

Religious Tolerance of Society in Pati, Central Java: As a Person, Community, and Humanity

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Abstract:

This article highlight the patterns of tolerance behavior among religious communities in Ngablak village, Cluwak sub-district, Pati district which is depicted in the practice of individual, social, and human life. Individual awareness in a multi-religious and cultural society is the basic capital in constructing human attitudes and behavior. This article aims to determine the characteristics and basis of society in practicing religious tolerance which is manifested in the form of human attitudes and behavior, so that tolerance arises regardless of the background of religion. This article is a field study (field research) with a qualitative approach. The techniques of data collection are by observation, interview, and documentation. Interview was conducted by religious and community leaders in Ngablak village with historical hermeneutic analysis model from Gadamer. The results illustrate that the basic capital of society in building religious tolerance is based on the basis of communal (social) awareness, religious awareness and humanitarian awareness. Religious tolerance cannot be assessed only from the aspect of religion, but history and human values are the supporters in shaping tolerant behavior.

Key Words: *Communal Awareness, The Meaning of Tolerance, Human*

INTRODUCTION

Religious intolerance that occurs in Indonesia is increasing day to day, such as percussion, discrimination, violence and suicide bombings. For example, violence against Ahmadiyah in West Java, Shia in Sampang, Madura, suicide bombing in Surabaya, and attacking on Thamrin street, Jakarta. Those events originated from two things, namely misunderstanding and misperceptions in religious concepts of justice and over Western domination (Dja'far, 2018: 111). Historically, Indonesia has had a good history in the spreading of Islam, namely that Islamic teachings were spreaded to the people of the archipelago without turmoil of war or bloodshed. But the spreading of Islam in archipelago

with persuasive via trading, culture and education approach (Sunarto, 2012: 8). Therefore, it is normal that the diversity of religion in Indonesia is in peaceful and tolerant. This was also stated by Geertz (1968) when comparing the character of Muslims in Indonesia and Morocco, he revealed that Indonesians who have inherited the symbolic culture of Sunan Kalijaga accept Islamic teachings easily and accommodating local culture and syncreticism in religion. This is in contrast to Morocco, which is more orthodox Sufism like in most Middle Eastern countries (Makin, 2015: 168).

It is realized that articles related to religious tolerance have been studied by experts, such as Nurcholish Madjid (1995) who started from pluralism as a necessity which must be interpreted as a relationship between religious communities, so that the meaning of Islam is not exclusive, but it is more open with the platform of '*kalimatun sawa*'. Likewise with Abdurrahman Wahid (Gus Dur) (2007) who is based on cosmopolitan in talking about tolerance, so the pluralism is not understood as a mixture of beliefs between religious communities, but views respect or acknowledge of various identities (Esposito, 2002: 174). Likewise, several scientific articles that talk about tolerance, harmony between religions and plurasime, such as Jamrah (2015), Jamil (2018), and Hertina (2017) which confirms normatively that the Qur'an as the main source for Islam has taught tolerance practiced by the Prophet Muhammad. Likewise, according to M. Abdul Lubia (2017), Dimiyati Huda (2017), Hertina (2010), and Fahham (2019) who wrote that local agents have an important role in constructing tolerant attitudes in associative and dissociative ways.

Indonesia is known as a multicultural country, where religion and a sense have big capital in building tolerant attitudes between religious people, namely in the form of culture, inclusive character of society and human aspects called kinship (HS Putra, 2002: 41) and this situation open up discourse spread of religions such as Islam in the early days. Such a model is still strong and visible to this day, although its shape and character have begun to shift and change, as happened in the Pati district area, Central Java, Indonesia; to be precise Ngablak Village. The area is located in montain feet of Muria which is directly adjacent to Jepara Regency. In the religious aspect, the Ngablak people adhere to Islam, Christianity and Buddhism. Even though they have different beliefs, people do not necessarily suspect each other and have bad prejudice. This is due to the internalization of religious teachings in individual life and articulated in cultural, social and religious forms, so that there is tolerance among religious societies. Individual practice is an initial understanding of religious teachings with the expression "society considers religion as clothing while belief is only status" (Rofiqoh, 2019). This phenomenon gives a signal that in social relations, people are more concerned with ideal-moral than legal-formal (Rahman, 2000), because people continue to interact with different beliefs when carrying out cultural and religious rituals, such as *slametan*, *takziah*, and the major religious holidays (Rofiqoh, 2019). According to Masduki (2017), local culture, such as *slametan*, *ngelayat* is the Javanese people's perception of tradition in a socio-religious context so that it is easy to form tolerance between religious communities.

