Social Tolerance in Multi-Religious States: A Case Study in Cigugur Society, Indonesia

Muhammad Japar[a], Komarudin Sahid[b], Dini Nur Fadhillah[c], Pancasila and Civic Education, Universitas Negeri Jakarta, Email: [a]mjapar@unj.ac.id, [b]komarudin@unj.ac.id, [c]dinurfa@gmail.com

The existence of six recognised religions, nine unofficial religious communities and 300 different tribes is the biggest challenge for people in Indonesia in the context of maintaining social tolerance. Indonesia is a country made up of diverse culture, races and religions. The use of "*Bhineka Tunggal Ika*" as the national motto means unity in diversity and it is representative of the Cigugur region in the province of West Java that has shown a social tolerance lifestyle. This study aimed to demonstrate the condition of social tolerance in Indonesia through an investigation of Cigugur society local culture tradition. This qualitative research was conducted in collaboration with the Cigugur society by collecting data through interviews with five religious leaders and ten citizens between the ages of 20-50 years old. Data was collected through documentations and observations during the three months spent in Cigugur. The results showed social tolerance in Cigugur society is based on the local culture of the *Seren Taun* ceremony, respect to each other and also harmonious interaction in multi-religious contexts is embedded. It is expected that the results of this research can be used as a model of social tolerance as proactive policy against intolerance and could also be used as a form of social tolerance implementation in civic education learning.

Key words: *social tolerance, multi-religious, diverse cultures, Cigugur society.*

Introduction

Multiculturalism in World War II was part of a larger human-rights revolution involving the concepts of ethnic and racial diversity (Kymlicka, 2012). According to Dietz (2019) in Mexico, multicultural programs officially dedicated to recognise and develop cultural diversity are a growing, but uncommon phenomenon. In comparison, Indonesia has a developed multi-

religious program (Laksana & Wood, 2018). Multi-religious approaches to integration have some distinctive benefits and therefore should be encouraged and supported (Bowen & Owen, 2017) so that religious tolerance becomes important in maintaining unity in a country that has diverse cultures and is multi-religious such as in Indonesia (Raihani, 2014). Cultural diversity is increasingly employed and defined in relation to social and cultural variation in the same way that biodiversity is used when referring to biological and ecological variations, habitats and ecosystems (Dietz, 2007).

In this research, diversity is significant to provide a better understanding about social tolerance in a multi-religious context (Adnan, Siddique, & Jo Baulderstone, 2016). According to Chao (2014) Salatiga, Central Java, multi-religious society provides a window to see the broader religious trends in many religiously pluralistic communities in Indonesia cities. This condition also occurs in Brazil, where Christian witnesses try to embrace various religious communities because in that country religion thrives (Bencke, 2019). In addition, Hoon (2017) explained multiculturalism attempts which aim to subvert cultural homogenization by acknowledging the coexistence and equal representation of different cultures and peoples within a nation state aren't easy to implement. It takes mutual respect, specifically with regard to living in a multi-religious context. In Indonesia, further to the six legally recognized religions, there are also many other religious communities (Richard, 2015). One of these religious communities is *Djawa Sunda.*

Far from Indonesia, the same situation exists in China and Japan who are among the Asian countries experiencing a multi-religious population and for example, one of the religions in Japan has been transformed into a multi-religious belonging, such as Shinto. Several people in Japan decided to practice as Shinto religious communities for their life and adopt Buddhism as the religion for their death ceremony. Further to that, in Malaysia, the majority of people are Muslim. There is a serious need to build effective means and practices of sustainability in multi-religious societies (Grine, et.al, 2013). Skeete and Zikhali (2012) explained the concept of social tolerance as self-declared human diversity. Diverse culture and multi-religions have links with each other in maintaining unity in Indonesia. Social tolerance enables heterogeneous persons to find harmony in diverse culture. Based on Skeete and Zikhali (2011) social tolerance for human diversity in Africa through tolerance-enhancing policies, generally benefited from improved access to education.

In Yogyakarta, (which is the center of Javanese culture) there is a proud tradition of Muslim cultural expressions centered on the Sultans palace (*keraton*). Yogyakarta also has many Christian churches and near the site of the most important, ancient Buddhist monument in the world, that is Borobudur temple, built in the 9th century CE, there are ancient Hindu temples, such as the Prambanan temple. This is evidence that local culture in Yogyakarta still maintained social tolerance in a multi-religious context (Kamil, 2018). Most of the people in Indonesia are

Muslim and there are 34 provinces with 1,340 different tribes existing alongside each other. Cultural diversity and multi-religious practice are historical and social realities have not always demonstrated tolerances as indicated by the ongoing conflict in Poso, Central Sulawesi, where fighting broke out in 1998 between Muslim and Christian communities (Moesa, 2007: 4).

