

## Religious Tolerance to Adherents of Islam and Hinduism in Kongkong Village

Ummahatul Masruhah<sup>1\*</sup>, Ely Mei Triyani<sup>2</sup>, Aulia Sabrina<sup>3</sup>,  
Rahmawati Prihastuty, S.Psi., M.Si.<sup>4</sup>

### ABSTRACT

**Background:** Indonesia is well-known for its plurality of people, either in terms of ethnic cultures or religions and beliefs. The diversity of the Indonesian nation can be viewed as one of the means to strengthen the unity of the nation by always developing tolerant and respectful attitude toward each other. Currently, the diversity existing in Indonesia tends to cause many conflicts due to people are less able to view the existing equation and to appreciate the differences in society. In Semarang City, (Indonesia) there is a plurality of cultures and religions, precisely at the Kongkong Village, Ngadirgo District, Mijensub district. That most of the population is Hindu. By the occurred conflict, the urgent need to be noticed by the Indonesian people is to redefine the appropriate attitude of diversity within a plural society. One way that should be developed to foster harmony among plural religious adherents as in Indonesia is to develop tolerance among religious adherents. Religious tolerance is an attitude of accepting the presence of others which differ on faiths and respecting others' beliefs even if he/she does not agree with them. **Methodology:** The population in this study is the citizens of Kongkong Village, Mijen Subdistrict, Semarang City, and Central Java, Indonesia who are Moslem and Hindu from 15-50 years of age. The samples of 157 people in this study were taken by using purposive sampling technique. The religious tolerance scale used in this study is partly an adaptation of the religious tolerance scale compiled by Walt et al in 2014 and partly compiled by researchers with a benchmark of religious tolerance dimensions by Walt (2014). **Result:** There is no significant difference in religious tolerance between Islamic and Hindu subjects in Kongkong Village.

**Keywords:** *Religious Tolerance, Islam, Hinduism*

Indonesia is well-known for its plurality of people, either in terms of ethnic cultures or religions and beliefs. Ethnic or tribal pluralism in Indonesia, such as the Javanese, Sundanese,

<sup>1</sup> Research Scholar of Psychology, State University of Semarang batch 2014, Semarang, Indonesia

<sup>2</sup> Research Scholar of Psychology, State University of Semarang batch 2012, Semarang, Indonesia

<sup>3</sup> Research Scholar of Psychology, State University of Semarang batch 2015, Semarang, Indonesia

<sup>4</sup> Lecturer of Psychology Department, State University of Semarang, Semarang, Indonesia

*\*Responding Author*

Received: June 30 2017; Revision Received: August 2, 2017; Accepted: August 15, 2017

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Malay, Madurese, and many more are scattered over the islands. In addition, there is also religious pluralism in Indonesia. There are five recognized religions: Islam, Christianity, Hinduism, Buddhism, and Kong Hu Chu's creed.

The diversity of the Indonesian nation can be viewed as one of the means to strengthen the unity of the nation by always developing tolerant and respectful attitude toward each other. Currently, the diversity existing in Indonesia tends to cause many conflicts due to people are less able to view the existing equation and to appreciate the differences in society. For instance, a religious conflict between villagers of Karang Gayam and Buluran, Sampang, East Java, on August 26<sup>th</sup>, 2012 that happened again (Liputan 6, 2015). Interreligious conflict also happened in Aceh on October 18<sup>th</sup>, 2015, namely the combustion of a place of worship in Aceh Singkil, on Tuesday afternoon October 12<sup>th</sup>, 2015. Hundreds of people involved a riot which broke out in Dangguran Village, Simpang Kanan District, Aceh Singkil Regency, Aceh Province. The masses protested against the construction of place of worship that was considered to be unlicensed (Liputan6, 2012). Religion is frequently the most sensitive tangent point in the plural society. Each side claims that he is the right one, while the other is wrong. The perception that difference is either a bad thing or a frightening thing, is so ingrained in the soul of the religious community (ethnocentrism).

According to Nasih & Agung (2011), the results of their research "*Harmonisasi Relasi Sosial Umat Muslim dan Hindu di Malang Raya*" (Harmonization of Social Relations of Moslems and Hindus in Great Malang) indicates that the fundamental thing which causes a harmonious relationship between them was the mutual understanding and tolerance, and the agreement of social system without sacrificing their respective faiths. In addition, Faridah (2013) also revealed about the influence of religious tolerance to social interaction of the community through the results of her research "*Toleransi Antarumat Beragama Masyarakat Perumahan*" (Interreligious Tolerance of Housing Society), that the form of tolerance done by religious citizens was religious tolerance and social tolerance. Factors that influence the tolerance among religious citizens consist of both driving factors and inhibiting factors. The driving factors include a firm principle of harmony and respect, and a high solidarity among the people while the inhibiting factors include conflicts such as competition and suspicion of other religious people. By the research of Nisvilyah (2013) entitled "Interreligious Tolerance in Strengthening Unity and Nation (Case Study of Moslems and Christians of Segaran Hamlet, Dlanggu Subdistrict of Mojokerto Regency)" shows that the fundamental values of the bases of religious tolerance, normatively include religious value and cultural values while empirically include (1) humanitarian value; (2) nationalism value; (3) historical value; (4) exemplary value of community leaders; and (5) value of patience.

