
Community Experience in Realizing Interfaith Tolerance

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ABSTRACT: This case study research explores the experiences of the community in Balun Village, Lamongan, East Java, Indonesia in trying to realize interfaith tolerance. Balun Village was chosen because this village is known as the Pancasila Village. A village that applies the values of Pancasila in everyday life. The community provides information on the methods used to manage religious diversity and efforts to create interfaith tolerance. Suggestions are given to communities in other regions related to interfaith tolerance. These suggestions are very important because Indonesia is a country with a lot of diversity.

KEYWORDS: Multicultural Education, Pancasila Village, Case Study

Introduction
Literature Review
Methods
Findings
Discussion
Conclusion
References

In 2018, the Ahmadiyah congregation in Gereneng Village, Sakra Timur District, East Lombok, NTB had to suffer because they were attacked by a group of people. The same thing happened in 2021, the Ahmadiyah congregation in Cikeusik was attacked by a mob of 1,500 people, and 6 people died. The destruction of the Miftahul Huda Mosque belonging to the Ahmadiyah congregation in Sintang, West Kalimantan, added to the long series of acts of persecution and discrimination against this minority group. Until November 16, 2024 (World Tolerance Day) the Ahmadiyah congregation is still experiencing discrimination.

The public still remembers the events of 2020, namely the bombings in the basement of the Stock Exchange and several churches in Jakarta which killed 18 people (Shalihah & Akbar, 2020). From January 2020 to May 2020, there have been 38 cases of blasphemy in Indonesia (Asfinawati & Santoso, 2020).

Discrimination does not only occur within adherents of the same religion, but also often occurs between adherents of different religions, for example between adherents of Islam and adherents of Christianity. In several regions in Indonesia, Christians often experience persecution. According to the Indonesian Church Association, there are many cases of closing down houses of worship (churches); the disbandment of Christians who are conducting worship; and the difficulty of obtaining permits to build churches (Prabowo, 2022). These various problems strengthen the view that the potential for conflict is very prone to occur in a society that has religious diversity. Cases of violence that often appear in the news occur in various regions with an incalculable number of victims, even though they are adherents of the same religion, only their sects are different, passed down from generation to generation, even though the teachings are to bring peace to each other and do not want violence.

Such sectarian differences are also widely used as triggers for conflict even though they are accompanied by problems of historical, economic, and political interests. For modern society, the problem that is apparent is the strengthening of conservatism and the rejection of plurality in Indonesia. Radicalism and violence are part of a series of reform movements in Indonesia. Freedom of expression is part of democracy (Jati, 2017). Interfaith harmony is not a utopia and impossible to realize, no matter how difficult it is, efforts and development of this ideal must continue to be pursued. Resolving conflicts in the name of religion is indeed not easy, preventive measures that need to be taken are to provide an integral understanding of religion (Zainuddin, 2013)

The Ministry of Religion in Indonesia is an institution that has the task of regulating policies related to religious communities. This institution has issued indicators of harmony through, 1) tolerance, 2) equality, 3) cooperation (Sila & Fakhrudin, 2020). All three are a unified concept that is ideal for realizing a concept of guidelines for living side by side. Efforts that have been made by the Indonesian government to foster and maintain harmony between religious communities, include: First, optimizing the role of religious institutions as a medium for channeling ideas and ideas through dialogue. Second, establishing 6 religions as official religions, but the people are not obliged to embrace the official religion and people who embrace other religions still have the same rights to live and meet their needs as others. Third, providing religious freedom to the people and legalized by the state. Even though this policy already exists, in practice there are still individuals or groups who do not interpret the rules properly. Narratives used with the aim of strengthening the integration of a religious group become tarnished, because they use methods by arousing the same hatred towards religions outside the group, in other words building unity through the same hatred towards a group.

