

## Interreligious Tolerance in Kerta Buana Village, Tenggaraong Seberang District

Stepanus Lugan<sup>1</sup>, Zakeus Daeng Lio<sup>2</sup>, Hilario Didakus Nenga Nampar<sup>3</sup>

<sup>1,2,3</sup> STKPK Bina Insan Samarinda, Indonesia

[stepanuslugan@gmail.com](mailto:stepanuslugan@gmail.com)

### Abstract

*This study examines inter-religious tolerance. The current situation shows that inter-religious tolerance in homogeneous community groups is decreasing. This study focuses on the experience and practice of tolerance in Kerta Buana Village to prevent socio-religious conflicts. This study uses a qualitative approach with a combination of interview, observation, and documentation methods to collect data from four informants. The data collected was then analyzed descriptively. The findings show that the practice of tolerance among religious believers is an active practice of tolerance by respecting, respecting, being open in accepting differences and cooperating with each other in building a harmonious and tolerant religious life. This practice forms a harmony-based model of tolerance, namely: a multicultural society, consisting of various religions (Hinduism, Islam, Protestantism, Catholicism, Buddhism, and Confucianism), and various ethnicities (such as Balinese, Sasak, Javanese, Batak, Minahasa, Toraja, Sunda, Sumbawa, Bali-Lombok, Banjar, Madura, Chinese, Flores, Dayak, Kutai) who live together and in harmony; a sense of shared destiny, is the awareness that is born in individuals and groups to build coexistence both among religious believers and between ethnic transmigrants, including local transmigrants and local residents; awareness of harmony, is a way to invite the community to build a culture of tolerance, both in the local and wider community. More specifically, the experience and practice of inter-religious tolerance in Kerta Buana can be a reference for the catechesis of human brotherhood.*

### Keywords

Tolerance; religious people; conscious of harmony; human brotherhood



### I. Introduction

In this paper, we study about the practice of inter-religious tolerance in Kerta Buana Village, Tenggaraong Seberang District, Kutai Kartanegara Regency, and East Kalimantan Province. In 2019, this village was designated as a harmonious village based on the Decree of the Office of the Ministry of Religion of the Republic of Indonesia for the Province of East Kalimantan Number 29 of 2019. This is because this village has a community who adheres to religion Hindu, Muslim, Protestant, Catholic, Buddhist, and Confucian, and consists of various ethnicities, such as: Balinese, Sasak, Javanese, Batak, Minahasa, Toraja, Sundanese, Sumbawa, Balinese-Lombok, Banjar, Madurese, Chinese, Flores, Dayak, Kutai (Siburian, 2017; Jurniar et al., 2018) who live in peace and harmony. However, in the context of a plural and multicultural society like this, religious conflicts are very vulnerable if they fail to be managed. Therefore, a culture of tolerance and living together in peace is very important (Pope Francis & Sheikh Al-Tayyeb, 2019).

A number of previous studies have discussed tolerance (for example, Ardi et al., 2021; Wijaya and Aditomo, 2019), which shows that the level of tolerance among religious

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believers, especially in homogeneous societies is relatively low. Plus the influence of the development of social media, which causes a tendency to isolate themselves and associate with people who create separate spaces between one religion and another. (Sazali, 2019; Widodo et al., 2020; Yanus, Samdirgawijaya, & Silpanus, 2019). In the context of religious communities in Kerta Buana is a study conducted by Siburian (2017), starting with the history and development of the population, then focusing on the multicultural society in Kerta Buana. Siburian (2017) explained that the people in this village uphold the values of multiculturalism, especially to unite transmigrants who come from various regions with different religions and cultures.

The issue of multiculturalism is interesting to study, especially how it relates to the life of inter-religious tolerance in Kerta Buana. According to Siburian (2017) tolerance based on multiculturalism in this village has been built since the beginning of transmigration in the 1980s, by not separating the settlements of the transmigration community from the local transmigration, as well as the local community. The goal is to build mutual understanding interactions between communities, and the potential for religious and cultural conflicts can be minimized (Siburian, 2017). Furthermore, Christopher (2019) examines the role of interfaith youth in building inter-religious harmony in East Kalimantan (Kaltim). The study explains that interfaith youth have good cooperation with the Religious Harmony Forum (FKUB) to support two important elements in society, namely parents and youth, so that inter-religious harmony in East Kalimantan is maintained.