In Semarang City, Indonesia, there is a plurality of cultures and religions, precisely at the Kongkong Village, Ngadirgo District, Mijensubdistrict. That most of the population is Hindu. In Kongkong Village there are two temples, namely Pura Buana Mandala and Pura Setya Darma, which is divided into two groups. People who have different religious backgrounds

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help each other in the construction of places of worship. According to preliminary data (November 9, 2014), the village elder said,

*"They are different (people who do the work of devotion), anyone who wanted to help".*

Since the Hindu community as a minority, and Moslems as the majority, conflict arises. According to preliminary data (November 9<sup>th</sup>, 2014), the village elder said,

*"Indeed, there are differences, it depends on each person, for example, when the village chief was a Hindu, he embraced all citizens, but now the village chief does not, even he tends to be fanatic, I don't mean to speak ill of him, I just tell the fact"*

By the occurred conflict, the urgent need to be noticed by the Indonesian people is to redefine the appropriate attitude of diversity within a plural society. One way that should be developed to foster harmony among plural religious adherents as in Indonesia is to develop tolerance among religious adherents.

According to Borba (2008), tolerance is an attitude to appreciate each other without differentiating tribes, genders, appearances, cultures, beliefs, abilities, and sex orientations. Allport (1954) gave limitation to the tolerance that is someone's friendly and confidence attitude toward other people without considering others' origin. This tolerance manifestation is a kind of someone's attitude that can accept someone else, so that, religious tolerance is a kind of someone's attitude to accept and respect the presence of other person with different religion although he/she do not agree with other's faith. Another word of tolerance is *tasamuh*. Hasyim (1979) stated that *tasamuh* means a kind of someone's attitude who can be broad minded and also can respect to the others. To create a harmonious life, it does not mean that it needs to integrate a certain faiths with other ones (Syncretism). While religious life in harmony includes respecting and helping each other in the society.

Tolerance could happen in several forms, such as conformity tolerance, character conditioning tolerance, militant tolerance, passive tolerance, liberalism tolerance, radicalism tolerance (Allport, 1954). Tolerance is a complex topic. Therefore, to understand the tolerance, it needs to notice tolerance dimensions proposed by Walt (2014). This research focuses on the the: (1) *personal fish-bowl*; (2) *expectancy filters*; (3) *the radical centre of values*; (4) *the expectancy filters of value orientation*; (5) *relative value of emptiness*; (6) *tendency toward total tolerance*; (7) *the technicalities of religious and world view tolerance*; (8) *same further technical distinction*; (9) *toleration approach*; (10) *willingness to enter into social contract*; (11) *a healthy modus vivendi*; (12) *grand narratives and the new spirituality*. Allport (1954) explained that many factors influence someone's tolerance are the results from the interaction factor with the same direction. The outline of the tolerance could be classified into three main factors, namely the early life, education, and empathy.

## METHODOLOGY

### *Sample*

The populations in this research were Moslems and Hindus in Kongkong Village at the age of 15-50 years. This village is located in Ngadirgo sub-district of Mijen districts, Semarang,

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Central Java, Indonesia. The populations in this research were 274 men and women of Kongkong villagers. This research sample as much as 157 people were taken using *Purposive sampling* technique. The sample characteristics used in this research were as follows:

- a. Male and/or Female.
- b. Age of 15-50 years
- c. Kongkong villagers
- d. Moslem or Hindu

### Instruments

The method to obtain the data used in this research was one of the psychology scales, which was the religious tolerance scale.

**1. Religious Tolerance Scale:** Some parts of religion tolerance scale used in this research was the adaptation one arranged by Walt *et al* in 2014 and also some parts of it were arranged by researchers based on the dimensions of religious tolerance asserted by Walt (2014). There are two item variations in this scale, namely favourable and unfavourable items. Responses options used in this scale were Very Relevant (VR), Relevant (R), Not Relevant (NR), and Very Not Relevant (VNR). Item format used in this research was statements-responses. The Validity Test was done using *Product Moment* technique from Pearson on software app. Then, there were obtained 43 valid items. To measure the reliability, the researchers used *Alpha Crompach* formula on the statistics software app. From the reability test, it was obtained the Coefficient Reliability Instrument with as much as 0.899. Therefore, it could be declared as reliable instrument.

