

Educating a Tolerant Society: Experience in Religious Moderation Village, Kwangenrejo, Kalitidu Bojonegoro

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ABSTRACT

Kwangenrejo is a village that has two religions, Christianity and Islam. They maintain mutual tolerance. This research examines the implementation of their way of educating people to have a tolerant attitude passed down to generations. This research uses a descriptive qualitative approach. Data analysis uses data reduction, data presentation, and conclusion. Data validity uses triangulation with sources, techniques and time. The results of the research show that the formation of a convert's personality does not occur spontaneously or directly; it requires a process and also includes several elements of the spiritual competence of a good educator who is wise in carrying out his duties, manifested by the educator's behaviour being following religious norms, not easily angered. Angry with converts who sometimes ask strange questions and make mistakes, but on the contrary, educators will provide advice and direction.

Introduction

Indonesia is a country that has enormous diversity both in terms of religion, culture, language, race and tribes that inhabit its territory. Despite this, Indonesia remains united as one unit, often called *Bhinneka Tunggal Ika*, which means that even though it is diverse, it is still united. This diversity becomes splendour and wisdom for the Indonesian nation and state. Indonesian unity is driven by the state and society, including how they carry out their respective religious practices (Futaqi & Mashuri, 2022; Hoon, 2017).

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The government has an important role in encouraging this diversity to become a force for achieving unity and national unity so that Indonesia can become a better country. The unity of Indonesia can be forged through the joint efforts of the government and society by respecting the diversity of cultures in carrying out their religious beliefs and applying the spiritual principles they believe in. In this context, the government must emphasize that this diversity should be used as a source of strength to achieve national unity and integrity and realize Indonesia's progress (Drake, 2019; Mashuri et al., 2024). In this context, the Ministry of Religion (Kemenag) has a very strategic position and function in protecting religious communities and fostering understanding and implementation of religious teachings (Suryatni & Widana, 2023).

The Ministry of Religion should be able to position itself amid religious diversity and its adherents. It is desirable that the Ministry of Religion (Kemenag) can carry out its role as a mediator to create a moderate attitude between two extreme groups, those on the far right and the far left. The Ministry of Religion is expected to be able to position itself amidst the diversity of religions and their adherents and function as an intermediary in seeking moderation between the two groups. At the opening of the Ministry of Religion's National Working Meeting at the end of January 2019 in Jakarta, Minister of Religion Lukman Hakim Saifudin gave directions to his staff to carry out their duties with three principles. The first principle is religious moderation, the second is related to togetherness, and the third principle aims to ensure that Ministry of Religion officials can improve the quality of services to religious adherents.

The Ministry of Religion, as a government representative, plays an essential role in realizing religious moderation and maintaining the integrity of this very diverse nation. However, in the last few decades, the Islamic world, including Indonesia, has been faced with groups and movements that carry out radicalism in the name of religion, some of which are even involved in extremism and terrorism under the pretext of *jihad fi sabilillah*. This movement has caused thousands or even millions of victims in various regions, such as Syria and Iraq in the Middle East, as well as Indonesia, which also experienced the impact of these groups. This radical group carried out bomb attacks at various places of worship and centers of crowds, causing a number of people who did not understand and were innocent to become victims of the cruelty of the movement using the pretext of religion (Hwang et al., 2013).

Extreme, radical movements and acts of terrorism can be drawn back to the ideology and thoughts originating from the Ikhwan Al Muslimin group and the Salafi (Wahhabi) sect. They emphasize the strict and rigid application of

Islamic teachings, where the Al Muslimin Brotherhood emphasizes the supremacy of Islamic teachings or the laws of Allah SWT in government.

Indonesia has diverse ethnicities, tribes, cultures, languages and religions. Indonesian people widely adhere to six main religions, and almost all of them adhere to one of these six religions in their family environment. Apart from that, there are thousands of tribes, languages, regional scripts, and local beliefs, including ancestral religions, which some Indonesian people still believe. Based on data from the Central Statistics Agency (BPS) in 2010, there were 1331 tribes and sub-tribes who still held local beliefs, but in 2013, this number was revised to 633 large ethnic groups after collaborating with the Institute of Southeast Asian Studies (ISEAS) (Saifuddin, 2019).