Some of these articles do not negate the other findings with different paradigms and approaches, such as this article that enrich paradigms or patterns of religious tolerance, using hermeneutics to emphasize that tolerance between religious communities is developing in Ngablak Village, Pati district will be analyzed to find the patterns and factors behind the religious tolerance. The object is not a script but a behavior based on historical society that has been in the form of community practice. Briefly, that every individual of society has a responsibility in building an attitude of tolerance, so that the attitude of

moderation at the beginning is informal or individual. This process needs a long time and is passed down from generation to generation so that it becomes a collective and formal movement. All these realities run according to their history and logics, because of the early generations in the village. Thus, the absence of the role of an individual or family in social relationship, cultural and religious activities becomes a record or a disgrace for the community's beliefs or traditions, because it is considered to violate the social values.

DISCUSSION

Discourse on Religious Tolerance in Indonesia, Historical and Hope Perspective

Indonesia as a large country with a heterogeneous population has a big potential for conflict if we do not able to manage religious harmony properly. Historically, Indonesia has had a good and positive experiences in building religious harmony. Indonesia does not have a historical record of war in the spread of religion, including Islam in the archipelago. The spreading Islam to the archipelago in the 7th century took an adaptive path between religion, traditions and culture (Jamil, 2018: 243). This phenomenon is reinforced by various developing theories regarding the spreading Islam - as a form of tolerance from the archipelago - religious and cultural relations take a compromise path, whether it is Gujarati theory or other theories (S. M. Amin, 2010: 304). Geographically, the location of the archipelago (Indonesia in the past) has a strategic location, so it is not surprising that the dominant religion in Indonesia is an imported religion, due to the influence of trade and shipping through the archipelago.

Interestingly, even though the religions are imports, society do not repressively or arrogantly refuse, but tolerance to the local beliefs and other religions is a concern. According to Hakim and Mubarak (2004: 183) this is due to the similarity in the characteristics of Islamic teachings in Southeast Asia - including Indonesia - with the adherents of early beliefs, namely animism and dynamism. Therefore, it is clear that the role of culture in building religious tolerance in the early days was important, because culture as a tradition has also become a medium for expressing beliefs (Geertz, 1960). So, in this case, religious beliefs, rituals and culture are important components in creating conflict between religious communities (Cluckman, 1973).

In the next periode, namely in the end of 15th century it was considered a continuation of the development of Islam in the archipelago and this wave was allegedly the spread of religious teachings carried out by *Walisongo* which directly involved culture as a medium for preaching (Supriyadi, 2008: 193). The Indonesian Islamic community believed that *Walisongo* are preachers who came from Hadramaut, Yemen and brought Islam to the people of the archipelago. In spreading religious teachings, *Walisongo* took culture and traditions in their society as media, such as *kenduri*, *wayang* and the cultural characters of the archipelago that are lived in their society (Indonesia, 2001: 173). The role of *Walisongo* in spreading religious teachings do not prioritize normative teachings, but rather an ideal-moral touch that involves accommodative actions from culture, such as Sunan Bonang which introduced *gamelan* Javanese music and *wayang* art inserted into Islamic teachings, Sunan Giri with *Jelungan*, *Jamuran*, *Gendi Ferit*, *Jor*, *Gula Ganti*, *Cublak-cublak Suveng* (Jamil, 2018). The strategy carried out by *Walisongo* is a form of moral responsibility born from the religion, because the Bringer religion have the responsibility to embody aspects of morality in life (Gellera, 2019).

