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## **TOWARD AN OPEN INTEGRALISM: Multi-Religious Interactions In Sumberjo, Kediri**

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### **Abstract:**

*This research reveals some perspectives of multi-religious interaction in Sumberjo hamlet concerning the forms of tolerance and the role of environment. Sumberjo Hamlet exemplifies social awareness in a variety of religious life, and has successfully presented a social solidarity among distinct traditions of each religious group. There are four major religions living in Sumberjo Hamlet, namely, Islam, Hindu, and Christianity (both Protestantism and Catholics). This research aims at finding the processes of multi-religious interaction in Sumberjo Hamlet, the form of religious tolerance, and the role of religious environment in building multi-religious tolerance. Conducting semi-structured interview to the villagers, religious leaders, and village official, the study reaches the following results, firstly, there are three forms of religious tolerance in Sumberjo hamlet, and these three categories are: Understanding, Openness, and Respect. Secondly, there are three periods of multi-religious interaction in Sumberjo hamlet, these three periods are: exclusivism, Inclusivism, and Open Integralism,. Thirdly, there are some roles of environment which give contribution in social and individual life: Social consciousness, Social solidarity, and Social humanism*

### **Abstrak:**

*Penelitian ini mengungkap beberapa perspektif Interaksi multi agama di Dusun Sumberjo mengenai bentuk toleransi dan peran lingkungan. Sumberjo Hamlet memberikan gambaran tentang kesadaran sosial dalam berbagai kehidupan beragama, dan telah berhasil menghadirkan solidaritas sosial di antara tradisi yang berbeda dari masing-masing kelompok agama. Ada empat agama besar yang hidup berdampingan di Dusun Sumberjo, yaitu, Islam, Hindu, dan Kristen (baik Protestan dan Katolik). Penelitian ini bertujuan untuk menemukan proses interaksi multi-agama di Dusun Sumberjo, bentuk toleransi beragama, dan peran lingkungan dalam membangun toleransi multi-agama. Dengan melakukan wawancara semi-terstruktur kepada penduduk desa, tokoh agama, dan pejabat desa, penelitian ini mencapai hasil sebagai berikut, pertama, ada tiga bentuk toleransi beragama di dusun Sumberjo, dan tiga kategori ini adalah: Pengertian, Keterbukaan, dan Penghargaan. Kedua, ada tiga periode interaksi multi-agama di dusun Sumberjo, tiga periode ini adalah: Eksklusivisme, Inklusivisme, dan Integralisme keterbukaan. Ketiga, ada beberapa peran lingkungan yang memberikan kontribusi dalam kehidupan sosial dan individu: Kesadaran sosial, solidaritas sosial, dan humanisme sosial*

**Keywords:** *Inclusivism, Exclusivism, Open-Integralism, religious Interaction*

### **A. Introduction**

Harmony is an important element to promote all development in every nation. Without harmony, people cannot live in this world with peace. Some nations, including Indonesia have several serious problems to promote 'harmony' between different religions, sects, regions and so forth. Diversity often becomes the main problem that corrupts 'a harmonious' in everywhere. To build a harmony cannot be separated from human interaction.

Sumberjo Hamlet exemplifies social awareness in a variety of religious life. However, this is cannot be achieved, if one religion do not built a respect and interact with other religious adherents. Multi-religious interaction occurs in Sumberjo Hamlet has successfully presented a social solidarity among distinct traditions of each religious group. There are four major religions living in Sumberjo Hamlet, namely, Islam, Hindu, and Christianity (both Protestantism and Catholics). These religions can build social relationships harmoniously. In addition, the religions also participate in helping the implementation of other religious celebrations/ festivals, such as,

when we visited there; Muslims participated to make *ogob-ogob* of Hinduism. Multi-religious interactions built in Sumberjo Hamlet are based on social awareness, and religious encounter in daily activities.<sup>1</sup>

Multi-religious interactions built among religions in Sumberjo Hamlet are able to create a positive relationship among religions in everyday life. In Sumberjo Hamlet, most of the villagers are farmers, meeting in the daily activities create a positive impact in their relationships. In everyday life of interactions, people do not talk about the religions, but the social problems to build prosperity and harmony of society. We observe that Knitter's notion of dialogue has succeeded in this case; he states that, grassroots dialogue starts with a discussion of common problems in a local community, which leads to cooperation among the different religious adherents of the community, and is finally followed by dialogue about their own particular religions.<sup>2</sup> It is obvious, social awareness built by the villagers of Sumberjo Hamlet starts from small interactions, which then continues to the consciousness of religious diversity.<sup>3</sup>

Furthermore, multi-religious interaction in Sumberjo Hamlet is built not only through their daily activities, but also supported by the leader of village, for example, in every beginning of the month, the villagers carry out forum. In this forum they discussed issues concerning the activities in the Hamlet. Fortunately, four religions also participate in making the policy of this village. Knitter (1995) mentions, grassroots cooperation will necessarily be followed by interfaith dialogue. Although, the Sumberjo Hamlet forum discusses about common activities of village, but, it also includes activities undertaken by each religion, as well as talking about the big day celebrations of religion. This activity suggests that the role of a leader also supports connections occurs between religions, though indirectly.

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<sup>1</sup> Based on observational data and interview of religious leader in Sumberjo village, on Sunday March 10, h. 2013

<sup>2</sup> Siti Muwahidah, "Interfaith Dialogue at the Grassroots Level: A Case Study of an Interfaith Empowerment Program in East Java, Indonesia," *Political Theology* 9 (February 3, 2008): 80, <https://doi.org/10.1558/poth.v9i1.79>.

<sup>3</sup> Based on interview of religious leader in Sumberjo village, on Sunday March 10, h. 2013

Generally, social consciousness in Sumberjo is built based on familial relationship which means that each other is like a family. Another case that many villagers of Sumberjo hamlet do interfaith marriages, thus, a kinship between one religion and other religions built not only in social relationship but also blood relationship. Sometimes in interfaith marriage family happen a conflict, but it solves individually and not generalizes to the outside problem of family. The application of social interaction in any religious activity was able to build such a close familial relationship. Although there are some people who still close themselves and feel reluctant to interact with other religions, but a constructive role of familial and blood relationship has created a harmony.

