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Jurnal Studi Keislaman



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KEEPING HARMONY PRESERVING HUMANITY: the Implementation of Tolerance and Diversity of the Society in Ngargoyoso Village, Karanganyar, Central Java

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Abstract: *This study was based on the rise of issues in the name of religion in Indonesia and a response regarding the low tolerance attitude between Indonesian people towards the activities carried out by people with different religions. It is essential to reveal the best practice of harmony between the religious people as a reference in fostering a harmonious inter-religious life and dismissing the issues that have been reported louder than genuine tolerance. The best practice of this harmonious life could be found in Ngargoyoso Village, Karanganyar, Central Java, a village with multi-religious communities, such as Islam, Hinduism, and Christianity. Accordingly, this research will capture the tolerance condition in Ngargoyoso and uncover the implementation of tolerance and diversity in society. Qualitative research with a case study approach will answer these two questions. The result indicated that the harmony in Ngargoyoso has lived for a long time and has been maintained until now. The harmonious attitude was based on full awareness by the community. The spirit of cooperation also melts within society so that they have a sense of love for each other without considering religion. The implementation of tolerance and diversity was based on the appreciation of the value of Pancasila. Therefore, harmony and togetherness live. The limits of tolerance were also limited to social affairs and were not involved in matters of worship. Various efforts to maintain a well-established tolerance continue to be carried out, including assistance from outside parties and the holding of tolerance festivals.*

Keywords: *Harmony, Diversity, Tolerance, Ngargoyoso*

INTRODUCTION

The harmony of religious people is a vital thing to create a stability which is needed for the process of achieving the united and peaceful Indonesian. A good cooperation can be happening if somehow in between the religious adherents, they feel like they need each other, respect each other's differences, have the will to help each other and even able to unite their opinions or in any other words, are willing to tolerate. Which is an open behavior and respect the differences. However, tolerance doesn't mean that a person has to let go of their religion only to get along and interact with other people in different faith. Tolerance means permitting the differences live and doesn't insist those who are different to be all the same (Safei, 2020). Therefore, the mankind has a big responsibility to maintain their faith and respect also support the existing differences.

Build the harmony of religious people is not something easy. This implementation must be done with focus and care, because religion is somehow a sensitive topic and involve aspect of emotion. With the result of that, sometimes some of religious people tend to focus with the claim of right rather than looking of the right. This kind of condition must be watched out to maintain the religious life that is safe and peaceful in Indonesia. Unfortunately, the reality of religion is still far from the word ideal, which is as a mercy to all nature as stated by Allah in the Qur'an Surat al-Anbiya': 107. The riots with religious as the background in Tolikora, Manokwari, Singkil and any other places show how harmony and tolerance has not actually materialized. Within the scope of Islam, there are still groups that deny the existence of *Syi'ah*, *Ahmadiyah*, and any other minority group (Mu'ti, 2019). This is reinforced by the results of research conducted by the Center for Education and Culture Data and Statistics of the Secretariat General of the Ministry of Education and Culture in 2017, that tolerance in between the religious people, particularly tolerating the activities of other's religion in Indonesia is fairly low, even it is dominated by the less tolerant manner which is reaching 57,6 percent (Hadi et al., 2017,).

Even though the reality of religion still can't be counted as ideal, but the condition of harmony in Indonesia deserves to be a reference because the tolerance of the people is considered good. As it is seen that a country with Muslim as majority has Pancasila as the national principle and not religion. Besides, the index of religious people's harmony in Indonesia in 2019 is also

in the high category of harmony (61-80 = high) (Sila & Fakhruddin, 2020, p. 63). As an attempt to promote the identity of plurality which leads to integration, research in the region which become the best practice of religious people's harmony is needed to be done. Other than as a reference in building harmony, it is also needed to brush off the conflict issues which news are louder than the real existence of the tolerance.