The problem of modern society is strengthening conservatism and rejecting plurality in Indonesia. According to Warsotp Raharjo Jati (2017), the violence and

radicalism in Indonesia is part of the series of reforms movement in Indonesia. Freedom of expression is a part of democracy. Globally, the event of September eleven was the beginning of the outbreak of intolerance in the world, including in Indonesia. The climax was the Bali bombing 1 in 2002 where there were 200 people killed. Before there were several bombs, namely bomb at the Philippine Ambassador's residence in 2000, the Jakarta Stock Exchange basement bomb and several churches in Jakarta which killed 18 people (Yusmadi, 2016). The phenomenon of violence that occurs is an unequal framework of factors that cause it in some countries, including attitudes of tolerance. Basically tolerance has principles that are in accordance with the character of society and this can not be adopted or abandoned thoroughly by countries in establishing harmony (Grief, 1974)

The rise of extremism and puritanism were evident when the election of the regional head (governor) of the Jakarta Region (DKI) in 2017. This phenomenon fades the attitude of religious tolerance that has become the root of Indonesian culture and behavior. The phenomenon of the DKI Jakarta regional head elections contains about intolerance, identity politics strengthening (Lestari, 2019). This has had provoke people's emotions in creating an intolerance attitude in the election process, according to Dudi Hartono (2018: 76). He said that the news shared during the election is information that can lift people's emotions in extracting support. Furthermore, we can see in 2014 presidential election between Jokowi and Prabowo Subianto, where the hoaxes, fake news and hate speech were the events series that could not be released in the presidential election. The implication is the public to split into two and that impacted to the 2017 DKI Jakarta elections. The more impact is intolerance attitude of community (F.M. Putra, n.d.).

The ups and downs of the phenomenon of intolerance in Indonesia are the dynamics of the religious pattern of society which the problems are increasingly and challenging. This will have a negative impact when it is not balanced with the discourse of religious tolerance, because of Indonesia as a large nation, every citizen must have the responsibility to preserve and maintain tolerance. Therefore, the embodiment of tolerant attitudes, as expressed by Abdurrahman Wahid (Gus Dur) (2010: 16), every citizen must have an attitude that is manifested in the responsibility as human beings, understand each other, respect each other. Thus, Gus Dur's ideas about the relationship between Islam and religious communities became enlightened in the unity of Indonesia.

Hope on religious tolerance in Indonesia also came from the government through the Ministry of Religion, Lukman Hakim Saifuddin (at his era) with the idea of religious moderation. Although it must be realized that these ideas are not new, because long before Saifuddin there was already an idea of religious harmony or tolerance, such as during the Mukti Ali era known as Agree in Disagreement, Alamsyah Ratu Perwiranegara known as the Trilogy of Harmony, Munawir Sjadzali with the title Trilogy of Harmony, Tarmidzi Taher is known as the Theological Frame of Harmony, and is continued with various titles such as Anthropology of Religious Harmony, Multicultural Insights, and Religious Moderation (Riyanto, nd: 82–84). Substantially, religious moderation, which is recognized as part of the life of Indonesian society socially and culturally, is rooted in attitudes of religious tolerance (Religion, 2019).

The idea of religious moderation which was initiated by the Ministry of Religion is as a theoretical and practical reference for attitudes of religious tolerance which fluctuating dynamics. However, it must be admitted that religious harmony is important from the ontology aspect, namely humans who are servants of God have a manifestation of a prophetic spirit which must be recognized as part of God's creation. Therefore, hurting

each other and acting intolerantly is part of the denial of God's (Riyanto, n.d.). The socio-cultural aspect as a capital of religious tolerance has taken root in Indonesian society, so this cannot be avoided and negated by religious normative arguments, because religious and cultural differences are a form of mutually accommodating marriage, such as Islamic history in the early days, so it is known as teachings with normativity and historicity, like two inseparable sides of a coin, can not be distinguished (A. Abdullah, 2011).

