

Implementation of the Concept of Inter-Religious Tolerance in Realizing Community Harmony

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Abstract: *The Central Java regional government designated Rendeng Village as a harmony-conscious village because it succeeded in maintaining religious harmony. This study aims to determine the form of Implementation of inter-religious tolerance in realizing community harmony. This qualitative research method uses case studies—the place of research in Rendeng Village, Gebang District, Purworejo Regency, Central Java. The results showed that the form of Implementation of the concept of tolerance in Rendeng village was through various fields, including in the field of belief, namely by accepting differences in beliefs and the social field, maintaining mutual brotherhood and harmony by prioritizing solidarity between brotherhood and neighbors. In the political field, with the principle that all villagers have equal political rights and opportunities with consideration of professionalism and integrity, the role of the Rendeng village government by emphasizing the importance of unity, integrity, and harmony, involving all villagers in village activities and serving the needs of villagers regardless of religion and belief, the role of religious leaders and community leaders is by providing an understanding of the plurality of life in Rendeng Village as well as providing advice and motivation for mutual respect, cooperation and deliberation among fellow community members.*

Keywords: *Implementation; Tolerance; Harmony; Religion*

Abstrak: *Desa Rendeng ditetapkan sebagai desa sadar kerukunan oleh pemerintah daerah Jawa Tengah karena berhasil menjaga kerukunan beragama. Penelitian ini bertujuan untuk mengetahui bentuk implementasi konsep toleransi antar umat beragama dalam mewujudkan kerukunan masyarakat. Metode*

penelitian ini kualitatif dengan pendekatan penelitian menggunakan studi kasus. Tempat penelitian di Desa Rendeng Kecamatan Gebang Kabupaten Purworejo Jawa Tengah Hasil penelitian menunjukkan bahwa bentuk implementasi konsep toleransi di desa Rendeng melalui berbagai bidang antara lain dalam bidang keyakinan yaitu dengan menerima perbedaan keyakinan. Bidang sosial dengan saling menjaga persaudaraan dan kerukunan dengan mengedepankan solidaritas dalam persaudaraan dan bertetangga. Bidang politik dengan prinsip semua warga desa mempunyai hak dan kesempatan politik yang sama dengan pertimbangan profesionalisme dan integritas, peranan pemerintah desa Rendeng dengan cara menekankan pentingnya persatuan, kesatuan dan kerukunan, melibatkan semua warga desa dalam kegiatan desa dan melayani kebutuhan warga desa tanpa membedakan agama dan keyakinan, peran tokoh agama dan tokoh masyarakat yaitu dengan memberikan pemahaman tentang pluralitas kehidupan di Desa Rendeng serta memberikan nasihat dan motivasi untuk saling menghormati, bergotong royong dan bermusyawarah antar sesama warga masyarakat.

Kata Kunci: *Implementasi; Kerukunan; Toleransi; Agama*

INTRODUCTION

Seen from a historical point of view, the diversity of races, ethnicities, languages, and religions has been firmly attached to the territory of Indonesia for centuries before the Indonesian state became independent. The Indonesian state constitution guarantees the freedom of every citizen to embrace religion and belief, so the state is obliged to protect its citizens with various religious identities, cultures, ethnicities, and so on.¹ Through a gradual and continuous acculturation process, these social relations create culture, creating cultural assimilation. Differences in race, ethnicity, language, and religion, which merge into a culture that then becomes different too, are evident in the conceptual building, patterns of interaction, and the form of material culture so that one criterion and the other criteria have different aesthetic values.

Harmony in society in the diversity of religions and cultures needs the ability to understand correctly so that everyone accepts differences without being

¹ Baidi Bukhori, *Toleransi Terhadap Umat Krsitiani* (Semarang: IAIN Walisongo Semarang, 2012), 1.

based on self-justification.² Mutual respect and tolerance are the foundation for building a harmonious social life.³ In the era of globalization, along with the development of technology with the existence of social media, like today, religious people face new challenges that are more prone to causing conflict than they have ever experienced. It is not uncommon for religious conflicts to develop due to differences in beliefs that occur, among others, due to technological advances through social media, which then spread to the real world. The narrow perspective of a person or group of people in understanding religious teachings is one of the factors causing divisions. Excessive fanaticism, considering their religion to be the most correct by denying other religions and even disbelief and considering other religions heretical makes the truth closed so that extreme radical actions emerge.

Religious differences are a natural phenomenon that exists in life, and because of that, tolerance is needed.⁴ The religions officially recognized by the Indonesian government are Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism. From these religions, there is a difference in the religion adopted by the people of Indonesia. These differences, if not properly maintained, can lead to conflicts between religious communities that are contrary to the religion's fundamental values, which teach peace, mutual respect, and mutual help.