With Indonesian society being so diverse, one can imagine the differences in opinions, viewpoints, beliefs, and interests of each citizen, including in matters of religion. However, our luck lies in the fact that we have one unified language, namely Indonesian. This allows differences in beliefs to continue to be conveyed, and citizens can understand each other. However, sometimes conflicts occur due to a lack of proper handling of this diversity. From a religious perspective, diversity is considered a gift and the will of Allah SWT. If Allah SWT wants it, Allah can make the parcel of His servants uniform and only have one type (Saifuddin, 2019).

Our country's ideology, Pancasila, strongly emphasizes the importance of harmony between religious communities. Indonesia is even considered an example for other nations in harmoniously managing cultural and religious diversity and integrating religious and state principles harmoniously. Even though there are sometimes conflicts and social frictions on a small scale, we have always managed to overcome differences and remember the importance of unity and integrity as a great nation blessed with diversity by Allah SWT.

We must remain vigilant as a nation, because being divided can be a threat. Religious conflicts often occur, especially when coloured by violent and emotional actions from their adherents. For those who are very loyal to religion, this belief is considered something sacred, haunted, and full of holiness. Unfortunately, the lack of fanaticism towards truly pure religious interpretations often leads to conflict and confrontation. We need to take lessons from the difficult experiences we have experienced to improve the country or religion we follow. Differences in religious beliefs can create conflict, but if managed wisely, such potential conflict can be avoided (Saifuddin, 2019).

The spirit of practicing moderation in religion aims to find the middle point between the two extreme poles in religion. On the one hand, there are groups of religious adherents who take extreme attitudes by believing that only one religious interpretation is correct, while blaming other religious interpretations as heretical. This group is often referred to as an ultra-conservative group. On the other hand, there are groups of religious adherents who also take extreme attitudes, tending to prioritize rationality and ignore sacred religious values, even sacrificing fundamental religious beliefs to show inappropriate tolerance towards adherents of other religions. This group is often referred to as the extreme liberal group. Moderation is necessary to balance these two groups (Futaqi & Mashuri, 2021; Saifuddin, 2019).

Moderate in Islam is termed *tawassuth*. The verses of the Al-Qur'an which reflect the concept of *wasathiyah* words are found in surah Al-Baqarah verse 143 as follows:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ
الرَّسُولَ ۚ مِمَّنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ يَوْمَ كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

Meaning: "And thus (also) We have made you (Muslims), a just and chosen people so that you may be witnesses to human (deeds) and so that the Messenger (Muhammad) may be witnesses to your (deeds). And We have not determined the Qibla to be your Qibla (now) but so that We know (so that it is clear) who follows the Messenger and who deserts. And indeed (moving the Qibla) feels very difficult, except for those guided by Allah; Allah will not waste your faith. Indeed, Allah is Most Merciful, Most Merciful to humans."

Method

This research uses qualitative research with a descriptive approach. "Researchers understand the phenomena experienced by research objects by descriptive means in the form of words and language, in a special natural context and by utilizing various scientific methods." Research is carried out on certain phenomena or populations obtained by researchers from the objects in the research. This research was conducted in Kwangenrejo Village. This village is on the outskirts of the Bojonegoro teak forest, precisely in Sidokumpul Hamlet, Leran Village, Kalitidu District, Bojonegoro Regency, East Java Province.

The data sources used in this research are divided into two, namely primary data sources and secondary data sources. The primary data source is direct information from several main sources: the Kwangenrejo village community, Kwangenrejo village religious leaders, and Kwangenrejo RT Head. Secondary data sources are various data obtained from documents, photos and

objects that can complement primary data. Qualitative researchers can choose data collection methods such as participant observation, detailed interviews, life histories, document analysis, researcher diaries (records of the researcher's experiences and impressions during data collection) and media content analysis.