Religious tolerance that is implemented with full awareness will cause religious people to have an inclusive attitude (Casram, 2016). This study chose a

village in Turi sub-district, Lamongan district as an example of the practice of strengthening tolerance in public spaces in responding to different religions. Actually, there are many villages in Indonesia that have practiced interfaith tolerance, but the study chose one of the many good practices, namely Balun Village. This village is one illustration of religious diversity in Indonesia, there are three religions practiced by the community, with the majority being Islam, Christianity in second place, then Hinduism in third place. This village also has a Mosque, Church, and Temple as a means for the community to worship, interestingly, these three places of worship are in one location that are close to each other. The church (a Christian place of worship) is to the east or in front of the mosque which is about 30 meters away, while the Temple (a Hindu place of worship) is to the south or right of the mosque which is only a few meters away, but the community is still able to live side by side. This is what is interesting to analyze, regarding the existence of public space as a forum for consensus for society which becomes a place to strengthen tolerance between religions.

The focus of this research is to reveal the ways that have been done by the community in Balun Village in realizing interfaith tolerance. This research is very important to be done and the results of the research are disseminated amidst the many events caused by differences, especially those that are vulnerable to religious differences. Through this article, we emphasize the dialectical principle of Habermas that through public space with a description of the process of forming agreements through deliberation or consensus carried out in public spaces (places where people gather, for example village halls, coffee shops, and others) to discuss various things. Society always develops by responding to new changes, the more people live in a heterogeneous environment, the more they are required to understand each other's diversity through consensus. In a heterogeneous society, they will interact more often, so the role of consensus will always be needed.

Literature Review

Tolerance is a coexistence of various groups or beliefs in the same place and time while maintaining the differences and characteristics of each (Forst, 2013). Forst explains that tolerance is caused by differences in principles, this is closely related to religion, because religion cannot be made into separate parts of human life, because its character determines political, economic, and more broadly, views on how to view fellow humans. In one of his chapters, (Qur'any, 2020) states that humans have social and religious aspects that must be experienced in society when interacting, but at the same time, humans are also homoreligious who must act according to the teachings and beliefs of their religion, therefore, every human behavior will have social and religious tendencies.

In tolerance, (Zamzam & Indartono, 2019) explains that religion occupies a crucial aspect, religion has a value content that determines a person's behavior and perspective on their social environment, as well as things that regulate how to tolerate in patterns of community relations. On a group scale, (Hamdan, 2003) explains that religion can also be a guideline in forming values in it, related to how

relationships with members and how to respond to other groups that have various differences require an awareness to remain side by side together, because religion has the nature of being a glue element but on the other hand will trigger conflict.

Tolerance in social interaction between religious communities based on each religion being the responsibility of its adherents, having a form of worship/ritual with its own system and method that is imposed, on that basis, tolerance in religious matters concerns the manifestation of the religious attitude of adherents of a religion in social interaction between people of different religions, in social issues or public welfare becomes the responsibility of each. (Al-Munawar, 2003) therefore the management of cultural and religious diversity requires tolerance to be a bridge between differences. There are several types of tolerance between religious communities. First, the inter-religious context characterized by differences in power and status of the majority religion, where the majority conditionally allows minority groups with different opinions to live according to their way of life (Forst, 2013). Second, the type requires a more egalitarian relationship between religious groups, such as full citizenship that is equal for all (Galeotti, 2015). The basis of this form of tolerance is respecting others as equal citizens but without respecting or approving of the beliefs and practices of the other group being tolerated (Crane, 2017). Third, sometimes double standards in tolerance are applied, as a form of freedom of expression, for example, a religious leader raises an issue about the bad habits of another religion which in his own religion the habits are considered bad so that it will indirectly offend the adherents of the other religion, so that when confirmed, the religious leader concerned says that this is a freedom of opinion (White & Crandall, 2017).

How can interfaith tolerance be achieved? Realizing interfaith tolerance also stems from support for civil equality and freedoms, such as freedom of thought and expression (Setiawan & Marwan, 2022), but there are often clear differences in how people assess abstract principles compared to concrete cases or situations. People who emphasize their own freedom are more supportive of the freedom of others and thus more tolerant of religious and cultural diversity (Helbling, 2010). Judgments of tolerance are often made by considering the perceived morality of a particular action. For example, people are more tolerant of actions that are based on different factual views of the world, rather than different moral beliefs (Verkuyten & Slooter, 2007).