Along with the dynamics of life that continues to develop and the problems of harmony become increasingly complex, the focus of development should be more directed at the realization of a sense of humanity by developing multicultural insight and with an approach to society, communicative and open, not suspicious of each other and giving place to the diversity of beliefs, and local tradition of the community. Best practices related to religious harmony can be found in Ngargoyoso Village, Karanganyar, Central Java. A simple expression that can describe the harmonious situation which is "Peace and harmony in differences". Reported from Republika.co.id, this village which is located in the foot of Mount Lawu can be an example of a tolerant village in Indonesia. Because Muslims, Christians and Hindus can live in harmony and peace. They are united in the same spirit of realizing harmony based on a sense of belonging as fellow citizens. Uniquely, in this village there are three places of worship side by side in one scope, namely the al-Mukmin mosque, the Assemblies of God Church (GSJA) Pancaran Berkah and the Agra Bhadra Darma Temple. These three places can carry out religious activities well and smoothly based on the principle of mutual respect and mutual support. In social matters, the surrounding community is very harmonious and prioritizes friendship.

Discourses related to religious harmony have indeed been widely discussed in various discussions and researched in various forms. However, research related to this is still very interesting, because until at present harmony is indeed an important issue that must be maintained as well as transmitted to sides that are still prone to conflict. In addition, managing diversity is not an easy matter to do. On the one hand, religious people as components of the nation try to maintain their identity and fight for their own aspirations. On the other hand, they are also required to contribute and contribute significantly in the context of maintaining national harmony and integrity.

Based on this background, this study will attempt to describe the conditions of harmony in Ngargoyoso Village, Karanganyar, Central Java and reveal how to maintain harmony based on plurality and diversity. The focus of this research was to implement tolerance and diversity in the community of Ngargoyoso Village, Karanganyar, Central Java in maintaining a harmonious, respectful and harmonious social life. At the same time, to build a better, open, fair and democratic future of internal and external relations between religious communities. Even though there was no conflict in Ngargoyoso, this village was chosen as one aware of harmony. For this reason, the context of this research is not to reconcile but to find patterns in reinforcing shared commitments between religious communities in maintaining harmony in Ngargoyoso.

METHOD

This study used qualitative method, a research procedure that produces a descriptive data in form of written words or verbal from the people and the behavior that can be observed (Moleong, 2012, p. 4). The type of research is included in the field research with case study approach. Therefore, the researcher observed the condition of the harmony and tried to uncover the implementation of tolerance and diversity directly in Ngargoyoso Village. The chosen location of this research is based on the election of Ngargoyoso Village as harmonious village on Thursday, September 19, 2019. Based on the head of the Karanganyar FKUB (Forum Komunikasi Umat Beragama or Religious Communication Forum), the declaration of Ngargoyoso as the harmony-aware village was given by the ministry.

Based on the focus of the research, the data were collected through interview, observation and documentation. The interview method is used to gain information directly from the source (Ali, 2011). This method is used to know the root of the history from the harmony in Ngargoyoso also the society's perception about the existence of various differences in Ngargoyoso as well as to uncover the factors that could be a way to create a harmonious life. A total of 18 informants were involved in this progress, including the village apparatus, the PKK leader, the elderly of the village, the public figure of various religions, and the youth of Ngargoyoso Village. The data was collected in June 2022. The data were also collected through observation, to get the data about the real condition of the religious people's

harmony in Ngargoyoso, particularly in form of tolerance from the implementation of religious activities and customs in three adjoining places of worship also the implementation of diversity in the village. Lastly, the data were collected through a documentation method. This method was used to see the proofs of the existences of religious people's harmony in Ngargoyoso and also accompaniments which has been done in order to develop the harmony in between the society of the village. The data that have been collected then gets analyzed through three steps, namely data reduction, data presentation and conclusion. (Emzir, 2012).