Conceptualising tolerance within a social and cultural sphere helps to gain understanding of tolerance and identify areas where religious tourism can be promoted (Shinde, 2015). Multi-religious communities are the core value of social tolerance and diversity. The concept can be seen in Indonesian education system which is strengthened by social development and the national motto of *Bhineka Tunggal Ika* which means unity in diversity (Japar, 2018). When multi-ethnic, multi-religious and multi-cultures are addressed as incompatible it is impossible to achieve unity for people in Indonesia (Siregar, 2016:350). This means that society can't avoid conflict and that diversity can be used as a way to strengthen unity (Siswati, 2017:17). In this era of globalization, conflict, war and terrorism are often caused by religion, socio-economic and also political issues among religious groups (Firdaus, 2014:217).

Following Poso, one of the conflict areas is Dayak and Madura in Kalimantan (Raihani, 2017:5) which shows that countries with cultural diversity also have social conflicts. The history of multi-religious communities in Indonesia began with the *Majapahit Kingdom* which is one of the largest Hindu-Buddhist Kingdoms in Indonesia. There have been attempts to develop the doctrine of "civil religion", which allows people of multi-religious to live together in harmony. Based on previous research, Indonesia should adopt a tolerant attitude of respect in diversity and an open minded willingness to share and learn to find solutions that avoid conflict. Therefore, the implementation of tolerance in diversity needs to be built so that people can live side-by-side peacefully, individually or in a group.

This research was carried out in Cigugur, Kuningan, West Java, Indonesia. Cigugur society is an example of how tolerance for multi-religious and diverse cultures exists in the middle of globalization and the technology era. One of the local cultures of Cigugur is *Welas Asih* (affection). *Welas Asih* means appreciate each other and help each together with positive tolerance in every day relationships. Implementation of a *Welas Asih* approach encourages mutual respect with the ability to develop tolerance for differences in origin, religious communities and belief (Latief, 2014) and easy access to information without the necessity of research. This can cause divisions if related to multi-religious life and the effective interpersonal relationships and communication and good attitude required for social tolerance. The focus of this research is to describe social tolerance in the multi-religious context of Cigugur society which preserves local culture and creates capacity for helping each other.

Literature Review

The impact of globalization has an influence on social tolerance (Berggren & Nilsson, 2015). Literally, social tolerance is inseparable from the symbol of harmony. The challenge of social tolerance is the emergence of conflict which is a significant effect of the globalization era (Berggren, 2015). Conflicts can be caused by self-high and distressed group pride (Valinda, 2017:18). Based on previous research, to avoid conflict, we develop tolerance as a form of accommodation in social interaction. According to Altinoglu (2017) social tolerance is highly 'agent-sensitive' as we know the human is a social being who naturally associates not only with his own group but also with other groups. Tolerance can be supported by knowledge, openness, dialogue, freedom of thought and religion. Based on the literature, authors focus on social tolerance as one of the ways to minimize conflict. Regionalism and *Bhinneka Tunggal Ika* offer more opportunities for indigenous legal traditions to function.

The use of *Bhinneka Tunggal Ika* as the national motto aims to unite people without questioning diversity, because it is a value of unity that unifies all differences (Lestari, 2015:31). Based on research by Kymlicka (2012:183), the diversity of people improves quality of life by enriching our experience and expanding our cultural resources. So, in line with *Bhinneka Tunggal Ika* and social tolerance there is a strengthening of peaceful interaction in multi-religious (Baikhaki, 2017) contexts. Social tolerance is also connected with theconcept of unity in diversity by multicultural societies (Parekh, 2005). Unity in diversity has been commonly used in national identity statements (Ray and Singh, 2015). In this research, the focus is on social tolerance in diversity because tolerance is an attitude of mutual respect and acceptance amid cultural diversity, freedom of expression and human character (Walzer, 1997:56). Tolerance isn't just an indicator but is a willingness to appreciate, accept and honor anything that a person rejects or opposes (Sullivan, et.al in Mujani, 2007:162). The concept of this research is tolerance which is defined by Sidharta (2009:14) as the individual human capacity to have an attitude of appreciating diversity.