The data collection techniques used in this research are observation, interview, and documentation. In its implementation, the target of non-participatory observation is the competence of Islamic educators in instilling a sense of *tasamuh* in the community, especially the converts to Islam in the village. Then, the interviews were conducted in an unstructured manner, namely, free and unplanned. Meanwhile, documentation is used to collect data about the brief history, vision, mission, and goals, condition of teaching staff, condition of students, condition of facilities and infrastructure, and other documents related to this research. The data analysis technique used is interactive model analysis with three analysis components in the form of data reduction, data display and concluding.

Result and Discussion

1. Practices of tolerance education in the Kwangenrejo Kalitidu Bojonegoro religious moderation village

Islamic education is a form of teaching or learning that carries several things related to the Islamic religion. In this case, there are several concepts to ensure that a goal is achieved efficiently, one of which uses the idea of *tasamuh*. According to Ahmad Sholeh, *tasamuh* is divided into two types, namely the first is *tasamuh* between fellow Muslims in the form of attitudes and behaviour of helping each other, respecting each other, loving each other, advising each other, and not suspecting each other. Second, *tasamuh* towards non-Muslims, such as respecting the rights of non-Muslims as Indonesians. Islamic tolerance is based on five principles: good neighbours, helping each other face common enemies, defending those persecuted, advising each other, and respecting religious freedom (Sholeh, 2014).

Linguistically, *tasamuh* (tolerance) means having tolerance, while in other terms, *tasamuh* refers to respect for others. Some argue that the meaning of *tasamuh* or tolerance is accepting and maintaining peace in the situation at hand, such as tolerance between religions, which requires respecting each other's rights and obligations without disturbing each other. Thus, *tasamuh* can be understood as "religious tolerance" (Jamarudin, 2016).

In observations, interviews and documentation carried out by researchers in the Kwangenrejo Kalitidu Bojonegoro religious tolerance village, where they are a group of people who live side by side every day within the same scope, they carry out all their daily activities fully. With a high sense of tolerance or a sense of *tasamuh*, they work together to carry out all public and private activities, and they respect all actions and deeds that will produce good results without considering social, cultural and religious gaps. They love each other, between big and small, young and old, rich and poor, with the proven absence of hostility and disputes. They also live in harmony and advise each other if, at that time, there is a problem that needs to be resolved or a mistake that has been experienced. Without any suspicion between each other, they are open to each other without any barriers between religions, and if one of them wants to learn about another religion, then they will be welcome. This proves that Islamic teachings are lovely and very tolerant of other faiths.

Regarding religion in the Kwangenrejo Kalitidu Bojonegoro religious moderation village, they respect all the rights other religions have in the Indonesian state and nationality without any obstacles, and they are given very open freedom to carry out their activities. Interference from the Islamic side, but Muslims will help if they need help in energy or thoughts.

Then, in the same community and residence, they were very enthusiastic about defending their ownership from the hands of the enemy, so a principle of good neighbourliness was established. They also defend each other for everything they think is suitable for those who are persecuted by something that may come without them knowing beforehand. Of their many, they also advise each other on all forms of inappropriate actions for display in society and respect religious freedom between one group and another within the scope of society.

Islam really respects the existence of other religions and the individuals who adhere to them. In its history, Islam has never used violence or coercion to spread its beliefs to other people. Any form of coercion to force individuals to accept certain religious beliefs is considered unethical and contrary to God's will (Jamarudin, 2016). Several verses in the Qur'an emphasize the importance of maintaining harmony between human beings. For example, Surah Ali Imran verse 103:

وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ فَأَلَّفَ بَيْنَ فُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا
وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

Meaning: "And hold all of you to the rope (religion) of Allah, and do not separate yourselves, and remember Allah's favor upon you when you used to be enemies (during Jahiliyyah), then Allah will unite your hearts, then you

will be by the grace of Allah, people -people who are brothers; and you were on the brink of hell, then Allah saved you from it. Thus Allah explains His verses to you so you may be guided".

From the perspective of the Qur'an, the concept of *tasamuh* should not belittle or demean ethnic groups, religions or other regional cultures, let alone show an attitude of contempt, hatred or hostility towards them. In addition, *tasamuh* also includes patience in dealing with other people's beliefs, opinions and actions, even if they conflict with our own views and values, as well as refusing to attack or criticize in a hurtful and degrading way.

