



## Religious Tolerance In Indonesia: An Increasingly Large Space

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### Abstract

In the middle of an advanced civilization, these people face a threat to their unity in the form of dark shadows. Theological excuses are often used to justify conflicts, with religion being portrayed as a main factor. However, the village of Sidoasri in Malang district serves as a foundation for practicing tolerance. Indonesia is known worldwide for its diversity in religion, culture, ethnicity, language, and customs. These noble values need to be safeguarded through mutual tolerance and respect. In the democratic realm of Indonesia, maintaining harmony among religious communities and society is the responsibility of all parties involved. Cooperation between the public and the government is crucial in preserving religious harmony, providing services, regulating affairs, and empowering the community. This research employs qualitative and historical research methodologies in an attempt to comprehend and describe a phenomenon that cannot be quantified. This historical qualitative method is designed to provide a comprehensive understanding of tolerance's expression. Research indicates that strong religious tolerance is developed through a lengthy process that follows conflicts. Dogmatic religious beliefs are not conducive to fostering tolerance. Various factors such as social conflicts, culture, politics, and the economy contribute to the different forms of religious tolerance.

**Keywords:** *Relegius Historis, tolerance, religion, conflict, Christian-Muslim*

### Abstract

*Di tengah peradaban maju, orang-orang ini menghadapi ancaman terhadap persatuan mereka dalam bentuk bayang-bayang gelap. Alasan teologis sering digunakan untuk membenarkan konflik, dengan agama digambarkan sebagai faktor utama. Namun, Desa Sidoasri di Kabupaten Malang menjadi landasan untuk mempraktekkan toleransi. Indonesia dikenal dunia karena keragaman agama, budaya, suku, bahasa, dan adat istiadat. Nilai-nilai luhur tersebut perlu dijaga melalui sikap saling toleransi dan saling menghargai. Dalam ranah demokrasi Indonesia, menjaga kerukunan umat beragama dan masyarakat menjadi tanggung jawab semua pihak yang terlibat. Kerjasama antara masyarakat dan pemerintah sangat penting dalam menjaga kerukunan umat beragama, memberikan pelayanan, mengatur urusan, dan memberdayakan masyarakat. Penelitian ini menggunakan metodologi penelitian sejarah dan kualitatif dalam upaya untuk memahami dan mendeskripsikan suatu fenomena yang tidak dapat dikuantifikasi. Metode sejarah dan kualitatif ini dirancang untuk memberikan pemahaman yang komprehensif tentang ekspresi toleransi. Riset menunjukkan bahwa toleransi beragama yang kuat dibangun melalui proses panjang yang mengikuti konflik. Keyakinan agama yang dogmatis tidak kondusif untuk memupuk toleransi. Berbagai faktor seperti konflik sosial, budaya, politik, dan ekonomi berkontribusi pada berbagai bentuk toleransi beragama.*

**Kata kunci:** *Sejarah Agama, Konflik, Toleransi, Konflik, Islam-Kristen*

## **INTRODUCTION**

There is an old problem that still haunts this country among the many problems it faces. One of the big problems that are still being encountered is the emergence of various conflicts that lead to the disintegration of the nation, where religious turmoil becomes one of the trigger factors. Whereas, religion is one of the wellsprings of values in society and is a source of morals that is still trusted today. Religion gives color to people's lives which are believed to create the world harmony (Suryana,2011) because its adherents are obliged to do good to others for the sake of life after death.

Belief in religious dogmas encourages the adherents to manifest these dogmas in thoughts, deeds, attitudes, and actions in everyday life. Religion which was initially believed to be a subjective reality at this level becomes an objective reality. This objectivity can be seen on the belief in the same religious dogma that has formed a unique pattern of interaction among fellow believers and their interaction pattern with groups that have different religious dogma beliefs. Thus, every religion, be it Islam, Christianity, Hinduism, Buddhism, or others basically never teaches its people to mistreat other people.