Social tolerance is an attitude and action that values diversity of backgrounds, views and religious community among peoples in a social environment. In line with Hadler (2012) social tolerance is measured by the question of whether members of various social groups are accepted as a neighbour. Dunn and Singh (2014:1) researched pluralistic conditioning: social tolerance and effective democracy. The research explained how when individuals are exposed to diversity under adverse conditions, they become less tolerant of difference. Social tolerance is readiness to live together as a multi-religious people, accepting differences in matters of lifestyle, language and so on (Altinoglu, 2017). In Okon (2012) as related to religion, the research explains that religion as a cultural aspect is intertwined into many aspects of life, influences values, habits, personality, belief systems, attitudes and behaviors. This shows that religion has a strong relationship with social tolerance.

Therefore, this research is consistent with previous research from Anggi (2013) on environmental conservation as a geography lesson source: case study was the local wisdom of Cigugur-Kuningan. Kumra, Parthasarathy and Anis (2016) and it was found that there was an unravelling of religious effectiveness in a multi-religious society. Further, Supriatna (2017) researching modernization and existence of madrais teaching groups (case study in Cigugur, Kuningan , West Java). Yunita and Indah (2015) raised territorial identification of Cigugur through the practice of *Seren Taun* ritual in Kuningan, West Java. This research has raised new issues in which tolerance not only accepts and respects religious differences but also values the social life of multicultural societies. Based on the above introduction, the research question in this study is how is social tolerance demonstrated through Cigugur social culture in Indonesia?

Method

This study used qualitative research design to understand human behaviours comprehensively. In-depth interviews were carried out to grasp the views of participants (Bogdan & Bikken, 1998). Case studies were used to portray the cultural life of the participants using Creswell's (2015) conditions for identifying *cases*; the case is a "textual system" by time and place; case studies use a variety of information in context and in using a case study approach, researchers spend time on the relevant context. Case studies are an investigation of systems or "cases" that come from collation of in-depth data and include a variety of "rich" information in context. For this reason, this study focuses on a portrait of the social life of Cigugur society.

The focus of this study is a Cigugur area and the case that will be focused on is a social society program. The cemetery in the Cigugur area is interesting because it is adjacent to various religious places of worship. Cigugur has a traditional ceremony that is able to unite. The goal of this study is to describe the social reality of Cigugur society so that it can be understood. This study deliberately investigates the activities of Cigugur society, as recommended by Stake (1995) and over a period of three months, the researchers undertook data collection through observation as a participant in the field rather than an observer. Initially the researchers visited the village of Cigugur to become acquainted with the citizens. The researchers stayed together at one of the village resident's houses so as to immerse in the daily activities of the Society. This provided the researchers with the opportunity to communicate and join with the Society and witness their daily lives.

Cigugur is one of areas that implements social tolerance in daily life. Based on previous research, some researchers have focused on conducting cultural-related research. So in this study, researchers also made observations on the daily lives of citizens of Cigugur. These observations were carried out actively and followed the families of the Protestant, Muslimic, Catholic and *Djawa Sunda religious communities*. The researchers then conducted direct individual interviews with participants after first determining who the key informants were.

Key informants were considered as people who had extensive knowledge about the people of Cigugur village and who could help the researcher choose other informants who also had extensive knowledge about the society. The criteria for informants was a person who was most knowledgeable about the social tolerances of the Cigugur society and never leaves Cigugur area for more than one year. Informants were a Muslim, a Christian, a Protestant and five citizens who were considered citizens who could help the researchers explore social tolerance and situations. Finally, the researchers conducted data collection through documentation first by undertaking a literature search and then by collecting documentation for analysis.

For data analysis the interactive analytical model described by Miles and Huberman (2007:20) was used for data reduction, data display and to draw conclusions. This process was used to to provide more detail than can be extracted by data coding (Rossman & Rallis, 1998:171). Between the interviews the researcher made the selection process; there are concentration of attention and the transformation of rough data that emerged both from notes and interviews face to face. To show the process of the research model interactive, researcher used Miles and Huberman (2007:20) as described in Figure 1 below:

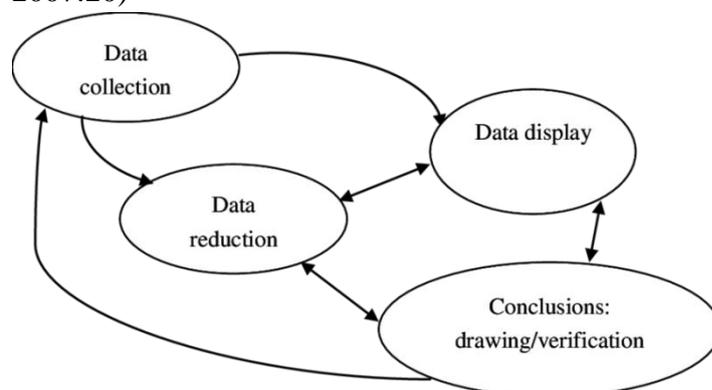**Figure 1.** Model of Interactive Analysis by Miles and Huberman (Miles and Huberman, 2007:20)

Figure 1 shows the relationship between Miles and Huberman's model in this study. First the data was collected by researchers for two months. This data was collected by conducting a literature study first. Then, researchers conducted qualitative data collection activities, namely interviews, observation and documentation.