This research explore briefly about “Multi-religious Interaction of Muslim, Christian and Hindu Communities in Sumberjo Hamlet, Kediri.” This case will give us an example about the journey of struggling by grass root level to promote a harmony of Multi-religious interaction. Therefore, we are interested in elucidating the process of multi-religious interaction in Sumberjo Hamlet. To get a comprehensive explanation regarding to the religious diversity in Sumberjo, we will attempt to present the research specifically about this problem.

Not many religious scholars write multi-religious interaction about the life of villagers in Sumberjo Hamlet, Kediri. We found one graduating paper, written by Ridho Afifudin, which discussed about the life of Sumberjo Hamlet’s villagers entitled “*Upaya Masyarakat dalam Menjaga Kerukunan antar Umat Beragama di Dusun Sumberjo Desa Jambu Kecamatan Kayen Kidul Kabupaten Kediri*” (Society’s Effort in Maintaining Multi-religious Harmony in Sumberjo Hamlet, Jambu Village, Kayen Kidul Sub-district, Kediri Regency) from Comparative Religions Department, STAIN Kediri, 2011. Ridho more focused on how the people in Sumberjo who have different religious background build interaction and maintain religious harmony by involving in religious festivals and other communal activities such as weekly or monthly meetings, and communal works every Sunday.

The second literature is a thesis written by Achmad Zainal Arifin entitled *The Role of Religious Festivals for Developing Inter-religious Dialogue*. The thesis is not related to multi-religious life in Sumberjo Hamlet but still related to the significance of religious

festivals as an effective tool of inter-religious dialogue. Since our research also portrays about Ogoh-ogoh festival toward Nyepi in Sumberjo Hamlet, we also consider this thesis significant as literature review for its content. The thesis aims at examining the probability of religious festival's phenomena to be an alternative model for developing inter-religious dialogue.<sup>4</sup> One of the findings is the performance of religious festivals involves other religious believers as participants and adopts a universal values as a major theme to solve many social problems in society. He said that the model of dialogue is called life dialogue and ethical dialogue. These two researches are significant to be literature review to our research, vice versa to some extent. Starting from reading and analyzing those researches, we can decide the appropriate research questions to our research.

Specificity in this study will be more centralizing in Multi-religious interaction in Sumberjo Hamlet Jambu Village, Kayen Kidul Sub District, Kediri, and other concerned matter with that. The introduction to this study highlighted the religious diversity, and its correlating challenges for multi-religious interaction. This theme occupies a significant place in Sumberjo, and the various literatures, which has the same interest to this research, such as inter-religious dialogue and tolerance at the grass roots level. This section will devoted a review of some basic themes in the literary works of multi-religious interaction issues in Sumberjo Hamlet, and in corresponding literature that is relevant to understand the hypothesis of this study.

The research generally aims at finding the implementation of multi-religious interaction in Sumberjo Hamlet, Kediri, the forms of religious tolerance, and the role of religious diversity and environment. In accordance with the objectives mentioned above, this research expected that we can study the multi-religious interaction in Sumberjo Hamlet dispassionately, In addition, it is hoped that can be useful in generating social awareness and inter-religious tolerance.

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<sup>4</sup> Achmad Zainal Arifin, "The Role of Religious Festivals for Developing Inter-Religious Dialogue" (2003), h. 1  
[http://etd.repository.ugm.ac.id/home/detail\\_pencarian/21002](http://etd.repository.ugm.ac.id/home/detail_pencarian/21002).

The research design was qualitative, using field research, and collecting data through semi-structured interview. Field research is recommended to study community, ethnic, religious groups, and complex dynamic situations. It allows an understanding of the native point of view, and permits the researcher to get an insider view of reality. This in turn, allows the researcher to better articulate the processes of how individuals understand and interact with their world. Field research is central to research questions where there is relatively little knowledge about the topic, with only few publications, both situations that apply to my case.<sup>5</sup>

Social gathering and village meeting is an umbrella that refers to grassroots association, such as, ordinary local village, religious leaders, and elected local official. Grassroots organizations refer to locally based organizations working to develop their own communities. Grassroots organizations are constituted of members of the local communities. They target a wide range of fields of activities such as religious celebration, mutual aid, and other social activities. Grassroots organization can either be informal, and not recognized by the Ministry of Interior, or they can be formal and organized. Thus, we aimed to interview religious leaders from four religions and village officials to obtain a range different perspectives and complementary views. We adopted a purposive sampling strategy to recruit subjects based on individuals possessing relevant characteristics to the research question. Purposive sampling aims to ensure that all the key constituencies of relevance to the subject matter are covered<sup>6</sup> in this case; we encompassed multi-religious interaction, multi-religious tolerance, and the role of religious diversity and environment.

## **B. Research Method**

We conducted semi-structured interview to members of religious leaders, village official; we are also interested in the processes by which the respondents determine what meaning of

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<sup>5</sup> Royce A. Singleton Jr. and Bruce C Straits, *Approaches to Social Research* (United States: Oxford University Press, 2005), h. 323.

<sup>6</sup> Jane Ritchie, and Jane Lewis, *Qualitative Research Practice: A Guide for Social Science Students and Researchers* (SAGE Publications, 2013), h. 78–79.

tolerance and how they interact with each other. This study further examines the biography/history intersections of the multi-religious interaction, revealing how respondents have struggled religiously, and the meaning making processes that develop as they negotiate and attempt to harmonize conflicting identities.

The interviews in this study highlight not the respondent's life histories, but reveal how their understanding have developed, met and meshed with the other religion. Finally, in analyzing interview data, researcher needs to consider that products of interviews are not simply about meaning but discourse about meaning. Hence, this project also examines the verbal expressions or languages that center around religion, shamans, and environment.