### Procedure

First stage in doing this research was permission process in order to ease the research conduction so that it can meet the goals. After that, the process of collecting data was done using religious tolerance scale on 157 Kongkong villagers. There were 157 booklet were shared by researchers on the every house of Moslem and Hindu who meet the determined requirements. Next, scoring and tabulation were done on the scale that has been filled by the respondents.

## RESULTS

The data analysis to see if there is the distinction in the religious tolerance, used is *Wilcox on Mann Whitney Test* (the difference among groups), due to this research aimed to know whether or not there is the difference religion tolerance.

**Table 1. Summary of the distribution of religious tolerance**

Category	Score Interval	Interval	Criteria	F	Percentage
Moslem	$\mu + 1\sigma \leq X$	$129 \leq X$	High	81	77,1%
	$\mu - 1\sigma \leq X < \mu + 1\sigma$	$86 \leq X < 129$	Medium	24	22,9%
	$X < \mu - 1\sigma$	$X < 86$	Low	0	0%
Hindu	$\mu + 1\sigma \leq X$	$129 \leq X$	High	35	67,3%
	$\mu - 1\sigma \leq X < \mu + 1\sigma$	$86 \leq X < 129$	Medium	17	32,7%
	$X < \mu - 1\sigma$	$X < 86$	Low	0	0%
General	$\mu + 1\sigma \leq X$	$129 \leq X$	High	116	73,8%
	$\mu - 1\sigma \leq X < \mu + 1\sigma$	$86 \leq X < 129$	Medium	41	26,2%
	$X < \mu - 1\sigma$	$X < 86$	Low	0	0%

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Based on table 1, it could be known that the religious tolerance on the Moslem is in the high category as much as 77.1% while the religious tolerance on Hindu is also in the high category, as much as 67.3%. Thus, the religious tolerance of Kongkong villagers in general is in the high category, which is as much as 78.8%.

**Table 2. The result of the differentiation of religious tolerance test between Moslem and Hindu subjects [Test Statistics\*]**

	Value
Mann-Whitney U	2209.000
Wilcoxon W	3587.000
Z	-1.946
Asymp. Sig. (2-tailed)	.052

Based on table 2, it could be known that both Moslem and Hindu subjects have *Sig* value with as much as 0.052. Due to the *Sig* value is  $.052 > 0.05$ , it could be declared that there is no significant difference between Moslem and Hindu subjects.

**Table 3. Result of religious tolerance differentiation test based on gender Independent Samples Test\***

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Differences	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Gender	Equal variances assumed	.042	.838	-.054	155	.957	-.10549	1.96448	-3.98608	3.77511
	Equal variances not assumed			-.054	154.976	.957	-.10549	1.96447	-3.98608	3.77511

Based on table 3, it could be known that both male and female subjects have *Sig* value as much as 0.957. Due to the *Sig* value is  $0.957 > 0.05$ , it could be declared that there is no significant difference between male and female subjects.

According to the result of calculation on the Moslem subjects, the highest result of the religious tolerance dimension is *tendency toward total* tolerance dimension that is as much as 90.4%. Based on Bennett (in Walt, 2014) there are six attitudes related to the religion, namely rejecting, distinction, building defense to the difference, difference minimization, accepting difference, adapting to difference, and integrating to the difference. Based on the *Kongkong*

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Moslem villagers' responses, they belong to the subject who can accept differences. They approve and appreciate religious difference on in the case of life value and behaviours. They actively build the inter-religion communication and integrate with different beliefs.

While on the Hindu subjects, the highest result on the religious tolerance dimension is *Expectancy Filters* dimensions which is as much as 96.1%. The perspective of *Kongkong* Hindu villager is balance enough. They are not afraid to socialize in the society. They also trust to the others and belong to the open-minded people. According to Olthuis (in Walt, 2014) psychology scientists identify at least there are four Expectancy filters, namely: Secure filter, Pre-occupied filter, dismissing filter, and Fearful filter. In this research, the villagers apply Secure filter. It means they could trust enough to the other person; they are open-minded thinking as well. And also, it may be due to the same thinking way of religion figures in Kongkong village.

## DISCUSSION

Generally, religious tolerance in Moslem is in high category similar with Hindu. Tolerance is really needed in Indonesia which is a plural country. Kongkong Village is one of heterogenous villages consists of various religions. Therefore, the religious tolerance is really needed in enduring the social life.