Findings

Cigugur District, Kuningan Regency located in West Java. Cigugur population follow multi-religious. Muslim makes up 4,197 of the population, Protestant 195 people, Catholic 2,577 people, Hindu 2 persons, Buddhist 2 people and the Religion of *DJawa Sunda* 132 people

(BPS, 2017). The study of social tolerance in this multi-religious community was based on the value of local wisdom, currently (and for the last 10 years) a hot topic for discussion. This is based on the function of local wisdom value-based education which is still considered relevant as an alternative educational practice that can be used to solve national problems. A study conducted by Raharjo Jati (2013) determined that local wisdom based on local cultural values tends to be an alternative for the resolution of religious and ethnic conflicts that develop in Indonesia. The results of the analysis of the data of the brothers in the Raharjo Jati study (Jati, 2013, p.396) explained that the cultural approach was far more effective compared to the structural or positive legal approach in resolving horizontal conflicts that occurred in several regions of Indonesia such as in Ambon-Maluku, Bali and Lampung.

Given that Indonesia is a multi-religious country, it is imperative to consider moral integrity. Cigugur society demonstrates that a multi-religious context is not something that disturbs their lives. Cigugur society practices living together in a harmonious multi-religious society. Peace and togetherness colour the lives of those with varying religious beliefs in the community and mutual cooperation (work together) are interwoven in everyday life regardless of differences. To find out more about social tolerance in Cigugur, researchers conducted in depth interviews with religious and community leaders. In addition, researchers conducted direct observations of Cigugur society by participating in their lives.

Picture 1. Cultural Heritage of Paseban in Cigugur Society

Source: private document

Picture 1 above is one of the results of documentation from researchers, Paseban is a national cultural preservation in the Cigugur region. Paseban is a place of worship of the religious communities of *Djawa Sunda*. Seren Taun ceremony is a tradition of *Djawa Sunda religious communities*. The traditions celebrated by the Sundanese agricultural society are an expression of gratitude for God's after gifts through fertile soil and abundant crops. A series of ceremonies is held every 22nd of Rayagung (name of month in Sundanese language) once a year and is a factor in how and why Cigugur society gathers. In preparation for the *'Seren Taun'* ceremonies, research participants reported that cooperation between groups is evident. Certain duties need

to be performed and the people of Cigugur help each other. From the results of documentation and observation, researchers found several points related to the life of social tolerance in Cigugur, namely:

The Local Culture of the Seren Taun ceremony as a form of respect for tradition,

Observations and interviews conducted with four society leaders in Cigugur village indicated that factors other than kinship led to unity in diversity of multi-religious people, harmonious interaction and strong culture became the basis for social tolerance values. "…I thought, *Seren Taun* activity is a traditional activity involving Cigugur Society members from all walks of life without differentiating their background" (Participant 1, Cigugur, 2018). "…*Seren Taun* Ceremony isn't only *Djawa Sunda* religious communities, there are several people from Muslim and Christian involved in the study because *Seren Taun* is local culture in here,"(Participant 2, Cigugur, 2018). The ritual of *Seren Taun* facilitates harmony between Sundanese and Muslim cultures despite their historical differences. One culture originates from the Middle East with its arid desert sands while the other culture is an agrarian society from the tropics (Misno, 2016:62). "….This is a natural thing because theoretically a tradition works by creating something that is passed down from generation to generation, and its form still exists today" (Participant 3, Cigugur, 2018).

The interview results show that the local culture of the Cigugur community plays a role in maintaining social tolerance in a multi-religious community.

