

EFFORTS TO STRENGTHEN THE VALUES OF RELIGIOUS TOLERANCE IN INTER-RELIGIOUS SOCIETY

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Abstract: Religious moderation is the main foundation in realizing a harmonious life in a village society that has a dynamic diversity. In this context, religious tolerance plays an important role as a means of instilling the values of moderation, both for the younger generation and the wider community. This study focuses on analyzing the efforts of village government and religious figures in strengthening the value of religious tolerance among interfaith communities. The approach used is phenomenology with qualitative research, through in-depth interviews, field observations, and literature reviews. The research findings show that village government and religious figures have a real contribution in strengthening the value of tolerance among interfaith communities. The efforts of the village government are evident through several efforts, including: (a) providing adequate public services and facilities, (b) supporting the implementation of religious holiday celebrations, (c) being involved in resolving social conflicts, (d) encouraging inclusive economic development, and (e) establishing cooperation with community leaders. Meanwhile, religious leaders strive to strengthen the value of tolerance through steps such as: (a) conveying religious teachings that emphasize the value of peace, (b) acting as mediators when disputes arise, (c) initiating interfaith dialogue, (d) providing concrete examples of tolerance, (e) educating the congregation about the importance of tolerance and harmony, and (f) supporting social activities that strengthen relations between religious communities.

Keywords: Strengthening Values, Religious Tolerance, Interfaith Community

Abstrak: Moderasi beragama merupakan pijakan utama dalam mewujudkan kehidupan yang harmonis di tengah masyarakat desa yang memiliki dinamika keberagaman. Dalam konteks ini, toleransi beragama memegang upaya penting sebagai sarana penanaman nilai-nilai moderasi, baik bagi generasi muda maupun masyarakat secara luas. Penelitian ini berfokus pada analisis upaya tokoh pemerintah desa dan agama dalam memperkuat nilai toleransi beragama di kalangan masyarakat lintas umat beragama. Pendekatan yang digunakan adalah fenomenologi dengan jenis penelitian kualitatif, melalui teknik wawancara mendalam, observasi lapangan, serta kajian literatur. Temuan penelitian memperlihatkan bahwa tokoh pemerintah desa dan tokoh agama memiliki kontribusi nyata dalam memperkuat nilai toleransi di tengah masyarakat lintas agama. Upaya pemerintah desa tampak melalui beberapa upaya, di antaranya: (a) memberikan pelayanan publik dan fasilitas yang memadai, (b) mendukung terselenggaranya perayaan hari besar keagamaan, (c) terlibat dalam penyelesaian konflik sosial, (d) mendorong pengembangan ekonomi yang bersifat inklusif, serta (e) menjalin kerja sama dengan tokoh masyarakat. Sementara itu, tokoh agama berupaya dalam penguatan nilai toleransi melalui langkah-langkah seperti: (a) menyampaikan ajaran agama yang menekankan nilai perdamaian, (b) menjadi mediator ketika terjadi perselisihan, (c) menginisiasi dialog antarumat beragama, (d) memberikan teladan nyata dalam sikap toleran, (e) mengedukasi umat mengenai pentingnya toleransi dan kerukunan, serta (f) mendukung kegiatan sosial yang mempererat hubungan antarumat beragama.

Kata Kunci : Penguatan Nilai, Toleransi Beragama, Masyarakat Ummat Beragama

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INTRODUCTION

Indonesia is a nation rich in religious, ethnic, cultural, and traditional diversity that coexists in everyday life. This diversity is a valuable asset worthy of appreciation, although it also has the potential to spark conflict if not managed wisely. In the realm of religious life, differences in belief often pose a challenge in maintaining social harmony. Therefore, religious tolerance is an essential value that must be continuously instilled, nurtured, and strengthened in social life.¹⁰⁴⁰

Strengthening the value of religious moderation in maintaining Indonesian identity is a crucial strategy to strengthen unity. The nation's founders successfully united various elements of society and reached an agreement to establish the Unitary State of the Republic of Indonesia, based on Pancasila. Through this foundation, the nation was able to unite religious, ethnic, linguistic, and cultural diversity within a single bond. Indonesia was not designated as a religious state, but it also did not eliminate religious inclusion in the daily lives of its citizens.¹⁰⁴¹

