Implementation of Religious Pluralism Tolerance in the Village of Penyangkringan, Kendal Regency

Haryono [1], Sri Suneki [2], Supriyono PS [3], Mahmud Yunus [4]

[1] Program Studi Hukum, Fakultas Hukum Universitas PGRI Semarang,
[2],[3] Program Studi Pendidikan Pancasila dan Kewarganegaraan, FPIPSKR Universitas PGRI Semarang,
[4] Program Studi Pendidikan Ekonomi, FPIPSKR Universitas PGRI Semarang, Jl. Sidodadi Timur No 24
Kota Semarang Jawa Tengah
Corresponding Author: Sri Suneki, Email: srisuneki@upgris.ac.id

Abstract. The pluralism of each region is different, both from ethnic variants, culture, language, and other supporting aspects. The purpose of this study was to analyze the pluralism of the community of Penyangkringan Village, Weleri District, Kendal Regency. This study uses a qualitative method with an ethnographic approach. Data collection tools using observation, interviews (in-depth interview and FGD), and documents. The data validity technique uses data triangulation, the analysis technique uses Spreadley qualitative analysis. The results of the study show that the implementation of tolerance for pluralism that exists in the community of Penyangkringan Village, one which is mutual respect for religious diversity. The positive impact of pluralism in Penyangkringan Village is the creation of a harmonious relationship between its residents as evidenced in cooperation activities (building gates, painting names of places of worship), road repairs, and community service. The community looks harmonious in various activities of religious and social life.

INTRODUCTION

Pluralism is a view or value system that recognizes pluralism in an ethnic group (Masduki, 2016). Pluralism or diversity in a nation needs to be seen as something positive (Wulandari, dkk, 2021), which is a necessity experienced by people in social and state life (Hutapea & Iswanto, 2020). The meaning of the essence of pluralism is interpreted not only as an acknowledgment of the diversity of a nation, but also pluralism implies political, social, and economic aspects (Atmaja, 2020); (Violinda, Widodo, Yunus, Istiyaningsih, & Robi, 2021). For this reason, pluralism is practically related to democratic principles, namely, pluralism is related to the right to life of individuals and groups living in a society (Zuhdi, 2012).

Cultural pluralism can be used as a basis for assimilation between different ethnic cultures (Otta, 2009). Assimilation through pluralism allows for cultural fusion between immigrant communities and local culture (Arsal, dkk, 2020), if assimilation is seen from the point of view of cultural pluralism, it even justifies the unchanged condition of the life of the cultural community of immigrant groups (Kusuma & Sari, 2011). Cultural pluralism does not eliminate the identity of immigrant groups, Cultural pluralism avoids efforts to absorb an identity into the original cultural structure (Sri Suneki, et al, 2022).

From a sociological perspective, religious pluralism is a necessity that the Indonesian people to have diversity and differences in religion (Suraya, 2017). The existence of recognition of religious pluralism is a simple implementation of pluralism because this recognition does not mean acknowledging the truth of religious beliefs or the ethics of other religions (Husin, 2014).

First, it is open to differences in religious pluralism. The second is to understand the difference because it cannot be avoided as something natural (Arifin, 2016); (Muhdi, et al, 2021). Third, there is a critical attitude to appreciate differences by not belittling or being prejudiced against existing differences (Sogunro, 2001). Fourth, trying to dialogue to find similarities between differences, dialogue by placing different parties on the same strata (Isputaminingsih, 2014); (Sijabat, et al, 2020). Fifth, namely the desire to understand and respect the beliefs, culture, and worship practices of other religions (Abidin, 2013). All parties are expected to try to understand pluralism in-depth so that the application of religious pluralism is not only shown on the outside but can be absorbed and felt in the heart (Hanik, 2014).

In Kendal Regency, community pluralism can be found in Penyangkringan Village, Weleri District. There are various components of pluralism that are interesting to study in every society which in the end

becomes its color in society. In the Penyangkringan Village community, the most dominant component of pluralism is religious pluralism. The description of the implementation of religious tolerance in the Village of Pengangkringan, Kendal Regency, is that there is mutual respect and respect for differences in beliefs. Communities from various religious backgrounds worked together to build public facilities in the Penjakringan Village. Data and facts on the implementation of tolerance for pluralism in Penyangkringan Village, such as cooperation in making village gates which are built together with shapes such as symbols of each religion that is adhered to by the community.

