Padang are the temples that dominate its ceilings. These temples are not only places of worship, but also centers of spirituality and religious activities for the Chinese community. Every morning, the sound of bells and the smell of incense accompany the prayers offered, creating a strong harmony between faith and daily life. Religious festivals, such as Chinese New Year celebrations and other religious rituals, bring the community together in a proud way. Visitors can feel the joy and shared spirit as they participate in traditional ceremonies rich in religious symbolism [34].

However, the diversity in Kampung Cina Padang is not just limited to the religious aspect. Every corner of the village exudes cultural diversity through shops and restaurants selling Chinese goods and dishes. It's not just a place to shop or dine; it's a sensorial journey through flavors and culinary arts nurtured with love. In every savory noodle dish, delicate dim sum, or moist bun, we can see a reflection of the cultural diversity passed down from generation to generation. This is what makes Kampung Cina Padang not only a culinary destination, but also a delicious historical and cultural journey. However, diversity is not just limited to culinary and religious. Kampung Cina Padang is also a stage for Chinese art and culture. Every year, traditional art festivals and cultural performances adorn the village with beautiful colors. These are not just performances; they are expressions of art and cultural identity that enrich the soul of the community.

Visiting the kampong's small museum also provides an in-depth insight into the history and development of Chinese culture in Padang. The collection of artifacts and historical objects is a window that reveals how the community has grown and evolved over time. The importance of education about cultural and religious diversity is emphasized in Kampung Cina Padang. Local education programs create a better awareness and understanding of the cultural and religious values embraced by this community.

The people of this region are known as communities rooted in tradition, which is reflected in their daily practices and social interactions. Religious diversity, with a variety of religious beliefs and rituals, is one of the main characteristics. Places of worship such as temples, monasteries and mosques are scattered around the kampong, creating a harmonious religious panorama. In addition, local culture and traditions also influence people's daily lives. Traditional festivals, cultural festivals and community events are important moments to celebrate this diversity together. Traditional arts and crafts passed down from generation to generation are also still diligently maintained, adding to the color and cultural richness of the Kampung Cina community. The importance of social interaction between residents from different religious and cultural backgrounds is also reflected in daily life. People seem to live in harmony and respect their differences, creating an inclusive and welcoming environment. The existence of participatory activities such as gotong-royong or joint events is a tangible manifestation of solidarity and togetherness among the residents of Kampung Cina.

### **Religious Practice: Diversity in Carrying Out Religious Activities**

The people of Kampung Cina Padang City carry out religious activities in accordance with their beliefs. The practice of diversity according to beliefs is lived in different ways. This shows that life is a stage for a variety of diverse religious practices. The people of this village coexist by applying their respective religious beliefs and practices, creating a scene that is rich in color and diversity. The practices are:

### **Religious Rituals in the Community**

Each religious community in Kampung Cina carries out their religious practices with honor and dedication. Muslims, Christians, Confucianists and other religions have their own places of worship, and religious rituals are carried out according to their respective teachings and traditions. For example, Christians celebrate Christmas, Muslims celebrate the Prophet's birthday, while the Confucian community celebrates Chinese New Year. Religious Rituals in the Community in Kampung Cina. Religious rituals are the main pillar in the life of the Kampung Cina community in Pondok, Padang, West Sumatra. Each religious community in this village carries out their religious practices with great seriousness and honor, creating a strong framework for harmonious religious life. Here are some aspects that describe in detail the Religious Rituals in the Community in Kampung Cina:

1. **Diverse Places of Worship**, Every religious community has their own place of worship that reflects their uniqueness and faith tradition. The magnificent Muhammadan Mosque is a place of worship for Muslims, the IFGF Church is a place of worship for Christians, and the Chi Heen Kuan Temple is a place of worship for the Confucian community. The diversity of these places of worship reflects tolerance and interfaith harmony.
2. **Distinctive Religious Rituals**, Each community performs their own distinctive religious rituals. Muslims gather for congregational prayers, Christians celebrate services with various worship services, while the Confucian community organizes religious ceremonies in accordance with Confucian teachings. This diversity gives each community a distinctive identity and celebrates differences with pride.