However, what happens is that religions that teach peace are often used as legitimacy to disturb, antagonize and even annihilate other people. In Indonesia, inter-religious conflicts such as what happened in Ambon and Poso are clear evidence that religious teachings are used as a justification for their followers to commit acts of hostility and murder in the name of religion. This fact is clearly diametrically opposed to the essence of the religion itself, which always teaches love and peace. For example, the sad portrait of the religious conflict between Islam and Christianity that occurred in Ambon and Poso, does not rule out the possibility that it could occur in other religions, such as between Islam and Hinduism, Islam and Buddhism, as well as Christianity and Hinduism or Christianity and Buddhism. This is intelligible considering that Indonesian society is a pluralistic society with diverse religious adherents. Not to mention the differences in ethnicity and race, this could be a factor that has the potential to worsen the atmosphere of the religious conflict. The sad facts are then added to the gloomy portrayal of this conflict of beliefs, which is religion versus civilization. The expression of religion then defects the culture that

has long been present in the society. The rejection, even demolition, of the sea alms ritual in Bantul and the Gandrung Sewu Festival in Banyuwangi some time ago are just two examples of how the friction occurs.

However, the above possibility may not happen if the Indonesian people and nation are able to cultivate a tolerant attitude among religious communities.

Indonesia has a long history of conflict based on religion which has become a communal issue (Fauzi, Alam, & Panggabean, 2009) either as a single variant of the conflict or as a variant within the conflict. With so many ethnic groups, religions, and ethnicities, Indonesia tends to have a high potential for conflict. Tolerance, harmony, and *teposeliro* are values that are considered capable of bridging the differences that exist in Indonesia. This is seen and legitimized in the ideological basis of *Bhineka Tunggal Ika* (Unity in Diversity).

Regions that have a higher level of plurality are assumed to have a higher potential for conflict than regions that have homogeneity. However, apparently in Malang Regency of East Java, there is a village called Sidoasri which becomes a counter-argument of the thesis.

In Malang Regency, Sidoasri Village is one of areas that has a heterogeneous social base, especially in terms of religion. There are adherents of two religions that cohabit in this Village. They are Islam and Christianity. In this Village, the concord between these two religions may be recognized in a variety of social activities, such as visiting each other on the feast days of each religion. The people are respectful of one another's beliefs. Religious missions are summed up in religious activities that the Sidoasri community frequently does in accordance with their distinct religious standards (Yunita, 2012).

Indonesia, particularly Java, has a larger Muslim population than other religions; also when it is compared to certain eastern parts of Indonesia. Islam is the most widely practiced religion. Surprisingly, Sidoasri Village appears to be distinct from other areas on the island of Java in terms of religion adherents. This is where the majority of the people are Christians. According to the most recent data, the population of Sidoasri Village is 5230 people, with 2691 men and 2549 women. Out of this total, the religious composition of the population is 4651 Christians, 572 Muslims,

and 7 Hindus. Alternatively, the percentages are as follows: Christian 88.93%, Islam 10.94%, and Hindu 0.13%.

As a result, Islam, which was once the majority faith, has now become a minority religion. The majority-minority category determines religious concord. The majority must adjust to the presence of minorities who are different from them, and the minority must conform to the majority in order to avoid disputes, particularly religious conflicts, which are extremely sensitive if they are disrupted.

## **METHOD**

This research employs qualitative and historical research methodologies in an attempt to comprehend and describe a phenomenon that cannot be quantified. This qualitative and historical method is designed to provide a comprehensive understanding of tolerance's expression. Using descriptive qualitative research this study will describe and explain the data from research subjects regarding religious tolerance in Sidoasri Village. Hopefully, through documenting the life of tolerance in Sidoasri village, it can serve as a torch as well as an example for other regions that are now languishing in religious disagreements over how to display a tolerance practice.

## **RESULTS AND DISCUSSION**(12pt size)

### **The History of the Christian-Muslim Encounter**

Every religion, both samawi (revealed religion; sky) and ardi (non-revealed religion; earth) has a unique set of beliefs that differ from one another. Religious beliefs are constructed on a conception of the structure of its people's common lives, which embraces practically all aspects of life. Theologically, religions that have a "heavenly" tradition have a point of contact in their revelation to earth (Setiawan, 2022).

In the history of the descent of the revealed religions, Judaism is believed to be the first revealed religion to come to earth. Christianity comes then, and finally Islam is the last. It is religious practices based on inclusive beliefs of each religion that cause potential conflicts between religions (Tantowi, 2013) especially the revealed religion which in history has a close divine connection. Christianity and Islam are examples of how religious practices lead to conflict in a war known as the Crusades.

