

Strengthening Tolerance Attitude through Jaga Sesama Community

Erna Gesti Fadrusiana¹, Rini Triastuti², Winarno²

¹Postgraduate Student of Civic Education, Sebelas Maret University, Indonesia

²Postgraduate Lecturer of Civic Education, Sebelas Maret University, Indonesia
erna_gesfana@student.uns.ac.id

Abstract: *Various cases of religious and social intolerance reflect that Indonesian society needs to improve and strengthen tolerance. Several ways are taken so that tolerance can be instilled and strengthened through both formal and informal aspects. From an informal perspective, the community has a way to instill tolerance through community activities including Jaga Sesama community. The purpose of this study was to determine the strengthening of tolerance through the Community Watch Guard conducted by using qualitative methods and purposive sampling techniques. The research subjects were members of Jaga Sesama community. Data collection techniques by interview and observation. The results of the study showed that community activities such as Reading Qur'an and Mbois (Discussion Islamic Chat) helped strengthen the tolerance of the Surakarta community which was shown through mutual respect, mutual respect for each other or different religions, accepting differences and always maintaining harmony that could strengthen unity and integrity.*

Keywords: *Tolerance; community; religion.*

I. Introduction

The attitude of accepting every similarity or difference from one another is the meaning of tolerance. Religion is often the target of reasons for intolerance in Indonesia. The city of Surakarta has the highest tolerance so it is called a tolerant city. There are several religions that are adopted by the community in the city of Surakarta but can go hand in hand. In Indonesia, even though many people are already tolerating, there are still some cases of intolerance that occur. According to the Director of Setara Institute, the case of intolerance in Indonesia is quite high for the past 11 years. There were 2,975 acts of violation of religious freedom in 2,240 events 2018 an attack was made by a man and a priest of the Church of Santa Lidwina in Bedog, Sleman, Yogyakarta. The priest who led the mass, two people who were attending mass were injured due to the sword strokes perpetrators. Then on December 17th, 2018, residents of RT 53 RW 13, Purbayan, Kotagede Yogyakarta refused to install a tombstone on the grave of a resident named Albertus Slamet Sugihardi. Residents cut the headstone of the cross. Residents also refused to pray for the bodies at the funeral and at the family home.

Nevertheless, Australia learns religious tolerance from Indonesia. As we know, Indonesia has been promoting interfaith dialogue in regional and international terms since 2004 through the Asia-Pacific Economic Forum (APEC) and the United Nations Alliance of Civilization (UNAOC). According to Gary Quinlan, the Australian Ambassador to Indonesia said that "Indonesia is a world leader in global interfaith dialogue. Australia has also been conducting interfaith dialogue for several years. Indonesia is the largest Muslim country in the world and has an attitude when talking about faith in the global arena. The statement emphasized that tolerance in Indonesia had an impact on other countries. Therefore, it is necessary to strengthen the attitude of tolerance towards people in Indonesia, including through the community. Community is a collection of people who all have the same goal. Jasmadi (2008) said "the community has four main characteristics, namely there are members

in it, influence each other, mingle and meet the needs of members, there is an emotional bond between members".

Seeing the current development, there are many religious communities that were founded and even the majority were established by young people such as *Yuk Ngaji Solo*, *Ngaji Asik*, *Kajian Kosan*, *Jaga Sesama* and many more. This paper focuses on activities organized by *Jaga Sesama* community. The community was intentionally formed because of empathy for anxious youth who have not yet found a place to study religion and do not yet have Reading Qur'an teacher. Feelings of empathy are emotional responses to oneself in need of others (Stouten, Ceulemans, Timmerman, & Van Hiel, 2011). In accordance with what has been explained before, it is necessary to strengthen the attitude of tolerance in society. Strengthening attitudes can not only be in formal institutions such as schools but also through social community, namely through the community. Community activities are not just a place to study religion but also aim to strengthen the attitudes of its members including the attitude of tolerance.

Tolerance according to Marjani is a different belief that is owned and is willing to accept reality and acknowledge that everyone has freedom in their thinking (Virgiana, 2017). Tolerance is conceptualized in various ways, such as respecting differences, no prejudice with one another, accepting things that are not approved or hated by others (Verkuyten, 2010). The state is obliged to realize harmony of life in social and state life, guaranteeing harmony between religions and between adherents of religion. The following principles are held so that tolerance can be realized, these principles include: 1) the principle of religious freedom (religious freedom). Includes the principles of individual freedom and social freedom (individual freedom and social freedom); 2) the principle of acceptance, which is willing to accept others as they are. Not according to projections or shadows made by yourself; 3) Positive thinking and trust (positive thinking and trustworthy). Positive thinking is an attitude that really needs to be done continuously (Al Munawar, 2005).