Tolerance is the basic prerequisite between groups constructively. Verkuyten & Slooterin Mashuri et al. 2014). Talibet al. (2013) explained that tolerance is about the balance that needs the action between two sides to decide the result needed based on the agreement. The essensial point in religious tolerance as a behaviour of desire to approve the religious difference in plural society without any prjudice or discrimination even though one of them has the power to refuse or deny to reach the prosperity and harmony in society (Talib, 2013). Tolerance is not about equality, justice, or neutrality. It is about how to manage the social relationship to prevent the tension between two sides or more in a disagreement situation.

Based on the result of study and consideration, it is known that the significant standard  $p=0,052$ . Because  $p > 0,05$ , it can be concluded that there is no significant difference in religious tolerance between Moslem and Hindu in Kongkong Village. The result study which stated that there is no significant difference in religious tolerance between Moslem and Hindu in Kongkong Village is agree with the result of study conducted by Nasih & Agung (2011) that Hindu in Malang Raya is a minority in which most of them live in rural area. The relationship between Moslem which is majority and Hindu has run well so far. The basic thing for this is that there is an understanding and tolerance between them, and the social system agreed without sacrificing their own beliefs.

Nowadays, Kongkong villagers are able to mix with the believers from other religions. Globalization caused the thinking system of each to be more plural and able to accept the difference. People begin to respect the rights of other believers and respect the opinion of each. Instead of each group thinking which is open minded, there are other factors that caused

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the religious tolerance between believers is getting higher based on the interview with an Islamic leader (13 Mei 2017) and Hindu leader (19 April 2017) in Kongkong Village. From the interview with the Islamic leader in Kongkong Village, it is known that there is an agreement made and done together for all religious believers in Kongkong Village (the *conformity tolerance*), for example, there is a donation for mourning (mourning fee) as much as Rp 5.000,- for each household that then given to themourning family. All villagers from different religion gather when there is a villager dead without differenciating the religion background.

Moreover, there is a mutual cooperation in Kongkong Village such as community service, help village who have events, build or rebuild houses, and repair thepublic facilities such as repairing the bridge and irrigation. When there is a mutual cooperation, all villagers participate without looking at the religion background butthe equality as villagers. The mutual cooperation in Moslem and Hindu is an ancestor's inheritance trandition that has to be endured. The mutual cooperation is a form of social interaction involves many sides, for example, the mutual cooperation in building villager houses. Such things done in Kongkong Village woithout lookng at the religion background voluntarily.

For Kongkong villagers, the commemorate of Indonesian Independence Day is a media to communicate between them. Moslem and Hindu held the events together to comemorate the Indonesian Independence Day through some events. Usually the religion figure of Moslem and Hindu did the meeting to discuss about the events, time, and committee composition. The committeearranged with the consideration of representative of each religion. Sometimes the leader of committee is from Hindu, and sometimes is from Moslem. The alternation is is believed that it can develop the togetherness in society because each of religion believers feel represented and own the events in the village. Based on the interview with religion leaders of Moslem and Hindu, it is known that conflict about religion between Moslem and Hindu never happened in Kongkong Village. According to Setiawan (2012), in multicultural society, the interaction is a key for all part of social life since it is a basic of social process that show the dynamic social relationship in multicultural condition of Kongkong villagers, the harmonious social interaction caused by the good concept of the attitude of understanding each other and protect the regionand the involvement of all sides in every events that lead them to te process of life assimilation.

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## SUMMARY AND CONCLUSION

### *Kesimpulan*

Based on the analysis, the following are the conclusions of this research:

## Religious Tolerance to Adherents of Islam and Hinduism in Kongkong Village

- The level of tolerance in Muslim in Kongkong Village is in high category as many as 77,1%. It means the Muslim villagers in Kongkong Village have the high level of tolerance.
- The level of tolerance in Hindu in Kongkong Village is in high category as many as 67,3%. It means the Hindu villagers in Kongkong Village have the high level of tolerance.
- There is no significant difference between the subject of Muslim and Hindu in Kongkong Village.
- There is no significant difference between the subject of male and female in Kongkong Village.
- The form of tolerance in Kongkong Village is *comformity tolerance*.

### **Keterbatasan Penelitian**

There are some limitations in this research:

- There are subjects who filled the tolerance scale in rush so that the answer obtained is not maximum.
- The research was conducted collectively so that it is possible for the member of family copied others' response which affect the validity test result, realibility, and hypotheses test.
- Some respondents chose the answers that is socially faking good.

### **Acknowledgments**

The author appreciates all Kongkong villagers who participated in the study, Ristekdikti and State University of Semarang who helped to facilitate the research process.

**Conflict of Interests:** The author declared no conflict of interests.

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**How to cite this article:** U Masruhah, E M Triyani A Sabrina & R Prihastuty (2017). Religious Tolerance to Adherents of Islam and Hinduism in Kongkong Village. *International Journal of Indian Psychology*, Vol. 4, (4), DIP:18.01.055/20170404, DOI:10.25215/0404.055