Conflicts between religious communities in various regions in various parts of the world have occurred and are still ongoing and have not yet found a solution, including inter-religious conflicts in Moro, Philippines (Islam and Christianity);

² Abdul Basit, "Peran Komunikasi Islam Dalam Kehidupan Keluarga Dan Masyarakat Indonesia Di Era Disrupsi," *Hujjah: Jurnal Ilmiah Komunikasi dan Penyiaran Islam* 4, no. 2 (2020): 75–87.

³ Edi Setyawati, *Kebudayaan Di Nusantara Dari Keris, Tor-tor, sampai Industri Budaya* (Depok: Komunitas Bambu, 2014).

⁴ Rohmat Rohmat, "Model Manajemen Pendidikan Karakter Berbasis Integrasi Nilai-Nilai Religius Dan Multikultural," *Jurnal Penelitian Agama* 20, no. 2 (2019): 227–66.

the massacre of Rohingya Muslims by Buddhists in Myanmar; sectarian clashes in the city of Boda, Central African Republic involving Muslims and Christians, Hindu and Islamic conflicts in India, Palestinian and Israeli conflicts and Islamic State organizations in Iraq and Syria.⁵

Interreligious conflicts also occur in Indonesia, including (1) the Poso conflict between Islam and Christianity. This incident occurred from 1998-2000, eventually developing into violence. Many souls died. On December 20, 2001, there was peace by signing the Malino agreement. (2) Ambon conflict between Islam and Christianity. This conflict occurred in 1999 in Ambon, causing 12 deaths and hundreds of injuries. Conflicts can be resolved by reconciliation by the local government. (3) the Tolikara conflict between Islam and Christianity occurred in Tolikara, Papua. Found 2 people died and 96 houses burned. Conflicts are resolved using reconciliation. (4) the Aceh conflict between Islam and Christianity, which previously occurred in the Singkil area in 2015. The conflict can be resolved by harmony between religions in Aceh. (5) the conflict in South Lampung between Buddhism and Islam involving the people of Balinuraga village and Agom village. Conflicts can be resolved by mediation. (6) the Situbondo conflict between Muslims and Christians occurred on October 10, 1996. The conflict can be resolved with peace from both parties. (7) the conflict between followers of Ahlus Sunnah Wal Jamaah and followers of Shia Islam, which occurred in 2012, resulted in two deaths and dozens of serious injuries. The conflict was resolved through mediation, and recently a church building belonging to the congregation The Toraja Mamasa Church (GTM) of the East Batang Uru Congregation, Mamasa, West Sulawesi, was burned by people on June 26, 2021, and the burning of a church in Belawan on July 21, 2021.⁶

This is a common concern, so there is a need for awareness to foster a life attitude that is tolerant of diversity, including diversity in religion and belief. A

⁵ Muhamad Hasan Rumlus, "Urgensi Pembentukan Undang-Undang Perlindungan Hukum terhadap Para Ulama," 2022, 126.

⁶ Falentin Rambu Mbitu, "Moderasi Beragama Dalam Bingkai Konstitusi Negara," *Excelsis Deo: Jurnal Teologi, Misiologi, dan Pendidikan* 5, no. 2 (2021): 184.

tolerant attitude of life by implementing the concepts of tolerance creates harmony in society, nation, and state so that they can coexist peacefully.

Rendeng Village, Gebang sub-district, Purworejo Regency can be used as an object to illustrate the existence of a form of tolerance during a pluralistic society with a diversity of religions. Religious diversity can be seen in the village monograph.⁷, which shows the number of followers of Islam as many as 1,329 people, adherents of Protestantism totaling 14 people, adherents of Catholicism totaling 1 person, and adherents of Buddhism totaling 18 people. Even though adherents of Buddhism are a minority community, in Rendeng Village, there is a place of worship in the form of a monastery for the Muslim community. The maintenance of the Vihara as a place of worship and the guarantee of the safety of worship for Buddhists in Rendeng Village, which is a minority, proves a form of tolerance and public awareness of the understanding of the meaning of unity and harmony.

Therefore it is not surprising that the attitude of the people of Rendeng Village, who can maintain inter-religious harmony, received appreciation from the Central Java Provincial Government by establishing it as a "Harmony Aware Village". 878 of 2021 concerning the Determination of Harmony Aware Villages on July 16, 2021 and the FKUB Meeting on September 06, 2021⁸. Also, harmony and tolerance occur at events that should be the privacy of certain religious groups, such as Maulid Nabi (Prophet's birthday) events, wedding genduri, and death festivities. The Muslim community in Rendeng Village in carrying out religious rituals always involves Christian and Buddhist communities

⁷ Tim Profil Desa, *Profil Desa Rendeng Kecamatan Gebang Kabupaten Purworejo* (Pemerintah Desa Rendeng, 2020).