In the Article 29 paragraph 2 of the 1945 Constitution also explained that "the state guarantees the independence of each population to embrace their respective religions and worship according to their religion and beliefs" which means not to impose our religion on others, to be willing to tolerate the beliefs and worship performed by other religions, practicing religious teachings well, not looking down on and not blaming other religions.

As said by Parekh (2000), a positive influence on Muslims does not mean having to accept actions that are contrary to the norm. Therefore, tolerance is needed to strengthen national unity and integrity so that disputes and divisions do not easily occur. Azhar Basyir (2013: 23) believes that religious tolerance according to Islam affirms that Islam is the true religion in the presence of God but Islam requires to respect other beliefs and be good in doing and being fair. In tolerance also contains several elements, namely 1) Recognizing the rights of everyone; 2) Respect the beliefs of others; 3) Agree on differences and; 4) Mutual understanding (Hasyim, 1997).

II. Methodology

This research is a qualitative study carried out in the Community Keeping Community, Ar-Rachman Manahan Mosque Surakarta. Interviews, observations and document studies are data collection techniques that are used in accordance with the opinion of HB Sutopo (2002) that "the source of data in qualitative research can be humans, events, or activities, places or

locations, objects, pictures or records, documents or files". Test the validity of the data using data triangulation and method triangulation. Research Subject Taking Techniques with purposive sampling or sampling technique with certain considerations. While the data analysis technique uses 1) Data reduction, which summarizes, chooses the main things, focuses on the important things; 2) Presentation of data that is presenting data to understand what happened during the research; 3) drawing conclusions is verification or concludes strong evidence to support the next stage of data collection. Then the research procedure is through the preparation, implementation, and preparation of reports.

III. Discussion

Jaga Sesama Community is a community founded on the basis of empathy among young people who find it difficult to find a place to study a Reading Qur'an or study religion. The community is housed in the Ar-Rochman Mosque, Manahan, Surakarta. Jaga Sesama Community gives many roles to the members to become a better person. The purpose of this study was to determine the strengthening of tolerance in members through activities in Jaga Sesama community. This community was founded in 2016 and has several activities such as the Koran, jurisprudence and Mbois (Mbahas Islamic Chat). In this study, researchers focus on two activities, namely Reading Qur'an and Mbois. This community is quite well known by people through social media namely Instagram and WhatsApp. They post every activity on social media on a regular basis so that the public knows more about Jaga Sesama community. Until now the Jaga Sesama Community has around 150 members consisting of sons and daughters. This community does not bind members to continue to attend every activity and does not charge fees for being able to participate in community activities. Although the activities carried out do not directly discuss tolerance, but through these activities members are invited to be tolerated beginning with the tolerance of fellow religious communities. In accordance with the explanation of informant 1,

"In this community members are willing to accept other people to study the Reading Qur'an together without seeing the Islamic organizations they participate in such as the Indonesian Islamic Da'wah Organization (LDII), Nahdlatul Ulama (NU), Muhammadiyah, and Islamic Defenders Front (FPI) and so on. There are also many members here who have dark backgrounds such as former thugs, ex-gamblers, former drug dealers and many more".

Through chanting activities in this community, members mingle with others to learn that there is no treatment that distinguishes one from the other. This statement was strengthened by the explanation from informant 2 in the interview, he revealed

"Here (Jaga Sesama community) there is no difference in the special treatment of members. We only separate between those who can read Qur'an or the new *Iqro*'. Not for other purposes, just to make it easier to read the Koran. The separation is to facilitate learning in the Koran. So we recite Qur'an in groups, helping one another in learning to read Qur'an".

Reading Al-Qur'an activity is carried out in groups according to the level of ability in reading Al-Qur'an. Then informant 3 explained that learning about tolerance was also found when reading Qur'an,

"When we study to read Al-Qur'an, reading the letters in Qur'an we find verses that explain tolerance as in the Surah Al Kafirun which explains that there is no compulsion to

choose religion. So everyone has the right to determine their respective religion even though it is not Islam".

Informant 4 in his interview also explained that;

"In Al Kahfi's letter there is an explanation about us as Muslims must maintain harmony both with others and with different religions. So we must not be intolerant towards those who are different. As another form of tolerance, when Idul fitri, we share a parcel with a majority of non-Muslim residents and they are very happy and accept us all very openly".

