



## Tolerance Between Religions in Jungjang Village, Arjawinangun District, Cirebon

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ABSTRACT	ARTICLE INFO
<p>Indonesia, which is a multicultural nation, will not be separated from the rampant cases of intolerance between religious communities that lead to religious blasphemy, clashes between religious communities and even the destruction of houses of worship that harm many people and cause chaos in society. To deal with this, it is necessary to strengthen understanding of inter-religious tolerance which aims to increase public understanding of the importance of maintaining national unity, since in principle every religion teaches goodness to its people. Therefore, in realizing tolerance between religious communities, it can be done through good communication between religious leaders, a culture of harmony and mutual respect for differences as well as helping fellow humanity towards other religions. This study uses a qualitative approach with a descriptive method, with data collection using interviews, observation and documentation. The results of this study indicate that the people of Jungjang village, Arjawinangun district, Cirebon have a very good culture of tolerance and are able to create a peaceful atmosphere in the community even though there are houses of worship nearby the location.</p> <p>© 2021 Jurnal Civicus</p>	<p><b>Article History:</b> <i>Submitted/Received 30 Jun 2021</i> <i>First Revised 3 Augst 2021</i> <i>Accepted 11 Nov 2021</i> <i>First Available online 29 Dec 2021</i> <i>Publication Date 29 Dec 2021</i></p> <hr/> <p><b>Keyword:</b> <i>Community,</i> <i>Religion,</i> <i>Tolerance.</i></p>

## 1. INTRODUCTION

The Indonesian nation is a diverse nation, as evidenced by several facts that characterize the diversity of the nation, including: having an archipelago consisting of 13,667 islands (although some islands are uninhabited), 358 ethnic groups and 200 sub-ethnic groups, embracing various religions that are regulated in Indonesia, and beliefs, then looking at the statistics of religious followers and beliefs: Islam 88.1%, Christian and Catholic 7.89%, Buddhist 1%, Hindu 2.5%, and others 1%. This data contains a note that there are some people who adhere to religions and beliefs that are not listed in the government's official religion (Irhandayaningsih, 2018). In community and state life, social activities and social interactions cannot be restricted to anyone (Sanyata, 2017), just as the relationships between religious Handayan communities, in community life, it is necessary to communicate and interact with each other in a good manner and demonstrate the national character of the Indonesian nation.

With the diversity that the Indonesian nation possesses, it is not impossible for conflicts to occur in the name of religion. Arifin states that conflicts between religious communities are actions that consider their own religion as the most correct (Arifin, 2016). In this case, it not only tarnishes their own religion but also damages the brotherhood between religious communities. Such attitudes even demean other religions and can lead to social conflicts within the community. Acts of violence carried out in the name of religion have been occurring more frequently in Indonesia recently (Rajab, 2018), and the values of unity and societal harmony have regressed when observing the conflicts that have taken place in several regions of the country, such as Papua, Ambon, Poso, and the incidents involving Shia congregations in Sampang, Madura. These incidents have claimed many lives and resulted in the destruction of hundreds of places of worship (Muliadi, 2012).

Hanafi highlights the strengthening trend of intolerance in religious matters, including excessive emotional sensitivity among religious followers, which leads to disharmony and even intense conflicts between followers of different religions, and conflicts that arise within the same religious community (Hanafi, 2019). Therefore, there is a need for a high level of tolerance among the Indonesian society. Handayani Febri states that tolerance is a form of respecting, honoring, and allowing the beliefs of other religions, without abandoning one's own religion but rather embracing the existence of differences within society (Handayani, 2010). Harmonious differences can be created through tolerance, and a society with diverse beliefs can be united under the unity of the nation, one homeland, one country, and one language, which is the Indonesian nation (Lestari, 2016).

Based on this, the village of Jungjang is a village rich in diversity and uniqueness, making it a model village in the Cirebon district that demonstrates a high level of harmony. The presence of neighboring places of worship has resulted in unity among the people, without discrimination based on religion. The tolerance practiced by the people of the village is a cultural creation aimed at building a harmonious life, where the community is aware of and understands the importance of unifying diversity within one nation.

