

Abstrak

Hubungan harmonis antaragama dalam konteks bencana ditandai dengan adanya praktik filantropi antarumat beragama. Hal ini menunjukkan bahwa filantropi antarumat beragama hidup dalam masyarakat sebagai entitas sosial. Lembaga filantropi dan organisasi keagamaan hadir sebagai penyedia layanan dan kesejahteraan non-negara. Lembaga tersebut hadir untuk memberikan “bantuan” dalam keadaan darurat kepada korban bencana alam di Lombok tahun 2018 sebagai bentuk legitimasi eksistensi yang dikemas dengan “kepedulian sosial”. Hal ini menjadikan praktik filantropi antarumat beragama memiliki hubungan yang rumit dan kompleks. Sementara sejumlah analisis memandang bahwa praktik filantropi antarumat beragama mempunyai misi ideologis tertentu dan banyak menimbulkan resistensi dari masyarakat. Akan tetapi, fakta menunjukkan bahwa praktik filantropi antarumat beragama dalam konteks bencana Lombok tahun 2018 merupakan praktik yang sukses dan minim konflik. Apakah praktik filantropi antar umat beragama merupakan sebuah entitas yang mendukung terciptanya masyarakat toleran dan inklusif? Penelitian ini mengkaji tentang bagaimana praktik filantropi antarumat beragama dalam konteks bencana Lombok tahun 2018? Untuk menjawab pertanyaan di atas, peneliti menggunakan pendekatan *soft power* Nye dan dibantu dengan *capital power* Bourdieu. Kemudian mengenai cara kerja broker dalam praktik filantropi antarumat beragama didekati dengan menggunakan metode analisis jaringan sosial dengan menggunakan aplikasi pajeck sebagai alat untuk menggambarkan jaringan aktor-aktor yang ada dalam praktik filantropi antarumat beragama. Penelitian ini mengkaji berbagai dinamika praktik filantropi antarumat beragama dengan melakukan studi kualitatif di 5 kabupaten di Pulau Lombok, NTB, dengan mengambil sampel praktik filantropi umat Islam, Kristen, Hindu, Budha, dan Konghucu. Temuan penelitian ini menunjukkan bahwa broker filantropi lintas agama bekerja menggunakan *soft power* dengan mekanisme jaringan aktor material semiotik dan menyalurkan bantuan kepada korban gempa tahun 2018 berupa sembako dan pendirian tempat ibadah, sekolah, madrasah, perumahan, dll. Tidak hanya kemiskinan dan kesejahteraan yang bisa diatasi, namun hubungan antar umat beragama dan solidaritas antar umat beragama di Lombok, NTB juga bisa diperkuat. Kajian ini menegaskan bahwa praktik filantropi antar umat beragama dalam konteks bencana merupakan salah satu praktik baik untuk mengembangkan kesejahteraan aktor non-negara yang berbasis pada solidaritas sosial antar umat beragama, serta merupakan metode baru dalam meningkatkan kerukunan umat beragama.

Kata Kunci: Broker, Filantropi, Antarumat beragama, Bencana

Abstract

Harmonious relations between religious communities in the context of a disaster are marked by the existence of inter-religious philanthropic practices. This indicates that philanthropy between religious communities lives in society as a social entities. Philanthropic institutions and religious organizations exist as non-state providers of services and welfare. The institution is here to provide "help" in emergencies to victims of the natural disaster in Lombok, NTB 2018 as a form of legitimacy for existence packed with "social concern". This practice is in the Lombok region which has a high history of inter-religious conflict. This makes the practice of philanthropy between religious communities have a complicated and complex relationship. Meanwhile, some analyzes view that inter-religious philanthropic practices have a certain ideological mission and create a lot of resistance from society. However, the facts show that philanthropic practices between religious communities in the context of the Lombok disaster, 2018 have been successful practices and have minimal conflict. Is inter-religious philanthropic practice an entity that supports the creation of a tolerant and inclusive society? This study investigates how inter-religious philanthropic practices in the context of the Lombok disaster in 2018? To answer the questions above, this study used Nye's soft power approach and were assisted by Bourdieu's capital power. To explain how brokers work in inter-religious philanthropic practices, this study approached using the social networks analysis method by using pajek applications as a tool to illustrate the network of actors that exist in inter-religious philanthropic practices. This research examines various dynamics of philanthropic practices between religious communities by conducting a qualitative study in 5 districts on the island of Lombok, West Nusa Tenggara. By taking the philanthropic practices of Muslims, Christians, Hindus, Buddhists and Confucians as samples. The findings of this research indicate that inter-religious philanthropic brokerage works using with a semiotic material actor network mechanism and distributes assistance to victims of the 2018 earthquake in the form of basic needs and the establishment of places of worship, schools, madrasas, housing, etc. Not only poverty and welfare that can be overcome, but also the relationship between religious people and solidarity between religious communities in Lombok, West Nusa Tenggara can be strengthened. This study confirms that inter-religious philanthropic practices in the context of a disaster is one of the good practices for developing the welfare of non-state actors based on social solidarity between religious communities, as well as a new method of increasing religious harmony.

Keywords: Brokerage, Philanthropy, Inter-religious, Disaster