In everyday understanding (common sense), the term tolerance can be simply interpreted as a positive attitude towards all different people (Berggren & Elinder, 2012). According to Pope Francis and Sheikh Ahmad (2019), based on "The Document on Human Fraternity for World Peace and Living Together", tolerance can be seen as a form of human brotherhood, religious awareness, and responsible freedom. Furthermore, for the purpose of religious moderation, the Ministry of Religion of the Republic of Indonesia defines "Tolerance is an attitude to give space and not interfere with the rights of others to believe, express beliefs, and express opinions, even though this is different from what we believe" (Ministry of Religion of the Republic of Indonesia, 2019:43-44). In this study, the definition and typology of human brotherhood is exclusively used as an embodiment of tolerance from Pope Francis and Sheikh Ahmad (2019).

As an attitude in dealing with diversity, religious awareness is the most important foundation in realizing a culture of tolerance. Because tolerance can only be realized when a person is able to restrain himself and then accept others. Therefore, religious awareness, among other things, can be measured qualitatively by looking at how the practice of individual or group tolerance for differences. The better the attitude in accepting differences, the more tolerant it tends to be, and vice versa. In line with this, Pope Francis and Sheikh Ahmad (2019) emphasizes the importance of the role of religions in realizing religious awareness, with the belief that authentic religious teachings are rooted in good and true values.

In the context of a homogeneous society, freedom of religion; the attitude of tolerance and mutual respect between the lives of religious people is very important as social capital (Crowley and Walsh, 2021). Religion means making accepted teachings as a guide for life based on the belief that the path is the way of truth, because it comes from the faith that is believed. (Pope Francis & Sheikh Al-Tayyeb, 2019). Therefore, the fact that people are forced to follow a certain religion or culture should be avoided. So that religious freedom is an effort to maintain harmony and guarantee the rights of others to choose and express their beliefs (Ministry of Religion of the Republic of Indonesia, 2019).

This study examines the practice of inter-religious tolerance in Kerta Buana Village. As expressed by Pope Francis and Sheikh Ahmad, human fraternity is “a Brotherhood that embraces all human beings, unites them and makes them equal.” This brotherhood refers to the condition of a harmonious relationship, to build religious awareness with a wise, just and loving attitude. Based on this understanding, the notion of inter-religious tolerance can be used as a simple conceptual framework in this research, namely: the practice of inter-religious tolerance, especially in the multi-religious and multi-ethnic Kerta Buana Village; What efforts are being made to strengthen tolerance, as well as the implications of the results of this study, can be a reference for the Catholic Church's catechesis on human brotherhood.

## **II. Research Method**

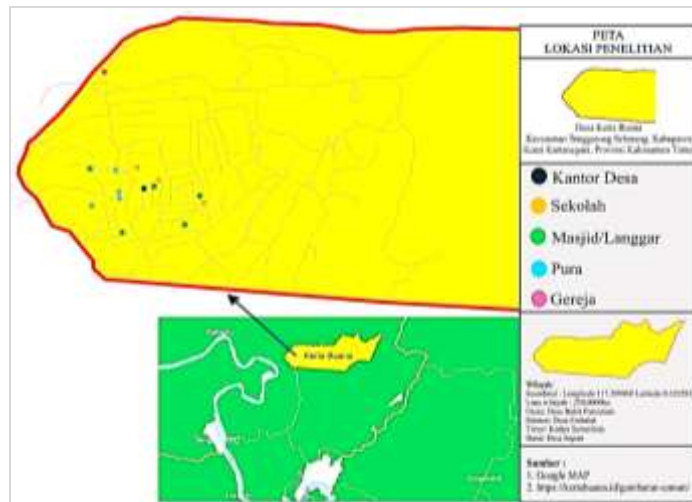
This study uses a qualitative approach with a descriptive method (Moser & Korstjens, 2017) to study the practice of inter-religious tolerance in Kerta Buana Village, Tenggarong Seberang District, Kutai Kartanegara Regency. This study involved four informants as primary data sources, consisting of the village secretary, community leaders, Hindu religious leaders, and the wife of an Islamic priest, each of whom is a transmigrant community who has lived in Kerta Buana Village since the 1980s. Informants in this study were very limited, because the timing of the research coincided with government activities at the district center, so most of the informants were not available. In addition, for safety reasons, by limiting mobility during the Covid-19 pandemic.

