

## **Tolerance between Religious People in the Present Context: Study of Verses on Inter Religious Tolerance and Their Implementation in Kasimpar Village, Petungkriyono District Pekalongan Regency**

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### **Abstract**

*In social life, it cannot be denied that there will be frictions that occur between social groups, both related to race and religion. So, to maintain integrity and unity in society, an attitude of tolerance and mutual respect is needed, so that frictions that can lead to conflict can be avoided. Therefore, it is necessary to understand and implement tolerance between religious communities in society, so that a harmonious and peaceful society can be realized. The type of research used is qualitative research, namely research aimed at analyzing phenomena, events, social activities, attitudes and presenting research data presented in the form of descriptions, while this research is field research. then the research approach that the author uses is a thematic approach, namely a way of interpreting verses from the Koran by determining certain topics by collecting all or part of the verses from various surahs that talk about that topic to relate them to one another, then draw conclusions. overall. The data used is primary data and secondary data sources. Meanwhile, the data collection techniques used were observation, interviews and documentation. Data analysis uses qualitative descriptive methods. The results of this research are first: The Kasimpar Village community's understanding of religious tolerance is classified as very good. Because the tolerance that exists in Kasimpar Village is influenced by their own awareness and influenced by the family and environment in which they live. Second: The practices of tolerance between religious communities in Kasimpar Village are apparently in line with Allah's commands contained in the verses of the Koran, for example, the practice of doing good to everyone and acting fairly towards people who do not fight because of religion, this is stated in QS. al-Mumtahanah verses 8-9. Then, it turns out that the attitude of helping each other towards all people who are Muslim and non-Muslim is already in the Qur'an in surah al-Maidah Verse 2. Furthermore, freedom to embrace religion and respect for adherents of other religions has been taught in al-Maidah. -Qur'an in surah al-Kafirun verses 1-6.*

**Keywords:** Tolerance, Religious, Culture, Implementation

### **A. Introduction**

Humans in pursuing social life in society will be faced with groups of different colors and beliefs, including religious differences. In living a social life, it cannot be denied that there will be frictions that occur between social groups,

both related to race and religion. In order to maintain integrity and unity in society, an attitude of mutual tolerance and mutual respect is needed, so that frictions that can lead to conflict can be avoided. Communities are also required to maintain each other's rights and obligations.

Tolerance must adhere to the principles of each religion, making each inter-religious group an open group, making it possible and easier to relate to each other. If members of one religious group have good relations with members of other religious groups, then the possibility will arise to develop relationships in various forms of cooperation in society and the state.<sup>1</sup> Harmonious religious life is something that is highly emphasized in Islamic teachings. This harmony is important because Islam teaches freedom in choosing religion and belief. Thus, when Islam emerged it provided freedom in choosing beliefs. The Prophet Muhammad at that time only offered and taught that there is no compulsion in religion (QS. al-Baqarāh: 256).

The harmonious religious life between religious followers that was developed in Islamic history can be seen when the Prophet Muhammad built early Islamic civilization in Medina. At that time, the Prophet granted religious freedom to the people of Medina who consisted of Christians and Jews as well as Muslims. This is reflected in the case when the Prophet Muhammad made the Medina Charter or agreement with the residents of the city of Madianah. One of the agreements is that the Prophet Muhammad gave each individual the freedom to respect their choice of religion and belief.<sup>2</sup> To build tolerance for religious life in today's society requires serious, planned and conceptual efforts. Several efforts can be made towards the direction of tolerance between the above religious communities.

First, it is necessary to develop attitudes among all parties, especially government officials and community leaders, to socialize the concept and spirit of kinship or brotherhood regardless of religious, ethnic and cultural background.

Second, equitable development that is able to reach remote areas so that no area or community member feels marginalized. The most important forms of development are transportation facilities, institutions producing quality human resources, and the principle of professionalism in considering the appointment of an official.

Third, socialize the need for pluralistic awareness to all strategic groups, especially government officials and community leaders, so that their various policies always start from an awareness of social plurality.