Forms of Religious Tolerance in Cluwak, Pati District

Humans as creatures have two aspects, namely social and religious aspects that must be lived in society and interact. But at the same time, humans are also homo religious who must act according to their religious teachings and beliefs. Therefore, every human behavior will have a social and religious tendency (Zuhri, 2018). Likewise with behavior of tolerance that developed in Indonesian society, especially in Pati, Ngeblak Village. Societies are multicultural from the social, racial, especially religious aspects, such as Islam, Christianity and Buddhism. They provided a place for adherents to express their religious teachings. The religious activities of each religious adherent are respected with an open attitude, as expressed by the Village Head (Kepala desa) Mr. Suyana (2019). He said that in this village there is no discrimination and religious intolerance, because every citizen with different beliefs protects and respects each other. Religious tolerance is carried out not only for social action or as a social being, but there is an appreciation of elements of religion or belief in religion which is manifested in the form of collective action, so that in maintaining harmony between religious communities, the community emphasizes tolerance which is interpreted individually and become a communal meaning as an awareness of different beliefs (Rofiqoh, 2019). Personal awareness from the community is an initial milestone for creating religious tolerance, because this awareness formulated the social agreements, without having to negate one of the groups of beliefs and character (Yudiana & Pardi, 2017: 150).

The awareness of the urgency of religious tolerance arises because of all the citizens must defend the country's unity from the threat of extremism. This was expressed by the Head of village, Suyana (2019) "awareness as a social being that lives in a country requires religious tolerance for mutual integrity". Therefore, mutual respect between religious communities becomes a necessity. The emergence of religious tolerance in Ngablak Village is the result of the connection between early Islamic history which continues to be rooted in the life of Javanese society in general, and this also happened in Ngablak Village. Mr. Suherman (2019) as the Head of the Village People's Welfare (Kaur Kesra) said that there is a responsibility that mutually acknowledges differences in beliefs, and the community is more concerned with equality in religion. So that people who violate culture and communal beliefs will disappear automatically because they are not recognized by society in general. Therefore, it is important to see history as a teaching in communicating differences in belief, as was done by Walisongo who put forward a strategy of religious accommodation in local culture. The religious dialectic and culture fosters a shared sense of empathy so that mutual respect in carrying out religious rituals for each adherent (Mutawali, 2016).

Meanwhile, interaction as an individual consciousness binds to social struggles. It is an important requirement for humans to create a reciprocal relationship between individual each others and groups. This will bring out the cooperation of citizens (Ritzer & Douglas, 2008). The phenomenon that develops in Ngablak Village can be mapped into four parts. First, individual awareness which is manifested in daily behavior. In a simple way, the

Ngablak community realizes that individually humans have an awareness of the necessary differences from God for life together. With individual awareness one can seek and formulate social agreements without losing their respective identities and characteristics (Yudiana & Pardi, 2017). Likewise with the behavior of individuals who rely on religious teachings, such as Muslims in Ngablak village who realize that in essence a person has an understanding and meaning of religious teachings related to tolerance, such as *keiai*, *ustad*, *priests* and religious leaders in Ngablak village, Pati District. This is a reflective form that can be implied in daily life, interpreting Q.S al Kafirun which is believed to be a verse about religious tolerance (Rofiqoh, 2019).

Second, social awareness which focuses on social behavior, such as mutual cooperation to repair waterways or places of worship. The high level of social solidarity in Ngablak, village, Pati district, arises because of the awareness of living together to create harmony without differences in beliefs and social status (Suherman, 2019). In addition, geographic factors also support the creation of an attitude of religious tolerance, namely they are located in villages with community characteristics, like *tepo seliro*, care, mutual cooperation. Geographically, Ngablak Village is located at an altitude of 50 MdPL and 31 Celsius of temperature. Therefore, people do not depend on companies or private jobs, because nature has provided their daily needs with fertile and productive land (Rofiqoh, 2019). This reality is in accordance with Ibn Khaldun's opinion which he states geographically, physical facilities and climate factors affect the mindset of society as well as social actions, people who tend to have a brave, high social nature and respect mutual social norms. Emotionally each community is close to each other and feels that they belong to each other (Arisandi, 2015: 20). The Ibn Khaldun's idea implemented in Ngablak village, namely the Ngablak people prefer to cooperate in the social sector, and do not differentiate between social status, such as the construction of public facilities and places of worship. This is done without charging or paying anyone who helps, but departs spontaneously from the inherent social aspect. As stated by Djamsir (2019) that mutual cooperation includes repairing public facilities such as repairing waterways, building places of worship. *Gotong royong* (cooperation) is carried out jointly with all the people and no one feels more noble or inferior, because this is done spontaneously. The character of the village community who is still thick with kinship forms a pattern of interaction that focuses on togetherness. For Ibnu Khaldun, quoted by Khairul Amin (2018) rural communities are still called *the badawab* civilization which is simple, spontaneous, happier, more harmonious and egalitarian. This phenomenon has meaning in the life of a plural society because it is social solidarity and solidarity built on the basis of human values inherent in each individual (Mundakir & Hidayat, 2020; Mustofa, 2019).