Informant 3 added, "I am still good friends with friends of different religions with me, they appreciate that when I have to worship they remind me and vice versa. I am also not picky friends who are important to understand the boundaries of religion ". Changes to the person are also felt by the informant 5

"After participating in activities and deepening religion, I feel more able to accept differences from one another, both differences of opinion and differences in religion. After studying Islam, I also increasingly understand that Islam also teaches to respect differences rather than be hostile so that there is harmony between religions."

Informant 2 added,

"Since I have participated in activities in this community, I have been able to be more tolerant of the community. For example, I don't mind if a neighbor has permission to worship in a church even though we are holding an election meeting for the head of the RT. Even before I joined the activity, I often teased people who often left or permission not to participate in activities in the village."

Behind the effort to strengthen the attitude of tolerance, there are still some people find it difficult to accept differences so that triggers conflict. Members in this community have a way to reduce conflict by giving advice casually when the person is in a good mood. The advice can be done through private chat or when they are chatting casually at food stalls so as to minimize the feeling of being offended. However, despite trying in a subtle and non-offensive way, not everyone is willing to take advice from others, as explained by informant 1 below:

"When there are differences of opinion and cause conflict, we usually advise the conflicting parties to adjust to the situation. There are those who want to take advice well and change, but there are those who cannot take advice until finally they decide to stop participating in activities in this community. Yes, all actions have risks, we must accept that. "

From the results of the interview it was concluded that Islam teaches to be tolerant of others, both fellow Muslims and non-Muslims by not violating religious boundaries so that harmony between religious communities can be strongly intertwined and not easily divided.

Other research findings, observations made by researchers during several activities carried out by the Jaga Sesama community are members do not distinguish between one another, they followed the activities with full familiarity and also the spirit of studying religion regardless of differences among the members. Like differences in Islamic organizations, professions, education and family backgrounds are. The location around Ar-Rochman mosque, where the Jaga Sesama community carries out non-Muslim religious activities and is quite close to the church. However, the existence of these various differences actually makes them more tolerant of each other. The following are the results of observations made by researchers:

Table 1. Question

No	Question	Yes	No
1	The community wants to accept members from various backgrounds	√	
2	Members are prepared to prepare the requirements needed for community activities	√	
3	Community members are willing to set aside money for community activities to be held next	√	
4	Mutual harmony between members	√	
5	Care about other members who are not present	√	
6	Members study Qur'an and Iqro together	√	
7	Receive mutual criticism or suggestions made by other members	√	
8	Mutually appreciate the performance of other members	√	
9	Remind each other when approaching activity schedules	√	
10	Bring food / drinks for consumption during activities due to personal awareness	√	

Source: *Observation Results*

Furthermore, this community also has an activity they often call Mbois (Mbahas Islamic Chat). This activity is specifically for discussing about the Islamic world such as life-rich, young people who bring change, the importance of friendship, how to behave towards each other, the importance of religious knowledge, and so on. This activity is held at the end of every month and is filled by religious teachers or habib. Members are also very enthusiastic about participating in this activity. Mbois are usually held starting at 21:00 until 23:00. One of the topics that researchers use when observing is the importance of religious knowledge. Ustadz explained that religious knowledge really needs to be studied properly so as not to cause misunderstanding that can later lead to division. Islam teaches not to deal with the opposite sex but that does not mean Islam teaches not to help. Helping is obligatory but in accordance with the limitations that exist in Islam, the first example is helping others who are not mahram by inviting others who are mahram so they do not have to be in direct contact with the opposite sex. Second, helping others even though they have different beliefs from us because even though they have different faiths, they are still brothers in humanity. From this explanation it can be understood that Islamic religious knowledge is very important to learn and practice. Islam teaches tolerance and does not teach mutual hostility.

The conclusion from the results of this study is that Reading Qur'an activities are carried out in groups according to the level of the ability to read the Qur'an not based on the background of the members. Studying the attitude of tolerance through the verses of Reading Qur'an that is in Surah Al-Kafirun and Al-Kaffi which explains that there is no compulsion in choosing religion, maintaining harmony between religious communities. In his activities, Mbois also explained that it is important to study religious knowledge to avoid misunderstandings that can cause divisions.