Fourth, even though the field of religion is in accordance with Law no. 22 of 1999 concerning regional government, including the field and authority of the central government and has not yet been autonomous, but regional governments need to pay great attention to this area, especially in serving the interests of the community in practicing their religion. For this reason, the placement of religious

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<sup>1</sup>Said Agil Husein Al Munawar, *Jurisprudence on Inter-Religious Relations*, (Jakarta: Ciputat Press, 2005), p. 22.

<sup>2</sup>Lukmanul Hakim, "Religious Life and the Formation of Islamic Civilization in Indonesia" (Jakarta: Harmoni. No. 4. December. 753-754.

officials in regional government agencies should be chosen based on consideration of their background knowledge in the field of comparative religion.

Fifth, there is a need to increase the frequency of face-to-face meetings and friendship between religious leaders at the grass-root level so that people at the lower levels receive correct information about how to build a harmonious life in a pluralistic society.<sup>3</sup>

Regarding this plural reality, the author wants to try to provide an overview of the relationship between Muslims and Christians in Kasimpar Village, Petungkriyono District, Pekalongan Regency. Tolerant relations between religious communities in Kasimpar Village, Kec. Petungkriyono District. Pekalongan ran very solemnly and smoothly. For example, there are Muslim residents celebrating Christmas in Kasimpar Village, and conversely Christians celebrating Eid al-Fitr. Tolerance between religious communities in Kasimpar Village is not only visible from celebrating holidays, but is also visible when someone dies. For example, Christian residents express their condolences by seeing and visiting their homes, or conversely, Muslim residents see and visit the homes of Christian residents.

The people of Kasimpar Village are a mountain community that still upholds solidarity and an attitude of mutual cooperation. For example, if someone wants to build a house, either from a Muslim or non-Muslim community, the local community will unite to help build the house and usually the community calls it a mountain fall to build a house together.

## **B. Research Methods**

### **1. Type of Research**

This type of research is field research, namely research carried out in the midst of community life.<sup>4</sup> The research to be carried out is located in Kasimpar Village, Petungkriyono District, Pekalongan Regency. The research used is qualitative research, namely research aimed at analyzing phenomena, events, social activities, attitudes and presenting research data presented in the form of descriptions.<sup>5</sup>

### **2. Research Approach**

Approach is defined as ways of approaching an object. Meanwhile, the research approach that the author uses is a thematic approach, namely a way of interpreting verses from the Qur'an by determining certain topics by collecting all or part of the verses from various surahs that talk about that topic to relate them to one another, then draw conclusions. overall.<sup>6</sup>

Meanwhile, the method that the author uses is the Living Qur'an method, which is a form of scientific research method about various social events

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<sup>3</sup>M. Ridwan Lubis, *Blueprint for the Role of Religion*, (Jakarta: PT. Puslitbang Religious Life, 2005), p. 4-5.

<sup>4</sup> Dudung Abdurahman, *Pengantar Metode Penelitian*, (Yogyakarta: Kurnia Kalam Semesta, 2003), hlm. 7.

<sup>5</sup>Nana Syaodih Sukmadinata, *Educational Research Methods*, (Yogyakarta: Kurnia Kalam Semesta, 2003), p. 60.

<sup>6</sup>Mardani, *Thematic Verses: Islamic Law*, (Jakarta: PT. Raja Grafindo Persada, 2011), p. vii.

or social phenomena related to the presence of the Qur'an.<sup>7</sup> In this case, researchers will look more closely at inter-religious tolerance in Kasimpar Village, Petungkriyono District, Pekalongan Regency.

### 3. Data Source

#### a. Primary data

Primary data or first hand data is data obtained directly from research subjects using measuring instruments or data collection tools directly on the subject or first hand or original sources..<sup>8</sup>

In this case, the primary sources are Muslim and Christian religious figures, such as: Kyai, Pastors, Ustad, Nuns, Community Figures and local communities and the author's observations in Kasimpar Village, Petungkriyono District, Pekalongan Regency.

#### b. Secondary Data

Secondary data or second hand data is data obtained through other parties, not directly obtained by researchers from research subjects.<sup>9</sup> In this case, the verses of the Qur'an become secondary data sources and theories from literature also become the basis for supporting primary data sources.