3. Celebration of Religious Events, The celebration of religious events is an important moment in the life of the Kampung Cina community. Christmas, Maulid Nabi, and Chinese New Year are celebrated with enthusiasm and joy. These celebrations involve the whole community, creating an atmosphere of togetherness and unity among the villagers.
4. Active Community Participation, The people of Kampung Cina are actively involved in every religious ritual. Not only as participants, but they also contribute to the preparation and organization of religious events. This participation creates a sense of shared responsibility and strengthens solidarity among villagers.
5. The Importance of Tradition and Custom, In addition to religious rituals that are directly related to beliefs, the people of Kampung Cina also maintain traditions and customs in every religious activity. This includes customs performed before, during, and after worship, giving a special color and cultural warmth to the performance of religious rituals.

Performing religious rituals in the community with honor and diversity, Kampung Cina affirms their unique identity and creates a solid foundation for living together in different faiths.

- Joint Religious Celebrations, Although the community performs religious rituals in their places of worship, there are moments when they celebrate religious celebrations together. This is the moment when different beliefs become a platform to strengthen the bond of brotherhood. For example, a joint religious celebration event involving Christians, Muslims, and Confucianists, which creates an atmosphere of joy and mutual respect.
- Respecting Differences The people of Kampung Cina uphold the principle of respecting religious differences. They support each other and understand the importance of this diversity in enriching their daily lives. For example, during certain religious celebrations, villagers honor each other by attending different religious celebrations, showing that different beliefs are not a barrier to living together in peace.
- Tolerant Neighborhood, Chinese Neighborhood creates a space for interfaith tolerance. Diversity is not only accepted, but valued as a wealth that strengthens social relationships. For example, during religious celebrations, people exchange congratulations and even attend religious ceremonies that do not conform to their own beliefs, creating a harmonious atmosphere amidst differences. With these diverse religious practices, Kampung Cina illustrates that different beliefs are not only acceptable, but also a source of cultural and social wealth that enriches the lives of its people.

### **Cultural Heritage Preservation**

Kampung Cina, Pondok itself has several cultural heritage preservations carried out by three different religious cultures, but these differences do not become an obstacle for the three religious cultures, but rather become their own characteristics in Kampung Cina, Pondok, here are some kinds of cultural heritage preservation.

1. Architecture as Historical Heritage, Architecture in Kampung Cina is not just a building, but a historical heritage that illustrates the fusion of culture and the long history of the community. The Muhammadan Mosque, for example, features architecture that reflects the fusion of Islamic and local elements. With its domes, minarets and distinctive ornaments, the mosque is a silent witness to the development of Islam within the local cultural context. The maintenance of this architecture is not just a physical task, but also the preservation of its historical meaning and values. The effort to maintain architectural details, from ornaments to building structures, symbolizes the dedication of the Kampung Cina community to maintain their cultural and religious identity.
2. Chi Heen Kuan Temple, Chi Heen Kuan Temple, as a place of worship for the Confucian community, is a strong reflection of the continuation of tradition and belief values. The temple's architecture combines Confucian aesthetics and philosophy, with a symbolic and meaningful structure. The carved columns and deity statues symbolize Confucian belief and wisdom. It is important to note that this temple is not only a religious center, but also a center of cultural and social activities for the Confucian community. Its existence provides a space for the community to celebrate traditions, such as Chinese New Year celebrations and various religious ceremonies, creating a vibrant center of cultural life.
3. IFGF Church, IFGF Church in Kampung Cina is not only a place of worship for Christians, but also a platform for social activities and community building. The architecture of this church reflects a contemporary twist that still recognizes traditional Christian values. With an open and inclusive design, the church creates spaces for various activities, such as services, seminars and social events [35]. The IFGF church is also a symbol of interfaith tolerance and harmony in Kampung Cina. By opening its doors for interfaith cooperation, the church encourages dialog and understanding between communities. The physical maintenance of the church and its positive activities prove that diversity in this village includes not only religious values, but also social values that unite the community.