We conducted a total of 6 interviews. Four interviews were with religious leaders, one from village official, and one from inter-religious marriage couple. Five respondents consented for interviews and audio recording, but one of Catholic leader opted for noted rather than taped interviews. All interviews were transcribed and translated. We transcribed the interviews conducted in Javanese language word to word without any translation. We transcribed and translated the interviews conducted in Javanese one step into Indonesian. The translation was sentence to sentence in an "attempt to preserve the cultural meanings and nuances of the original."<sup>7</sup> We tried to minimize the risk of losing cultural meanings through translation by doing it with our friend who fluently speaks Javanese. We labeled each sentence of the transcripts with the corresponding taping counter numbers.

We analyzed the data using an inductive process based on the grounded theory which states that it may be "inappropriate to approach the field with preconceived notions or preceded protocols,"<sup>8</sup> although for a researcher who was so completely immersed in the semi-structured interview, having at least some preconceived notions which were likely unavoidable. The inductive process of generating knowledge from data, a key element of this research, is a ground up process that allows concerned people to

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<sup>7</sup> Judith Green and Nicki Thorogood, *Qualitative Methods for Health Research -* (United States: SAGE Publications, 2009), h. 231.

<sup>8</sup> Singleton Jr. and Straits, *Approaches to Social Research*, h. 350.

express themselves and allows the researcher to infer theoretical and empirical significance from their words. It allows exploring cultural themes, roles and behaviors within communities.

The inductive analysis process was in two steps. In a first step, we immersed in the data by going over it several times and writing notes and memos. In ground up or a bottom-up process, codes emerged progressively over time through our engagement with the data. Later on, we regrouped codes into categorical themes. In a second step, we coded the transcripts sentence using the codes developed in the first step. We grouped codes into categories. The categories and codes were refined over time and formed a coding index.

We created a reference system that identifies and links each code to the corresponding text in the transcripts. The coding index consists of two themes relevant to my research focus: first, the meaning multi-religious interaction, and second, the form of religious tolerance. We present and formulate the results as multi-religious interaction constructs. I include quotations as sentence for sentence translation. They present a cultural translation of the interviews that deliberately preserves their meaning for readers, and are presented as evidence for our arguments.

### **C. The Process of Multi-religious interaction in Sumberjo Hamlet**

Historically, religious diversity in Sumberjo Hamlet started long time ago, and generally the society of Sumberjo does not really know about its history. Some religious leaders said that the religious diversity had started since the ancestor of Sumberjo Hamlet occupied the Hamlet. According to Lukman, many elders (*sesepuh*) of Sumberjo Hamlet do not understand about the history of religious diversity there. Therefore, to look for the accurate data about “the history of religious diversity” at Sumberjo is difficult. Moreover, the literate sources about it are cannot be found. But some religious leader tries to give some explanations about the background of religions diversity in this Hamlet; they also give us much information about religious background and diversity in Sumberjo.



The history of religious diversity at Sumberjo Hamlet according to Narjid (Hindu leader)<sup>9</sup>, and Tiar (Protestant leader)<sup>10</sup> can be traced since in the 1960's when the Indonesian government decided to break up "communism" in Indonesia, and then, the Indonesian government force Indonesian citizen to convert to official religions in Indonesia (Islam, Hinduism, Catholic, Protestant and Buddhism). Consequently, The Indonesian government decision in 1960's influenced the religious people at Sumberjo Hamlet. After that decision, some Sumberjo villagers converted their religion to some religions, namely are Hinduism, Islam, Christian, and Catholics. Furthermore, religious diversity is continuing until nowadays.

Talking about some religions existing in Sumberjo Hamlet, this study will explore about the data of religions at Sumberjo Hamlet which was got from village official, Mr. Lukman as follows: Islam 211 families, Hinduism 110 families, Catholic 11 families, and Protestant 75 families. Each religion has worship place. Sumberjo Hamlet has 2 mosques for Islam community, 2 churches for Catholic and Protestant, and 2 Balinese temples for Hinduism. Each religion has routine religious activity which is done every month.

Muslim community has *yasinan and pengajian*<sup>11</sup> practiced routinely by men (*Muslim*) every Thursday night, and Tuesday night for women (*muslimah*). Meanwhile, Hindu adherents have religious routine activity; called *Dharma Wacana*<sup>12</sup> practiced every *Kliwon*.<sup>13</sup> Furthermore Christian adherents also have a routine meeting practiced every Saturday night.<sup>14</sup> Religious routine activity of each religion is practiced by religions to strengthen their adherents' belief in order not to convert to other religion, but the practice of religious routine activities is conducted in full peace and tolerance.

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<sup>9</sup> Leader of Hindu Darma, 54 years old, Kediri 10 March 2013

<sup>10</sup> Leader of proterstant, 58 years old, Kediri 10 March 2013

<sup>11</sup> *Yasinan*' a routine activity that Muslims generally practice in Indonesian Islam tradition, by reading Yasin together- the same time who then forwarded by reading tahlil and pray for the spirits of ancestors.

<sup>12</sup> *Dharma Wacana* are religious events for Hindus in Sumberjo are acts depth knowledge concerning the doctrine of religion, norms and values . Dharma means "well", and Wacana means "reading", can also be interpreted as "an insight".

<sup>13</sup> A name of Javanese day.

<sup>14</sup> Observation in Sumberjo, 27 Mei to 02 June 2011.

Religious activities in Sumberjo are practiced by each religion without any prejudice and suspicions. In fact, every religious leader practices their religious activity with mutual understanding and sometimes helping between a religion and other religions. According to religious leaders of Protestantism and Hinduism, Mr. Tiar and Mr. Narjid “the awareness of tolerance is developed not only in the religious events, but also in the public event. Examples are village events, community service, and independent day celebration”.<sup>15</sup> Based on same public events which are practiced by all religious adherents so “multi-religious interaction” created. It supports the spirit of tolerance and interaction between different religious backgrounds. But some problems sometimes emerge because of ‘religious conversion.’