## **III. Result and Discussion**

### **3.1 Geographical and Demographic Portrait**

Village community institutions are tasked with empowering village communities, participating in planning and implementing development, and improving village community services. As a partner of the Village Government, the tasks of Community Institutions. (Angelia, N. et al. 2020)

Kerta Buana Village is one of 18 (eighteen) villages in the Tenggarong Seberang District, Kutai Kartanegara Regency, East Kalimantan Province. This village has been inhabited by transmigrants from the provinces of Bali and West Nusa Tenggara since 1980. Geographically, Kerta Buana Village is located in the north of Tenggarong Seberang District, with a distance of  $\pm 5$  km to the sub-district and  $\pm 40$  km to the district capital, through the asphalt road. Kerta Buana Village is recorded to have an area of 20.10 km<sup>2</sup>, with regional boundaries: to the north it is bordered by Bukit Paryaman Village; to the south it is bordered by Embalut Village; in the east bordering the city of Samarinda; and to the west it is bordered by Separi Village.



**Figure 1.** Map of Research Locations (Source: Data processing Google Maps, 2021)

Statistical data from the Tenggarong Seberang sub-district in 2020 shows that the population of Kerta Buana village is 5,291 people, consisting of 2,736 men and 2,555 women. This village has 4 hamlets namely Rinjani Indah Hamlet (which is mostly inhabited by Sasak-Lombok and Javanese ethnicities), Budi Daya Hamlet (which is mostly inhabited by Balinese and Javanese ethnicities), Sida Karya Hamlet and Rapak Rejo Hamlet (which is mostly inhabited by Balinese ethnicity). The four hamlets consist of 26 neighborhood units and 1,625 households which are intended to facilitate coordination between villagers and also to group together in the formation of addresses. Based on information obtained from the field, in recent years a lot of people have moved to Kerta Buana village, especially men.

### 3.2. Context of Multicultural Transmigration Society

The focus of this research is on the practice of inter-religious tolerance in Kerta Buana village, seen from the social life and religious traditions of people with diverse backgrounds, both in terms of religion, ethnicity and culture. If we look at the comparison with 17 other villages in the Tenggarong Seberang sub-district, the people in Kerta Buana village can be categorized as the most pluralistic society. However, since this village was used as a transmigration location until now (2021), SARA (ethnic, religious, racial, and intergroup) conflicts have never occurred. This was conveyed by Harikurnia Wibawa, secretary of Kerta Buana Village, that:

"Alhamdulillah, we have mingled here as long as this village was founded... so for about 41 years in Kerta Buana there has never been such a thing as conflict, sorry, hopefully in the future there will be no such thing as a racial conflict." (Interview with Mr. Harikurnia Wibawa, 14/9/2021)