### 4. Data Collection Methods

#### a. Observation method

The observation or observation method is used in order to collect data in research, which is the result of active and attentive actions of the soul to become aware of the existence of certain desired stimuli or a deliberate and systematic study of social conditions or phenomena and psychological symptoms by observing and take notes.<sup>10</sup> This method was used to find out directly the understanding of the people of Kasimpar Village towards religious tolerance contained in the verses of the Koran as well as the implementation of the people of Kasimpar Village towards religious tolerance..

#### b. Interview Method

The interview method is a method used to obtain direct and in-depth information from a respondent in which the respondent expresses his or her feelings, motivation, attitudes or beliefs on a topic.<sup>11</sup> Researchers will conduct semi-structured interviews with residents of Kasimpar Village, consisting of Muslim residents and non-Muslim residents. The residents of Kasimpar Village consist of people with backgrounds as: Kyai, Pastors, Ustads, Nuns, upper economic society, lower economic society and ordinary people who have ordinary knowledge of religion.

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<sup>7</sup>M. Mansyur, et al., *Living Qur'an and Hadith Research Methods*, (Yogyakarta: TH. Press, 2007), p. 8.

<sup>8</sup>Saifuddin Anwar, *Research Methods*, (Yogyakarta: Student Library, 2001), p. 91.

<sup>9</sup> Winarno Surachmad, *Pengantar Penelitian Ilmiah Dasar dan Metode Teknik*, (Bandung: Tarsito, 1990), hlm. 92.

<sup>10</sup>Mardalis, *Research Methods a Proposal Approach*, (Jakarta: Aksara, 1999), p. 63.

<sup>11</sup> Istijanto, *Human Resources Research: Practical Ways to Detect Employee Work Dimensions* (Jakarta: Gramedia Pustaka Utama, 2005), p. 38.

Then, the researcher will conduct special interviews with residents of Kasimpar Village who are Muslim, namely asking the local community about their understanding of tolerance and its implementation in Kasimpar Village. Next, the researcher explains that their understanding is in line with Allah's commands in the verses of the Koran which explain about religious tolerance. A semi-structured interview is an interview where preparations such as a list of questions have been made before the interview is carried out, but during the interview it is possible to improvise and raise new questions. This ensures that the data obtained is more in-depth and the interview process is comfortable.

c. Documentation Method

The documentation method is a data collection technique by studying notes regarding the respondent's personal data.<sup>12</sup> Such as transcripts, books, newspapers, magazines, inscriptions, meeting minutes, agendas and so on. This method is used to obtain important documents related to the understanding and implementation of inter-religious tolerance.

d. Data analysis method

The data analysis method is the process of organizing and sorting data into patterns, categories and basic units of description so that themes about religious tolerance can be found and their relationship to the verses of the Koran which explain religious tolerance and data hypotheses can be found as stated in contained by the data. The data analysis method is used after the data about religious tolerance and its relationship to the verses of the Koran which explain religious tolerance have been collected, worked on and utilized in such a way as to successfully conclude the truth that can be obtained to answer the questions used in the research.

The analysis used is a qualitative descriptive method, that is, after all the data about religious tolerance and its relationship to the verses of the Koran which explain the necessary religious tolerance are collected, it is then compiled and classified. Next, it is analyzed and interpreted using words in such a way as to describe the research objects at the time the research was carried out, so that proportional and logical conclusions can be drawn. In carrying out the analysis method above, we use an inductive thinking pattern, namely a method of thinking that starts from facts, specific events and then draws generalizations that are owned and general in nature.<sup>13</sup>

## C. Results and Discussion

### 1) Kasimpar Village Community's understanding of inter-religious tolerance.

Harmony is a condition and process for creating and maintaining diverse patterns of interaction between autonomous units (= elements / sub systems). Harmony reflects a reciprocal relationship characterized by an attitude of mutual acceptance, mutual trust, mutual respect and appreciation, as well as an

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<sup>12</sup> Abdurrahman Fatoni, *Metode Penelitian dan Tehnik Penyusunan Skripsi*, (Jakarta: PT. Rineka Cipta, 2006), hlm. 104.