⁸ Kantor Kementerian Agama Kabupaten Purworejo, "Rendeng Terpilih Sebagai Desa Sadar Kerukunan Kabupaten Purworejo," www.jateng.kemenag.go.id, 2021, <https://jateng.kemenag.go.id/2021/05/rendeng-terpilih-sebagai-desar-sadar-kerukunan-kabupaten-purworejo/>.

participating together without looking down the eyes in social religious ritual activities.

Based on data from the Purworejo district statistical agency for 2020, the population of Rendeng Village at the end of 2019 was 1,364 people, with a breakdown based on gender, namely 673 men and 691 women. The density level of Rendeng village, with a population of 1,364 people and an area of 2.49, is 548 people/km². There are 2 educational facilities in Rendeng village, namely an elementary school and one kindergarten each. The worship facilities in Rendeng are 2 mosques, 4 prayer rooms, and 1 Vihara.⁹

The area of Rendeng village, Gebang sub-district, Purworejo regency is 2.49 km². The total land area in Rendeng Village is 249.06 hectares, with details of land use for rice fields covering an area of 120.70 hectares and dry land covering an area of 128.36 hectares. The area of rice fields using technical irrigation type is 117.20 hectares and 3.50 hectares rainfed. Use dry land for buildings and yards of 12.76 hectares and plantations of 115.60 hectares. The distance between Rendeng Village and the district capital, Purworejo, is 3 km. The number of Rendeng village officials is 1 village head, 1 village secretary, 5 BPD, 11 village officials, 3 RW heads and 4 RT heads.

The majority of the residents of Rendeng Village are Javanese. The majority of the primary source of income is agriculture, with the main commodity being rice. The number of farmers dominates the work of the Rendeng villagers; some are agricultural laborers. Still, apart from the agricultural sector, many of the Rendeng villagers also work as laborers, are self-employed, such as trading, and some also work in the service sector and as civil servants.

From the description above, it can be seen that the residents of Rendeng village are diverse in various fields, namely work, social status, and religion, so it is exciting and ideal for further research on the Implementation of the concept of tolerance in fostering harmony in religious life between adherents of Islam,

⁹ BPS Kabupaten Purworejo, "Kecamatan Gebang Dalam Angka 2020," [purworejokab.bps.go.id, 2020, https://purworejokab.bps.go.id/publication/2020/09/28/f83800e1a01d1137893baa55/kecamatan-gebang-dalam-angka-2020.html](https://purworejokab.bps.go.id/publication/2020/09/28/f83800e1a01d1137893baa55/kecamatan-gebang-dalam-angka-2020.html).

Christianity, and Buddhism in the village. So the researcher intends to carry out research with the title *Implementation of the Concept of Inter-Religious Tolerance in realizing harmony in Rendeng, Gebang District, Purworejo Regency*.

Previous studies that the authors found on the topic of tolerance and harmony include research by Putri Komala Pua Bunga with the conclusion that community harmony in Tendakinde Village is well established.¹⁰ Research by Zainul Akhyar et al., with the results of the study, shows that to respect for the existence of inter-religious people by way of friendship and interaction in several areas of life, such as economic and social¹¹. Mukayat Al Amin and Imam Supardi concluded that the people's lives in Balun Village have been very harmonious for centuries, and there have never been conflicts in the name of religion.¹² Sriwahyuni et al. also researched tolerance by concluding that society highly values fellow religious people, reflected in community activities, cooperation, solo sign events, and religious holidays.¹³ Suci Purwanti's research concluded that there was no written policy from the village head regarding religious tolerance, so no regulations were governing it.¹⁴

From the above literature, no research explicitly examines the *Implementation of the Concept of Inter-Religious Tolerance in Creating Community Harmony*. Therefore the novelty of this research is to present a form

¹⁰ Putri Komala Pua Bunga, "Umat Beragama Dan Pengaruhnya Terhadap Kerukunan Masyarakat Di Desa Tendakinde Kecamatan Wolowae Kabupaten Nagekeo Nusa Tenggara Timur" (Universitas Muhammadiyah Makassar, 2018).

¹¹ Zainul Akhyar, Harpani Matnuh, dan Siti Patimah, "Implementasi Toleransi Antar Umat Beragama Di Desa Kolam Kanan Kecamatan Barambai Kabupaten Barito Kuala," *Jurnal Pendidikan Kewarganegaraan* 5, no. 9 (2015).

¹² Mukayat Al Amin dan Imam Supardi, "Toleransi Umat Beragama Di Desa Balun Kecamatan Turi Kabupaten Lamongan," *AL-Hikmah: Jurnal Studi Agama-Agama* 4, no. 1 (2018).

¹³ Arfenti Amir, Serlina Bongi, dan Megarezky, "Toleransi antar umat beragama di desa lembang dewata kecamatan mappak kabupaten tana toraja," no. 1 (2021): 55–62.