Indonesia, where the majority of the population is Muslim, has an "unusual" pattern of inter-religious relations because numerous entities, such as race/ethnicity, are inherent in an entity called religion (Hafner, 2001). So, when there is a religious conflict, religion is not the sole source of the conflict. This is what causes the geographical variation of the conflict (Fauzi, Alam, & Panggabean, 2009).

Issues raised in religious disputes are usually communal issues arising from religious teachings that are influenced by social, cultural, and political contexts in a region. Maluku and Poso, which are renowned as incidents of religious conflict between two adherents of religion, namely Islam and Christianity, are examples of conflict that leads to violence that comes not only from faith but also from jealousy of accessibility, particularly economics and politics.

### **Javanese Islam and Javanese Christianity**

Throughout history, Islam and Christianity arrived in Indonesia in distinct ways. Although historians disagree on when each religion first arrived in Indonesia, the arrival of Islam and Christianity, like the arrival of Hindu-Buddhist, has added dynamism to Indonesia's pluralism.

In many literatures, Islam is said to have arrived in Indonesia in the 13th century, however some historians believe it arrived much earlier, through Muslim traders from India, Persia, and Gujarat. Islam arrived in Java, as it did elsewhere, through the shoreline. As a result, Islam initially developed a lot in coastal areas, particularly in the north of Java Island.

At the time, Islam had significant links with the Hindu-Javanese empire. Gradually these rulers embraced Islam and were followed by the people they ruled. Islam was embraced at that time without reducing some elements of rituals or traditions that had been adopted previously so that the developing Islam had a distinctive ritual that distinguished it from Islam in the Middle East (Ricklefs, 2013).

Some historians believe that Islam or Christianity entered Nusantara faraway before the 13th and 18th centuries. Damayanto (2005) believes that the Christian community has even existed since the 7th century with the presence of the Nestorian Christian community on the coast of North Sumatra. However, due to a lack of historical data on the durability of this group, it is never known if Christianity became a developing religion or not. Islam arrived in Nusantara no later than the 11th century (Aritonang, 2004) through trade routes and controlled the trade from Nusantara to Malacca, until the Portuguese defeated them and captured Malacca. The encounter between Islam and Christianity in Nusantara is believed to have occurred in the 16th century when the Portuguese, Spanish and Dutch interacted directly with Muslims who are later called as the Moors, which was originally a term for black people who were Muslim.

Unlike Islam, which was brought and spread by traders, the spread of Christianity in Java was brought and spread by missionaries from Europe (18th century). The conditions of colonialism that took place in Java and several regions in Indonesia influenced the spread of Christianity. Because Christianity was brought by Europeans, the impression at the time was that it was a colonial religion, making its spread more difficult than that of Islam.

Efforts to bring Christian teachings closer to locality in society were initiated by translating the Bible into Javanese. In addition, a European named Coolen was also responsible for the emergence of GKJW (Greja Kristen JawiWetan) (Lombart, 2005). Many Christian communities ostracized Coolen for his bigamy, believing he had no authority to give the sacrament because he could not receive it himself. Apart from the contradiction, it is interesting to see that Christianity made adaptations to the local culture.

Javanese Christianity refers not only to the geographical presence of Christians on Indonesia's Java Island, but also to how the island's environment influences the interpretation of Christian teachings that have no cultural roots outside of Java (Europe), as well as Javanese Islam. Javanese culture which is very adaptable to any culture or teachings makes Christianity and Islam do a lot of adaptation to local culture. This is what distinguishes the dynamics of religious practice in each religion from the practice in the origin location of each religion.

#### Religious Tolerance Practice

Sidoasri Village establishes its vision and objective for development in accordance with the village's social, cultural, economic, and political conditions as a new administrative authority. The vision of Sidoasri Village is "the realization of a harmonious and prosperous Sidoasri Village and at the forefront of agriculture and fisheries". Meanwhile, from the 11 missions of Sidoasri Village, especially the second point which states that "Realizing and encouraging efforts for harmony amongst and within community members owing to differences in religion, belief, organization, and others in an atmosphere of mutual appreciation and respect" demonstrates that the community recognizes the diversity of religious practice. This difference is not intended to be a cause of conflict that will stymie the village's development, since it has only been in place for seven years, but rather to serve as a foundation for collaborative community development by recognizing differences and encouraging mutual appreciation and respect.