DISCUSSION

PORTRAIT OF RELIGIOUS HARMONY IN NGARGOYOSO

Ngargoyoso Village is a village located in the Ngargoyoso sub-district, Karanganyar district, Central Java. This village consists of 7 hamlets, 14 RW and 51 RT with a population consisted of 4855 people (Karanganyar, 2021, pp. 20–27). Interestingly, this village was chosen as a harmonious village in 2019 and was appointed as the pioneer of a peaceful village marked by the declaration and signing of an inscription at the Ngargoyoso Village Hall in 2021. This shows that the harmony in Ngargoyoso Village is very good. People with various religious backgrounds; Islam, Hinduism and Christianity can form an integration so as to create a very peaceful and prosperous harmony of life. There is even a mosque, church and temple adjoining majestically and peacefully in the courtyard of the Ngargoyoso Village.

The harmony that have to be evolved isn't synthetic harmony, but genuine, dynamic and realistic harmony that departs and is a mirrored image of the religious teachings followed. Harmony like this is based on the attention that despite the fact that they've distinctive religions, they have an focus of duty to combat for the welfare of all (Mahadi, 2013). From the point of view of the story from word of mouth, it appears that religious harmony in the village of Ngargoyoso has existed since ancient times and continues to be maintained until at present. As a matter of fact, at some point of history there has never been a war with a religious background in Ngargoyoso.

The key to harmony lies in good communication and mutual respect for all citizens. For example, during the Eid Al-Fitr celebration, Muslims told

Christians that the Eid prayer is held on Sunday morning, which is at the same time as the church's worship schedule. So, they would discuss and respect each other by agreeing on a worship schedule. The conditions of harmony that we can find today, obviously, do not necessarily flow in the midst of people, but are accompanied by a high awareness of the existence of religious differences in Ngargoyoso. This awareness continues to be fostered so that the feeling of love for each other as fellow human beings and brothers and sisters in the country is getting stronger. Certainly, the emergence of awareness requires a process, namely through the process of knowledge, understanding, and experience (habituation) (Ghazali, 2013). This process has been invested in the children of Ngargoyoso Village from an early age.

The existence of three places of worship in one location at the village hall of Ngargoyoso which consists of the al-Mu'min Mosque, the Pancaran Berkat Assemblies of Allah Church and the Agra Bhadra Darma Temple shows that there is good communication and mutual respect between residents in the village. The existence of this building was initiated by the late. Sri Hartono who was trusted for a long time to serve as the village head of Ngargoyoso. So, one of the figures who contributed in assisting religious harmony in Ngargoyoso Village was Alm. Sri Hartono. He is the figure of the head villagers who animates the values of Pancasila so that people from various religions are very reluctant and support his policies. He really pays attention to the voices of religious people and become an example in harmony. The idea of building these three places of worship emerges to protect the worship of residents according to their religion as well as to become a solid way for being tolerant for the people. Eventually, the mosque building was established around the year 1980, the church around 1990 and the temple around 2013.

The interaction of the people with different faith in Ngargoyoso Village are framed with the spirit of active tolerance. That is tolerance that entails oneself with others inside the midst of variations and diversity (Casram, 2016). The spirit of mutual cooperation is the main capital in the implementation of active tolerance in the Ngargoyoso Village. A spirit that tries to embrace all for the common good and purpose. And so, it is not wrong if Sukarno mentioned mutual cooperation as the essence of Pancasila, the spirit of the Indonesian people's view of life. Just like what he said, the mutual cooperation describes one business, one charity, one job named

Soekardjo with: satu karyo, satu gawe (Simarmata & Dkk, 2017). This spirit of mutual cooperation is actually common in this village.

The unique thing is, in celebrating religious holidays, the spirit of mutual cooperation is highly upheld. One example is during the Eid al-Fitr prayer celebration at the mosque, Hindus and Christians will participate to help maintain parking, and vice versa. Even at the time of Eid al-Adha celebrations, people from other religions will help to prepare the infrastructure for the implementation of qurban. The spirit of tolerance of the Ngargoyoso Village community was also seen during the construction of the Agra Bhadra Dharma Temple which not only involved Hindus but also involved Muslim and Christian communities who took part in helping. They volunteered to help and the assistance was very well received by the Hindus.