¹⁴ Suci Purwanti, "Kebijakan Kepala Desa Dalam Membangun Toleransi Beragama Di Desa Kertosari Kecamatan Tanjung Sari Kabupaten Lampung Selatan" (UNIVERSITAS ISLAM NEGERI RADEN INTANLAMPUNG, 2020).

of implementing the concept of tolerance to create community harmony. The research question is how to implement the concept of inter-religious tolerance in realizing community harmony. This study aims to determine the Implementation of inter-religious tolerance in realizing community harmony.

METHOD

This type of research is field research, namely empirical data based on findings in the field. The data sources consist of primary data and secondary data. Primary data is obtained from informant sources, namely individuals or individuals directly from the object studied in the field.¹⁵ Secondary data in the form of documents and publications. Secondary data is used to reinforce the primary data in the form of research journals, books, and media, both print and online.

This research method is qualitative.¹⁶ The researcher will systematically describe the symptoms of events or events accurately about the characteristics of a particular population or area.¹⁷ Next, the researcher conducted a descriptive analysis by collecting primary and secondary data.¹⁸ The research approach uses case studies.¹⁹ The research location is in Rendeng Village, Gebang District, Purworejo Regency, Central Java Province with a research period of 6 (six) months, from June 2021 to November 2021.

Researchers carried out data collection methods in several ways: observation, interview, and documentation. The field observation method was carried out by researchers in the field, namely in Rendeng Village, Gebang District, Purworejo Regency.²⁰ This is done so that researchers understand the character and social culture and the phenomenon of the people of Rendeng Village regarding tolerance between religious communities. Interviews were conducted directly with the respondents as data sources. Interviews are a means to

¹⁵ Rianto Andi, *Metodologi penelitian Sosial dan Hukum* (Jakarta: Granit, 2005), 57.

¹⁶ Lexy J Moleong, *Metodologi penelitian kualitatif* (PT Remaja Rosdakarya, 2021).

¹⁷ Nurul Zuriyah, *Metodologi Penelitian Sosial dan Pendidikan* (Jakarta: Bumi Aksara, 2007), 47.

¹⁸ Husaini Usman dan Purnomo Setiadi Akbar, *Metodologi Penelitian Sosial* (Jakarta: PT. Bumi Aksara, 2008), 41.

¹⁹ Taufik Hidayat dan U M Purwokerto, "Pembahasan studi kasus sebagai bagian metodologi penelitian," *Jurnal Study Kasus*, 2019, 1–13.

²⁰ Usman dan Akbar, *Metodologi Penelitian Sosial*.

obtain accurate information about conditions in the field. The results will be recorded to be considered when determining objective empirical facts.²¹ The documentation method was carried out by researchers trying to get documentation of field conditions starting from an overview, social-cultural conditions, and all portraits of community activities, various regulations in the village, village profiles and local wisdom.²² Data analysis through the data documentation stage, namely collecting all data, then data reduction, namely selecting the required data, then presenting the data, namely displaying the data to be used and drawing conclusions.²³

RESULT AND DISCUSSION

Religious Tolerance

Etymologically from the word tolerant, which in the dictionary sense means an attitude of tolerance, namely allowing, letting, appreciating. Grammatically, it is an attitude that allows for establishments, opinions, views, beliefs, habits, and behaviors that are different or contrary to one's convictions.²⁴ Tolerance is defined as the nature or attitude of tolerance, namely the limit on the size of the reduction or addition that is still allowed.

Tolerance can also be described as broad-mindedness, getting along with anyone, allowing people to have opinions or have other opinions, and not interfering with freedom of thought and belief. From this understanding, tolerance gives freedom to fellow human beings in carrying out their desires or managing their lives. They can determine their destiny if this attitude does not damage the

²¹ Andi, *Metodologi penelitian Sosial dan Hukum*.

²² Moleong, *Metodologi penelitian kualitatif*.

²³ Ifit Novita Sari et al., *Metode Penelitian Kualitatif* (Malang: UNISMA PRESS, 2022).

²⁴ Tim Penyusunan Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2001), 1538.

foundations of peace.²⁵ Differences cannot be avoided in life, but in differences, tolerance, and tolerance is needed.

Thus religious tolerance implies the attitude of someone who willingly invites other people to embrace religion and carry out worship based on the teachings of their religion without forcing or disturbing them.²⁶ Because, in principle, humans have the full right to determine their religion based on conscience, without coercion from anyone. So religious tolerance becomes the most fundamental aspect of creating religious harmony.

The most fundamental goal of religious tolerance is the creation of religious harmony. The potential for conflict between religious communities in Indonesia is not an impossibility. All components of the nation must maintain the noble ideals built by the nation's founding fathers to realize unity. The attitude of tolerance between religious communities as a foundation in efforts to realize unity among fellow human beings regardless of religious background is reflected in the motto of the Unitary State of the Republic of Indonesia, namely "Bhineka Tunggal Ika", which means that despite differences (race, ethnicity, religion, belief, culture) but still one too.