Methods

This research is qualitative research using a case study approach (Creswell, 2013). The research was conducted in Balun Village, Turi District, Lamongan Regency, East Java Province. This village is known as "Pancasila Village". This village consists of 10 RT (Neighborhood Associations), has 4,600 residents with 75 percent being Muslim, 18 percent being Christian and the rest being Hindu. The main reason it is known as the Pancasila village is because of its diversity in terms of religion. The diversity of religions in this village does not cause negative sentiments between religions but they can live in harmony and side by side.

Data were collected using in-depth interview techniques. In-depth interviews are very suitable for uncovering a case (Muhadjir, 2002). The focus of the questions is the experience of the methods that have been carried out by the Balun Village community in creating interfaith tolerance. The participants in this study included residents of Balun Village. The community that became the source of data were the village head, head of financial affairs, Islamic religious figures, Hindu religious figures, and Christian religious figures, and it was important to explore data from the perspective of youth figures. Data validity is a process in research. In this study, to obtain data validity, the researcher did it by printing the information that had been obtained. Then the informant was asked to re-check the data that had been submitted to the researcher whether the information provided was correct. The data were analyzed using interactive analysis techniques (Miles & Huberman, 1992).

Findings/Results

The results of this study discuss two main themes, namely: 1) Public opinion on the attitude of tolerance between religious communities, and 2) How society creates tolerance between religious communities. Interviews with the community were conducted very carefully because they relate to very sensitive matters, namely religion; related to attitudes or opinions related to the religion embraced by others. From the results of the interviews, it can be concluded that society has an open attitude towards differences

Theme 1: People's opinions about interfaith tolerance

All informants stated that interfaith tolerance can be created by having a comfortable public space, where people can gather and chat. Public space is needed to exchange opinions without fear. Wawan stated:

"...in public spaces, the important thing is to be neutral, there are already many themes, but if we don't want to mingle, we automatically become strangers, even though if we know each other, we can joke around, and rarely get offended. People here are easy to chat with. Talking about religion is actually okay, the important thing is not to judge its values (right or wrong)."

Wawan shared his experience that people in this community are comfortable to talk to. In interacting with others, it is necessary to be neutral. There is no need to judge other religions as good or bad. Another informant, Yayak, a Hindu, shared his experience about the existence of a sense of tolerance.

"We are neutral when gathering, regardless of the theme of religion, basically it is comfortable for meetings when there are events, and it is better to go to a coffee shop than to a village meeting place."

Yayak explained that when they gathered together there were no more barriers in terms of religion, he said that it was very comfortable when sitting together, in terms of discussion forums or meetings to organize an event, indeed from the youth side they prefer coffee shops as a place to filter opinions, he added.

Even from the statements of the related sources, Yayak is a young man who is vocal in voicing his opinions even though he comes from a minority group.

The community has an understanding of interfaith tolerance. The village head explained that strengthening tolerant characters is an informal learning process, to respect each other between one group and another. Strengthening tolerant characters in the era of social media like today is considered important to equip the community, especially the younger generation, so that they are not easily influenced by provocative issues that have the potential to divide the harmony between religious communities that have existed for so long in Balun Village. Khusyairi as the Village Head explained:

“Here there are various groups, there are Muslims, Hindus, Christians. So yes, an attitude of tolerance is very necessary to maintain security and public order. Moreover, nowadays it is the era of social media, a lot of information whose origin is unclear is immediately believed. Therefore, with a high attitude of tolerance, at least it can provide awareness to the younger generation in particular so that they are not easily provoked when they receive information that has the potential to cause conflict. It would be very unfortunate if the harmony that has been built for a long time is damaged by things that are not necessarily true.”

Khusyairi added the importance of maintaining an attitude of tolerance between religious communities, among others, to avoid divisions between religious communities. Basically, every citizen should instill in themselves an attitude of tolerance, and apply it in community life, especially in areas such as Balun which have various types of beliefs. A tolerant attitude based on society as an effort to preserve the harmony that has been established between religious communities. This is because instilling an attitude of tolerance is not only the obligation of schools, if only relying on formal education is considered less than optimal.