For the social life in Ngargoyoso, the parties from different religions give the same attitude and treatment. They help each other, help and even cooperate in various activities in the society without ever mentioning religious issues. This idea is invested from an early age and has been surpassed down from hereditary. This can be proven when children of different religions are playing together and then there is a typical child commotion. Parents will reconcile without mentioning religious issues. It turns out that this is based on the understanding of tolerance that comes from the teachings of each religion. Both Islam, Hinduism and Christianity have the same understanding that as fellow human beings, they have to maintain a harmonious and peaceful life.

In Islam, there is a concept of *tasamuh* which leads to an open attitude and willing to admit the existence of various differences. This is fitrah and sunnatullah which has become the decree of God (Jamaruddin, 2016). From the perspective of Hindu teachings, it can be seen through Tat Twam Asih which emphasizes universal brotherhood which is a form of way to not hurting others. So, everyone has to love and give each other. (Arifin, 2019). Meanwhile, in the teachings of Christianity, the concept of harmony can also be found. As stated in the Declaration of the Second Vatican Council regarding the attitude of the church towards other religions based on the origin of the story of the apostle 17:26 as follows: "*All nations are one society and have one origin, because God made all human races to inhabit all earth*" (Yudiana et al., 2017). The awareness to be tolerant in Ngargoyoso Village is based on obedience to the teachings of each religion which teaches about tolerance.

Another factor that encourages the presence of active tolerance in between the religious differences in Ngargoyoso is kinship ties. Many people have different religions but it turns out that they are brothers. Thus, active tolerance can no longer be disputed in this sphere. And this is precisely where the values of tolerance grow and eventually become accustomed to being carried over to the surrounding community. During the Eid celebrations, for example, Hindus and Christians who have Muslim relatives also participate in the open house, preparing snacks and pocket money for the Eid celebrations. Likewise, during the celebration of other religious holidays, the people of Ngargoyoso share food with each other and also wish them a happy holiday. This has been done not out of compulsion but because of sincere solidarity from the heart with full willingness and awareness of harmony that they believe, brings comfort to all.

Besides, the spirit of religious tolerance was also shown by the residents of Nglundo, Ngargoyoso Village during the month of Ramadan. To strengthen the unity between residents of different religions, they hold an iftar event with Hindu residents which is held every Monday, Wednesday and Friday at the Nglundo mosque. In fact, Hindus also participate in providing iftar menus to the residents. Likewise, when there are Hindu religious celebrations, the Muslim community is also invited to enjoy the food offerings. This kind of dinner invitation is considered as a very effective way of communication and transmission of tolerance values among the people of Ngargoyoso Village, Karanganyar, Central Java. In fact, there is no suspicion and instead they understand each other between religious communities regarding the food served. In addition, the local traditions of the Ngargoyoso Village community also bring the spirit of tolerance to merge in it. For example, the Muslim community who has the tradition of ngapati (a celebration of four months of pregnancy) also participates in inviting people of other religions to the event.

One of the main keys to the open attitude of the Ngargoyoso Villagers lies in excellent communication between religious leaders. Because in general, ordinary people are obedient to their respective religious leaders. Basically, religious figures have a very important and strategic position, particularly as a spiritual, moral, ethical foundation in human life. Religious figures are the figures or role models in the society. They have a great position and influence in the midst of the society because it has several advantages both in terms of knowledge, integrity and so on (Umami, 2018).

In this case, the religious leaders of the Ngargoyoso Village always set a good example for their followers. Even in religious teaching, they are very careful and never once offend and blame the affairs of God and the faith of other religions.

Considering that there are three places of worship located in the courtyard of the village hall of Ngargoyoso, Karanganyar, the communication in between religious leaders is very important because this place of worship is a holy place to carry out their respective religious ceremonials. In this case, the community also has to understand that places of worship are sacred which only each believer can enter. In various opportunities for participation, people with different religions are set on the outer boundary of areas that are considered sacred. On several occasions, it is not uncommon for worship activities to take place and occur at the same time. There was an Eid al-Fitr prayer on Sunday which was carried out the same as Sunday morning worship at the church. So, communication is absolutely necessary in finding solutions to these problems. Because with communication, there will be the best way to keep the mutual trust.