The process of religious conversion is popular in Sumberjo Hamlet. The main cause of religious conversion is inter-religious marriage. In the case of Inter-religious marriage in the rule of Indonesian government can be done if each marriage couple has same religion. So, the process of Inter-religious marriage causes process of conversion to follow the government rule. Villagers of Sumberjo Hamlet are generally aware that its phenomenon should be understood as individual interest. However, sometimes from this events emerge thoughtfulness for religious adherents if their family converts to other religion. Based on some information from Lukman, Warno, Narjid and Tiar “Nowadays Sumberjo villagers have been aware that there is no reason to have bad feeling between different religious adherents.”<sup>16</sup>

Multi-religious interaction and engagement in the areas of the school in has also contributed to the empathetic awareness and social understanding.<sup>17</sup> Although education backgrounds of Sumberjo villagers appertain lower (generally just elementary school to junior high school) however they can apply “religious interaction” without

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<sup>15</sup> Tiar (Protestant leader 58 year old) Tarjid (Parisada Hindu leader 54 years old) 10 march 2013

<sup>16</sup> Religious leaders and oficial village of Sumberjo hamlate, Kediri 10 march 2013

<sup>17</sup> Charlene Tan, “Dialogical Education for Interreligious Engagement in a Plural Society. In: Engebretson K., de Souza M., Durka G., Gearon L. (Eds) International Handbook of Inter-Religious Education.” 4 (2010): 361–76, [https://doi.org/ezproxy.ugm.ac.id/10.1007/978-1-4020-9260-2\\_22](https://doi.org/ezproxy.ugm.ac.id/10.1007/978-1-4020-9260-2_22).

any religious conflict. The different religious adherents can live without conflict and serious problems. This religious diversity in Sumberjo Hamlet is a good representation of plurality and complexity that cannot become reason of religious conflict.

Talking about multi-religious interaction in Sumberjo Hamlet can be conducted in three levels/periods. The first level is “the multi-religious interaction” in the 1968-1999, the second level is around 2000-2003, and the last level is during 2005-2013. Why this division of periods is needed in this chapter is to explain the forms of multi-religious interaction in Sumberjo specifically. Another reason of dividing periods is because it will make the explanation about the process of changing attitudes, forms, and way of interaction in Sumberjo more systematic and easier to be understood clearly by the readers. This section will explore step by step of the process of ‘multi-religious interaction in Sumberjo village from period to period. Based on the process of gathering data using interview with some religious leaders in Sumberjo (Muslim, Hindu, Catholic, and Protestant religious leaders) and observation, the description will be shown in the section below:

#### **a. The Period of Exclusivism**

The first is process of ‘multi-religious interaction’ in the first period. It is at 1968-1999. According to Narjid, the process of interaction between Hindu community and Christian (Protestant and Catholic) is at ease especially before 1999. Narjid and Tiar describe explicitly the process of multi-religious interaction in Sumberjo which is in good condition. However, the condition is rather difficult to mutual-respect each other, and in the period has some obstacles. Similar to Narjid’s description, Wiwin also said that the process of interaction is practiced by some religious communities very well, but sometimes, some Muslim communities, especially her Muslim neighbors have no good respect and response to appreciate the celebration of other religious communities for example in Christmas, and Nyepi (Day of Silence).

Dialogical and open is viewed as ‘good religion,’ but separatist and closed is viewed as ‘the other’ and ‘bad religion’.<sup>18</sup> Although the process of interaction between some religious communities still tends to be in good condition (no conflict and violence), however several small problems still happen, such as; the attitude of certain Muslim community which tends to be exclusive, full prejudice, and suspicion to other religions (Hindu, Chatholic and Protestant), for Hindus and Christian communities also have some prejudice and suspicion to Muslims. Another problem is some sermons of Muslim leaders at around 1981 were identical with ‘*truth claim*’. The condition in this period according to Raymond Panikkar, in the theory of five attitudes, belongs to “*exclusivism attitude*”. The term of exclusivism is defined by Panikkar as follows:

A believing member of a religion in one way or another considers his own religion to be true. Now, the claim to truth has a certain built in claim to exclusivism.<sup>19</sup> Panikkar also explains:

This attitude has a certain element of heroism in it. You consecrate your life and dedicate your entire existence to something that is really worthy of being called a human cause, to something that claims to be not just a partial and imperfect truth, but a universal and even absolute truth. To be sure, an absolute God or Value has to be the final guarantee for such an attitude so that you do not follow it because of personal whims or because you have uncritically raised your point of view to an absolute value. It is God's rights you defend when asserting your religion as 'absolute religion'.<sup>20</sup>

Meanwhile the view of exclusivist according to Diana L. Eck is: “The exclusivist response: our own community, our tradition, our understanding of reality, our encounter with God, is the one and only truth, excluding all others. The view

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<sup>18</sup> Julia Ipgrave, “Interreligious Engagement in Urban Spaces: An Introduction,” *Interreligious Engagement in Urban Spaces*, 2019, 1–15, [https://doi.org/10.1007/978-3-030-16796-7\\_1](https://doi.org/10.1007/978-3-030-16796-7_1).

<sup>19</sup> Raimon Panikkar, *The Intra-Religious Dialogue, Revised Edition* (New Jersey: Paulist Press, 1999), h. 5.

<sup>20</sup> Panikkar, h. 5.

of Exclusionist is also that our God' is not-listening to those of other faiths.<sup>21</sup>

The description of Diana Eck is a condition of view of religious villagers in Sumberjo Hamlet. Especially to Muslim communities where they religious leader often practice sermons which identical with *'truth claim'* as Diana L Eck has mentioned above.