Tolerance is one of the attitudes that needs to be instilled and strengthened in order to maintain unity and integrity. Awareness of tolerance requires time and the right way to be done in stages so that later it can become a good habit in the community. Jaga Sesama Community as a community formed by young people based on empathy for other youths who are anxious to learn religion but do not yet have a place to accommodate them. This

community is trying to hold activities that are able to encourage its members to continue studying religion through Koranic activities, jurisprudence and Mbois (Mbahas Islamic Chat). Positive attitudes that strengthen after the existence of this community are also diverse, including tolerance. Social tolerance and religious tolerance can be formed and strengthened gradually. As explained by Jasmadi (2008) that Jaga Sesama community deserves to be declared a community because it has the characteristics of having approximately 150 members, influencing and helping each other during activities, respecting and loving between members. Reading Qur'an activities held to study the Koran, including understanding the contents of the verses. In Reading Qur'an there is a letter or teachings on tolerance that exist in Surah Al Kafirun and Al Kahfi where humans must be able to respect and respect other religions and there is no compulsion in embracing religion and be kind to fellow Muslims and non-Muslims in maintaining harmony. Community members managed to be tolerant viewed from the research results obtained. The results of the study are in line with Virginia (2017) which says that tolerance is an attitude of willingness to accept reality and recognize that everyone has freedom in their thinking. Members' tolerance towards other irreligious people also shows that this finding is in accordance with the opinion of Hasyim (1997) which states that people who tolerate will: 1) recognize everyone's rights, seen from the attitude of members when not violating the rights of others, for example the right to opinion, the right to choose beliefs, the right to worship; 2) respect the beliefs of others, shown by the attitude of members towards friends of different religions while still allowing them to carry out worship according to their beliefs; 3) agree on differences, by not opposing others who are different; 4) mutual understanding, which is shown from a sense of understanding between each other.

A country based on Godhead must uphold religious values. The state is obliged to realize harmony in social and state life, guaranteeing harmony between religions and between adherents of religion, guaranteeing the freedom of everyone to have a religion and social freedom in social life. The principle is in accordance with the opinion of Al Munawar (2005) that needs to be done so that tolerance can be realized.

IV. Conclusion

Jaga Sesama Community has several activities in strengthening attitudes including tolerance. Strengthening is done through Reading Alqu'an and Mbois activities. These activities are regularly held by the community. Reciting getting used to members to read the verses of the Qur'an as well as translation. From the verses of the Qur'an such as Surah Al Kafirun and Al Kahfi. They understand that they must respect and respect each other Muslims and non-Muslims, accept differences, maintain harmony and have a mutual understanding. With these activities, they feel quite different differences, they feel more have a strong attitude of tolerance in social life. Therefore, it is necessary to strengthen the attitude of tolerance to reduce intolerant actions and to strengthen unity. The existence of social communities in the city of Surakarta is also expected to provide influence or impact and good benefits for the community.

References

- Al Munawar, S., A., H. (2005). *Fikih Hubungan Antar Agama*. Ciputat: Ciputat Press.
Basyir, A. (2013). *Akidah Islam (Beragama Secara Dewasa)*. Yogyakarta: UII Press.

- Hasyim, U. (1997). *Toleransi dan Kemerdekaan Beragama dalam Islam sebagai Dasar Menuju Dialog dan Kerukunan Antar Baragama*. Surabaya: Bina Ilmu.
- Jalaludin. (2010). *Gagalnya Pendidikan Karakter: Analisis dan Solusi Pengendalian Karakter Emas Anak Didik*. Yogyakarta: Ar-Ruzz Media.
- Parekh, B. (2000). *Rethinking Multiculturalism: Cultural diversity and political theory*. London: Macmillan.
- Stouten, J., Ceulemans, E., Timmerman, M. E., & Van Hiel, A. (2011). Tolerance of Justice Violations: The Effects of Need on Emotional Reactions After Violating Equality in Social Dilemmas. *Journal of Applied Social Psychology*, 41(2), 357–380. <https://doi.org/10.1111/j.1559-1816.2010.00717.x>
- Sutopo, H. B. (2002). *Pengantar Penelitian Kualitatif*. Surakarta: UNS Press.
- Verkuyten, M. (2010). Multiculturalism and Tolerance: An Intergroup Perspective. *The Psychology of Social and Cultural Diversity*, 145–170. <https://doi.org/10.1002/9781444325447.ch7>
- Virgiana, P., S. (2017). *Nilai-Nilai Pendidikan Toleransi dalam Pengajian Maiyah Cahyo Sumebar Sukoharjo*. Skripsi. IAIN Surakarta