Religious tolerance is an attitude of mutual respect, appreciation, and acceptance of differences in belief without coercion or discriminatory treatment. This value is crucial to instill in a pluralistic society to achieve a peaceful, harmonious, and inclusive life. Strengthening tolerance is not only a manifestation of respect for human rights but also a crucial strategy for strengthening unity and maintaining national integrity.¹⁰⁴²

Religious life should be based on mutual respect, tolerance, and appreciation. These values must be continually nurtured and developed to prevent potential religious conflict. Several religious conflicts in Indonesia, such as those in Tasikmalaya, Papua, and Maumere, have had significant detrimental impacts. Furthermore, conflicts between community groups, tribes, and ethnicities frequently arise at various levels of Indonesian social life..¹⁰⁴³

In practice, strengthening the value of religious tolerance can be achieved through various means, such as multicultural education, interfaith dialogue, strengthening the efforts of community/religious leaders, and active community participation in social activities. With these steps, it is hoped that every citizen will cultivate an open attitude, mutual understanding, and prioritize the values of human brotherhood over religious differences.¹⁰⁴⁴

Furthermore, religious tolerance is understood not only as mutual respect among religious adherents, but also as an active effort to build harmony, appreciate differences, and create a space for healthy dialogue. These values are important pillars in maintaining national unity and preventing horizontal conflict. Efforts to strengthen religious tolerance can be implemented through various aspects, such as education, social activities, interfaith dialogue, and sound government policies.¹⁰⁴⁵

Through the Ministry of Religious Affairs, the government is promoting the Religious Moderation movement as a national strategy. This program aims to instill the values of balance, justice, tolerance, and respect for differences. Its implementation is carried out

¹⁰⁴⁰ Firdiansyah, "Internalisasi Nilai-Nilai Moderasi Beragama Dalam Pembelajaran Pendidikan Agama Islam Melalui Model Problem Based Learning," *At-Tajdid: Jurnal Pendidikan Dan Pemikiran Islam* 7, no. 2 (2023): 292–303.

¹⁰⁴¹ Badan Litbang dan Diklat Kementerian Agama RI, *Moderasi Beragama*, (Jakarta: Kementerian Agama RI, 2019), 10

¹⁰⁴² Munawar Rahmat and M. Wildan Bin H.M. Yahya, "The Impact of Inclusive Islamic Education Teaching Materials Model on Religious Tolerance of Indonesian Students," *International Journal of Instruction* 15, no. 1 (2022): 347–64, <https://doi.org/10.29333/iji.2022.15120a>.

¹⁰⁴³ Mardan Umar, "Urgensi Nilai-Nilai Religius Dalam Kehidupan Masyarakat," *Jurnal Civic Education* 3, no. 1 (2019): 71–77, <https://doi.org/10.36412/ce.v3i1.909>.

¹⁰⁴⁴ Muhajir and Abdul Latief, *Tolerance in Strengthening the Values of Religious Moderation*, vol. 1 (Atlantis Press SARL, 2023), https://doi.org/10.2991/978-2-38476-096-1_40.

¹⁰⁴⁵ Primus Aryesam, "Importance of the Role of the Three Pillars in Overcoming Social Conflicts between Villages in Terms of Rights Law," *Requisitoire Law Enforcement* 16, no. 2 (2025): 48–55, <https://doi.org/10.59651/relae.v16i2.241>.

through education, preaching, and community development through local religious leaders.¹⁰⁴⁶

Religious leaders, along with village government figures, play a strategic role in maintaining social harmony, particularly in strengthening interfaith tolerance. Their close ties to the community make them crucial in daily interactions, which are rife with ethnic and religious diversity. Therefore, religious leaders and the village government strive to foster a harmonious, peaceful, tolerant, and respectful society.¹⁰⁴⁷

Village government leaders and religious leaders have been implementing strategic efforts to foster a harmonious community and uphold tolerance in the Junrejo area, particularly in Jeding Hamlet, which is home to people from diverse religious backgrounds, including Islam, Christianity, and Buddhism. Based on this established harmony, the government subsequently designated this area as a Religious Moderation Village.