Before discussing how religious tolerance becomes a practice and a necessity to behave and think in the social reality of Sidoasri Village residents' daily lives, the following will be explained about the Sidoasri Village society's religious practices. The views of religious adherents towards their religion, against this belief system, informants believe in the truth in the religion they profess, where do they get their belief in the truth of the religion they believe in, how they apply that truth in life, and what if they do not carry out all the religious commands that they believe in. Exploring this belief system is important because it implies how a

religious believer believes with all their heart the essential truth of the religion. All of the informants in this study stated that they fully believed in the dogma of truth taught in their religion.

Belief in the truth of a religion is not always correlated with its members' willingness to carry out the religion's precepts. Several sources, both Christians and Muslims, have stated that there is no difference in the implementation of worship, which is a guideline that must be followed by its members. The individual factor in the form of laziness is the main factor for not carrying out the worship of each religion perfectly. This laziness is related to the categories of obligatory and non-obligatory worship implementation. Both Christianity and Islam have certain forms of worship that must be performed, such as Christians attending church on Sunday since that day is designated for worship in the Bible, and Muslims praying five times a day.

Worship that is required to be performed must be performed, while worship that is not required to be performed may not be performed since it is in the form of additional worship. As long as obligatory worship has been carried out as the main obligation of religious adherents, then the main obligations as followers of religion have fulfilled. Because there are few demands to be met, non-obligatory worship is frequently abandoned by followers of their different beliefs, despite the fact that the religious leaders in this village always encourage them to do so.

When a religious believer who believes in the truth of the religion does not follow out his religious orders perfectly, a feeling of guilt will always be there in him. Sin is the key controlling element instilled by religious authorities in order for their followers to constantly follow the religious teachings. In other words, religious adherents' feelings of regret or fear of sin are one form of obedience to the religion they proclaim because they have professed themselves to believe in the truth of their respective religions from the beginning. This feeling of fear of sin and regret arises because religious adherents who are supposed to carry out all of God's commands, do not carry out their orders properly and prefer to follow their own will even though this is not suggested in religion and is always socialized in every religious meeting either in church or in mosque or other religious gathering outside the venue.

"Sin" is a concept in religion as a form of control for its people to carry out religious orders properly. Islam and Christianity have this concept. Sin is an act that goes against God's will which is usually closely related to the concepts of heaven and hell as a form of retribution for good and bad deeds, following or not following God's call to humans as followers. When a person feels guilty or feels bad about leaving a religious commandment, therein lies the high or low of one's faith. Although this sense of guilt or pain is not necessarily accompanied by an increase in the quality or quantity of worship, it does demonstrate that each believer is a firm believer in their faith.

All informants agreed that the truth is in the teachings of their respective religions. The implication of this way of thinking is that truth does not exist in other religious teachings. The idea that other religious groups have religious dogma (truth) faults is not communicated directly to other religious groups. This attitude is mainly carried out by Muslims because by expressing their views that the dogma/truth held by Christians is wrong, it will threaten their existence in the village considering that Muslims are a minority.

However, an interesting statement from the informants when the question was asked was what if one of the group members did not practice religious teachings properly.

The informant stated that reminding each other is the first thing to do if there are group members who do not practice the teachings well. However, reminding each other places a limitation on the teaching that the teaching to constantly love others is accomplished by reminding each other in a subtle way, such as in a joking tone, but with the substance of remembering to carry out religious teachings well. This attitude to remind each other is mostly done to the closest people, especially family. In the case of members of other groups with whom the informants do not have a personal relationship, the informants prefer to leave it alone because they are cautious or uncomfortable as a Javanese culture, and allow God, as the greatest power, pass judgment on the person. Social control appears to be applied exclusively to the closest people in order for religious teachings to be properly implemented, however for those who have impersonal relationships, this control becomes more tenuous because the problem of faith in people who do not have personal closeness is a matter that should not be interfered with.

The identification of fundamental differences in religious dogma has an impact on Muslim religious behavior towards Christianity and vice versa Christians towards Islam. Each religious adherent tries not to offend followers of other religions.

As followers of different religions, almost no rituals are carried out together because differences in religious dogmas also lead to different rituals. However, there is one ritual activity that is carried out jointly by both Muslims and Christians, namely making *sesajen* or offerings for *tolak bala* (ward off misfortune). It is usually held on the beach at unpredictable times, such as after a calamity, as a ceremony to ward off bad luck (misfortune).