<sup>13</sup> Sutrisno Hadi, *Research Methodology 2*, (Yogyakarta: Andi Offset, 1987), p. 42.



and whoever takes them as friends, those are the wrongdoers". (QS al-Mumtāhānah :8)

From the description of the verse above, the researcher sees that the people of Kasimpar Village have done good and acted fairly. It can be seen at the celebration of Eid al-Fitr and Christmas, they respect each other by visiting the homes of residents who are celebrating the Eid. It can also be seen from the election of Village Heads (Village Heads), they have the right to nominate to be Village Heads regardless of the religion they believe in. The people of Kasimpar Village vary in their interpretation of religious tolerance, but the essence of tolerance between religious communities is respecting and appreciating existing differences whether related to religion or belief, social, economic, political and educational.

Based on the results of research conducted by the author, the understanding of the people of Kasimpar Village regarding inter-religious tolerance is mutual assistance between fellow human beings regardless of social, economic, political or religious status. The community's understanding is in accordance with Allah's commands in the Qur'an in surah al-Maidah Verse 2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

"...Help you in doing good deeds and piety and do not help in deeds of sin and enmity" (QS. al-Maidah Verse 2).

The verse above commands mutual assistance, researchers see that Kasimpar Village is in accordance with this verse. Just like what happened to Ustad Mahfudz who was holding a celebration, namely the circumcision of his son which required quite a lot of material. Indirectly, Mr. Wahidi (a non-Muslim resident) heard from residents that Mr. Mahfudz was going to hold a celebration, then Mr. Wahidi visited Mr. Mahfudz's house to give him money to make his son's circumcision a little easier.

Then, another understanding of the people of Kasimpar Village regarding tolerance between religious communities is the freedom to embrace the religion they believe in. This community understanding turns out to be in accordance with Allah's commands in the Qur'an in surah al-Kafirun verses 1-6:

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ  
مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

"Say, O disbelievers! I will not worship what you worship. And you are not worshipers of the God I worship. And I have never been a worshiper of what you worship. And you have never (also) become worshipers of the God you worship. For you is your religion and for me is my religion." (QS. al-Kāfirun verse: 1-6).

From the surah above, it is explained about freedom to embrace the religion that one believes in. In Kasimpar Village, the researchers saw that people were free to embrace religion without any coercion, because it concerns a person's beliefs and the most important thing is the creation of harmony together regardless of the status of the religion they believe in. In general, the understanding of the people of Kasimpar Village regarding tolerance between religious communities is apparently in line with Allah's commands contained in the verses of the Koran which explain how important tolerance is between religious communities, even

though the community does not know it. However, local people indirectly apply it to their daily lives.

## **2) Implementation of tolerance between religious communities in Kasimpar Village, Petungkriyono District, Pekalongan Regency.**

One of the main agendas that needs to be pursued in creating harmony between religious communities is to develop insight into diversity or multiculturalism among society. This agenda should be carried out at all levels of life, such as in the family, formal and informal education, politics, culture, law, religion, and so on.<sup>16</sup>

Recently, there has been a passionate desire from various components of society to achieve religious harmony. This stems from the fact that this society is in a very diverse condition, both religiously and ethnically. Culture and social character are formed based on regional configuration. This fact cannot be denied that religious harmony cannot be seen as something that has been completed, but it continuously requires a process of identifying the problems that surround it so that solutions can be found. Therefore, the plurality above itself contains various problems. The various problems that diversity brings to light suggest identification as well as solutions, by looking at several things that were initially seen as obstacles that can be modified into opportunities.<sup>17</sup>

Building harmony can be carried out within the framework of openness between one religion and another. Openness demands recognition of the plurality or plurality of humanity. Normatively, Islam has provided a theological foundation in order to realize an attitude of life that is tolerant, inclusive and respects plurality. Such a spirit is an essential part of the vision of the Qur'an. Therefore, pluralism is eternal sunatullah. Pluralism is a reality of life that cannot be denied. The Qur'an firmly recognizes the right of every religion to live and carry out its respective teachings seriously and responsibly. This principle is the basis of tolerance in Islam.<sup>18</sup>

The conditions for building tolerance or harmony between religious communities can be achieved in several ways, including:

- a. Forming a forum for deliberation between religious communities in which to discuss everything about shared responsibility and cooperation between citizens who adhere to various religions.
- b. There is intensive communication between religious leaders and an attitude of mutual respect, and always strives to develop a shared vision and mission among religious leaders in the context of harmony.