Therefore, this research is significant in uncovering efforts to strengthen the value of religious tolerance, enabling communities to coexist peacefully, respect differences, and work together to build a harmonious social life. These efforts align with the spirit of Bhinneka Tunggal Ika (Unity in Diversity), the foundation of Indonesian national unity.¹⁰⁴⁸

PROBLEM

This study discusses efforts to strengthen the value of religious tolerance in interfaith communities, with the following problem formulation:

How are efforts to strengthen the value of religious tolerance in the interfaith community in Jeding Hamlet, Junrejo?

METHOD

This research employed qualitative methods with a phenomenological approach and was conducted in Jeding Hamlet, specifically in the Junrejo area. Data was collected through interviews with village government officials, religious leaders, and community members, along with relevant documentation. The aim of the research was to gain a deeper understanding of the strengthening of religious tolerance and moderation while also strengthening existing theories. The literature review focused on broadening understanding and providing new perspectives based on previous research.¹⁰⁴⁹

DISCUSSION

Religious Moderation in Village Communities

Religious moderation is understood as an attitude that maintains balance in practicing religious teachings, both in interactions with fellow Muslims and with adherents of other religions. This moderate attitude does not emerge spontaneously, but is formed through a process of strengthening a deep understanding and applying knowledge that aligns with true religious teachings. Essentially, religious moderation emphasizes a balance between

¹⁰⁴⁶ M. Munif; Mujamil Qomar; Abdul Aziz, "Kebijakan Moderasi Beragama Di Indonesia," *Dirasah : Jurnal Studi Ilmu Dan Manajemen Pendidikan Islam* 6, no. 2 (2023): 417–30, <https://doi.org/https://doi.org/10.58401/dirasah.v6i2.935>.

¹⁰⁴⁷ Muhammad Rizqi Fahreza, "Moderasi Beragama Sebagai Upaya Menjaga Kerukunan Di Indonesia," *Journal for Education and Sharia* 1, no. 1 (2024): 25–29, <https://jes.arbain.co.id/index.php/jes/article/view/5>.

¹⁰⁴⁸ Rahayu Febri Riyanti et al., "Understanding the Values of Pancasila and the Kebhinekaan Tunggal Ika Diversity in the Middle of the Diversity of Students," *Jurnal VARIDIKA* 35, no. 2 (2023): 94–109, <https://doi.org/10.23917/varidika.v1i2.23209>.

¹⁰⁴⁹ Afiyanti, Rachmawati, *Metode Penelitian Kualitatif Dalam Riset Keperawatan*. (Jakarta: PT. Raja Grafindo Persada. Badan Pusat Statistik, 2014). 23

individual beliefs and openness to differences, while remaining grounded in religious values as its foundation.¹⁰⁵⁰

Religious moderation is understood as a perspective that emphasizes harmony in religious life, manifested through attitudes and behaviors that are moderate, fair, and non-extremist. To assess whether a view, attitude, or behavior can be categorized as moderate or extreme, clear measures, boundaries, and indicators are required. In this regard, the Ministry of Religious Affairs has established four main indicators of religious moderation: commitment to nationalism, tolerance, rejection of all forms of violence, and the ability to accommodate local culture.¹⁰⁵¹

Communities living in interfaith environments generally exhibit a multicultural character, as evident in this village. The concept of multiculturalism emphasizes that the diversity of Indonesian society, based on the motto "Bhinneka Tunggal Ika," extends beyond ethnic differences and encompasses all aspects of culture. This cultural diversity is continuously maintained and safeguarded through mutual respect, appreciation, and tolerance among different cultural groups.¹⁰⁵²

Upon closer examination, a multicultural society is essentially a concept that reflects a recognition of diversity. This concept emphasizes that in national life, every group must be able to accept differences, plurality, and pluralistic values. This understanding also instills an awareness that the diversity present in social life is a cultural wealth that is a national asset. Indonesia's multicultural society is grounded in the ideology of multiculturalism, embodied in the motto "Bhinneka Tunggal Ika." This principle serves as a crucial foundation for building social structures, both nationally and locally, so that differences can be managed harmoniously in community life.¹⁰⁵³