Research on pluralism has been carried out by previous research, such as research conducted by (Hastuti & Wardana 2017) with the results of research on the integration process in Purwodadi Village between Buddhists, Muslims and Christians who have been intertwined and supported by social interaction, equal opportunity for every religious people in all areas of life and have the same right to carry out worship activities in accordance with their religion, the challenge of multiculturalism in Purwodadi Village is discrimination against Buddhists and Christians, namely activities that emphasize more on Muslims.

The challenges of discrimination that occur in Purwodadi Village are different from those that occurred in Balun Village,

Lamongan Regency, based on the results of research conducted by (Amiruddin & Liliek 2021) with research results. There are three religions in the village, namely Islam, Christianity and Hinduism that live side by side without being seen there is inter-religious conflict.

Research conducted by (Riyadi, 2021) with research results An important finding in this research is that the Nyadran tradition is an expression of social piety through the practice of mutual cooperation, solidarity, and togetherness. Nyadran can be a medium of accommodation and a medium for developing harmony between people, especially in a pluralistic and multicultural society. Tradition in Kayen village with its various procedures has been able to develop the primordial bonds of its people in a group that has the same beliefs and views even though they have different religions and beliefs.

Based on some of the previous studies that have been described, research on pluralism of religious tolerance in the village of Pengangkringan, Kendal Regency, has an urgency to be carried out. The purpose of this study was to analyze the implementation of religious pluralism tolerance in the village of Penyangkringan, Kendal Regency.

RESEARCH METHODS

The researcher uses a qualitative research method with an ethnographic approach, namely research that examines the socio-cultural groups of society with in-depth research. This study took place in the village of Penyangkringan, Kendal Regency. Informants in this study include the Head of the Village of Penyengkringan and community leaders.

The technique of collecting data in this study is 1) observation, which relates to the implementation of religious pluralism tolerance in the village of Penyangkringan, Kendal Regency. 2) interviews, the interviewees are research subjects and informants. Specifically, the interviews were conducted in an in-depth interview and FGD (Focus Group Discussion). 3) Documents, derived from articles, books, and data relevant to research on the implementation of religious pluralism tolerance in the village of Penyangkringan, Kendal Regency. The validity of the data in this study used the triangulation technique, which was used as a technique to examine the data. The analytical technique used in this research is the Spradley analysis technique.

DISCUSSION

The community of Penyangkringan Village has a good understanding of the concept of pluralism including its implementation in family, community, and religious life. This is evidenced by the results of interviews with several residents, which show that the residents of Penyangkringan Village understand the concept of pluralism that occurs in their social life. This

understanding of religious pluralism is as explained by (Fitri 2015) which states that pluralism is not just diversity but rather active involvement to commit to that diversity.

Pluralism does not cause social conflict because there is an awareness from every individual that differences that exist are not a trigger for conflict, but can be used as a form of social capital that can be used to improves the welfare of the community. This is in line with the statement (Hayat, 2016) which states that a difference is a reality that must be faced to become potential to be more empowering so that they can live in harmony and improve the welfare of the community.

A fairly good awareness of pluralism is influenced by the level of education of the community, most of which are high school graduates. The results of the document show that 939 people in the village of Penyengkringan have high school graduates and the percentage is around 31.2%. A good understanding of pluralism can be seen from the implementation of tolerance between individuals in carrying out their daily activities. This is as stated (Wiantamiharja, 2019), that the benchmark for pluralism values can be seen from the implementation of tolerance between religious communities.

The diversity of religions based on the results of the document shows that there are five (5) religions embraced by the community, the most of which is Islam at 95.8%. Each religion has its religious activities. Religious ritual activities of Muslims include five daily congregational prayers, congregational prayers on Fridays, recitations, tahlilan rituals, ritual recitation of promises every Friday night; Christian religious rituals, including the congregation of testimony, a congregation of Sunday morning worship at church; Tri Dharma religious rituals (Taoism, Buddhism, and Confucianism.), namely daily prayers that are carried out individually, praying activities on the 15th of every month according to the Chinese calendar and large or annual prayers at Chinese New Year celebrations.

Tolerance is manifested as mutual respect when worshiping each religion. For example, when the Chinese community stopped their prayers to respect Muslims, the Chinese community also helped the Muslim community during the big day to be willing to provide a pagoda parking lot to be used as a parking lot for Muslims who carry out their worship on the big day. The forms of intimacy according to (Yasin & Saputra 2021) are the implementation of each teaching, both Islam and Chinese teachings, to create a harmonious life.