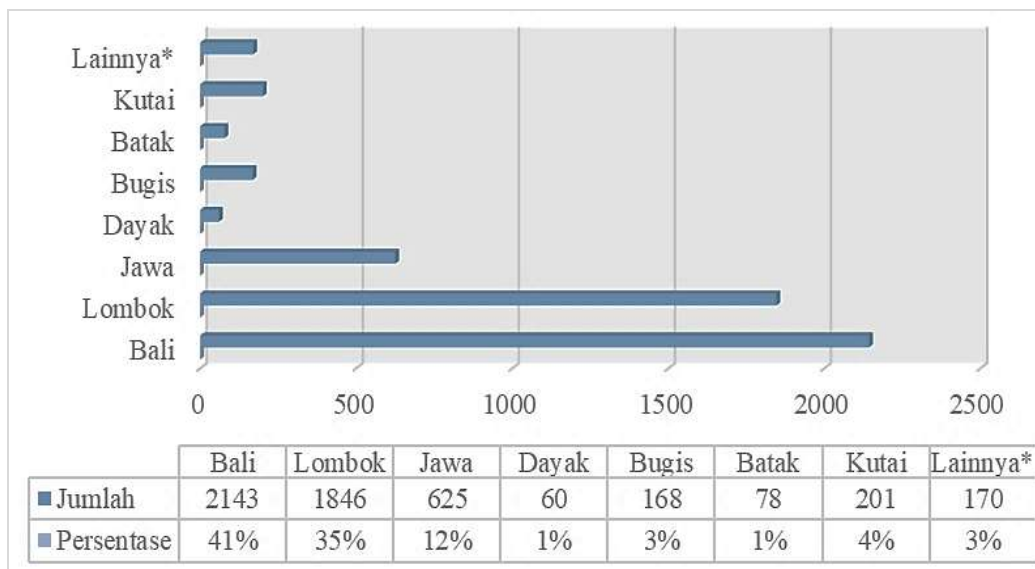
In fact, if viewed from the ethnic and religious identity of different communities, it has the potential to be one of the triggers for conflict. But on the contrary, with different backgrounds, the people of Kerta Buana Village are united in knitting together harmonious community unity. The living community is spread out in four hamlets, although there are hamlets that dominate. In the hamlets of Rinjani Indah and Dusun Budi Daya, for example, most of them are Muslim (Lombok and Javanese), while in Sidakarya Hamlet and Rapak Rejo Hamlet, the Hindu community (Bali) is more inhabited. This happened because the houses occupied by residents, especially the transmigration community in the 1980s, were obtained through a lottery system. Based on this description, it can be seen that negotiations were carried out by the community, especially Muslims and Hindus who want

to exchange hamlets. For example, if a Hindu transmigrant gets a lottery house in Rinjani Indah Hamlet which is inhabited by the majority from Lombok, they will look for Balinese people who get a lottery in Sidakarya Hamlet, and vice versa.

### 3.3. Religious and Cultural Traditions in Kerta Buana Village

The religious life of the community in Kerta Buana Village shows an interesting phenomenon, because the religions adopted by the community are very complete, namely Hinduism, Islam, Protestantism, Catholicism, Buddhism, and Confucianism. Hinduism and Islam dominate the religion of the villagers, so that the phenomenon of conservative attitudes in religious life emerges, although it is not problematic as long as it is understood as an effort to maintain the teachings and religious traditions adopted. However, this conservative attitude can at times become a challenge as well as a threat to society when it turns into religious extremism, and becomes a vehicle for political interests. Therefore, it is necessary to strengthen the relationship between religion and culture.

The community's religious practices also seem accommodative to the multi-ethnic culture of the community. Although Balinese ethnicity dominates the population of Kerta Buana Village (41%), followed by Lombok (35%) and Javanese (12%), while there are many other ethnic groups also inhabiting this village area in varying numbers (Fig.2). It is very important to strive for strengthening religious and cultural relations in this village, because thanks to its diversity and social capital, Kerta Buana Village inherits many cultural rituals, festivals, and various cultural ceremonies that can be a means of strengthening the values of tolerance, solidarity, and equality. According to Harikurnia Wibawa, the people in this village are very tolerant of religious and cultural traditions that are embraced by the community. For example, every year Hindus in Kerta Buana Village hold onggoh-onggoh rituals or at Prajapati temple a piodalan ceremony is held and which strongly illustrates the existence of encounters and dialogues across groups, ethnicities, and religions (Interview with Mr. Harikurnia Wibawa, 13/9/2021).



\* Others include the Minahasa, Toraja, Sundanese, Sumbawa, Banjar, Madurese, Chinese, and Flores.