In Islamic teachings, many values align with the principle of religious moderation that prevails in society. Some of these include:

1. Pluralism

Pluralism is the recognition and acceptance of ethnic, cultural, and religious diversity in society, known as social pluralism. To realize this, an attitude of tolerance is needed, because pluralism without tolerance, or tolerance without pluralism, is not enough to maintain harmony between religious communities in a sustainable manner.¹⁰⁵⁴

More specifically, pluralism can be understood as a condition or perspective that emphasizes acceptance, recognition, and tolerance of ethnic, cultural, and religious diversity within a society or country. Pluralism extends beyond formal recognition of differences to actively embracing such diversity as an integral part of communal life. This form of pluralism is known as social pluralism, a social system that allows various ethnic, cultural, and religious groups to coexist while maintaining their respective identities while interacting harmoniously.¹⁰⁵⁵

To realize this concept of social pluralism, tolerance is key. Tolerance serves as a foundation for mutual respect for differences and avoids conflicts that could disrupt societal harmony. However, tolerance alone is insufficient without recognition of pluralism.

¹⁰⁵⁰ Muhammad Qasim, *Membangun Moderasi Beragama Umat Melalui Integrasi Keilmuan* (Gowa: Alauddin University Press, 2020), 40.

¹⁰⁵¹ Kementerian Agama RI, *Gerak Langkah Pendidikan Islam Untuk Moderasi Beragama* (Jakarta: Direktorat Pendidikan Tinggi Keagamaan Islam Direktorat Jenderal Pendidikan Islam Kementerian Agama RI bekerja sama dengan Indonesian Muslim Crisis Center (IMCC), 2019), 10.

¹⁰⁵² Choirul Mahfudz, *Pendidikan Multikultural*, (Yogyakarta: Pustaka Belajar, 2010), 244

¹⁰⁵³ Mohamad Sofyan and Muhamad Zaidan, "Social Studies in Education Integrating the Concept of Unity in Diversity and Quranic Values in Multicultural Education to Foster Tolerance-Based Character in Indonesia A . Introduction" 02, no. 01 (2024): 45–58.

¹⁰⁵⁴ Alwi Shihab, *Islam Inklusif, Menuju sikap Terbuka dalam Bergama*, (Cet. 4, Bandung: Mizan, 1998), 41

¹⁰⁵⁵ Muhammad Wildan Didy Fantofik, Sembodo Ardi Widodo, "PLURALISME DAN MULTIKULTURALISME," *PANDAWA: Jurnal Pendidikan Dan Dakwah* 7, no. 3 (2025): 125–43, <https://ejournal.stitpn.ac.id/index.php/pandawa/article/view/5803>.

Likewise, pluralism without tolerance will be ineffective. Therefore, the two must go hand in hand; pluralism provides the framework for diversity, while tolerance serves as the foundation for this attitude.¹⁰⁵⁶

To realize the concept of social pluralism, tolerance is key. Tolerance serves as a fundamental attitude for mutual respect for differences and avoiding conflicts that could disrupt societal harmony. However, tolerance alone is insufficient if it is not accompanied by an acknowledgement of pluralism. Likewise, pluralism without tolerance will be ineffective. Therefore, the two must go hand in hand; pluralism provides a framework for diversity, while tolerance serves as the foundation of attitudes that ensure that diversity is accepted, valued, and sustainably maintained in interfaith social life.¹⁰⁵⁷

Diversity is a natural law or *sunnatullah*, namely, God's will that is manifestly present in life in the universe. The Qur'an clearly states this in Q.S: ar-Rum (30): 22

وَمِنْ آيَاتِهِ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافَ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ (22) [الروم/22]
"And among the signs of His power is the creation of the heavens and the earth and the diversity of your languages and the color of your skin. Indeed, in this there are indeed signs for those who know".¹⁰⁵⁸

Pluralism in the Koran has been mentioned since the creation of humans. God as the essence created humans from a pair of men and women and made them into tribes and nations. (QS. Al-Hujurat (49): 13).¹⁰⁵⁹