Religious tolerance has various functions, including 1) Avoiding divisions. Whether we realize it or not, the potential for divisions always exists in a pluralistic country. Various issues of conflict with a religious background often occur. One example is the Poso conflict which claimed many victims, not to mention the Ahmadiyya conflict and so on. Therefore, religious tolerance is essential to avoid divisions between religions. 2) Increasing Close Relations, by building religious tolerance, between the state and society, a harmony of life that is harmonious and balanced in carrying out their rights and obligations can be established. Therefore, all parties must maintain religious tolerance by strengthening inter-religious relations, which are also a shared responsibility. 3) Increasing piety, no religion forces people to embrace it. Religious broadcasts are

²⁵ Tim Fkub Semarang, *Kapita Selekta Kerukunan Umat Beragama*, 2 ed. (Semarang: Fkub, 2009), 381–82.

²⁶ H. M Ali dan Dkk, *Islam untuk Disiplin Ilmu Hukum Sosial dan Politik* (Jakarta: Bulan Bintang, 1989), 83.

always tinged with peace missions. The higher the level of one's understanding of the principles of their respective religions, the more one will understand the importance of the value of tolerance because all religions teach kindness and compassion for fellow human beings²⁷.

Inter-Religious Harmony

Harmony comes from the word "rukun" in Arabic etymology, meaning pillar, foundation, or precepts.²⁸ The plural word for "rukun" is "arkaan", which means the harmony is a unity of various elements reinforcing one other. Suppose some elements do not function. In that case, unity will not be realized, so what is meant by harmony is the willingness of a group of people to live together peacefully with mutual respect's differences.²⁹ As for religious life, the meaning is the occurrence of good relations among religious adherents between one religion and another in a social unit by caring for each other and avoiding actions that can cause harm or offend others.³⁰

The government of the Republic of Indonesia uses the terminology of religious harmony with the Harmony Trilogy: 1) Internal harmony among people of the same religion, 2) Harmony among religious people, 3) Harmony between religious people and the government.³¹

²⁷ Azam Syukur Rahmatullah, "Konsepsi Pendidikan Kasih Sayang Dan Kontribusinya Terhadap Bangunan Psikologi Pendidikan Islam," *Literasi (Jurnal Ilmu Pendidikan)* 5, no. 1 (2017): 29–52.

²⁸ Dahlan Lama Bawa, "Membumi Teologi Kerukunan (Mengkomunikasikan Makna Rukun Dan Konsep Tri Kerukunan)," *Jurnal Al-Nashihah* 1, no. 01 (2018): 1–12.

²⁹ Subur Subur et al., "Pengembangan Pemahaman Nilai Sosial Anak Usia Dini melalui Membaca Nyaring Buku Dongeng Toki si Kelinci Bertopi Karya Tere Liye," *KINDERGARTEN: Journal of Islamic Early Childhood Education* 5, no. 1 (n.d.): 81–89.

³⁰ Jirhanuddin, *Perbandingan Agama* (Yogyakarta: Pustaka Pelajar, 2010), 190.

³¹ Depag RI, *Bingkai Teologi Kerukunan Hidup Umat Beragama Di Indonesia* (Jakarta: Badan Penelitian dan pengembangan Agama Proyek Peningkatan Kerukunan Umat Beragama di Indonesia, 1997), 8–10.

The goals of inter-religious harmony are 1) Increasing faith and purity among adherents of their respective religions, 2) Realizing national stability, practically if inter-religious harmony can be realized, then national stability will also be realized, 3) Supporting and successful development. The government has made various efforts to establish religious harmony in Indonesia.³² The government's concentration in carrying out development in all fields with the aim of people's prosperity can be disrupted if there is a religious conflict such as the conflict in Poso or the Ahmadiyya conflict that has occurred, 4) Maintaining and strengthening a sense of brotherhood. Togetherness will be well maintained and fostered if personal or group interests are not prioritized. Therefore, harmony among religious communities to maintain and strengthen brotherhood for the realization of national unity and integrity must continue to be fostered and developed.³³

Implementation of the Concept of Tolerance in Creating Harmony

Rendeng Village, Gebang District, Purworejo Regency, Central Java Province is a village whose residents consist of adherents of various religions, as previously explained that the population of Rendeng Village is 1,364 people with a classification based on religion and belief, namely 1,329 adherents of Islam, 14 adherents of Protestantism, There are 1 Catholic adherent and 18 Buddhist adherents. In the following discussion, the author will use the term Christian for Protestant and Catholic religions. The Implementation of the concept of tolerance in Rendeng Village is divided into several fields, namely:

Field of Faith

Implementing the concept of tolerance in Rendeng Village in the field of belief is utilizing the people in Rendeng Village, accepting differences in beliefs between religious communities, and believing that every religion is true according to its adherents. As for the essence of truth, only God knows, so humans cannot judge the true nature of something. Every adherent of a religion does not force

³² Asef Umar Fakhruddin Fauzi, M Labib Syauqi, dan Fandi Ahmad Suharsiwi, "Scientific Integration At Islamic Higher Education In Indonesia," *Journal of Positive School Psychology* 6, no. 8 (2022): 5960–76.