Sumitro who revealed that the importance of tolerance for Balun residents is because the village has a fairly diverse religious background. The informant added that the existing diversity if managed well will have a positive impact, conversely, if unable to manage the differences will lead to negative things. This is reinforced by the use of various social media so that it is prone to the spread of incorrect information (hoaxes). The spread of incorrect information often results in prolonged disputes and not infrequently causes conflicts that end in victims. From youth figures, Wawan said:

“I think a tolerant attitude for the residents here is very necessary, because there are many religions. If there is no attitude of mutual respect for one group with another, I can be sure that there will be many things that become disputes. Even those of us who have upheld a sense of tolerance sometimes still have differences that if no one is willing to give in can lead to tension. But yes, if these differences can be managed well, I am sure that a harmonious society will be created. This can be seen from several activities of residents who do not differentiate between religious statuses. It is from the activities held by residents that harmony between religious communities here can be maintained well.”

Wawan also expressed the importance of strengthening tolerant attitudes in society, considering that religious sentiment issues are currently rampant in various regions. As a result, the area that is the location of the conflict will feel tense, anyone who is in the conflict area will certainly experience losses, either in the form of material or others. This is what needs to be understood by all levels of society who still often have conflicts in the name of religion. Balun Village can be a model for other areas that have religious diversity. Here is Wawan's statement:

“In the news, I still often see attacks between religious groups. I don't know whether the warring parties understand or not, living in disharmony is not pleasant. Anyone who lives in an area that is used for conflict will definitely feel threatened because they experience losses. That's why an attitude of tolerance is very necessary so that things like that don't happen again. If I may be a little proud of my region, other regions might be able to learn from this, especially urban areas that still often use religious issues for the benefit of their groups. In fact, such actions are known to their children, well, if it continues like that, religious harmony will not be realized.”

The need for strengthening a tolerant attitude based on the community as an effort to preserve the harmony that has been established between religious communities. This is because instilling an attitude of tolerance is not only the responsibility of the school, if only relying on formal education is considered less than optimal. Cooperation is needed between schools and the community so that the process of strengthening a tolerant attitude in the children of the Balun Village generation can be carried out properly. Rudi said that:

“I am sure that the attitude of tolerance towards different things is taught in formal education such as schools, but only differences that are still general. The practice remains in society, well, coincidentally, in our village there is diversity that may be quite sensitive for some people because it is related to celebrations. Therefore, learning tolerance, respecting each other, appreciating different groups or factions is really instilled in the children of the next generation. We hope that they will be able to continue to maintain harmony as has been realized today.”

Rudi explained that tolerance can strengthen the bonds of brotherhood. The existence of differences does not always cause conflict between one group and another. Differences, if managed well, will actually strengthen relations between religious communities. Various activities held together are considered capable of fostering a sense of brotherhood between groups. A strong sense of brotherhood will be able to foster enthusiasm in realizing a harmonious life. This is a shared ideal in living in society.

Herman, a youth organization leader (Bhuwana Bhakti) said that the importance of strengthening tolerant attitudes, either directly or indirectly, will foster a sense of brotherhood among residents of Balun Village. Tolerant attitudes or mutual respect for differences between one another are believed to be able to reduce the possibility of conflicts in the name of religion. Social solidarity in various village activities can be realized if only one group respects another group. Here is what Herman said:

"If people of different religions can respect each other, appreciate each other, I think it will maintain and increase the sense of brotherhood between residents. This condition, whether realized or not, will also reduce the possibility of friction or disputes between groups. Moreover, in this village there are various religions that are very prone to friction or misunderstandings with each other. So, I think the attitude of mutual respect is very much needed by the residents here."

The importance of tolerance in society is one of them is to provide an example to the younger generation so that the process of regenerating harmony that has been built in Balun Village can always be realized even better. This is considered important considering the challenges of the future era will be even more difficult, local values have now been eroded by the current of modernization that prioritizes personal interests and ignores local wisdom values such as collective harmony. This condition is not desired by Balun residents. Overall, informants believe that Balun Village residents want harmony to continue without any time limit. With efforts to get used to it to be passed on to future generations. Suwito explained:

"Harmony is actually simple, as long as people do not bother us we will not bother them, and vice versa (if we bother others will also reciprocate the attitude). I hope that what already exists in this village can be continued by my children and grandchildren one day. The point is, I tell my children not to bother people just like that."