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (13) [الحجرات/13]

"O people, We have indeed created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing".¹⁰⁶⁰

Humans are naturally created by God to be different and diverse. These differences serve not only as a test to encourage people to compete in goodness (*fastabiqul khairat*), but also as a means to expand knowledge and strengthen understanding between individuals. Diversity fosters critical and analytical thinking, as well as the ability to understand one another. Furthermore, differences teach the importance of harmony and cooperation in life. Thus, the diversity created by God is not a catalyst for division, but rather a path to unity and harmony.¹⁰⁶¹

2. Equality

The Quran affirms that all human beings, despite their differences in ethnicity, race, and background, are essentially united in their devotion to one God, the Creator. Furthermore, the Quran also emphasizes the importance of unity amidst diversity as a foundation for building a harmonious and peaceful life (unity in diversity). This is emphasized in Allah's words: QS. Al-Anbiya [21]: 92:

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ (92) [الأنبياء/92]

¹⁰⁵⁶ Heni Suryani; Kambali, "TOLERANSI MENURUT PERSPEKTIF STUDI ISLAM: PEMAHAMAN, RELEVANSI, TANTANGAN DAN PROSPEK DALAM MASYARAKAT KONTEMPORER," *MUSHAF JOURNAL: Jurnal Ilmu Al Quran Dan Hadis* 3, no. 3 (2023): 455–67, <https://www.mushafjournal.com/index.php/mj/article/view/196>.

¹⁰⁵⁷ Eko Sumadi et al., "Pendidikan Toleransi Dan Praktik Beragama Masyarakat Di Kampung Jawa Bali," *Jurnal Penelitian* 16, no. 2 (2023): 199, <https://doi.org/10.21043/jp.v16i2.16721>.

¹⁰⁵⁸ Al-Qur'an, 30:22

¹⁰⁵⁹ Anshori LAL, *Transformasi Pendidikan Islam*, (Jakarta: Gaung Persada Press, 2010), 148

¹⁰⁶⁰ Al-Qur'an, 49: 13

¹⁰⁶¹ Alwi Shihab, *Islam Inklusif, Menuju sikap Terbuka dalam Bergama*, (Cet. 4, Bandung: Mizan, 1998), 148-149

"Indeed, this (tawhid religion) is the religion of all of you; one religion and I am your God, so worship me".¹⁰⁶²

The universal message of the Quran emphasizes that humanity's primary obligation is to worship God. This holy book also acknowledges the existence of previous generations and the scriptures revealed to them as part of the history of the divine message. It is repeatedly emphasized that the revelations brought by the Prophet Muhammad were the completion of previous revelations, thus demonstrating the continuity of God's message throughout time. These teachings emphasize the importance of appreciating the diversity of revelations and understanding that all messages share the same goal: to guide humanity toward obedience and righteousness.¹⁰⁶³

This is confirmed in the Qur'an QS. Ali Imran [3]: 84

قُلْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ (84) [آل عمران/84]

"Say: "We believe in Allah and in what was revealed to us and what was revealed to Abraham, Ismail, Ishaq, Ya'qub, and their sons, and what was given to Moses, Jesus and the Prophets from their Lord. We make no distinction between any of them and to Him alone we surrender."¹⁰⁶⁴

There are also sayings of the Prophet Muhammad that emphasize the spirit of equality in life. He stated that no Arab is superior to a non-Arab except for his piety. In another hadith, the Prophet emphasized that God does not judge people by their appearance or physical appearance, but rather by their hearts and deeds. This message demonstrates the importance of upholding the values of justice, equality, and piety above all differences.¹⁰⁶⁵

3. Tolerance

Tolerance (*tasamuh*) can be understood as an attitude of respecting and appreciating the beliefs, faiths, cultures, and traditions of others with patience and awareness. Etymologically, the term "tolerance" comes from the Dutch word "tolerantie," which is rooted in the verb "tolerate." Meanwhile, in Latin, the word "tolerare" means to restrain oneself, to be patient, to allow others to be, and to be open-minded toward differing views. Thus, tolerance teaches us to accept diversity and differences with understanding, open-heartedness, and maturity.¹⁰⁶⁶