### **Interfaith Tolerance**

Interreligious tolerance in Kampung Cina, Pondok, West Sumatra, is closely embedded in daily life and is reflected in various profound aspects. One real example of this tolerance is seen in the Christian celebration of Christmas. Non-Christian communities actively and warmly participate in celebrating Christmas, not only as a sign of respect for differences in beliefs, but also through active participation in religious ceremonies. The tradition of giving souvenirs during Christmas celebrations at the IFGF Church is a concrete manifestation of a deeply rooted attitude of mutual respect. More than just a moment of celebration,

the practice of tolerance permeates everyday life in Kampung Cina. Interfaith participation and visits have become routine activities where residents of various beliefs openly share experiences, strengthen bonds of brotherhood, and create space for positive dialogue. An open attitude towards differences is not only ceremonial, but has become an everyday norm that forms an inclusive environment (Fitriani, 2020). The role of community leaders, such as Mr. Ahok, Mr. Haji Syafril, and Brother Velis, is a key factor in maintaining and promoting interfaith tolerance. They are not only respected figures, but also active intermediaries facilitating dialogue and understanding between communities. Their involvement illustrates their seriousness in creating an environment that not only respects differences in beliefs, but also enriches life together through cultural and religious diversity. A concrete example of interreligious tolerance in Kampung Cina is the Christmas celebration at the IFGF Church. At this moment, non-Christians sincerely participate in celebrating Christmas with Christians. They not only convey congratulations, but also actively participate in religious ceremonies. A typical tradition in this village is giving souvenirs during Christmas celebrations. Non-Christian residents voluntarily provide support and respect differences in beliefs, creating a warm and inclusive atmosphere [10]; [36]; [37].

This practice of tolerance can also be seen in interfaith participation and visits which are routine activities in Kampung Cina. For example, a Muslim citizen can attend religious events at the mosque and at the same time participate in religious activities at the church. Likewise, vice versa, where Christians and Confucians visit different places of worship to share and understand each other. The role of community leaders also has a significant impact. For example, Mr. Ahok, Mr. Haji Syafril, and Brother Velis actively support and attend religious celebrations at places of worship of other religions. They are a strong example of how tolerance is not just a slogan, but a principle lived in every aspect of community life. Their existence provides inspiration and encouragement for residents to get involved in efforts to strengthen tolerance and inter-religious harmony in Kampung Cina.

#### IV. CONCLUSIONS

The diversity of beliefs in the village is not just a decorative element, but is manifested in religious practices, preservation of cultural heritage, and an attitude of tolerance that is closely intertwined among the community. They are not only leaders, but also intermediaries who actively promote interfaith dialogue and build mutual understanding. The fact that this village has managed to maintain its cultural and religious identity while still embracing differences shows that tolerance is not just a slogan, but a value that is lived. Meanwhile, the paragraph related to the challenges of interfaith harmony at the national and international levels provides a broad context. Even though Kampung Cina is able to maintain tolerance, serious challenges are still faced by several communities in Indonesia and the world. Conflicts related to religion, if not avoided, can trigger friction that is detrimental to peace and harmony. Therefore, while taking inspiration from the achievements of Kampung Cina, it is important for the general public and religious leaders to understand that diversity is a wealth, not a threat. This conclusion underlines the importance of vigilance against provocative efforts, as well as shared responsibility in creating an inclusive and harmonious society. From the results of research on religious diversity in Kampung Cina, Padang, West Sumatra, it shows that there is tolerance between religious communities, understanding and respecting differences between religious community, which makes the Chinese village a harmonious and harmonious area.

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