Similar to what was expressed by Mangku as a Hindu religious figure, Matadi who then explained that the important thing about a tolerant attitude comes from his understanding of Hindu teachings. For him, the spirit of tolerance in Hindu teachings comes from Tri Hitakarana. With Tri meaning three, Hitakarana is a harmonious relationship. The first is our relationship with the Almighty. From Hindus by carrying out worship, also religious ceremonies. The second is the relationship with fellow human beings. So, as long as he is human, regardless of his religion, race, and tribe, a harmonious relationship must still be built. The third is the relationship with the environment, by protecting the environment, not damaging or polluting it.

Sutrisno (Balun Christian Figure), according to him choosing and determining religion is a personal matter for someone and it should not be forced on others, because everyone has the right to determine their beliefs. Compatibility and steadfastness in the heart are the basis for choosing a religion. Here is a brief statement from Mr. Sutrisno:

"Following the way of religion is a matter for each individual, it cannot be forced on others. People have their own rights, they like what they think is right for them and what is steady in their hearts. Because religion is about steadfastness in worship."

In the end, all informants in Balun Village as stated above, have an understanding of the community towards the tolerant attitude between other religions, they both want a peaceful space for everyone, a cool relationship with

everyone, and can work together. Developing a spirit of brotherhood between groups needs to be done to form unity and make it easier to reach agreements in accommodating their different interests.

Theme 2. How society creates tolerance between religious communities.

All informants stated that interfaith tolerance can be created by having a comfortable public space, where people can gather and chat. Public space is needed to exchange opinions without fear. Wawan stated:

"To strengthen tolerance, I think we need to be on the same page in our efforts, or for example, it would be useless if I were the one who kept on being harmonious but the other person wasn't (party A always maintained harmony with party B, but on the other hand B actually damaged the relationship) so it would be difficult to achieve, but fortunately here we can be equally aware in maintaining that tolerance. Even when we gather, we protect each other from offensive remarks."

He added that to realize an attitude of tolerance between religious communities, there needs to be the same attitude, namely mutual respect that is not one-sided, with one party always trying to realize tolerance and the other also having the same effort to maintain it by prioritizing common interests. This is necessary considering that an attitude of tolerance will not be realized if each group prioritizes the interests of their group.

Interfaith awareness can be achieved because the brotherhood in this village is still relatively strong, with many marriages between Balun residents themselves, so it can be said that they are an original part since they were born from this culture. This opinion was conveyed by Herman, according to him the attitude of tolerance in Balun village is getting stronger and closer because many of the Balun residents are still tied to family ties, marriages that occur in this village are still often with residents of the same village, some even still have family ties. This creates an increasingly close bond, so it would be very awkward if the relationship between families was questioned because of religion.

"Here, there are still many who marry from the same village, so this relative gets another relative, there are also those who marry from different religions. There are even three different religions in one house. Later, the children just have to choose who they want to follow."

But that alone is not enough, because from the natural side of marriage has an obligation to maintain harmony both in the nuclear family and the extended family, there must be an intention that is indeed aimed at strengthening the value of tolerance consciously, so there are some things that must be attempted to strengthen that tolerance, including the habit of involving young people in their participation in providing security at religious rituals by guarding each other. Muslims guard Christians and Hindus when worshiping, and vice versa. In every religious activity the community is involved so that the harmony of the relationship is increasingly maintained. Sutrisno said:

"As long as we can maintain tolerance in Balun, the gap and religious disputes will not occur, unless there is provocation from outside. But so far it seems like it can't, because basically we have, there are still many people from other religions who are still our family. We respect each other, when Muslims have an event and invite us from the Hindu and Christian religions, we attend, when there we can listen to a lecture from the Kyai. Christians are the same, when there is an event, they invite Hindus and Muslims, we are there to listen to a lecture from the Pastor. Hindus are also like that when they have an event, they invite Muslims and Christians. So, we attend each other."

Sumitro, an Islamic figure in Balun Village also has a similar view, by attending the invitation event they feel appreciated, although in practice they do not immediately follow the rituals carried out, only sit and watch and listen to the lecture which contains an invitation to be harmonious, improve each other's neighbors and continue to be friendly. although there are some differences in terms of religious rituals do not have to be debated as long as no party feels disadvantaged. He added the following information.