History shows that the Prophet Muhammad not only succeeded in reconciling two often-feuding tribes, the Aus and the Khazraj, but also upheld the principle of "la ikraha fid-din" (no compulsion in religion) within the Medina community. The tradition of tolerance he instilled was then continued by the Rightly Guided Caliphs after his death. For example, Ali ibn Abi Talib, as the fourth caliph, placed great emphasis on religious freedom and justice for all people. In his letter to Malik al-Ashtar, the Governor of Egypt, Ali emphasized the importance of always being compassionate toward all people, both Muslims and non-Muslims, with the phrase, "Fill your hearts with love and compassion for one another." This message is a strong example of tolerance in the tradition of Islamic leadership.¹⁰⁶⁷

¹⁰⁶² Al-Qur'an, 21: 92

¹⁰⁶³ Anshori LAL, *Transformasi Pendidikan Islam*, (Jakarta: Gaung Persada Press, 2010) 151

¹⁰⁶⁴ Al-Qur'an, 3: 84

¹⁰⁶⁵ Aminah Nurfida, M Abdul Rahman Hakim, and Ahmad Waffa Kamal Sahir, "The Exemplary Personality of the Prophet in Shaping Inclusive Attitudes and Harmony in Educational Institutions," *TOFEDU: The Future of Education Journal* 3, no. 4 (2024): 1084–95, <https://doi.org/10.61445/tofedu.v3i4.207>.

¹⁰⁶⁶ Anshori LAL, *Transformasi Pendidikan Islam*, (Jakarta: Gaung Persada Press, 2010), 151-152

¹⁰⁶⁷ Ahmad Ridoi, "Resolusi Konflik Dalam Piagam Madinah: Sebuah Perspektif Manajemen Konflik Dalam Membangun Aturan Sosial," *Tanzhim: Jurnal Dakwah Terprogram* 2, no. 2 (2024): 361–84, <https://doi.org/10.55372/tanzhim.v2i2.30>.

The Qur'an clearly states that "there should be no compulsion in religious life." (QS. Al-Baqarah [2]: 226)

لِّلَّذِينَ يُؤَلُّونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (226) [البقرة/226]

The verse you mentioned comes from Surah Al-Baqarah (2:256), which reads: "There is no compulsion to (enter) the religion (Islam); Indeed, the right path is clearer than the wrong path. Therefore, whoever disbelieves in Taghut and believes in Allah, then indeed he has held on to a very strong rope that will never break. And Allah is All-Hearing, All-Knowing." (QS. Al-Baqarah [2]: 256)¹⁰⁶⁸

Religious practices of the Qur'an QS. Al-Kafirun [109]: (6)

لَكُمْ دِينُكُمْ وَلِيَ دِينِ (6) [الكافرون/6]

"for you your religion, and for me, my religion."¹⁰⁶⁹

Implementation of Efforts to Strengthen the Values of Religious Tolerance in Society

1. Efforts to Strengthen Tolerance Values by Village Government Figures

The Junrejo Village Government actively implements various programs to strengthen religious tolerance and maintain harmony between religious communities. Through cultural activities, festivals celebrating religious holidays, and commemorating Independence Day, the community is encouraged to participate without regard to religious background. Furthermore, the village government has established a forum for interfaith harmony that regularly holds meetings. In this forum, religious and community leaders engage in dialogue to find solutions to emerging social issues. These efforts have made Junrejo Village a safe, peaceful, and open area that embraces diversity.

The relationship between the village government and the community plays a crucial role in creating a harmonious and inclusive environment. Given the village's ethnic, religious, and cultural diversity, the village government plays a crucial role in ensuring that every community group feels valued and treated fairly and equally. The village government's role extends beyond policymaking to acting as a bridge of communication and representation for all elements of society, regardless of their background.

Below are several important efforts by village government figures to strengthen tolerance values and foster harmony within the village community: a) Fair public services and adequate facilities, b) Support for Celebrations of all religions, c) Efforts to Resolve Social Conflicts, d) Cooperation with Community/Religious Leaders.