Aside from the *tolak bala* ritual, Christians and Muslims have a similar approach to commemorating the cycle of life. When the holidays are about to come, such as Christmas and Eid, each religion has a custom of visiting the family cemetery. When one of the family members has relatives who practice other religions, they usually continue to participate in the pilgrimage when one of the religious holidays is celebrated. The family's death is also commemorated with the same process, which takes from 3 to 1000 days. This tradition is not derived from religious dogma but comes from the Javanese tradition.



In carrying out religious behavior, the informants agreed that there was nothing that support or hinder what is done by one religious group against another religious group. The followers of each faith do a good job of carrying out their different teachings. Even if there are issues, it often comes as a result of misunderstandings about the religious teachings of other religions.

Except for the teachings of mutual respect, there is basically nothing to be used for equality as two different religious groups if it is based on theological context and religious behavior based on religion teachings. However, there are many joint activities that are facilitated by the village such as bridge construction, youth organizations, sports, 17 August activities or village birthday activities that involve not only Christians who are the majority but also Muslims and Hindus. The performance of *tanjidor* by Muslims even adds to village birthday festivities.

Only activities facilitated by the village government allow the involvement of Moslems and Christians without relating them to the differences in dogma in religious teachings. Activities related to their respective religions are still carried out by adherents of each religion, such as building mosques or churches. This reality demonstrates that tolerance has its own context; the people of Sidoasri can distinguish between public and private spaces.

It is possible to improve relations between religious communities by conceiving of the pattern of distinction in what context they must join together. In another sense, it is impossible for Christians in Sidoasri to force Muslims to follow their religious activities or prohibit Muslims from carrying out Islamic religious activities based on their beliefs or vice versa. Even though Christians carried out a "rescue of the lost sheep" a few years ago, the significance of this activity had little impact on relations between religious communities in Sidoasri. The Muslims there tend to be passive in responding to this case so that the resistance it causes does not lead to the destruction of the tolerant relationship structure.

The internal condition of inter-religious relations in Sidoasri does not indicate a serious disturbance, the actions taken by Christians are not responded to reactively by Muslims. As a minority, Muslims respond naturally without expressing excessive behavior, realizing that what Christians do is also part of goodness, with the excuse of assisting economically even when it is accompanied by an invitation to convert religion.

### **Tolerance and Reasons For Tolerance**

From the previous description, it is clear how tolerance is produced and the grounds behind this attitude. The Sidoasri Village community consists of how they view religion and the dynamics within their religious group and how they view religion and other religious groups. Based on the results of the aforementioned search, it is clear that there are no significant differences in beliefs, religious conduct, religious rites, or religious groups between one informant and another.

What distinguishes Muslim and Christian rituals is just a difference in form based on religious dogma differences.

As adherents of religion, each one fully believes in the truth of the dogma taught in the teachings of their respective religions. It makes no difference whether belief in dogma is inherited (through parents) or acquired via a learning process. This belief always tries to be socialized in the family while exercising social control to fellow members in their religious group so that they always carry out the religious teachings well. There is nothing different between Christianity and Islam related to belief in dogma, religious origin, and efforts to preserve religious teachings to future generations and social control towards the group members.

Various types of livelihoods owned by the majority of the people of Sidoasri Village become a cross-border category for differences in citizen identity based on religious identity. This equation appears to be a unifying factor in the identity of the two religious groups in the village (Christian-Islamic) as villagers. The same environmental conditions that enable people to have the same type of livelihood mean that the people are aware that they live in the same social environment and that religious differences, which are more founded in theological differences, cannot be easily separated. This social reality is the first reality that encourages mutual understanding between Christians and Muslims.

Although the people of Sidoasri, who are largely Christian, had difficulties accepting religious differences at first, after many negotiations, these two different groups were able to live peacefully side by side. The issues that occurred came from Christians' ignorance of Islamic teachings, which led to many misconceptions on the one hand, while on the other side, each religious adherent wanted their religious teachings to be properly implemented and without being disturbed.

The problems occurred are more likely to be behavioral disagreements religious groups of Christians against Islamic groups. The argument over theology, which is the foundation of a religion's philosophy, is an inevitable difference that cannot be avoided. Furthermore, given the intimate interaction of Christian and Islamic theology, disputes arising from theological differences are commonplace. However, what distinguishes whether this theological difference can become a latent or manifest conflict is religious behavior based on theology. This religious behavior can never be separated from the social and cultural environment in which the theology grows and develops.