Third, religious awareness to empathize with the people who died, even though they have different beliefs, also respect the religious holidays. Basically, religious tolerance is the basic teaching of each religion, because dogmatically religion does not teach violence, heresy and hostility (Huda, 2017:116). As for the teaching that narrates war or jihad, it has its own context which cannot be interpreted universally. Therefore, prophetic ethics is needed as a basis for developing an attitude of religious tolerance, which tries to develop religious knowledge in the context of social life, so that religious teachings do not appear dry and less relevant (Kuntowijoyo, 2006). The awareness of differences and diversity is the theological teaching contained in religious teachings, such as in the Qur'an, surah al-Hujurat 13 and al Kafirun which clearly explain the diversity and difference of beliefs. These two verses teach us about religious tolerance dogmatically, so that every religious

believer can respect and acknowledge the existence of other religions and not interfere with each other, as occurred in Ngablak village which recognizes the different beliefs of its citizens, so that residents participate in respecting and recognizing the celebrations of each other's religious holidays and sharing food and some time, they eaten together (Faizin, 2019). Another form of tolerance in a religious context is respecting people who died despite their different beliefs, residents participating in condolences and delivering bodies to funerals and even *slametan* rituals, circumcision marriages. This departs from religious awareness, it's just that not all rituals are followed because they are considered to violate beliefs, such as reading the *manaqib* which is considered sacred and only followed by one belief (Suherman, 2019). The awareness to accept differences and live together in a heterogeneous society is the result of interpreting religious teachings so that people are free to articulate with the expression of teachings believed by each individual without destroying their beliefs (Ghazali, 2009: 523).

Fourth, human awareness, namely recognizing the other religions must carry out activities and worship according to their beliefs, because this humanitarian value makes society peaceful. Recognition of the existence of other humans/human values is the core teaching of religion where we have to preserve (Shihab, 1999), because religion exists in order to defend human values and how to apply them in daily life. Therefore, the consideration of humanity that develops and lives in society is a reflection of the reading of religious followers in building religious tolerance attitudes, as we can see in Ngablak village. According to Mr. Ngatmen (2019), that in preserving tolerance, humans must have a sense of mutual respect which can be proven by helping without having to look at beliefs or social stratum, this is a form of human value. A harmonious life in Ngablak village is not something new, because it has been living for so long and acknowledges the existence of humans who are free to express their religious teachings, such as praying for each other when a resident is sick, providing assistance when someone gets a disaster. The reality of differences does not become a problematic coexistence between religious communities in Ngablak village. That is the social glue of human consciousness and becomes inclusive (Suryana, 2019). The human aspect has always been the main driver in creating religious tolerance, because this value is a transcendental meaning given by God to his servants. Even building reconciliation in resolving conflicts must involve human values as the main priority that brings human awareness as God's created (Bagir, Panggabean, Miqdad, Asfinawati, & Kakarala, 2014: 39). According to Amin Abdullah (2018, 31) the absence of a new method or approach in reading the relationship between God and man with a new approach can lead to theological stagnation which ultimately eliminates tolerance. Therefore, a new reading of humanity is the urgent one in the context of relations between religious communities.