## 2. METHODS

This research adopts a qualitative approach with a descriptive study method aimed at understanding and studying the tolerance among different religious communities by examining the forms of social activities that contribute to maintaining harmony among religious communities in Jungjang Village, Arjawinangun District, Cirebon Regency. Qualitative descriptive study provides an in-depth understanding of the tolerance atmosphere in the area,

whether it is functioning well or not. Qualitative descriptive research describes the factual, actual, and systematic conditions. Therefore, in this study, the perspectives are based on data sources rather than the researcher's views. Data collection for this research involves field observation, interviews, and documentary studies to explore the forms of religious tolerance in Jungjang Village.

### 3. RESULTS AND DISCUSSION

Tolerance means having an attitude of respect and appreciation among groups or individuals within society, preventing social conflicts that discriminate against certain individuals or groups (Susanto & Kumala, 2019). In general, examples of tolerant attitudes include respecting the opinions or thoughts of others that differ from our own, as well as helping others regardless of race, ethnicity, or religion (Vinet & Zhedanov, 2011).

The presence of a tolerant attitude promotes mutual respect and cooperation among religious communities, fostering unity and solidarity in Indonesia (Warsah, 2018). Tolerance not only brings about peace but also strengthens national unity. As citizens, we are expected to contribute meaningfully to our country and nation, which requires knowledge and technology based on religious values, human values, moral values, and the cultural values of the Indonesian nation. These values serve as a guide and perspective for Indonesian citizens, aiming to cultivate awareness and a sense of national belonging, fostering a love for our homeland.

Tolerance means respecting and assisting fellow human beings and upholding societal solidarity. Tolerance in community life encompasses not only one religion but all religions allowed by the state. Regarding the relationship between different religions, it can be categorized into static and dynamic tolerance. Static tolerance is theoretical, while dynamic tolerance actively works together towards a common goal, thereby fostering harmony (Yohandi, 2018). According to Hanafi, tolerance encompasses all aspects of life, including moral, ideological, political, and spiritual aspects believed by society (Hanafi, 2017). Therefore, tolerance has a positive impact on community life and reflects a nation that is based on belief. Each citizen is guided to respect and appreciate the religious practices of others and contribute to building a peaceful society while fostering good relationships.

Similarly, the community of Jungjang village always supports tolerance and respects religious differences. Based on the research findings, the forms of tolerance practiced by the community of Jungjang village are as follows:

**Table 1.** Forms of Tolerance in Jungjang Village

No	Social Tolerance Forms	Islam	Christianity	Buddhism
1	Providing basic necessities during religious holidays	✓	✓	✓
2	Mutual security surveillance before religious holidays	✓	✓	✓
3	Mutual security surveillance during festive occasions	✓	✓	✓
4	Working together in the same workplace despite different religions	✓	✓	
5	Attending events and accepting invitations regardless of religious differences	✓	✓	✓

No	Social Tolerance Forms	Islam	Christianity	Buddhism
6	Extending greetings during religious festivals	✓	✓	✓
7	Participating in communal work in the Jungjang village area	✓	✓	✓
8	Maintaining discipline and health measures during the COVID era	✓	✓	✓
9	Providing assistance to those affected by natural disasters	✓	✓	✓
10	Giving parcels during religious holidays	✓	✓	✓
11	Reminding each other to maintain interfaith harmony during religious activities	✓	✓	

Source: Compiled by the researcher, 2021

Nursavitri in her research stated that Michael Walzer sees tolerance as a necessity in both individual and public spheres, as the purpose of tolerance itself is to build peaceful coexistence among different groups with diverse historical backgrounds (Nursavitri, 2013). Forms of social tolerance that support the creation of a peaceful atmosphere are positive and foster good relationships within the community, without offending each other's religions and beliefs. Supported by the proximity of places of worship from three different religions, the community has blended into a unified entity, similar to the nation of Indonesia. In this context, the awareness of the community has increased, and they recognize Pancasila as the foundation of the state and the unifying principle of the nation, which contributes to the harmonious and peaceful life of the people in Jungjang village.