**Figure 2.** Population Composition by Ethnicity in Kerta Buana Village  
(Source: Kerta Buana Village Office, 2021)

### 3.4. Forms of Interreligious Tolerance

#### a. Tolerance as a Sense of “Sharing the Fate”

The experience of inter-religious tolerance in Kerta Buana Village is a unique model of tolerance. According to Harikurnia Wibawa, secretary of the village, tolerance between religious communities in this village is based on a sense of "shared destiny", because the people of Kerta Buana Village, which are dominated by Hinduism, are identical with the activity of praying to pretend, are trained to adapt and live together in difference. The experience of the transmigration community fosters the values of brotherhood and cooperation between communities to live peacefully and side by side, regardless of religion or ethnicity.

"Because of that, we feel that we share the same fate. The people who speak are not ethnic A, ethnic B, or ethnic C, religion A, religion B, but the people of Kerta Buana who are speaking. Coincidentally, in 2018 regarding gotong royong, thank God, we won 2nd place from the district in terms of gotong royong." (Interview with Mr. Harikurnia Wibawa, 14/9/2021)

Tolerance as an attitude and a sense of "shared fate" as mentioned above is an experience felt by the community, both in terms of religious, cultural, and social life as a transmigrant community. Some of the reasons that underlie this sense of shared destiny can be seen from the reasons behind the transmigration community to this village: first, because they do not have land in their place of origin (Lombok), second, they do not have a permanent job, third, they are tempted because they are invited by their family and friends. One of the transmigrants from Lombok, Muslim, wife of the imam At-Thohiriyah mosque, Fatima explain the reasons for joining the transmigration program because along with her husband who works as a farmer and at the same time the imam of the mosque.

"At that time, there was an official who was looking for people to join the transmigration program, it was difficult for us in Lombok, there was no land, there was no work, so we joined at that time. What's more at that time all costs were also borne by the government. Many of us joined at that time, some were from Bali and Java. Until here we were given a house, given basic necessities, given land also to open a garden, we together with the Hindus here opened a garden business." (Interview with Mrs. Fathimi, 14/9/2021).

Based on the description above, a culture of tolerance has existed since the beginning of the transmigration community to Kerta Buana (1980). An open and receptive attitude to one another really helps them to overcome various problems, not only economic problems, but also social, political problems, and adaptation to a new society. As an immigrant community, tolerance is needed in order to be able to establish good relations in social life. Tolerance is seen not only as advice for "migrating to other people's land", but a culture that must be continuously revived in individuals and groups in order to accept and be accepted by others, even if they differ in religion, ethnicity and culture.

For example, an attitude of mutual respect and respect is shown through an attitude of openness to accept the diversity of religions, ethnicities, and cultures of the people in Kerta Buana. According to I. Gede Derman, a Hindu religious leader and community leader in Kerta Buana Village, this attitude of openness can be seen from the attitude of the community who is willing to accept differences between religious believers and is manifested by concrete actions such as supporting the implementation of the worship obligations of each religion.

"For example, when there are religious activities, such as during this piodalan event, or perhaps the feast of sacrifice, we support its implementation, not only our Hindus, but other religious communities also provide assistance and participate in our

activities. Likewise, during Nyepi, to support activities, at Christmas or Christian Easter, we always work hand in hand to help each other.” (Interview with Mr. I. Gede Derman, 14/9/2021)

In line with the above, Fathimi as a Muslim, said that the values of tolerance between religious believers are always practiced in community life in Kerta Buana Village so that inter-religious harmony is always well established (Interview with Mrs. Fathymi, 14/9/2021). This is common among transmigrants who work as farmers in Kerta Buana Village. An open and cooperative attitude is an important character that must be built by the community. According to Harikurnia Wibawa, inter-religious tolerance in Kerta Buana Village is very evident in the practice of community life, especially in terms of mutual cooperation. As an example, when the Prajapati temple in Kerta Buana village was badly damaged due to heavy rainfall causing land subsidence in several parts of the temple causing landslides (Interview with Mr. Harikurnia Wibawa, 14/9/2021). Seeing this situation, religious people in this village helped each other to rebuild the temple, so that it can be reused as a place of worship for Hindus.