³³ Jirhanuddin, *Perbandingan Agama*.

others to follow it, and vice versa. They do not interfere with each other and respect each other whenever adherents of religion carry out their respective religious rituals.³⁴

The people of Rendeng Village are accustomed to a life of mutual respect regarding religious beliefs. They do not feel disturbed by the activities and activities of followers of other religions. Because most members of the Rendeng community still have a hereditary bond of brotherhood, this increases the desire to maintain a sense of brotherhood even though they have different beliefs.³⁵

In the view of the Muslim community of Rendeng Village, those who adhere to Christianity and Buddhism have the human right to carry out worship rituals following their religion and beliefs. Likewise, in the view of the Christian and Buddhist communities, the Muslim community has the fundamental right to carry out worship rituals following their beliefs and religion.³⁶

The view of the Muslim community in Rendeng village regarding tolerance is that God creates all kinds of things, including human diversity in religion and belief in God's will, so the human task is only to accept what has become God's will. In the Qur'an, Surat Yunus verse 99, Allah says, "And if your Lord had willed, all those on earth would have believed all of them." Likewise in the view of Christianity and Buddhism always emphasize spreading compassion toward others in life.³⁷

The Rendeng Muslim community interprets tolerance in the life of people of different religions in their village based on the verses of the Koran, for you, your religion, and me, my religion. The verse hints at respecting people of other religions where all differences have their respective places. Let matters of worship

³⁴ Interview with Nur Fathanudin, June 20, 2021

³⁵ Interview with Ipung Prihatmono, 23 Juni 2021

³⁶ Interview with Satibi, 02 Juli 2021

³⁷ Interview with Ipung Prihatmono, 12 Juli 2021

and personal matters be the affairs of the adherents of each religion, but regarding social worship, Muslims can be a blessing to the whole world. Thus, matters related to matters of faith, for him, should not be mixed up with other beliefs, while if it is only related to social rituals, then this opens up space for cooperation.³⁸

Tolerance is togetherness in diversity. Therefore differences in Islam, Christianity and Buddhism should not be the reason for problems arising in social life because harmony is needed by all people so that they can live side by side within the framework of differences to achieve a safe, peaceful and prosperous life. For those who practice Islam well in a Christian and Buddhist society so Christians and Buddhists can carry out their religious teachings well during a Muslim community.³⁹

From the results of these interviews, information can be obtained that the form of implementing the concept of tolerance in Rendeng Village in the field of beliefs is by accepting differences in beliefs between religious communities and believing that every religion is valid according to its adherents and respecting each other between religions so that harmony is realized in social and community life.

Social Field

Social activities in Rendeng village are going well by involving all elements of society regardless of religious background and beliefs. The dominant considerations in social activities are the neighbor and hereditary brotherhood factors. If one resident organizes an activity, then all residents who are still in neighboring territories and those who still have ancestral kinship ties are involved, even though they differ in religion and belief.⁴⁰

In festivities held by one the Muslim residents, such as death festivities, baby birth festivities, circumcision festivities, wedding festivities, and thanksgiving festivities, entering a new house, and others, neighbors and relatives are always involved, even though they have different religions and beliefs. When

³⁸ Interview with Nur Fathanudin, 16 Juli 2021

³⁹ Interview with Muslich, 29 Juli 2021

⁴⁰ Interview with Edi Prabowo, 05 Agustus 2021

Muslims recite tahlil and pray following Islamic teachings, those who are non-Muslims respect them by sitting and keeping silent without giving an amen. Likewise, if one of the residents of Rendeng village who are Christian or Buddhist holds a feast, they still invite their Muslim neighbors and relatives. When they pray following the teachings of their religion, namely Christianity or Buddhism, the Muslim residents who are present respect it by sitting and being silent without saying amen.⁴¹

In social activities that are full of religious rituals held by Muslims, such as the commemoration of the Prophet's birthday, the commemoration of the new Hijriyah year, the commemoration of the Isra' Mi'raj and sending spirits, they still invite residents who are Christians and Buddhists and those who are Christians and Buddhists are still present at the event. An event is a form of honoring invitations and maintaining harmony and unity.⁴²

The Implementation of the concept of harmony carried out by Rendeng residents in the social field can also be seen in the activities of death. If one of the residents of Rendeng village who is Muslim dies, all villagers who are still in the neighboring sphere, including those who are Christian and Buddhist, participate in helping the preparations for the people who pay tribute by putting up tents and setting up chairs and all residents also take part in the tribute even though they are of different religions and his beliefs. Likewise, if one of the residents of Rendeng village who is a Christian or a Buddhist dies, all villagers, including those who are Muslim, also help with the preparations at the location by putting up tents and chairs as well as all the needs for the funeral.⁴³