Beside all problems which occurred at around before 1999, some forms of multi-religious interaction to promote *'tolerance'* are done by religious villagers of Sumberjo. Several forms of multi-religious interaction in the period (1968-1999) are under cultural action. They are *'mutual respect to other religious celebrations'* and *'tradition of tolerance'*. Tradition is heritage from the ancestor of Sumberjo Hamlet (cultural tradition). The religious diversity in Sumberjo Hamlet had started from long time ago. Historically, the religious diversity in Sumberjo is not really clear when it is started. The history of diversity had been started from long time ago. The ancestor of villagers of Sumberjo Hamlet had been familiar with *'diversity'* and *'tolerance'* with other religions.

The kinship relation had by the ancestor of Sumberjo Hamlet also influence *'the harmonious and tolerance attitude'* on the villagers of Sumberjo Hamlet nowadays. Relating with the history of religious diversity in Sumberjo Hamlet, Lukman said that villagers of Sumberjo Hamlet have been familiar with *'tolerance'* and *'religious diversity'* which started from long time ago.<sup>22</sup> Additionally, Lukman's father said that basically religious people in Sumberjo live in *'harmonious condition'* started from the Sumberjo ancestors. Obviously he said: *tiyang mriki mpun kulino kalian (benten-benten), milai mbah-mbahipun riyin mpun benten, tapi tetep saget urip sareng-sareng kalian rukun.* (Sumberjo people have been familiar with *'diversity'*; the religious diversity was started from long time ago. But we can live harmoniously together within religious diversity).<sup>23</sup>

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<sup>21</sup> Diana L. Eck, "Is Our God Listening? Exclusivism, Inclusivism, and Pluralism" (Ashgate Publishing, 2005), h. 22

<sup>22</sup> Lukman, Village official of Sumberjo Hamlet, 39 years old, Kediri 10 March 2013

<sup>23</sup> Lukman father, Kediri 10 March 2013

## **b. The Period of Inclusivism**

The second period of multi-religious interaction in Sumberjo during 2000-2003 is more open and tolerant than the first period. The process of multi-religious interaction in the period basically is better than previous period. As Narjid has explained above that the process of interaction between Muslim community and other religions has been better. In the period, the important issue promoting multi-religious interaction is when some Muslim religious leaders do not conduct sermon using some *'truth claim'* and *'ridicule to other religions'*. So the prejudice and suspicious from Hindus, Catholic and Protestant communities is decreased. Another important reason changing the flow of multi-religious interaction of religious villagers in Sumberjo Hamlet is the role of 'Village Head' of Sumberjo Hamlet.

In the second period, the prominent factor which promotes 'inclusivism' is the emergence of some social activities. They are *'arisan'*, *'musyawarah desa/* village meeting', *kerja bakti/* communal work and the tradition of visiting other people after the celebration of religious festivals. These social activities play important role to the process of multi-religious interaction to be more tolerant, open and inclusive as in the first period. In the second period (2000-2003) each religious leader of Sumberjo often meets or interacts between each other. Therefore, the process of dialogue and interaction are going better. Automatically, some social activities which emerge in the period (2000-2003) have changed the interaction process of religious communities in Sumberjo.

The village official of Sumberjo (Lukman) illustrate that the process of multi-religious interaction of Sumberjo Hamlet becomes more harmonious because the influence of some social activities. Some kinds of social activities are forms of interaction. The role of social activities slowly change the way of thinking for religious communities from the attitude which identical with "the spirit of exclusivism, closed, prejudice and unrespectable' to be more tolerant, inclusive and open to each other. These ways of thinking was described by Raymond Panikkar in his theory about *'five attitudes'*. Panikkar described inclusivism is:

The most plausible condition for the claim to truth of one's own tradition is to affirm at the same time that it includes at different levels all that there is of truth wherever it exists. The inclusivity attitude will tend to reinterpret things in such a way as to make them not only palatable but also assimilable.<sup>24</sup>

Additionally, Panikkar explained:

This attitude has a certain quality of magnanimity and grandeur in it. You can follow your own path and do not need to condemn the other. You can even enter into communion with all other ways of life, and if you happen to have the real experience of inclusivity, you may be at peace not only with yourself, but with all other human and divine ways as well. You can be concrete in your allegiances and universal in your outlook.<sup>25</sup>

Diana L Eck also explains about inclusivism. It is:

There is the inclusivism's response: there are, indeed, many communities, traditions, and truths, but our own way of seeing things is the culmination of the others, superior to the others, or at least wide enough to include the others under our universal canopy and in our own terms.<sup>26</sup>

The view of '*inclusivism*' based on Panikkar and Diana Eck tends that the society is more open than 'exclusive' in the first period. Therefore, we can underline that the process of multi-religious interaction move on to the more open relations among religious villagers in Sumberjo Hamlet.

### c. The Period of Open Integralism

The last period started from 2006-now. This period can be called is the best period to 'religious-interaction' than previous period in Sumberjo Hamlet. From previous periods we can see that the role of social activities have influence on the process of multi-religious interaction of different religious communities in Sumberjo Hamlet. The last period is also followed with the development of social

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<sup>24</sup> Panikkar, *The Intra-Religious Dialogue, Revised Edition*, h. 6.

<sup>25</sup> Panikkar, h. 6.

<sup>26</sup> Diana L. Eck, h. 23

activities which become more effective, massive and active. Years by years religious adherent become more aware and understand about the important of *'tolerance'* and *'harmonious.'*

In other explanation, Warno explained the role of ulama' in Kediri is very important to construct the way of thinking of Muslim community in Sumberjo Hamlet. For example is K.H Anwar Iskandar (religious leader of (NU) Nahdlotul Ulama), he is also the leader of FKUB (forum Kerukunan antar Umat Beragama) in Kediri. Generally, Muslims in Sumberjo are members of NU, so the attitude of K.H Anwar Iskandar gives influence on the way of thinking of Muslim community of Sumberjo.

Warno explicitly said that the relation between some different religious communities, especially, between Muslim community and other religious community becomes more *'harmonious'* and *'more tolerant'*. It is signed by the participation of Muslims in some other religious celebrations (Christmas and Nyepi celebration) actively.