*Figure 3. Hindu Religious Piodalan Ceremony (Source: Field Observation, 12/9/2021)*

The culture of gotong royong is a community work system in Kerta Buana as a trans society that helps create interactions outside of religious and ethnic groups. This gotong royong culture is built starting from within the household, neighbors around the house, to a wider scope, namely the village community. In terms of farming, the people of Kerta Buana usually form working groups with  $\pm 10$  members, this is done to speed up their work.(Jurniar et al., 2018:46). Likewise, in the construction of houses of worship, the collaboration shown by the residents of Kerta Buana on January 28, 2021, for example, was the construction of the Hamzan Wadi RT. 07 Rapak Rejo Hamlet, followed by  $\pm 100$  people from the surrounding community. This is a form of mutual cooperation related to socio-religious without interfering with each other's beliefs(Kerta Buana Village, 2021).

### **b. Tolerance in a Culture of Dialogue**

Tolerance in Kerta Buana can be said to be the ideal figure of society, this is practiced by fostering inter-religious harmony through dialogue. The culture of dialogue in Kerta Buana is carried out both between individuals and interfaith communities by establishing harmonious relations through association and cooperation in social activities,

gathering in celebration of religious days regardless of differences. One example that we can see in Kerta Buana, such as during the fasting month for example, Hindus distribute takjil to Muslim communities. This can be seen as a form of tolerance, respect, respect, protect, and establish friendship between religious people regardless of ethnicity, religion, taste and between groups.

Furthermore, Edi Damansyah explained that the assessment indicator was determined by the village as a harmonious village, namely the community respects each other in an atmosphere of harmony, there are heterogeneous residents and adheres to different religious teachings, and the ethnicity of the population is even more varied. Tolerance between religious believers is always built through a culture of interfaith dialogue so that a harmonious and peaceful life can be established. This has been done in Kerta Buana, for example a dialogue between religious leaders at the inauguration of Kerta Buana village as a village aware of harmony (11/7/2019), a seminar with the theme "Maintaining Inter-religious Harmony" organized by the Teluk Dalam Sector Police and the Ministry of Religion Kutai Kartanegara Regency (28/8/2019),

### c. Democratic Tolerance

Tolerance as an attitude of being free to express aspirations and opinions can be seen in the form of democratic practice during the general election (Pemilu) held in Kerta Buana. According to Harikurnia Wibawa, a democratic party that is completely open, differences in views and interests between people, especially in Kerta Buana can be managed properly so that people's voting rights can be channeled properly (Interview with Mr. Harikurnia Wibawa, 14/9/2021). This picture shows an open attitude in accepting differences, tolerance is the most important basis in democracy in Kerta Buana, because democracy can only be implemented properly if a person or group is able to withstand and accept the differences of opinion of others. In Kerta Buana there are also a number of community organizations (Ormas) that are able to make a significant contribution to strengthening harmony and democracy. These organizations are PHDI (Parisada Hindu Dharma Indonesia), Islam PHBI (Committee for Islamic Holidays), for Christians themselves there is KUK (Christian Harmony)" (Interview with Mr. Harikurnia Wibawa, 14/9/2021).

Judging from local politics, for example in the election of village heads, the people of Kerta Buana prioritize leadership competence rather than looking at the religious and ethnic elements of the candidate for village head leaders they will elect. (Siburian, 2017). If anything, religious and ethnic sentiment was relatively small and only a few people as is usually the case in democracies. Therefore, even though the candidate for village head does not come from the majority of the community, they can be elected as village leaders. This can be seen from the list of village heads who have led Kerta Buana since 1980 until now (table 1).

**Table 1.** Village Head List

No.	Name	Leadership Period	Religion/Ethnicity
1.	I Dewa Ketut Alit	1980-1991	Hindu/Balinese
2.	H. Abdul Wa'it	1991-1999	Islam/Lombok
3.	I Wayan Arthina	1999-2006	Hindu/Balinese
4.	Sukisno	2006-2013	Islam/Javanese
5.	Ziinuddin	2013-2019	Islam/Lombok
6.	I Dewa Ketut Adi Basuki	2020-present	Hindu/Balinese

*Source: Siburian (2017)*



### **3.5. Discussion**

#### **a. Tolerance as a Form of Religious Awareness**

The people who live in Kerta Buana Village consist of various religious and ethnic backgrounds. There is a diversity of religious and cultural traditions that are affiliated in social life and help shape their identity to become a tolerant society. This diversity is increasing, because they are a heterogeneous transmigration community. Even within a single denomination or tradition, there is a large number of people's beliefs, practices, and life experiences, and that has been going on for a long time now (2021).