⁴¹ Interview with Taryono, 11 Agustus 2021

⁴² Interview with Bejo, 13 Agustus 2021

⁴³ Interview with Ipung Prihatmono, 18 Agustus 2021

Mutual assistance and community service activities in Rendeng Village involve all residents of Rendeng Village who are Muslim, Christian, and Buddhist. They work hand in hand in community service activities such as in community service activities cleaning gutters in the fields, community service cleaning village roads, and so on. Mutual assistance activities when residents build houses also involve all Rendeng village residents who are still within the territorial scope of neighbors and relatives without considering religion and beliefs.⁴⁴

Social activities that involve all Rendeng villagers can be seen in the "merti desa" activity. These activities are usually filled with entertainment activities for Rendeng villagers such as shadow puppet shows. After several events, all pray together according to their respective religions, led by one representative for each religion. Everyone seriously followed the prayers led by their representatives. Suppose the one who is leading the prayer is a representative of the Muslim community. In that case, the Muslim community guarantees his prayer while the Christian and Buddhist people sit and remain silent without giving a guarantee. Likewise, suppose a representative of the Christian religion is leading a prayer. In that case, the one who gives the assurance is the citizen who is a Christian. At the same time, adherents of other religions respect it by sitting and being silent without guaranteeing it. Meanwhile, if the one leading the prayer represents the Buddhist religion, then the one who gives the amen is a Buddhist; adherents of other religions respect silently without saying the amen.⁴⁵

The Implementation of the concept of tolerance in Rendeng village was also seen when one of the residents held a wedding or circumcision party where neighbors and relatives were asked to participate in helping to make the event a success. All neighbors or relatives asked to help were present to help prepare the event, regardless of their religious background and beliefs. In addition, the villagers also attended the event regardless of religion and belief.⁴⁶

⁴⁴ Interview with Yandi, 18 Agustus 2021

⁴⁵ Interview with Imam Triono, 21 Agustus 2021

⁴⁶ Interview with Joko, 18 Agustus 2021

Implementing the concept of tolerance in Rendeng village is also seen during the Eid al-Fitr holiday, which Muslims celebrate as the majority of residents in Rendeng village. The tradition of Muslim residents in celebrating Eid al-Fitr is to give hospitality to neighbors and relatives. Residents of Rendeng village who adhere to Christianity and Buddhism also celebrate Eid al-Fitr by carrying out gatherings with Muslim neighbors and relatives as carried out by Muslim villagers.⁴⁷

From the results of data collection through interviews, it can be seen that the Implementation of tolerance in the social field in Rendeng village can be realized by mutual respect for differences in religion and belief and by maintaining mutual brotherhood and harmony by prioritizing solidarity in brotherhood and neighbors so that harmony in the Rendeng village community can be well realized.

Politics

They are implementing the concept of tolerance in Rendeng village through the political field, namely that all villagers are free to choose and be elected in the village government regardless of religion and belief. Villagers have the same treatment in the political field without discrimination caused by differences in religion and belief. The considerations in the political field of the Rendeng villagers are the professionalism and integrity of a person to be elected as a leader in Rendeng Village.⁴⁸ All residents of the Rendeng village, regardless of religion and belief, have the freedom to run for village head or village officials. This freedom can be seen in the number of village officials consisting of 8 people. Of the 8 people, one of them is Christian, and one of them is a Buddhist.⁴⁹

⁴⁷ Interview with Asngari, September 04, 2021

⁴⁸ Interview with Paryono, 06 Oktober 2021

⁴⁹ Interview with Bejo, 10 Oktober 2021

One of the village officials, Wijoyo Argo, adherent of the Christian religion, held a position in the government of the Rendeng village as head of government affairs. Meanwhile, the one who serves as bayan in Rendeng village is Nermo, a Buddhist. While others are Muslim. Residents of Rendeng Village have no objections to village officials with different religions and beliefs. All residents respect all officials and meet and consult with village officials according to their needs without considering their religion and beliefs.⁵⁰

Likewise, in the organizational groups in the village, all villagers have the same rights in managing the organization regardless of religion and belief. It is proven that in the 2018-2020 period, the youth organization's chairman was Sucipto, a Buddhist; in the 2020- present period, it is held by Suherman, who is Muslim. The youth in Rendeng Village was OK with the difference in religion and belief with the chairman of the youth group, and all activities went well.⁵¹

From the results of the interviews above it can be seen that the form of implementing the concept of tolerance in the political field in Rendeng Village is mutual respect for differences in religion and belief, all villagers have the same political rights and opportunities with consideration of a person's professionalism and integrity, not religion and belief. Thus, implementing the concept of tolerance can create harmony in the Rendeng Village community.