Picture 2. Cigugur society celebrated *Seren Taun Ceremony*

Source: google.com

In picture 2 above, it is depicted how excited Cigugur society are when they celebrate the *Seren Taun* ceremony. The participant of that ceremony work together across multi-religions without

discrimination. "…when a series of events were held which happened to coincide with worship services, the church would change the service hours according to the *Seren Taun* event, usually moved to the evening or evening" (Pastour, Cigugur, 2018). *Seren Taun* is a form of worship. The participation of religious leaders in various activities involving a cross-range of society is important because it symbolizes togetherness in the midst of diversity. This *Seren Taun* ceremony is also a form of moral teaching that is conveyed non-verbally so that humans can live in harmony with nature. "...The purpose of holding a *Seren Taun* ceremony is in addition to being a form of gratitude and requests for blessings and abundance of welfare to God, as an effective means to inherit the nation's noble ancestral traditions and explore local wisdom that can find and foster identity and human behavior that is required, both as creatures created by God and as a nation" (Leader of Djawa Sunda, Cigugur, 2018).

From the documentation and interview results above it is found that togetherness in preserving local culture makes people in Cigugur have good social tolerance. The multi-religious context in their area does not present an obstacle to respecting a tradition such that the Cigugur society has tolerance for others as exemplified by changing the time of worship in the Church to be able to jointly hold the *Seren Taun* ceremony. The ceremony highlights the pursuit of inner wealth not abundant material gain. The pursuit of inner wealth and respect for religious leaders are evident in the ceremony and valued by all religions so that aspect of the ceremony helps to contribute to unity in diversity Therefore the culture of respecting religious leaders is also an inseparable value of the Cigugur society. "if there were religious or tradition figures who were not present, the event would not begin" (Participant4, Cigugur, 2018).

A research participant provided examples that highlighted the importance of key society figures. One day he was in Cirebon taking care of church affairs while, at the same time, his presence was hoped for at an event in Cigugur. Although the invitation came too late his presence was still awaited and the event could not begin before he arrived. This incident directly made the informant embarrassed and he tried not to repeat the delay at later events. This also happened to a secretary at the Cigugur village hall who had two events in common with the event in Cigugur. His presence was very much anticipated by residents. Although he had indicated he would arrive at the event late the residents still waited for him to start the event. This culture of respect is what has been preserved and is evident in the society today. "…I think the reason why our society can lived in diversity because *Djawa Sunda* as a religious communities in Cigugur believed the religion ruler monoteis, respect for the spirits of ancestors and trust in one power such as *Sanghyang Keresa* (Almighty). One of the respects by *Seren Taun* ceremony" (Leader of Djawa Sunda, 2018).

This ceremony consists of a series of classical ceremonies and traditions full of symbolic messages that can re-harmonize human relations with nature. The implementation of the *Seren Taun* traditional rite ceremony is flexible and offers the Society ceremonial options depending

on the situation and conditions. Usually the first ceremony is the *Dadung Party* ceremony (dance using rope) which means the ritual of natural balancing so that pests or negative elements do not interfere with human life. "…*Seren Taun* is a Sundanese Society ritual performed every year the traditional ceremony as a celebration of this agrarian society is enlivened by thousands from Bogor and the surrounding communities, even from several areas in West Java and abroad" (Participant 5, Cigugur, 2018)

According to participant, not only Cigugur society followed the *Seren Taun* ceremony. In other areas that have a *Djawa Sunda* religious community, religions followed that ceremony together and as a result everyone accept diversity. A different opinion of *Seren Taun* activities came from the wife of one of the founders of the Al-Ihya Foundation in Cigugur. The foundation is the only one in Cigugur area and they are all Muslim. The Al-Ihya Foundation was not involved in the event because they believe it could be banned in Muslim and hence they have never been invited to attend the *Seren Taun* ceremony. According to her, several people in the Al-Ihya foundation were mostly immigrants from outside Cigugur and "The culture of *gotong-royong* was still carried out in order to create tolerance. Our position is not institutionally participating but we respect these activities as traditional activities or events"(Al Ihya Foundation, Cigugur, 2018). Based on that interview, even though Al-Ihya foundation is Muslim and didn't follow *Seren Taun* ceremony, it didn't have an effect on social tolerance. People in Al-Ihya Foundation continued to practice tolerance as evidenced when working together to clean the area every Sunday. Also there is evidence of respect for Cigugur society culture. According to Rachman (2017:111) *Seren Taun* ceremony will always exist because it can keep on developing without being engulfed with modern values that may bring negative impacts on Sundanese culture. This is consistent with Misno (2016) explained the traidition of *Seren Taun* as a form of Muslim harmony with the Sundanese culture shows by Muslim of Al-Ihya foundation.