The community expects these efforts to be implemented as carefully and completely as possible, in accordance with regulations. These efforts include efforts by judges, government officials, and so on. These efforts are "non-negotiable" and must be implemented as determined.¹⁰⁷⁰

This village government figure strives to provide equitable and fair public services to all residents, such as population administration, health, education, and security. The village government ensures that every resident, regardless of cultural or religious background, has equal access to these basic services. Through inclusive services, the village government demonstrates that diversity within the community is valued and that all residents are part of the same community.

The village government figure also strives to facilitate interfaith and intercultural dialogue and communication in the village. By holding open village meetings, community forums, or discussion activities, the village government creates a platform for residents to express their views, needs, and problems. This dialogue allows residents from various backgrounds to get to know each other, understand differences, and build good

¹⁰⁶⁸ Al-Qur'an, 2: 226

¹⁰⁶⁹ Al-Qur'an, 109: 6

¹⁰⁷⁰ P. Paul Nganggung, *Pendidikan Agama dalam masyarakat pluralistik*, dalam Th, Sumartana, *Pluralisme, Konflik, dan Pendidikan Agama di Indonesia*, (Yogyakarta: Pustaka pelajar, 2001), 122

communication. This initiative helps mitigate potential misunderstandings or conflicts that may arise within the community.

The village government figure plays a crucial role in resolving social conflicts that may arise from cultural, ethnic, or religious differences. Through a mediative and wise approach, the village government strives to defuse tensions and find fair solutions for all parties. For example, when issues arise involving differences of opinion or cultural values, the village government collaborates with community leaders, religious leaders, and other relevant parties to engage in dialogue and seek peaceful solutions. This approach demonstrates that the village government prioritizes harmony and the common good within the community through an attitude of mutual tolerance and justice.

Furthermore, it also acts as a mediator between various groups in the community—minorities and the majority, and the poor and the wealthy. Through these leaders, the village government can understand the community's desires, and conversely, the government can also socialize its programs to the community, fostering mutual understanding between the government and the community.¹⁰⁷¹

During certain activities, such as commemorations of major holidays or cultural events, community leaders, village religious leaders, and all elements of the community actively strive to guide residents toward mutual support and integration. This collaboration is crucial because community leaders and religious leaders often wield powerful influence in uniting diverse groups.

Several important efforts by village government leaders to strengthen the value of tolerance to maintain harmony and religious harmony in their communities are as follows: a) the government provides good public services and facilities, b) the government supports all religious celebrations, c) the government strives to resolve social conflicts, d) the government supports economic development, e) the government collaborates with community/religious leaders.

The following table illustrates the efforts of Junrejo government leaders to strengthen the value of religious tolerance for religious harmony in the community:

Table 1: Efforts to Strengthen the Values of Religious Tolerance in Interfaith Society

Public Services and Facilities	The Village Government provides good public services and facilities to the entire community in a fair and equitable manner
Support for Religious Celebration Activities	The Village Government supports all religious celebration activities for both Muslims and non-Muslims
Conflict Resolution Fairly	The Village Government is involved in resolving social or religious conflicts that may occur due to differences in beliefs and views
Collaboration with Community/Religious Leaders	The Village Government collaborates with community and religious leaders to strengthen relations between residents of different faiths and beliefs

The chart above shows the active efforts of the village government in various aspects to strengthen the values of tolerance and harmony between religious communities in the village community.

¹⁰⁷¹ Dadang Kahmad, *Sosiologi Agama: Potret Agama Dalam Dinamika Konflik, Pluralisme dan Modernitas* (Bandung: Pustaka Setia, 2011), 141

2. Efforts to Strengthen the Values of Religious Tolerance by Religious Leaders

Village community leaders, whether from religious, government, or community backgrounds, play a crucial role in strengthening the value of religious moderation, fostering harmony among religious communities.

One such figure who plays a crucial role in fostering and strengthening tolerance in society is a religious leader or leader who actively promotes interfaith dialogue. This religious leader in Junrejo understands that diversity is a wealth that must be nurtured, not a difference to be feared.

With a strong religious background, religious leaders initiate peacemaking efforts by inviting leaders from other faiths to discuss, exchange views, and seek common ground. Through this dialogue, they not only discuss their respective beliefs but also emphasize the importance of mutual respect, tolerance, and appreciation.