Another good moment which is an example of religious interaction in Sumberjo is the celebration of Nyepi and Ogoh-ogoh procession. In all celebration, all religious communities in Sumberjo Hamlet join and guard together in the procession. For Muslim, Christian Catholic and Protestant adherents participate actively to guard the Ogoh-ogoh procession. The participation of other religious adherents is not in the ritual process, in the other celebration but in other fields. They are: security, communal work, and etc. The participation is also practiced when Muslim community build mosque. Other religious people for example Protestants give some materials to Muslim communities.<sup>27</sup> Its interaction signed that in the three periods (2005-now) is better and more harmonious. The process of interaction in the third period is more than inclusive. The adherents of religions become more tolerant, open to other religious community. They also become more pious to their religion. Some components and phenomena cannot be represented by using Panikkar's theories, such as inclusive and parallel interaction.

Parallel interaction defined by Panikkar is:

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<sup>27</sup> Intervie with some religious leaders of Sumberjo Hamlet. Kediri 10 March 2013



This attitude presents very positive advantages. It is tolerant; it respects the others and does not judge them. It avoids muddy syncretism and eclecticism that concoct a religion according to our private tastes; it keeps the boundaries clear and spurs constant reform of one's own ways.<sup>28</sup>

Real phenomena that happen to religious adherents are being more tolerant and more pious in Sumberjo Hamlet. The increasing of multi-religious interaction affects to the increasing of religiosity and loyalty of Sumberjo Hamlet. A theory that is more applicable than Panikkar's is "*Open Integralism*" (100% open 100% committed) that is presented by Heru Prakosa (CRCS Lecturer). This Open Integralism means that multi-religious interaction is more than '*pluralism*' and '*interpenetration*' attitude which are explained by Panikkar. The attitude is not only understanding and tolerance, but also being more pious and religious.

The multi-religious interaction and development of Sumberjo is more open, inclusive, and tolerant because of the influence of some aspects. Simple description, they are awareness of some religious leaders about the important of harmony, dialogue between some religious leaders (formal and non-formal), the role of religious leaders. Some public events are done together by some religious communities, community service and social activities. Based on those aspects above, the multi-religious interaction in Sumberjo Hamlet from time to time goes be better and more harmonious.

#### **d. The Forms of Religious Tolerance in Sumberjo Hamlet**

To explain the form of religious tolerance in Sumberjo Hamlet, we need to clarify what is the conception of tolerance. Afdal (2010) has given map of the maze of tolerance; he mentions that an etymology of word tolerance comes from the Latin "tolerantia," which comes from the verb "tolero." The Latin word carries four meanings, which are relevant in this case. The first is to build an encouragement. The second is to sustain for or to help the other; the third is to submit oneself to others; the fourth is to stand up to or to

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<sup>28</sup> Panikkar, *The Intra-Religious Dialogue, Revised Edition*, h. 8.

resist successfully without difficulties and hardships.<sup>29</sup> This means that according to its etymological history tolerance can mean active support.<sup>30</sup>

The form of religious tolerance in Sumberjo Hamlet was built on the basis of social consideration and the existence of religious diversity. The form of tolerance is different from the form of interaction. The term interaction as we have explained in the first chapter is a form of action. The term of tolerance is a discourse which is usually depicted as positive, beneficial, and good action. Religious tolerance would bring to the understanding of the various religious communities.<sup>31</sup> And one of the tools to bear a religious tolerance is multi-religious interaction. Thus, particular consideration must be given to ensuring that the tool (multi-religious interaction) and the objective (tolerance) are adapted to the needs and reality of society in Sumberjo.

From our discussion with religious leaders and village official in Sumberjo Hamlet, we discovered that the form of religious tolerance in Sumberjo Hamlet consists of three basic categories: (1) understanding (2) openness and (3) respect. These three categories are shaped in one characteristic of tolerant people, which indicate a contribution from moral teaching in religious people. That is the tolerant persons may give special attention to others, because tolerance in this case means care and recognition. Having discussed the form of multi-religious interaction, we can make a recapitulation that there is distinguish criteria between the form of interaction and the form of tolerance. Interaction may be a negative and positive, because of broad meaning in action. In contrast the form of tolerance attempts to present positive sides from this interaction.

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<sup>29</sup> Kath Engebretson et al., eds., *International Handbook of Inter-Religious Education*, International Handbooks of Religion and Education (Springer Netherlands, 2010), 599, <https://doi.org/10.1007/978-1-4020-9260-2>.

<sup>30</sup> In another form the term tolerance is associated with the term toleration, there have been many attempts to make a clear conceptual distinction between these words, but none has been generally accepted.

<sup>31</sup> Matthew C. Ugwoji, *Inter-religious Relations and Solidarity*, (United States: UMI, 2009), h. 9

## *Understanding*

The first form of religious tolerance in Sumberjo Hamlet is to understand groups, people or, principle. Understanding can mean as “awareness,” in another conception, understand is an acceptance attitude without any interruption or disturbance of others. The people in Sumberjo Hamlet have shown a great understanding. They understand the other religious groups that have different kinds of tradition, and they also understand how to make a feasible treatment in social relation. This understanding has drawn that diversity and differences force people to choose another alternative in building a good socio-religious interaction.

The composure and security are needed in building a good relationship. Here we see that tolerance is understood somewhat differently. Walzer makes some valuable distinctions regarding different contextual understanding of the tolerance. He states that “tolerance may be understood along a continuum, which is he called it as enthusiastic endorsement of difference.”<sup>32</sup> Walzer’s notion of endorsement of difference describes that the minority groups must adapt their identity with other major groups. Tolerance therefore means to positively recognize the culture of minority groups.