Multi-religious among Cigugur society

While conducting observations, researchers lived with one of the residents in Cigugur Village. Cool air and beautiful scenery made the research field interesting. To get to the house, it was necessary to follow a road into the hills. The owner was always there to greet and welcome the researchers. The researchers lived with a family who have two children and a food catering business. The interview data included that with the mother from the family. "As a mother, I thought social tolerance is one of the importance things in Cigugur society. My religion is Christian but I'm not feel as a minority in here. Meanwhile, I have a Muslim sister and we are fine" (Participant 7, Cigugur, 2018). Based on that interview the participant explained the reason of religious tolerance in Cigugur is the existence of blood relations.

Relationships between religious followers in Cigugur Village are carried out through daily activities, joint activities in the cociety and activities within the religious organizations. "..I

thought the reason why Cigugur have social tolerance because the spirit of tolerance and syncretism has made intermarriage between persons of different religions a common affair" (Pastor, Cigugur, 2018). "My grandfather and my uncle are Catholic. Even though different but still the same. Because with the presence of a difference in life becomes more beautiful" (Muslim leaders, Cigugur, 2018). "….Tolerance has been built since growing up in the father's family. The man is a native of Cigugur. He had two sisters who embraced *Djawa Sunda* religious communities, three of his brothers were Muslims and his brother was Catholic" (Participant 8, Cigugur, 2018). Based on the findings from the interviews, the pastor, Muslim leaders and also other participants have the same perspective and background.

In Cigugur, having a family of multi-religion is a natural occurrence. They have learned to live in diversity from the existence of blood relationships among their society. Due to that situation, they are tolerant with each other. According to Nick (2002: 113) a harmonious family is a pleasant and positive place to live, because its members have learned several ways to treat each other well. Family members can get mutual support, affection and loyalty. They can talk to each other, they respect each other and enjoy being together. An example of where blood relations affect social tolerance can be demonstrated by a motorcycle driver in the village who has two children who embrace the Muslim faith and one child who is a Christian. Participants describe this as: "Togetherness is not based on conviction, but rather on common views and descent." (Participant 9, Cigugur, 2018). The main family function is to prepare family members to connect with others. This function is needed for individual and psychosocial development of all family members. According to Friedman (1986), the definition of family affective function is the internal function of the family to meet psychosocial needs, hone each other and give love and accept and support one another. This affective function is a source of happiness in the family. In the Cigugur Society it appears that blood ties or kinship have a high level of influence compared to other religious communities.

Harmonious Interaction among Cigugur Society

The Cigugur Society is a multi-religious society where the community live in harmony. Peace and togetherness are considered to elevate the lives of those who have a diverse religious community. According to Kwan, et.al. (1997) interpersonal harmony is essential for maintaining individual well-being in Eastern societies. Based on interview results, "Cooperation and *gotong-royong* were intertwined in this place even though they differed in religion community" (Participant 10, Cigugur, 2018). With regard to the differences in the Cigugur Society, the *Djawa Sunda* religious communities demonstrate religious awareness is based on the principles of Godhead, Humanity and Nationality.

Picture 3. Cigugur Society worked together to created water absorption

Source: private document

Picture 3 above shows that togetherness is not a distillant of religion. Cigugur is a village that has well-maintained kinship patterns, therefore the Society and kinship between them remain strong. This can be seen in the daily work activities undertaken in the Society.   If the road is damaged, as the photo above shows, repairs are undertaken *gotong-royong'*. If a neighbor has an event, neighbours volunteer to help. When a resident builds a house, help is given without asking for compensation. This was clarified by a secretary at the Cigugur village hall, who commented that the sense of brotherhood in the Society was so strong that a Society member would other citizens and what their needs were. *"Basically, we strive to be kind to anyone, work together and help each other. This can be seen in various activities or events carried out by the Society"* (Participant 5, Cigugur, 2018). "…I thought one of example harmonious interaction of Cigugur society is when Muslim person invited Christian or *Djawa Sunda* for funerals" (Participant, Cigugur, 2018).

Picture 4. Cemetery in Cigugur
Source: private document

Based on the participants working together as depicted in Picture 2 there is harmonious interaction in Cigugur society. According to participants interviewed, harmonious interaction

occurs during funerals and at tombs. Picture 4 above shows that there aren't different place for the burial of Muslims and Christians, all religions are buried side by side.

Picture 5. Cigugur Society worked together for repair the road

Source: private document

Working together is bonding because people realize that have the same interests and then agree on achieving common goals (Seikanto, 2010:65). Based on picture 5 above, Cigugur society have a goal to repair the road and The picture shows that Cigugur society culture entail harmonious interaction and it appears that all members conform to this occurs in the multi-religious society.