Based on the research results, tolerance in Jungjang village is a form of social tolerance that promotes peaceful coexistence among the community. Tolerance in Jungjang village is a cultural heritage that needs to be preserved by future generations to maintain the unity among the villagers. One characteristic of tolerance in Jungjang village is respecting differences and not interfering with the religious activities of others during worship, which is a clear sign of tolerance in the village. Regarding religious tolerance, the Indonesian government guarantees freedom of religion according to one's beliefs and faith. In this regard, individuals cannot force others to adopt or join a religion they do not believe in because, in principle, everyone has the right to practice any religion in Indonesia.

Helping each other in collective goodness, such as participating in community cleaning activities regardless of different religions or beliefs, is acceptable. However, in Islam, it emphasizes the concept of helping each other in matters related to sin. For example, assisting in the construction of a church or participating in Christmas preparations is considered forbidden and sinful. Therefore, every religious individual must adhere to the principles of their respective religions to maintain harmony with people of the same or different religions. Fundamentally, tolerance among different religious communities in society is a form of social tolerance and not related to matters of religious doctrine. Internal matters of religion cannot be equated with social relationships because each religion teaches its own goodness. Therefore, in the social context, all religions are considered good, while in the eyes of their followers, their respective religions are considered good.

The form of tolerance provided by the government of Jungjang village is to unite religious leaders during national and religious holidays to remind them to maintain harmony among religious communities and preserve the unity of the people in Jungjang village by participating

in securing the activities conducted. Tolerance among community members is practiced through mutual assistance and cooperation in daily life or when natural disasters such as floods occur. The youth from Christian, Islamic, and Buddhist backgrounds participate in humanitarian assistance directly or indirectly.

Individually, the people of Jungjang village have become more advanced with the presence of technology and information culture. The value of tolerance in the village has significantly improved based on social activities carried out in Jungjang village. For example, during important Islamic religious holidays, the leaders of the Christian and Buddhist communities put up banners to congratulate Muslims on Eid al-Fitr. This reflects the active culture of tolerance in Jungjang village and the respect for other religions, which contributes to a peaceful atmosphere in the community, where support is given for worship according to each person's religion.

To prevent misunderstandings regarding religious tolerance, a Forum for Interreligious Communication has been established in each sub-district. In this forum, representatives of each religion can engage in discussions through their leaders and work together to resolve community issues as neutral mediators who understand religious matters in their respective environments. Religious leaders play a role in improving the welfare of the community and providing guidance to their followers on maintaining good relations with other religions and preserving the stability of social harmony in the village.



**Figure 1.** Interview with Protestant Christian Religious Figure  
Source: Compiled by Researcher 2021

According to the interview conducted with Mr. David regarding religious tolerance among different communities in Jungjang village, there have been no internal or external parties that disturb the harmony among religious communities in the village. In fact, in every block of Jungjang village, houses belonging to individuals from different religious backgrounds coexist peacefully and support each other when needed. Tolerance in Jungjang village is evident as the church, temple, and mosque are located in close proximity. This has contributed to the understanding and awareness of the community in Jungjang village regarding the culture of respecting and honoring differences within society.

#### 4. CONCLUSION

The form of tolerance in Jungjang Village can be summarized as involving religious leaders and the government in uniting the community amidst its diversity. They encourage the community to uphold unity and well-being in Jungjang Village. The role of the government is to act as a mediator or facilitator in resolving issues related to religion or other matters. Meanwhile, religious leaders play a role in ensuring that their followers respect the existing differences in Jungjang Village and tolerate the religious activities of others as long as they do not deviate from their own religious teachings and do not disturb the general public.

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