"Just invite each other, if someone is invited, it means they are considered, considered to be there and considered as neighbors, whether they come or not is their own business. But so far, if someone invites them, everyone comes, they don't have to follow a ritual or for example certain readings, the important thing is to sit down, meet, have a meal, chat, it will increase intimacy so that we continue to be friendly. The main thing is that no one is harmed."

In the compactness to work together this village also deserves to be appreciated, such as the example of the case to increase the economic income of the Balun community, the majority of whom are fish farmers, almost every year before the rainy season arrives the community cleans the water channels, especially deepening the rivers that are access to water sources for fish ponds, so that when the water arrives, the ponds and the village are not flooded, and during the dry season the fish ponds also do not experience drought. This is routinely done because seeing many villages in the north of Balun are flooded during the rainy season so that the Balun community is moved to solve their problems together. Sumitro added:

"Even people from different religions are willing to be invited, let alone for community service, the residents here are very united when invited to community service, for example, every time it's going to rain, they will definitely work together to clean the river for fish ponds so that when it rains, it won't flood and when it's dry, the fish ponds won't dry out. That's because almost every year in the north of this village, it's definitely flooded, called Bengawan Njero."

Simple activities such as mutual cooperation then make minority groups really appreciate the treatment, they receive from worship activities and joint activities carried out with the majority group (Muslims) because they feel that their existence is recognized, the following is a statement from Ngarijo:

"I am very proud of the generosity of the Muslim community here (Balun), even though we are a small group, Muslims really respect our group, during worship times or during other activities. So, it is indeed appropriate for us to also respect them."

A mutually beneficial symbiosis will occur if one party feels they are being treated well, then the response to that treatment will also be good, as expressed by the resource person in the statement above, which at the end, will be required to reciprocate by doing good to the party who respects them.

The building of tolerance in Balun Village continues to be strengthened, with the form of religious activities to underlie traditions that respect differences, among the activities that can strengthen the attitude of tolerance here include Tahlilan, Kendurian, Christmas, and also Nyepi activities. For example, in the Tahlilan event, non-Muslim neighbors will participate in helping to prepare the place and organize traffic for the comfort of the event, this also happens in other religious activities such as Christmas and Nyepi. Sumito added that: "The form of assistance from neighbors here is various, some help to put up *tarub* (tents) some organize the road, the non-Muslims."

A form of respect is also shown to Hindus when they celebrate Nyepi, the mosque loudspeakers that are usually used to broadcast the call to prayer, on that day will be temporarily turned off. To keep Hindus feeling silent on that day, non-Hindu communities also maintain the silence of the village by minimizing activities that cause noise.

"To respect Hindus who celebrate Nyepi Day, the mosque located next to the temple, when the Adhan to invite prayer is done without using a loudspeaker. For example, there are also other activities, such as reading the Quran and regular religious studies are also carried out without connecting to speakers. From us (Hindus) also during the fasting month, if there is a prayer service, we take a gap. So, for example, if the prayer should be at night, we propose it to be during the day so that it does not clash with reading the Quran or religious studies."

Mangku also revealed that: the attitude of harmony has been built through activities to celebrate Independence Day which are held every year. In this event, every component of society of all ages and genders together and participate in enlivening it by holding a solidarity competition between RTs and so on. In this activity, the identity that appears is only the RT group, which is used for a collection of competition groups whose participants are in the form of teams. With football competitions, art competitions, and environmental cleanliness. So that religious identities and others are not visible at all. Although at the closing ceremony there will be an art performance called Tri-gama, rebana from Muslim youth, a band from Christian youth and Gamelan art from Hindu youth. He said:

"There is a custom in Balun during the August celebrations, the events are usually initiated by the youth, all residents gather from the young to the old in the village square, usually the youth of each Neighborhood Association coordinate for group competitions on cleanliness, soccer, volleyball, art

performances and making ogoh-ogoh. Here, religion is not involved, only the identity of the Neighborhood Association is involved. But later during the closing ceremony and prize distribution, a collaborative event called tri-religion is held, Muslim youth fly (tambourine), Christian band, and Hindu gamelan performance."