In the context of the heterogeneous transmigration community in Kerta Buana, tolerance as a form of awareness becomes very important. The expression of the informant who said that there was a sense of shared destiny, was a form of awareness that formed the character of the tolerant community in this village. This indicates that the awareness of their position as immigrants makes them not easily provoked by differences, both cultural and religious. Respect for the values of spirituality, religion and culture that they have makes it easier for people to adapt to a new environment.

Religious awareness in Kerta Buana can be seen in the form of tolerating and guaranteeing freedom of worship. Although this contradicts the fact that there are religious people who do not yet have a house of worship, such as Catholics, Buddhists, and Confucians, so they have to go to neighboring villages to carry out their religious obligations. However, this freedom of religion can be said to be an intrinsic requirement for individual self-realization of society in building a harmonious life, although it is still necessary to be vigilant, so that religion is not instrumented and denied itself which can lead to a radical perspective or justify violence.

Various efforts to foster a culture of tolerance for the community have been carried out by various parties, both the government and the community of each religion. This effort is seen in an open attitude for dialogue between religious communities. This is intended to strengthen the awareness of inter-religious life in practicing the authentic teachings of their respective religions, which are rooted in the values of peace, mutual understanding, and brotherhood living in harmony. At the same time, it requires the courage to fully acknowledge the existence of others and their freedom.

The religious awareness shown by the people of Kerta Buana on July 11 2019, for example, is a form of dialogue between religious believers regarding the understanding of spiritual and social values without unproductive debates, which can divide harmony between religious believers. The moment at that time was the inauguration of Kerta Buana as a harmonious village, attended by the Regent of Kutai Kartanegara, Head of the District Islamic Community Guidance Division, Plt. The Head of the District Office of the Ministry of Religion of the Republic of Indonesia, the Head of the Tenggarong Seberang District, elements of the District Leadership Coordination Forum, the Chair of the District and District Religious Harmony Forum as well as Religious and Community Leaders.

Based on the experience of religious awareness, they always encourage them to be able to live in harmony and peace for ± 40 years living in the village of Kerta Buana. Religious awareness has always been the basis for the practice of religious and social life, by being obedient to the moral values and teachings of each religion. In that way, religious people in Kerta Buana can face the tendency of selfishness and mutual rejection of differences that threaten their unity and integrity as transmigrants who feel the same fate.

#### **b. Strengthening Tolerance in Kerta Buana Village**

Pluralism and multiculturalism, which are reflected in the life of inter-religious people in Kerta Buana, are tied with a sense of 'a shared destiny'. This term has a meaning

even though it is different in terms of the religion and culture adopted, but it is still integrated in the practice of community life by strong determination to change their lives in a new place. This integration is a social integration that builds communities to live side by side and in harmony, both between religious and ethnic transmigrants, including local transmigrants and local residents. The most prominent aspect is the attitude of acceptance of the situation and environmental adaptation.

In general, religious people in Kerta Buana show efforts to create harmonious and tolerant living conditions for the community. As a real example, on May 12, 2019, for example, Hindus distributed takjil for Muslims who were fasting, or gotong royong activities when one of the Hindu temples collapsed due to rain and mining activities near Pure. This practice indicates that the strengthening of tolerance has been instilled in individuals and groups of religious people. The participation of inter-religious people in building peace and harmony living together regardless of these differences is a reflection of moderate religious behavior. Therefore,

The efforts to strengthen inter-religious tolerance carried out in Kerta Buana Village are clearly seen through the various religious and social activities carried out. The village government, for example, invites religious communities to be more aware of the importance of building cooperation through mutual cooperation activities. Efforts to strengthen inter-religious tolerance in Kerta Buana Village are carried out jointly among religious believers and continuously through socio-religious activities, namely: mutual cooperation, tolerance education, interfaith dialogue, and integrating elements of tolerance in the vision and mission of village development.