Based on the case above, Christians will advance or postpone their weekly worship activities because the Eid prayer is a temporal worship that only takes place once a year. This is the best solution and mutual agreement from the discussion which is carried out between Muslims and Christians in the village of Ngargoyoso. Indeed, the first thing that can be done in a society that has different religions is communication and cooperation between these religious communities. The interaction in between the religious people with communication and cooperation proves that differences do not become a barrier to greet each other in their daily lives. (Sumbullah, 2013). In fact, the villagers of Ngargoyoso strongly believe that the religion they have faith on is the truest religion, but on the other hand they also have a responsibility to respect other religions. The simple reason given is to understand each other's feelings as a follower of a certain religion.

THE IMPLEMENTATION OF TOLERANCE AND DIVERSITY

The tolerance that is intertwined well in Ngargoyoso Village, Karanganyar, Central Java is a part of the habit in the past which is still happening until now. The plural environment has turn out to be an inseparable a part of the society. Therefore, even from early stage, the

society in Ngargoyoso Village has been accustomed of seeing and accepting the existence of differences. With the result of that, the tolerance manner that exists among the society has been being a proper hereditary tradition in Ngargoyoso Village. However, there are still so much attempts to grow the manner of tolerance in between the multi religion society. One of them is the development through the non-governmental organization, people may know as LSM, or The Indonesian Human Right Monitor and Center for Religion and Peace Studies (PSAP) Surakarta. From this point, there is formed an interfaith group from various circle. Just like the community of Rotan for youth, Sekar Ayu for female elderly and Janur Lawu for male elderly. The formation of the interfaith community as a solid attempt to increase awareness of coexistence and tolerance. Approved by the society, this accompaniment makes them become more open and rational in accepting and supporting various existence of different religion in Ngargoyoso.

The implementation of the tolerance and diversity in Ngargoyoso Village is based on the appreciation of the values from Pancasila so that the harmony and togetherness are intertwined. The relation of religious people there has also been compatible with the law. For example, there is no compulsion in choosing religion. Every citizen in Ngargoyoso is free to do their own pray in accordance to their religion. Besides, there is no mission of spreading religion in any form in the village. Be it persuasion, seduction, theory giving, pamphlet spreading or even house visiting has also never been done. Because, despite people have to obey the law, people also have to realize that the freedom of religion is also every Indonesian citizen's right.

In the framework of the freedom of religion, there are two things that have to be counted, which are freedom to be and freedom to act. Freedom to be is related to basic religious freedom, namely freedom to be religious. In here, people are free to express their religion in their own individual realm and the country can't intervene. For example, when a Muslim has to mention his God with Allah, which is different from the appellation of God in other religion. Likewise, the way of people doing relation with their God through the rituals of religion itself. However, something that can't be forgotten is the freedom to act which is the freedom related to many people or society. Here are the rights and obligations located. Where people must not have expressed their religion in the middle of the society improperly and must not hurt any feeling or feel tarnished. (Dja'far, 2019). These two

fundamentals are being the base of the society in Ngargoyoso Village in interacting to each of the religious people. Thereupon, the awareness to keep being firm on the faith of the religion arises, but also accompanied by respecting and supporting the existence of people of other religions.

The values of nationalism in the society of Ngargoyoso Village, Karanganyar, Central Java are highly upheld so that harmony and togetherness are established. The positive impact of it is the growth of public awareness in various village activities such as mutual assistance, environmental safety system, village deliberations as well as being active and contributing to social activities and village ceremonial activities. This kind of thing continues to be voiced by the local government so that the spirit of nationalism of the Ngargoyoso villagers always be with their behavior. The local village government does not want to neglect in assisting the society to stay in harmony. Because harmony is a dynamic process and takes place in line with the growth of the community itself.

The fostering of religious harmony is an attempt that is carried out consciously, planned, directed, regularly and responsibly to improve religious harmony, by investing an understanding of values and social life that is able to support religious harmony, seeking an environment and conditions that are able to support attitudes and behavior that leads to the religious harmony. This kind of harmony is expected so that it can function as a strong foundation for the creation of national unity and integrity (Nazmudin, 2018). For that, the local government of Ngargoyoso village always strive to act fair for the minor religion as well as the major religion in overseeing all matters relating to religion.