Hermeneutic Analysis of Religious Tolerance in Ngablak Village

The phenomenon in Ngablak village regarding religious tolerance is part of the life of people in Pati district generally and Ngablak village in particular. The collaboration without boundaries of trust gives consciencesness that human life always has discourse in certain space and time, as well as tolerance. The peaceful and diverse life of the cultural and belief aspects in Ngablak village will be read hermeneutically, namely that differences are not something to be avoided and how people believe that awareness begins with a the individual becomes communal. This is interesting, as Ulya (2019) expressed, that the people of Ngablak village have a character of togetherness and are in the form of a community

where the values of life are bound by non-material relationships, namely inner and natural. In simple language, the people of Ngablak village have ties which cannot be judged materially, because the bonds of each citizen have become like their own family. In the context of settlement, the people of Ngablak village build houses close to each other, as well as places of worship, so that the sense of brotherhood is stronger and mutual recognition. This is reinforced by the Head of the People's Welfare (Kaur Kesra) of Ngablak village, Suherman (2019), that in diversity we do not have to look for differences between religions, but what must be emphasized is the similarity that is a source of religious tolerance which is supported by cultural and customary elements developed in society, such as the Walisongo who spread religion by acculturation, assimilation and accommodation of cultural and religious values. According to Raihani (2014), one of the model for creating an attitude of tolerance is the behavior of people who feel like in own family.

In the study of hermeneutics, there is historical awareness surrounded the life of the people of Ngablak village, Pati district, namely an awareness of the realities that surround culture, tradition, economy and education life between religious communities which cannot be eliminated due to conflict (Gadamer, 1989: 303). This awareness is an important element in building an attitude of tolerance, because historical logic on past history and the surrounding open up space to always think objectively. In simple language, that people will be inclusive when they already know the history of their life. Likewise with the history of the entry of religion in Indonesia (Nusantara) in the past, especially Islam, namely the islamic spreading in the first period was not in the context of expansion or war to weaken indigenous people, History records that the beginning of the islamic spreading began with peace, namely the trade route (Syafrizal, 2015). In the local context, as we can see in Ngablak village, Pati district, that an attitude of religious tolerance has been instilled from an early age as an inheritance given by their ancestors. Therefore, each individual must have the awareness to give and receive each other according to the limits of his belief. It is as Djamsir (2019) stated that the growth of tolerance taught from an early age will foster an attitude of not suspecting each other, because everyone has historical awareness and experience to live together.

The historical meaning contained in the real life in Ngablak village is a doctrine that was given from an early age, because the mindset is part of historical influence (Muhtador, 2015: 101). In other words, the way thinking of the people always be influenced by the history of his life journey which can be realized or not. Even the words, attitudes and actions taken by groups of people whether individually or collectively are part of their respective life history. Therefore, the tolerance attitude developed and lasted for many years in Ngablak village will not be the same as the tolerance exists in other areas, because of the characters and historical different. The developing of characteristics from individual tolerance to collective is a reflection of the results of years of digestion of thoughts about living together with rural communities. This reflective also affects understanding power, including when understanding religious tolerance because historical influence in Gadamer's view always covers a reader, one's understanding of an object of study including text in the form of social phenomena will be influenced by the hermeneutic situation, be in the form of culture or traditions developed in his time (Gadamer, 1989). Therefore, the people of Ngablak village in their life are accustomed to carrying out joint activities regardless of their beliefs and race or social strata, because each individual is aware of the right to belief which

cannot be disturbed and must be respected. This belief is part of a tradition or culture that must be preserved together (Suryana, 2019).

CONCLUSION

The phenomenon of the religious tolerance attitude which develops in Ngablak village, Pati district is an embodiment of living together, several arguments can be taken as a result of discussion, namely that the community life in Ngablak village adheres to rural life developed naturally in religious and cultural life. Therefore, individually the community understands tolerance as a awareness of the people. This individual awareness is not stagnant, but tends to develop which is applied in daily life and becomes communal awareness, so that society believe that tolerance is necessary in order to maintain human values. In the hermeneutic aspect, this awareness develops in accordance with the history of citizens, which are considered as a legacy from their ancestors. The attitude of being aware of the history of themselves and society makes the people of Ngablak village have inclusive thoughts and opened in the context of religion, togetherness and humanity.

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