Religious leaders are also active in organizing social programs that involve communities from various faiths. For example, on special occasions, such as religious holidays, they organize joint social activities, such as community service, aid distribution to the underprivileged, or environmental activities. These programs are attended by various levels of society, regardless of religious background, fostering a spirit of mutual cooperation and togetherness.

In this way, strengthening the value of religious tolerance is not merely a slogan, but is also realized in a tangible way that can be felt by the entire village community.

At every stage of the activity, it is important to emphasize the values of unity and togetherness. For example, providing opportunities for participants to get to know each other and work together, and celebrating differences as strengths. Social activities involving various groups can be a vehicle for mutual understanding and building solidarity.

Furthermore, religious leaders act as mediators in resolving conflicts that may arise from differences in belief. In one case, when a minor dispute arose between religious communities, he acted as a bridge between the two parties. With a calm and wise approach, he encouraged both parties to examine the root of the problem and find a peaceful solution.

Tolerance between religious communities and the government/leaders is essentially between the people and the government/leaders, whether of the same or different faiths. In their efforts to preserve and strengthen tolerance, religious leaders also collaborate with educational institutions to introduce the values of togetherness from an early age.

Therefore, religious leaders also create educational programs that teach the importance of tolerance, respect, and mutual appreciation in schools, both formal and informal. In these programs, students are taught to understand that every religion holds similar values and that differences in belief are part of the diversity that enriches life. Children are encouraged to participate in activities together, such as learning the history of religions, watching educational films, or playing games that depict situations where tolerance is needed.

Importantly, religious leaders continue to strive to provide understanding with a polite and inclusive approach, ensuring that tolerance does not diminish one's religious identity, but rather a way to live peacefully side by side. The involvement of religious leaders is crucial for spiritual development. This element would be impossible without their involvement. Thus, the involvement of religious leaders in development activities is not truly a core component of the entire development process. Certainly, through their consistent and steadfast efforts, religious leaders can demonstrate that the importance of religious tolerance is not merely idealism, but rather a way of life that must be fought for for the sake of societal harmony, while also demonstrating that tolerance is a bridge that connects differences into unity.¹⁰⁷²

¹⁰⁷² Andi Faizal Hasan (Junrejo Village Head), Interview.

Table II: Efforts to Strengthen the Values of Religious Tolerance in Society by Religious Leaders

1. Delivering Religious Teachings	responsible for teaching religious values that emphasize the importance of compassion, mutual respect, and appreciation of differences
2. Becoming a Mediator in Conflict	strive to be a mediator or intermediary when disputes or conflicts occur between religious communities
3. Promoting Interfaith Dialogue	Holding interfaith dialogues and meetings is an effective way to strengthen understanding of each other
4. Exemplary Behavior in Tolerance	provide a good example in establishing relationships with followers of other religions
5. Educating the People about the Importance of Tolerance and Harmony	opportunities such as teaching, lectures, sermons, and other religious educational activities to convey messages about the importance of maintaining harmony and avoiding intolerant attitudes
6. Supporting Social Initiatives that Increase Tolerance	Engage in various social programs that promote unity, such as mutual cooperation activities, interfaith seminars, and cultural events that celebrate diversity

CONCLUSION

Based on the analysis of the research results above, it shows that village government and religious leaders play a crucial role in strengthening the value of religious tolerance in the community, thus creating a harmonious, peaceful, and respectful society. The following are some of the efforts made by government and religious leaders in strengthening the value of religious tolerance.

Below are several important efforts and initiatives by village government figures in strengthening the value of tolerance and fostering harmony within the village community: a) Good public services and facilities, b) Supporting religious celebrations, c) Efforts to resolve social conflicts, d) Inclusive economic development, e) Cooperation with community leaders.

Meanwhile, the efforts of religious leaders in strengthening the value of religious tolerance are as follows: a) Conveying religious teachings, b) Mediating conflicts, c) Encouraging interfaith dialogue, d) Modeling tolerance, e) Educating the community about the importance of tolerance and harmony, f) Supporting social activities that enhance tolerance.

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