A human being has a relational systems, thus tolerance does refer not only to how to relate to others but also how to relate to oneself. An understanding is a reaction to mutual relationship, responsibility, ethical, and reciprocity. One religion has responsibility to maintain their traditions, and everybody needs to negotiate this tradition by constitutes understandings in bringing mutual beneficial relationships. Therefore being understood by other, we need to understand the other. Anita Houck mentions that multi-religious friendship which is begun from curiosity will cultivate in responsibility and offer hospitality. Curiosity emerges as different forms across the life span but it may result in relationships. Responsibility tries to recognize that no single person can speak for a religion. Hospitality is known as recognizing and welcoming other religions. Despite social challenges and individual shortcomings, hospitality provides and sustains friendship. The experience of

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<sup>32</sup> Michael Walzer, *On Toleration* (United States: Yale University Press, 1997), h. 10–11.

envying the religiosity of others over the life cycle can both motivate friendship and refine how one views and maintains one's own religious commitments.<sup>33</sup>

The notion of understanding has a meaning of “acceptance” of the other. However, the term multi-religious acceptance is limited only at level of surveillance. Prakosa (2013) mentions that, we may receive the other who has difference belief from us as our partner, but we have to maintain our principle as another persons who has difference from them. This means we may participate or submit ourselves with the other, but we still maintain our principles. Lukman says, the villagers in Sumberjo Hamlet keep multi-religious harmony by helping the other, but at the level of social, and not until the rank of the theological and worshipping, he says:

*“Saking masyarakat Hindu biasane dalam perayaan niku sedaya saling njogo tapi mboten ikut campur masalah peribadatan. Contohipun damel ogoh ogoh niku kan masalah ibadab, umat liyanipun mboten tumut damel.”*(From Hindu community in the festival, all should respect but not intervening worshipping matters. For example, making ogoh-ogoh is worshipping issue, so other adherents do not involve in making it)

Acceptance does not mean that we have to treat them as basically the same as us, but we have to recognize the differences. Dickens states that what is wrong with treating others as basically the same as us? For one thing, it amounts to a nearly textbook case of narcissism. Not satisfied with staring at our reflections in the mirror, we seek it in the faces of those whom we encounter in interreligious dialogue. Unfortunately, when we approach the other looking for ourselves, we inevitably misrepresent them to ourselves.<sup>34</sup>

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<sup>33</sup> Anita Houck, “Curiosity, Responsibility, Hospitality: Scenes of Interreligious Friendship,” *Missiology: An International Review* 47, no. 1 (January 2019): 45–50, <https://doi.org/10.1177/0091829618820027>.

<sup>34</sup> W. T. Dickens, “Interreligious Dialogue: *Encountering an Other or Ourselves?*,” *Theology Today* 63, no. 2 (July 2006): 207, <https://doi.org/10.1177/004057360606300206>.

## *Openness*

The second form of religious tolerance in Sumberjo Hamlet is openness. Openness is more identical with the term of “willing to participate,” or uncover ourselves. The local villagers in Sumberjo Hamlet have done an effort to make their people open, for example, they hold social gathering and monthly meeting. Local villagers also want to visit the other religious celebration. Afdal (2010) mentions tolerance as openness can be translated with empathy and learning. Tolerance means engagement, trying to understand and learn, and in order to do that I have to be open.<sup>35</sup>

At the time of religious celebration, the local villagers of Sumberjo Hamlet show a mutual beneficial relationship, such as, when Ogoh-ogoh celebration of Hindus religion comes, almost all villagers in Sumberjo Hamlet help in picking up the statue, whether from Muslim or Christians, they support each other. As Wiwin said:

*Waktu pas perayaan saling membantu, saling mengunjungi. Umpami Christmasan tiyang Hindu bantu sagete nopo. Pas Ogoh-ogoh nggih ngoten. Kathab sing nderek ngarak buto, nggih sareng-sareng sami mlampah, nabuh gamelan mubeng dusun. Yen mriki rukun, Islam, Kristen, Katholik, Hindu enten sedaya.* (Helping each other, visiting each other in religious celebrations. In Christmas, the Hindus help the Christians. In Ogoh-ogoh event, we do the same thing. Many people participate in but on parade, we walk together and play gamelan around the Hamlet. Here we, Muslims, Christians and Hindus live harmoniously).

To be tolerant with openness is that it may be romantic and harmonious; opening up does not mean extinguishing oneself. Being tolerant means someone is different from others who presupposition “me” and “identity.” Identity is plural and ambiguous, but accountable. This means that difference is not out there, something external to our group and me. Difference is constitutive of all of us, in all the changing relations we stand. This means that tolerance is always reflexive; it is turn toward the other and toward me.

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<sup>35</sup> Geir Afdal, *The Maze of Tolerance, International Hand Book in Inter-Religious Education*, (New York: Springer, 2010), h. 612.

Difference is a resource, for how I understand the other and myself, but tolerance cares the other.<sup>36</sup>

In a wide sense, tolerance concerns navigating in difference, as Afdal (2010) subdivides the concept of tolerance into three dimensions (3). Scope: in this case, the scope of tolerance concerns to the aspect of religion, (2) energy: the implementation of tolerance and (3) conditions: the people, and their cosmic order bear a condition that where people need to consolidate with each other.<sup>37</sup> Tolerance requires not only that we refrain from hostility whenever we encounter 'otherness' that is not to our liking, but also that we help protect those who suffer from discrimination.<sup>38</sup>

We would not normally consider a Muslim helping other Muslims building a mosque an action of tolerance. But again, if it was a case of two rivaling or hostile Muslim groups, it would be a tolerant act. This means there has to be a situation involving some kind of difference for there to be tolerance. Difference and acceptance are conceptual conditions of tolerance. However, there has, been disagreement on the understanding of difference as a condition of tolerance. One can only tolerate what one disagrees with or dislikes. On the other side, difference does not mean that I have disagreed or disliked something; it may be another way of living. On this account disapproval is no necessary condition of tolerance.<sup>39</sup>

### **Respect**

The main focus of the third form of religious tolerance is to foster multi-religious respect. Sumberjo Hamlet promotes friendly relationship among the Muslim, Christians, and Hindus. On Monday March 11, 2013, the Hindus held a celebration of Ogoh-ogoh, the adherent of other religion also join to brighten this celebration. This was described as the fruit of the peace and development work in incorporating the religious dimension and giving recognition to the crucial role of religion in relations among people.