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<sup>16</sup>Atho Mudzhar, *Hacking the Insights and Practices of Religious Harmony in Indonesia within the Frame of a Multicultural Society*, (Jakarta: Center for Religious Life Research, 2005), p. v.

<sup>17</sup>M. Ridwan Lubis, *Blueprint for the Role of Religion: Building Harmony, Gender Equality and Democratization in a Multicultural Society*, (Jakarta: Research and Development Center for Religious Life, 2005), p. 1.

<sup>18</sup>Moh. Slamet Untung, *Contemporary Islamic Discourse*, (Pekalongan: Stain Pekalongan Press, 2011), p. 323.



- c. Dialogue and discussion to solve problems or problems between religious communities.<sup>19</sup>

Based on the results of research conducted by the author, tolerance between religious communities in the Kasimpar Village community can be seen during the election of the Village Head (Kades) in Kasimpar Village in 2014. The tolerance of the Kasimpar Village community was seen when non-Muslim residents were allowed to nominate to be Village Head, even though In the end the election was won by Muslim citizens. The village head election shows that all residents have the same rights regardless of their religious status, all residents have the right to nominate to become village head.

If the author looks closely at the daily interactions of the people of Kasimpar Village, the residents who are Muslim and Christian get along well and they do not look at religion and do not choose in their interactions, they mix together to become one in society. They also share sadness and happiness, such as when a neighbor experiences a disaster such as death, other neighbors also help or mourn. Or if neighbors need help with either economic or social issues. In social or religious activities there are often many problems or differences of opinion but they can resolve them well and find solutions to all the problems they face. The form of tolerance carried out by the people of Kasimpar Village is not only in the social, economic, but also religious fields. Just as when Muslim citizens celebrate a holiday, Christians also celebrate, so do Muslim citizens who receive an invitation to celebrate Christmas so they also attend the invitation.

However, as explained above, they celebrate the holidays of their neighbors of different religions, only to the extent of the celebration, not to the extent of their worship activities. Because in general the people of Kasimpar Village know very well the limits of tolerance they have to live with. On the one hand, they need to create harmony between religious communities, and on the other hand, they must not mix beliefs. The Muslim community in Kasimpar Village considers non-Muslim residents to be brothers and vice versa, because quite a few of them are still related by blood and they accept these differences well. Apart from being based on a sense of kinship, it is also based on a desire to live in harmony and peaceful side by side despite different religions. Meanwhile, the forms of tolerance that exist in the Kasimpar Village community take the form of actions that are directly practiced in everyday life. As is done by the people of Kasimpar Village in implementing tolerance, they are not forced or under pressure from other people but they do it because they are used to living in a pluralistic society and can easily accept all these differences.

Based on the research results that I obtained, the religious tolerance that exists in Kasimpar Village is very good so that in everyday life there have never been any significant conflicts and disputes. They seem to live in harmony when they attend gatherings together without distinguishing between their religious beliefs. The people of Kasimpar Village are among those who can be said to be

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<sup>19</sup>Atho Mudzhar, *Hacking the Insights and Practices of Religious Harmony in Indonesia within the Frame of a Multicultural Society*, (Jakarta: Center for Religious Life Research, 2005), pp. 136-137.

residents who like harmony, because researchers have never seen any conflicts with other residents, whether of fellow believers or with followers of other religions, even if there is a conflict so far they can resolve it in a friendly manner.

#### **D. Conclusion**

From the discussion of the chapters and sub-chapters that have been explained, the following conclusions can be drawn: The Kasimpar Village Community's understanding of religious tolerance is very good. Apart from that, tolerance in Kasimpar Village is influenced by their own self-awareness and is influenced by the family and environment in which they live. The implementation of tolerance between religious communities in Kasimpar Village is in line with Allah's commands contained in the verses of the Koran, for example, the practice of being kind to everyone and being fair to people who do not fight because of religion (QS. al- Mumtahanah verses 8-9), seen during the election of Village Head in Kasimpar Village. The attitude of helping each other among all people who are Muslim and non-Muslim (QS. al-Maidah Verse 2), can be seen when climbing mountains and visiting sick people. Furthermore, freedom to embrace religion and respect for adherents of other religions (QS. al-Kafirun verses 1-6), can be seen during the celebration of Eid al-Fitr and Christmas.

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