Latent conflicts that arose because of these theological differences also emerged in this village. Disagreements over the truth beliefs held by adherents of other religions—Christian to Islam or Islam to Christianity—also emerged. This conflict over theological dogma, on the other hand, was never brought up in public. This issue appears to be a matter of personal opinion or the opinion of a small religious organization with little impact on daily life. In this case, Sungkan (combination of feeling afraid, shy, and ashamed; respectful politeness) becomes a

key factor. This attitude works as a deterrent, preventing religious doctrinal disagreements from escalating into manifest conflict.

Christians have also attempted to propagate Christianity as a triumphalistic (desire to conquer or convert other religions) endeavor. Efforts to spread religion are one of the religious precepts that must be carried out. This dogma does not only exist in Christianity but also in the dogma of any religion, including Islam. In Christianity, this effort is referred to as spreading love and saving the lost sheep. Whereas in Islam it is called Da'wah. This effort often causes conflicts to arise in a society that has a basis of differences based on religion.

The above conditions have occurred in Sidoasri Village, at least experienced by the Muslim minority. Efforts to provide help to Islamic families as a way of extending the church's compassion while also inviting them to convert to Christianity have sparked a distinctive blend of disputes among minority Muslims. It is not clear whether this spirit of spreading Christianity as an embodiment of religious teachings to spread love or the villagers are not used to living with different religions so that it is more comfortable to live homogeneously or for both reasons. What resulted was that Muslims were getting closer to making various efforts to reinforce their religion through intensified religious practices.

Other than the socio-cultural conditions of the community tending not to seek confrontation (*sungkan*) and the existence of other identity similarities, various problems that develop as a result of the intersection of religions in Sidoasri Village do not generate persistent conflict. The role of the village government is a very significant factor in creating a peaceful life in the village. Under Mr. Wik's guidance, the village government included several Islamic religious groups in village programs. Even the differences are recognized by many changes in the implementation, such as the opening of the village event, which is led by the priest, and the closing, which is led by *ustad* praying according to Islamic traditions.

The village leadership factor is very decisive. The village leader's perspective on seeing differences based on religion and overcoming them cannot be separated from Mr. Wik's own personal life as a village leader. His wife is a Muslim while Mr. Wik is a Christian. Interaction with Muslims enables Mr. Wik to understand Islamic teachings and the religious behavior of Muslims (through his wife) without having to push his wife to convert or convert his own faith to Islam.

To better understand religious behavior and the practice of tolerance in Sidoasri Village, religious behavior can never be separated from the social and cultural environment in which theology grows and develops. Christian or Islamic teachings in Sidoasri experience a certain hybridity that allows dialogue that relies on *sungkan* attitude. In the end, theological beliefs are stored in such a way in the hearts of each and become a personal matter that does not need to be over-communicated.

Faith is a private belief in Sidoasri, whereas religion practice, particularly communal ones, is a public concern. Visiting each other when there are religious events such as Eid al-Fitr or Christmas shows that in Sidoasri certain rituals of the holiday are not only for Muslims and Christmas is not only for Christians; forgiving each other and showing affection is public. Such social reality shows that the condition of religious tolerance in Sidoasri is quite strong after going through a long social process.

The embodiment of *sungkan* attitude, in the sense of not wanting conflict and differences in beliefs are kept only for personal and comrade matters, has emerged from the perspective of Javanese humanism which is supported by local values after experiencing the institutionalization of social values in Sidoasri. Religious beliefs in the village are unified under the canopy of a sense of compassion that takes precedence over faith.

Between humanity and faith, there are certain boundaries that allow religious identity and practice not to be seen before the differences, but the similarities between the two. The teachings of Christianity and Islam which both have the content of respect for others, in other words, humanism, merge the boundaries of religious identity along with the socio-cultural conditions that underlie them.

The similarity of living quarters, livelihoods, and the intensity of everyday contacts in one community does not imply that distinctions are always important to be prioritized. In other words, faith and religious practice for the people of Sidoasri are important, but there is something more important, namely harmony so as not to disturb each other. The *sungkan* attitude shown by Sidoasri people does not only come from humanism, but also from the social sphere in which they live.

Tolerance grows in its own way in this situation, especially mutual respect, as a result of the same purpose of meeting each other's needs in the same social space, so those religious identities that generate conflict are automatically eliminated. In other words, tolerance is not enough if it is only expected to always start from the internal teachings of religion itself, but also requires a social space that provides the communicated tolerance.