Picture 6. Cigugur Society meeting for Perelek

Source: private document

"In my opinion, *perelek* is where Cigugur society collected money or rice by storing it in a place previously provided by officers to be collected and used, utilized by, from and for the benefit of the Cigugur society"(Participant 3, Cigugur, 2018). "...When we were meeting, they didn't see differences in belief as a problem. Because we togetherness in living life is the main thing. That is the reason Cigugur society keeps harmonious." (Participant 4, Cigugur, 2018) Based on picture 6 and participants interviewed, the process of attaining harmonious interaction

is clearly not easy, because they have to put aside each other's egos and not consider themselves to be the right ones. "Actually, I have two Muslim sisters and two Christian brothers. Our interaction is good and harmonious. The reason they changed their religion is due to marriage. In Cigugur, nobody is forced to change the religion and because of that my siblings and I always have harmonious interaction" (Participant 5, Cigugur, 2018).

According to a participant interview, the people in Cigugur village did not use religion to help each other to organizing the *Saren Taun* cultural heritage event..-. Meanwhile, Catholic religious leader explained a dispute occurred over the construction of a church in Cigugur when it appeared that it was not approved by some people. It was revealed that the conflict was fanned by an irresponsible person who wanted to create disharmony in Cigugur and the result is that adjustment has been made to various processes in Cigugur so that the society can take immediate steps to resolve differences quickly before the problem causes tensions that might lead to conflict or violence. All elements contained in the Cigugur Society become a source of strength and local wisdom that are used as a basis for handling various potential conflicts to prevent their further occurrence or inflation.

A harmonious life is characterized by the fulfilment of elements of harmony according to Hawari (2006: 237) which includes running a religious life well, having time with family, having good communication, being able to respect fellow family members, having minimal quality and quantity of conflict close relationship between family members.The Society lives with tolerance and respect for each other including for both individuals and groups. According to a Cigugur citizen who embraces Muslim (Muslim Leader, 2018), if a parent dies who is Muslim and his children are both Muslim and Catholic, an event to pray for his spirit will be undertaken in two stages. The first stage is carried out by the children who are Muslim. The second stage is carried out by children who are Catholic by reading prayers according to those religious teachings. One of the factors that helps create tolerance and harmony and avoid conflict between religious adherents in Cigugur is an intensive meeting, dialogue and discussion within the society. One such meeting was held by a Cigugur society whose members consisted of followers of Muslim, Catholicism, Christianity, Adherents of Sundanese, Hinduism and Buddhism religions.

Discussion, Conclusion and Implications

In support of the project data analysis, Kleden's, in Jurdi (2017), concept of cultural change can help to highlight how far the process of inheritance or conservation and construction of the *Seren Taun* tradition works and finds its context. Kleden in Jurdi (2017) provides five concepts from which to understand a system. The first is at the level of value system from integration, disintegration to reintegration; then the level of the cognitive system through orientation to disorientation to reorientation. At the institutional system change is from organization to

disorganization to reorganization. The level of interaction occurs from socialization, de-socialization through to resocialization; and at the level of behaviour, the process is from acceptance of behaviour, refusal of behaviour and acceptance of new behaviour. From the findings, *Seren Taun* is a tradition of the Cigugur society culture. Although there is a disintegration between Al-Ihya foundation and Cigugur society, it grows re-socialization. Thus, Muslims who are in Al-Ihya foundation process the refusal of behavior then acceptance of new behaviour without integration.

The social system that occurred in the middle of the Cigugur society fulfilled the functional requirements according to Parsons in Tittenbrun (2013). Adaptation, Goal Attainment, Integration and Latency (AGIL). Parsons in Tittenbrun (2013) made corrections to systems theory in the society system and stated that processes occur in the Cigugur society. They adapt to the existing cultural environment such as they are able to adapt to the tradition of *Seren Taun*, then also live in diversity. Al-Ihya foundation has followers who are not native to the Cigugur society but they are able to adapt even though there are some activities that they don't follow such as the *Seren Taun* ceremony. Based on the findings Cigugur society strives to achieve common goals is togetherness. This was indicated by several participants who argued that working together helped make irrigation and road improvement and working together to hold the *Seren Taun* ceremony also maintains existing patterns by the existence of blood relationship among society and fosters harmonious interaction and fosters this for future generations.