### **c. Implications: Tolerance as a Reference for Catechism of Human Fraternity**

The experience of community diversity in Kerta Buana makes life full of diversity, a culture of tolerance based on the transmigration community seeks to empower individuals and community groups to foster an open attitude to accept differences. The lessons of tolerance-based religious moderation that can be learned from this are a multicultural society, a sense of shared destiny, and a society that is aware of inter-religious harmony. This can be said as a harmony-based tolerance model that has been lived for generations by religious people in Kerta Buana Village.

The harmony-based tolerance model that exists in Kerta Buana Village supports the efforts of religions, including Catholicism in fighting for the values of tolerance among religious believers. Pope Francis and Sheikh Al-Tayyeb(2019) stressed the importance of the role of religions in building human brotherhood and living together in harmony. Judging from the teachings of the Catholic religion, the decree *Nostra Aetate* is one of the important foundations as the basis that "the Catholic Church does not reject anything, which in other religions is completely true and holy"(Pope Paul VI, 1965: cf. NA., no. 2).

The tolerance model based on inter-religious harmony in Kerta Buana Village can be an inspiration for the Catholic faithful in generating values of tolerance, especially among young people, as an effort to foster faith in human brotherhood, to unite and respect each other. Therefore, the experience and practice of tolerance based on inter-religious harmony in Kerta Buana can be a reference for the catechesis of human brotherhood. Several catechetical themes that can be proposed in the context of human fraternity are: (1) Christian Persons who are Tolerant and Conscious of Harmony; (2) Culture of Tolerance in the Context of a Multicultural Society; (3) Maintaining Tolerance with the Spirit of Brotherhood; and (4) Human Brotherhood and Harmonious Living Together.

## V. Conclusion

Tolerance between people in Kerta Buana Village is seen from the practice of religious life and the model of tolerance. This village is a unique village, because of the diversity of religions embraced by its people, namely: Hinduism, Islam, Protestantism, Catholicism, Buddhism, and Confucianism. However, the life relations of multi-religious and multi-ethnic religious people are relatively safe and peaceful, so this village is known as the "Village of Awareness of Harmony". This phenomenon is very interesting, because in the midst of the diversity and differences that exist, they can build religious and social life together and harmoniously.

The practice of inter-religious tolerance in Kerta Buana is an active harmony-based model of tolerance by respecting, respecting, being open to accepting differences and working together in building religious and social life. This practice is getting stronger because it is based on the spirit of brotherhood "of the same fate". This practice forms a typical harmony-based tolerance model in Kerta Buana Village, and can be an inspiration in the practice of inter-religious tolerance in the wider community, namely:

1. A multicultural society, consisting of various religions (Hinduism, Islam, Protestantism, Catholicism, Buddhism, and Confucianism), and various ethnicities (such as Balinese, Sasak-Lombok, Javanese, Batak, Manado, Toraja, Sundanese, Sumbawa, Balinese-Lombok, Banjar, Madura, Chinese, Flores, Dayak, Kutai) who live together and harmoniously.
2. The sense of sharing the same fate, is the awareness that is born in individuals and community groups to build community communities that live side by side both between religious and ethnic transmigrants, including local transmigrants and local residents.
3. Awareness of harmony is a way to invite the community to build a culture of tolerance, both locally and in the wider community, through mutual respect, respect, being open to dialogue, and not interfering with the rights of others to freedom of belief and opinion.

However, this research is not without limitations. Although this study can provide an overview of inter-religious tolerance, this study was conducted with a limited number of informants and only in one place. Therefore, for further research and analysis, it is better to carry out a wider and in-depth coverage and focus on deepening information about:

1. Tolerance between religious adherents refers to the notion of tolerance in theoretical studies. In particular, it is necessary to look at the dichotomy of the relationship between tolerance between transmigrants, local transmigration and local communities, as well as the influence of religion in decision-making as an effort to strengthen tolerance.
2. It also needs to be deepened in understanding the sense of "the same fate as the same fate" to find out whether this spirit is still actual among religious people with transmigrant backgrounds, especially the younger generation.

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