The implementation of tolerance and diversity in the Ngargoyoso village also occurs through the acculturation of local wisdom values. Historically, inter-religious relations in Indonesia were laid on the basic of tolerance that had been built for a long time, even becoming a culture of tolerance that was able to glue diversity in togetherness. This is because the acculturation approach is more often used so that it is able to form a pattern of relationships between diverse people who are tolerant for centuries (Susetyo, 2017). For example, the tradition of thanksgiving when it comes to getting favors and happiness which is done by inviting neighbors around without regard to religious background. This shows that tolerance in the village has already taken place by itself guiding the behavior of the society in

responding to religious diversity. To further increase the motivation and self-confidence of the community as part of a tolerance-aware village, a festival of tolerance was held in Ngargoyoso village with the theme of local wisdom, caring for diversity.

The tolerance that is built in the Ngargoyoso village has certain limitations so it does not lead to relativism. They admit that they only tolerate social issues and do not touch the area of creed. The villagers have never participated in other religious rituals or participated in religious activities at places of worship for other religious people. The participation that has been done is certainly outside the area of worship. As how Islam offers the principle of harmony between religious communities which has been exemplified by the Prophet Muhammad through the Medina charter. In the charter, it is stated that the relationship between Muslims and other communities is based on good neighborly relations, helping each other in the face of common enemies, defending those who are persecuted, advising each other and respecting religious freedom (Susetyo, 2017). The Madinah charter has become one of the examples of keeping the peaceful of harmony for every religious people.

So far, no struggles have been encountered in the implementation of tolerance and diversity in the society of Ngargoyoso Village, Karanganyar, Central Java. One of the keys lies in a good communication system between the government, community and religious leaders and village residents, both youth and adults. In fact, communication is also very well established with external parties such as non-governmental organizations as a support system in maintaining harmony in Ngargoyoso. This kind of way is seen as a very effective way, because indeed one of the most influential factors for achieving peace and religious harmony is communication. Because communication is a very fundamental need for the survival of a person in society. There is even a very popular expression among communication scientists, we can't stop communicating. So, humans can't be stopped in their interactions with each other (Syam, 2013). Through this communication, all matters will be resolved and well received by all parties without being labeled with mutual suspicion. Thus, communication is one of the most important means in maintaining and realizing the peace and tranquility of people's lives in the Ngargoyoso Village, Karanganyar, Central Java.

CONCLUSION

The condition of harmony in between the religious people in Ngargoyoso Village, Karanganyar, Central Java has already existed since a long time ago. Therefore, the tolerance manner that exists among the society has been being a proper hereditary tradition. Nonetheless, various attempt to keep the harmony in that village has been done. The portrait of tolerance among the religious people seems quite good in any life aspects and it reflects the manner of active tolerance which is inspired by the spirit of mutual cooperation. The society of religious people in Ngargoyoso Village interact well even without talking about the religion matter. Moreover, they come along in any activity of other's language, particularly when it comes to feast day. One of the supporting factors of harmony in Ngargoyoso Village is the comprehension of the concept of moderate tolerance from all religions. Besides, kinship factor also becomes a way to grow tolerance from early stage which in the end, become one of the habits inside the environment of the society.

The implementation of tolerance and diversity in Ngargoyoso Village is based on the appreciation of the values from Pancasila so that the harmony and togetherness are intertwined. The relation of religious people has been compatible with the law. Thereupon, there is no mission of spreading religion in any form in the village. The development for the society is also carried out through the acculturation of the local culture and religion values. And so, the tolerance that is built has a limit only in social realm and cannot touch the religious realm. On its implementation, never have there been any struggle that hinder the implementation of tolerance and diversity in Ngargoyoso Village. The communication pattern in that village is intertwined in a good and open way between government, religious figures, people; youth and adult also the outsiders like non-governmental organization.

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