Role of Village Government

Implementing the concept of tolerance in Rendeng village by the village government includes always emphasizing the importance of unity, integrity, and harmony among fellow villagers and avoiding all disputes. The village government treats all villagers equally, and does not discriminate between villagers based on their religion and beliefs.⁵²

The village government always encourages and motivates villagers to consult and work together in activities organized by the village government and

⁵⁰ Interview with Yandi, October 16, 2021

⁵¹ Interview with Suherman, 27 Oktober 2021

⁵² Interview with Paryono, November 02, 2021

activities organized by the residents of Rendeng village so that harmony, unity, and unity are established among the villagers.⁵³

The village government also always involves all villagers in village activities, for example, in village meetings, community leaders and religious leaders from Islam, Christianity, and Buddhism are also involved. The village government also always involves all villagers from Islam, Christianity and Buddhism in activity committees organized by the village government.⁵⁴

Regarding service at the village office, village officials serve all villagers well regardless of religious background and beliefs. Services in the marriage process, the village government also assists the marriage registration process of its residents, residents who are Muslim, residents who are Christians, and residents who are Buddhist are all assisted and served until the registration process.⁵⁵

From the results of the information from the informants above, it can be seen that the role of the Rendeng village government is in implementing the concept of tolerance by emphasizing the importance of unity, unity and harmony, encouraging and motivating villagers always to hold deliberations and cooperation, involve all villagers in village activities and serve the needs of villagers regardless of religion and belief.

The Role of Religious Leaders and Community Leaders

A religious figure is defined as someone who is knowledgeable and has broad religious insights. He or she should be used as a role model and a place of reference for other people's knowledge. The Big Indonesian Dictionary defines a character as a prominent/famous person or a role model. From these two theories, the notion of a character is a person who is successful in his field, as shown by

⁵³ Interview with Imam Triyono, November 09, 2021

⁵⁴ Interview with Paryono, November 11 2021

⁵⁵ Interview with Ipung Prihatmono, 12 November 2021

monumental works, and influences the surrounding community. Community leaders are people who have influence in the community and have deep insight into the condition of the community, and this is because they have carried out many community-related activities in the past. Religious figures and community leaders play an essential role in building community life as agents of religious tolerance.

Islamic religious leaders also emphasized to their congregation to always be tolerant of adherents of other religions by greeting each other, helping each other, helping each other, and deliberating in social life to create harmony in social and community life. They always instilled in their congregations that adherents of other religions are brothers; even though they are not brothers in faith, they are brothers as fellow human beings. Likewise, Christian and Buddhist leaders always advise that their congregation spreads love for fellow human beings, even though they have different religions and beliefs.⁵⁶

The role of community leaders in implementing the concept of tolerance in Rendeng Village is always to provide advice and motivation so that the residents of Rendeng Village respect each other among religious people. Community leaders whose average age is old provide an understanding of the history of Rendeng village to younger generations about religious plurality in Rendeng Village, which has been going on for a long time, and the people in Rendeng village have also lived tolerantly so that harmony has been maintained until now.⁵⁷

From the information from the informants above, it can provide an understanding that the role of religious leaders and community leaders is in implementing the concept of tolerance in Rendeng Village by providing an understanding of the plurality of life in Rendeng Village as well as providing advice, encouragement, and motivation to respect each other, work together, help each other and consult among fellow citizens regardless of religious background and beliefs and social life to create harmony among the people.

⁵⁶ Interview with Nur Fathanudin, November 15, 2021

⁵⁷ Interview with Samiran, November 25, 2021

CONCLUSION

The form of Implementation of the concept of tolerance in Rendeng village is through various fields, including in the field of belief, namely by accepting differences in beliefs between religious communities and believing that every religion is valid according to its adherents and mutual respect between adherents of religions. The Implementation of tolerance in the social field is by respecting each other's differences in religion and belief and maintaining mutual brotherhood and harmony by prioritizing solidarity in brotherhood and neighbors. In the economic field, namely by respecting and appreciating the profession of fellow Rendeng villagers regardless of religion and belief, the concept of tolerance can be implemented properly. The form of implementing the concept of tolerance in the political field in Rendeng Village is mutual respect for differences in religion and belief, all villagers have the same political rights and opportunities with consideration of a person's professionalism and integrity, not religion and belief. The role of the Rendeng village government in implementing the concept of tolerance by emphasizing the importance of unity, unity and harmony, encouraging and motivating villagers to always consult and work together, involving all villagers in village activities and serving the needs of villagers regardless of religion and belief. The role of religious leaders and community leaders in implementing the concept of tolerance in Rendeng village is to provide an understanding of the plurality of life in Rendeng village as well as providing advice, encouragement, and motivation to respect each other, work together, help each other and consult among fellow community members regardless of religious background. And belief in social life. These forms of tolerance implementation create inter-religious harmony in the village of Rendeng.

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