The phenomenon of harmony between religious communities is something that is maintained and preserved by the village community. This preservation is carried out through the role of village officials and religious leaders. Religious leaders always prioritize communication and coordination. Both with fellow religious leaders, with village officials and with local residents. This is done so that there is no misunderstanding and offense. Even if it is done without communicating and coordinating, religious leaders and adherents of other religions already understand and provide space. However, for religious leaders who have the need for communication and coordination, this must still be done considering that maintaining ethics is a must for every religious community. As expressed by Sutrisno as follows:

"As a form of tolerance, when we hold an event that might cause loud noises from our place, we inform the caretaker or the church administrator that we will be holding an activity on such and such a date at such and such a time until such and such a time. So that when we have already said goodbye, we will not feel disturbed."

Communication through cultural arts is a pattern of Balun residents in interfaith relations, such as art performances and Ogoh-ogoh celebrations. When young people want to participate in the ogoh-ogoh parade when Nyepi is approaching, then first young people other than Hindus coordinate to participate.

All informants agreed that communication and coordination are the references in all activities taking place in public spaces, in addition to having a positive impact on the implementation of community activities properly, it can also minimize clashes due to religious differences. Because religious-based events are not all members of the community involved of course. Therefore, public space communication is very necessary to bridge parties who have differences so that they do not feel ignored.

Discussion

This study found the view that society considers the existence of religion to be a personal matter for its adherents, neutrality in public spaces is one way to relate to adherents of different religions, said Yayak (Informant). This neutrality allows society to mingle, discuss an opinion without religious barriers. The relatively peaceful conditions of society so far have also provided a positive perspective on other religions. Society's views on other religious groups are important in determining what form of tolerance will be chosen by adherents of religion, (Maskuri, 2001) provides an overview of the form of tolerance by providing freedom or independence to each individual to act, move or will according to themselves and also in choosing a religion or belief.

Every religion certainly has its own style to be practiced by its adherents, including the Balun community. To bring together adherents of religion in public space, John Rawls argues that religion can be articulated by common sense in public places. The idea of public reason emerged from the conception of democratic citizenship in constitutional democracy (Rawls, 1997). A resource person also revealed that there were efforts to keep public space as a shared property, by not using loudspeakers during the Adhan on Nyepi Day. On a broader scale, the neutrality of citizens must be conditioned beforehand, but this is not enough if we only tolerate religious minorities, furthermore, there needs to be a moral responsibility of religious and non-religious circles to learn to take the perspective of others (Habermas, 2008). The basis of such an approach by religious communities is rooted in their awareness of reform and enlightenment of rational reason.

Although the tolerance of the Balun community has received good appreciation, it has obstacles that come from technological advances, namely the emergence of virtual public spaces or cyberspace as a new formation in society, reducing the intensity of face-to-face dialogue, even though it is one of the factors for in-depth recognition of adherents of other religions. Intolerant actions also occur because they have not carefully understood information and communication in virtual spaces. A cautious attitude must be used when in this new public space. Virtual public spaces bring a lot of potential, but at the same time they can also erode the intensity of face-to-face meetings in public spaces. Virtual public spaces require a very wise attitude, because the narratives conveyed in them sometimes cannot be completely digested, especially if they carry religious issues, sensitive matters that require careful attitudes in shared public spaces.

Conclusion

The Balun village community can be categorized as being able to separate understanding in religion which is a matter for each individual and understanding that exists when in public space. The nature of the Balun community's public space itself is quite egalitarian and inclusive, freely accessible to all communities with autonomous characteristics. On that basis, it can be said to be quite ideal for the growth of awareness of strengthening tolerance in religious issues and other more complex social problems. The experience of religious tolerance in Balun is supported by several forms of activities in the public space through traditions, socio-religion, socio-culture, socio-economics, and socio-politics that are so closely related to the values of tolerance. By: increasing understanding of the use of social media to avoid provocative issues that can divide unity; strengthening tolerance between religions starting from the family; resolving religious, environmental, and economic issues through mutual cooperation activities; creating a pluralistic village government structure; maintaining the unity of the community; and respecting each other for other individuals who have different religious beliefs.

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