Parsons in Sunarti, et.al. (2009) in regard to principles of thought post that individual human actions are directed towards goals. In addition, the action occurs in a condition whose elements are certain, while other elements are used as a means to an end. In addition, normatively these actions are regulated with regard to the determination of tools and objectives. In other words it can be stated that the action is seen as the smallest and fundamental social reality, whose elements are tools, goals, situations, and norms. According to Parson (in Titterbrun, 2014) the study of social change must begin with the study of social structures. Social structure can be defined as a social order or arrangement that is vertical or horizontal or can also be defined as the way in which a society is organized in a relationship. Predictable relationships through repetitive behavioral patterns between individuals and between groups occur in society (Wirawan, 2012: 26).

The theory of AGIL (Adaptation, Goal Attainment, Integration, and Latency) introduced by Parsons, if correlated with a phenomenon that considers the family as an example of a small group in the social system where the Cigugur society have various functions can help determine how to maintain unity in diversity. The Cigugur Society provides tangible evidence that difference raises harmony. It shows a normative doctrine that is expected to work for everyone in the context of a diverse cultural society. When viewed from the ideology of unity in diversity,

the Cigugur society provides the rest of Indonesia with an example that encourages all regions to maintain unity in diversity through social tolerance. According to Taufani, Holillulloh, & Adha, (2013) the term Unity in Diversity which originally showed the spirit of religious tolerance, was later elevated to a slogan synonymous with the Indonesian nation. Cigugur society through kinship, harmonious interaction and the power to maintain culture have made them able to create unity in diversity.

Social tolerance in Cigugur can also be used to teach the next generation how to maintain unity in diversity in Indonesia. Han (2008) states that social harmony is a complex phenomenon that exists in social psychology. It determines the interactions between social value, people and society. Sundanese people through the Cigugur society also have similarities in the concept of harmony interaction by Sri Lesati, et.,al. (2013) about the concept of Javanese society's harmony. Communication between communities of the different religions in Cigugur can be seen as a construction of the interactions that occur in a joint action between them. The pattern of collective action like this is usually manifested through communication by exchanging symbols between participants of interfaith communication in various forms. This good communication is also a social tolerance value of the Cigugur society. The other social values include respecting a difference, not seeing religion and background, helping each other, maintaining a culture of *'gotong-royong'*, and being able to have a high sense of grace.

The results of the above research show that tolerance is not just about respecting other religions. Based on harmonious interaction in Cigugur society Skeete and Zikhali (2012) as a concept of social tolerance, it is found to enable heterogeneous persons to find harmony in their differences. The activity of the Cigugur society shows that existing social tolerance values can create harmony. The Cigugur Society communication process involves a variety of social processes which in turn composes elements of social tolerance in society. In his theory of communicative action, Habermas (1984) explained that society is essentially communicative and change is not merely the development of the power of production or technology but the process of learning in the practical-ethical dimension. Viewed through Habermas (1984) concept, the Cigugur society does not feature an influence of technology and other objective factors do not affect cultural interaction and decline. Technology and other objective factors can only change society if society integrates them into communicative actions that have their own logic.

Social tolerance is necessary for effective transmission of technological innovations and other cultural behaviours. This value is also motivated by several factors such as maintaining kinship, harmonious interaction and the power to maintain culture. This study shows social tolerance in Cigugur is valued through the *Seren Taun* ceremony which exhibits religious tolerance due to the existence of blood relationships within the society and harmonious interaction among the Cigugur society. The evidence for this is that the Cigugur society worked together in the *Seren*

Taun ceremony without allowing religious background to become problematic. In preparation for the *Seren Taun* ceremonies, research participants reported that cooperation between groups is evident. Certain duties need to be performed and people of Cigugur help each other to accomplish goals. Even though the religious community in Cigugur known as the Al Ihya foundation didn't participate in the ceremony, they still respected its traditions.

Seren Taun ceremony, demonstrates social tolerance life in Cigugur society. Further, based on the results and discussion of Cigugur society, participants express that they live in diversity and accept this diverse because of the existence of blood relations and there are many examples of religiously diverse Cigugur families in society and based on the existence of blood relations, religious tolerance emergences which becomes a social tolerance value. Myllyniemi (1997) explained complementary interaction and hypothesized it to be beneficial to individuals in relationships in that is provides satisfaction with their acceptance of self-concept. Based on Myllyniemi's theory, Cigugur society shows their harmonious interaction as a complementary interaction through diverse religious and cultural practice. The findings from this study are that Cigugur Society is able to maintain the existence of tradition and implement social tolerance in diversity. This study can also be used as a form of social tolerance implementation in civic education learning and further it is expected that the results of this research can be used as a model of social tolerance protection.

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