Practices and patterns of daily life, which of course are also based on religious teachings, Christianity and Islam, experience dialogue because basically, as stated above, Christian and Islamic teachings in the social field have not so different contents. Looking at this reality, it is clear that the first need for the establishment of tolerance is the religion's theocentric teaching; in Christianity, there is love, and in Islam, there is *tasamuh* (tolerance). In Sidoasri, this teaching is strengthened in the second prerequisite, specifically at the anthropocentric level through social conditions with a long historical process.

Thus, tolerance between religious communities in Sidoasri, between Christianity and Islam, has both theocentric and anthropocentric dimensions. The first prerequisite will never be fulfilled if it is not supported by the second prerequisite, or in other words tolerance that comes from religious teachings will

not function optimally in practice if it is not supported by social conditions to create the harmony. In Sidoasri, the supporters of social conditions for the formation of tolerance between religious communities are the cultural and geo-social conditions of the village whose access is limited by the distance outside the village. As the result, this condition creates communal identities and interests that obscure religious identities and interests.

Of course, given the aforesaid circumstances, it is clear that the development of a tolerant attitude in Sidoasri is heavily dependent on the social and cultural environment, which has its own number of challenges. From the internal side of the village and the people of Sidoasri, of course, there is very little resistance that undermines tolerance, in fact the threat is from the external side. Also, with the advancement of digital technology, the people of Sidoasri may be impacted by national issues involving religious strife. Issues and information that are not massively regulated and whose contents are not properly digested can become provocateurs that negate the established values of local tolerance in Sidoasri.

To perpetuate a tolerant life, the people of Sidoasri need alternative safeguards against the social structure that has been built. The theological or theocentric dimensions of the teachings of Christianity or Islam regarding tolerance need to be reproduced continuously to adapt to social conditions which today have eroded the boundaries and distances of access to national and even international issues and information. Recently, conflicts and religious fundamentalism have become more fervent. Recent data indicate that religious fundamentalism's main target is not other religions' fundamentalism, but moderateism or tolerance to diverse points of view. This needs to be taken seriously to prevent religious conflicts at the local village level.

## **CONCLUSION**

Tolerance is not only understood as an attitude towards individuals or groups to respect or not disturb other individuals or a different group but also instills an understanding of differences as a social reality and the need to adapt to these differences. This attitude was instilled in the villagers of Sidoasri Village over a lengthy journey. It is until it becomes a requirement to practice tolerance by living together in the bonds of people of different religions becomes a need.

Theological differences are unavoidable from a religion but social, cultural, economic, and political (government) conditions are the determining factors whether these theological differences can make them a triggering factor for conflict or not. It is true that religious conflicts do not

always have a single variant. When other variants do not support the emergence of theologically based conflicts, religious conflicts will never occur.

Similarly, religion and culture cannot be separated, let alone clashed. However, bringing together religion and culture in the Indonesian context does not mean that we have to sacrifice the basic principles of *aqidah* (creed) in every religion in the name of culture. The relationship between culture and religion is not mutually exclusive, they both support and influence each other. There is a paradigm which says that "Religious humans must be cultured but cultured humans are not necessarily religious".

Thus, religion and culture have never actually been in conflict because culture is not something that dies, but continues to evolve with the times. Likewise, religion can always develop in various cultures and world civilizations.

When religion is seen from the perspective of religion, religion will need culture. This means that (Islam) religion has regulated all problems from the smallest, for example defecation to complicated problems, that is the distribution of inheritance, and so on. So we need a culture in which (Islam) religion is represented in people's habits, has a strong desire to progress, and has sacred beliefs that distinguish it from other people who do not make religion a part of every daily activity or practiced so that it becomes excellent morals and becomes the culture of the community.

Meanwhile, if religion is viewed through the lens of culture, it is understood as a living belief that lives in human civilization rather than a sacred religion (Al-Qur'an and Hadith) a belief in life in society, then religion will be local in character, namely local in accordance with the culture of the community. As a result, reconciling culture and religion does not need suffocating our creativity and cultural expression.

Religion seems to be the understanding of individuals and their religious groups that is manifested in religious behavior. Dogma is something that cannot be modified, and belief in its reality cannot be easily altered. However, it is religious behavior that can change and be modified according to environmental conditions. This is what makes the space of difference is not getting wider.



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