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<sup>36</sup> Afdal, h. 613.

<sup>37</sup> Afdal, h. 600.

<sup>38</sup> Silvia Volpi, *Interreligious and Intercultural Dialogue in Youth Work: Symposium Report* (Hungary: Council of Europe Publishing, 2007), h. 73.

<sup>39</sup> Geir Afdal, *The maze of Tolerance*, International Hand book in Inter-religious education, (New York: Springer 2010), h. 612

Multi-religious respect in Sumberjo Hamlet is associated with the religious figure, charismatic, and model. Respect attitude is shaped by religious figure who has contributed the local villagers in Sumberjo Hamlet, as Pak Warno said:

*“Disini ga ada masalah. Niru tokoh tokoh kabupaten. Dulu kan pernah dimulai dengan tokoh agama ahmad iskandar pimpinan FKUB mengadakan kerukunan antar umat beragama dari kita trus meniru. Dia kan ulama besar di agama Islam. Kan bisa berkumpul dengan agama-agama lain..... jadi kalo hari raya agama lain mereka ngundang tokoh-tokoh. Kita yang diundang menghormati dengan menghadiri.”* “Here, there is no problem (conflict), people exemplified the regency figure. Previously, there was a religious figure Ahmad Iskandar who leads FKUB, he held an agenda of Multi-religious harmony, and we always imitate him. He is a great Islamic religious figure. We can meet with other religions..... Therefore when a religious celebration is held, they invite other religious figure. We respect them by attending their agenda.”

From this explanation, we acquire information that the local villagers in Sumberjo Hamlet respect the other religions by attending and gathering their invitation. People do an interaction to meet each other, and the purpose is to respect the other. Respect brings into reality by behavioral action, and surely the result is to create the multi-religious harmony.

#### **e. The Role of Environment in Religious Tolerance**

The human-behavioral environment comprises the biophysical, social, and psychological behaviors of the human person. This, in turn entails the presence of the individual, bodily movements and physical posture or carriage, social interactions and relationships between the persons and groups over any duration of time, as well as their thoughts, emotions, values, and attitudes. This would include the various reconstructed works and the modification of natural and

physical environment. These may include language, law, support, and empowerment systems.<sup>40</sup>

Environment is one of factors that affect the individual condition. James Gabarino calls it an environmental press. By it he means, "All forces at work within the environment. These forces generate psychological momentum that guides individuals in a particular direction. As time goes on and through the process of interaction, the individual behavior tends to become compatible with demands of the environment."<sup>41</sup> Sumberjo Hamlet has varying religious environment, the environment is then used to support the village form of social consciousness.

Social relations in the Sumberjo Hamlet can be seen from their behavior and social activities which they conduct, for example, when we visited the house of a Muslim, they help us contacted to the Catholic, after we talked and met with the Catholics, the Catholics then connect us with the Hindus. Furthermore Hindus is who connects us with the Christians. This shows that the human behavior reflect the value of community and social solidarity.<sup>42</sup>

Their Language conveys also full of prudence, they are worried if their words will offend other groups, for example, when we were visiting a paradise, a Hindu religious leaders. He stated "sorry" when mentioning that the Muslims still keep a distance from them, he explained, Muslims might worry that the food we provide is not reading *bismillah*. Thus, the Muslims are very careful in choosing foods that would be consumed. This example, we understand that one's language style in perceiving other groups also described their personal feeling in implementing social relationships.

Support is also needed in a relationship, but the support is limited to the social things, Heru Prakosa mentioned that, open integralism needed on Multi-religious interactions to build the human behavioral environment, its mean we make an open relations with other religions, but with the openness we retain our faith, even more,

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<sup>40</sup>Matthew C Ugwoji, *Interreligious Relations and Solidarity: Contextualizing the Vision of Francis Cardinal Arinze for Religious Education in Nigeria* (United States: Fordham University, 2008), h. 245.

<sup>41</sup> Ugwoji, h. 245.

<sup>42</sup> Based on interview in Sumberjo village, on Sunday March 10, 2013



we able to increase our faith and improve our quality to the social relationships. This means, the support we give to the other groups of religions is everything that can bring the common good.

#### **D. Conclusion**

There are three forms of interreligious tolerance in Sumberjo hamlet; these three categories are shaped in one characteristic of tolerant people. The tolerant people may give special attention to another, because tolerance in this case means care and recognition. Understanding as a form of tolerance means awareness of differences and acceptance of the other. The people of Sumberjo Hamlet already understand others. It is obviously shown in the religious festivals; they already know and can separate which one is worship and which one is social activity. Openness as a form of tolerance means willing to participate and not cover ourselves from others. Every religious adherent are willing to participate in the other religious festivals/celebrations. In this case, Sumberjo people participate in Ogoh-ogoh Parade (Hindu religious festival) in the fields of security, gamelan players, and participants. Everybody participate in village social activities such as in arisan, monthly and weekly meetings and kerja bakti (communal works). Respect as a form of tolerance means maintaining our treatment with the others, whether behavior, deed, and lingual. Sumberjo villagers are aware that if they respect others, others will respect them too. The forms of respect are not airing azan loudly when Nyepi comes, visiting each other during religious celebrations (Christmas, after Nyepi and Lebaran/ Ied al Fitr), respecting Muslims when Ramadhan comes and respecting each other in daily life.

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**Interviewees:**

An interview with Lukman, 39 Years old, a village official in Sumberjo hamlet, March, 2013

An interview with Warno, 53 Years old, a Muslim leader in Sumberjo hamlet, March, 2013

An interview with Narjid, 54 Years old, a Hindus leader in Sumberjo hamlet, March, 2013

An interview with Tiar, 58 Years old, a Christian Protestant leader in Sumberjo hamlet, March 2013

An interview with Sunarko, 52 Years old, a Christians Catholic leader in Sumberjo hamlet, March 2013

An interview with Wiwin, 45 Years old, an interreligious marriage wife in Sumberjo hamlet, March 2013