In the village of Penyangkringan, there is a pagoda called Tri Dharma. One of the community leaders explained that the temple was named Tri Dharma because it consists of Buddhism, Confucianism, and Taoism. These three religions stand alone, but the relationship between these three religions has an interrelated relationship. The three

religions both worship at the pagoda. According to (Khotimah 2014) Tri Dharma or Sam Kauw is a faith and belief whose adherents are Chinese.

The following are some of the social activities carried out by the community of Penyangkringan Village: (1) Sambatan, is a community social activity that voluntarily assists in a place for common interests such as a place of worship or public facilities. (Pamungkas, dkk 2013) say splice is a community activity that provides voluntary help as a form of social behavior. The splice activity comes from the Javanese cultural tradition which is a characteristic of rural communities who help each other voluntarily without asking for anything in return or expecting anything in return. (Bintari & Darmawan, 2016) stated that splice is the forerunner to the growth of the value of gotong royong in social life.

Gotong royong is a spirit to realize the ideals of togetherness in the community to realize high social solidarity in social; (2) Gugur gunung social activities which are community cooperation in cooperation to build or repair roads or facilities for the common interest or public interest.

Commemoration of Islamic Holidays which is commemorated by the community of Penyangkringan Village, among others; (a) commemorating Isra' Mi'raj which was held in a mosque known to the public as Rajaban activities (b) commemorating the birthday of the Prophet Muhammad by holding a recitation, the community often called muludan (c) celebrating Eid al-Fitr, after Eid prayers, the community kept in touch with each other at a home family to forgive each other; (d) celebrating Eid al-Adha with Eid prayers in congregation and slaughtering sacrificial animals.

The religious activities of the Tri Dharma Community include (a) based on observations in the village of Penyangkringan, daily or individual prayers can be said to be quiet. On weekdays it is sometimes difficult to find people at the pagoda. (b) monthly prayer rituals or services are carried out together on the 1st and 15th of the Chinese New Year. (c) annual or large-scale prayer rituals are carried out 3 times a year, namely on February 19, June 19, and September 19 to commemorate important days associated with Dewi Kwan In.

The positive impact of pluralism is manifested by the emergence of cooperation so that an attitude of mutual need arises, and there is a harmonious and harmonious society. As stated by (Khotimah, 2014) namely that mutual trust in pluralism can create harmony and harmony in the community. Socio-religious activities in the village of Penyengkringan between Muslims and Tried Dharma people include cooperation to build public facilities in the form of making a gate, which is located on the right side of the Weleri main road as a form of cooperation in the

socio-religious field between Muslims and Tri Dharma people.

Tri Dharma people ask that the gate is red. While the Muslims then asked that above the gate there is a dome. The management of the Vihara accepts the proposals submitted by the Muslims. The construction of the gate is carried out with all construction costs borne by the temple management. While painting is the responsibility of the Muslims. The construction of the gate shows cooperation and cooperation in the implementation of religious pluralism tolerance in the village of Penyengkringan (b) Repairing the entrance to the place of worship for Muslims and Tri Dharma people.

Road repairs for the common good are carried out jointly to make it easier for both religious communities to go to their respective places of worship. (2) The community of Penyangkringan Village does joint devotional work around the mosque and the temple, the community cleans the village environment once a month (3) Religious pluralism in Penyangkringan Village can be seen when Muslims carry out religious rituals, other people respect them and never feel disturbed. When Tri Dharma people perform their prayers and religious rituals, Muslims and other religious people also respect and never feel disturbed. Religious people in Penyangkringan Village implement religious pluralism tolerance well.

Any problems that arise are resolved by discussing or deliberation to reach consensus, by prioritizing togetherness and common interests above personal/group interests. The role of community leaders and religious leaders is very large in this process. For this reason, a high level of understanding and awareness is needed to be able to maintain tolerance to minimize conflicts between ethnicities and religions.

CONCLUSION

One of the implementations of tolerance for pluralism in the village of Penyangkringan is mutual respect for religious diversity. The positive impact of pluralism in Penyangkringan Village is the creation of a harmonious relationship between its residents as evidenced in cooperation activities (building gates, painting names of places of worship), road repairs, and community service. While the negative impact is that it can lead to disputes among members of the community, so far this has never happened. The community seems to be in harmony in carrying out their daily activities. For this reason, mutual trust in society is needed to create a harmonious life.

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