So it can be concluded that what Ahmad Soleh said about the concept of *tasamuh* with what the people of Kwangenrejo Kalitidu Bojonegoro religious tolerance village have implemented in their Islamic education can be said to be the same because they have implemented everything related to Islamic education in the concept. *tasamuh*, which has been explained above.

So the process of Islamic education in the concept of *tasamuh* in the village of religious tolerance, Kwngen Rejo, Kalitidu, Bojonegoro, can be said to be very necessary for the future and so far, Islamic education in the concept of *tasamuh* in the village of religious tolerance in Kwangenrejo is very well underway and implemented.

The process of Islamic education with the concept of *tasamuh* cannot be separated from the supervision and guidance of educators who are always patient and diligent in educating them to achieve a form of high tolerance in the village of religious moderation. These educators provide services to people who may need knowledge or information that they want and are exploring, as well as several questions they want to get the results of in a discussion or question and answer activity, which at every opportunity can be provided there.

In their daily lives, they are given a routine or schedule which will provide opportunities for them to learn about Islamic religion in greater depth and breadth and strengthen their faith in the Islamic religion. Allah SWT says in Q.S. Yunus verse 99 reads:

وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ

Meaning: "And if your Lord had willed, all people on the face of the earth would have believed. So do you (want to) force people so that they all become believers?"

Meanwhile, in another part, Allah reminds us, which means: "Indeed, this is all your Ummah (wahali Rasul), namely a single Ummah, and I am your Lord, so worship all of you Me (alone)." This verse explains that humanity is single but

then split up to choose their own beliefs. This means that Islam understands their choice of belief even though Islam also explains that "indeed, it is clear between what is true and what is false."

2. Supporting and inhibiting factors for the implementation of tasamuh in the religious moderation environment of Kwangenrejo Kalitidu Bojonegoro

In every structured or unstructured activity, planned or unplanned, there will be supporting or inhibiting factors which will become a background or form the structure of an effort to achieve success or can only be used as a discourse that failed. It was mentioned by Robbins, S. P., & Coulter, M. in their book "Management." Pearson Education (2018), page 57, explains that supporting factors are all aspects or elements that simplify, speed up, or increase the success of a particular process, activity, or goal. These factors can be resources, policies, technology, infrastructure, expertise, motivation and support from the various parties involved. Supporting factors are essential in creating conducive and optimal conditions to achieve the desired results.

In the Big Indonesian Dictionary, a supporting factor is a thing or situation that can support or grow an activity. There are supporting factors that facilitate the process of personality formation. These supporting factors include:

a. Family environment

Of the several factors that influence a person, the researcher states that the main factor influencing an individual in the formation of personality traits is the origin of his family environment. Because a person will spend more time from the beginning of birth with all his family members at home, at home, a person will be supervised and given guidance and direction by their parents or other family members. According to Bandura, a person's personality is formed through observing and imitating other people's behaviour incredibly close family members. In his book Social Learning Theory, Albert Bandura, a Canadian-American psychologist, argued that most human behaviour is learned through observation, imitation and modelling. Bandura introduced the concept of "modelling" where individuals learn by observing the behaviour of others and the consequences of that behaviour (Bandura & Walters, 1977).

If someone is directed and guided well in a family from the start, their development will also be good, and vice versa. If someone is initially raised in a religious and academic family, then that person will also tend to be religious and academic, but if that person is raised and educated with bad habits at home, then this will also negatively impact the child's personality.

In a family environment, it is also the simplest social unit in human life. For a person, family is the social environment they are most familiar with. Therefore, family life is the beginning of an individual's character being formed. And it is from the family that all kinds of learning can be obtained directly without any obstacles from other people.

Allah says in Surah At-Tahrim verse 6 as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Meaning: O you who believe, protect yourselves and your families from the fire of hell whose fuel is people and stones. Its guardians are rough and tough angels. They obeyed Allah for what He commanded them and always did what they were ordered to do.

From the explanation of the surah above, it is clear that in a family, the one who plays a crucial role in looking after the family is the one who can decide whether the family does good or bad.

Based on researchers' findings in the field, the researchers obtained data that family environmental factors are supporting factors in the process of Islamic education in the concept of *tasamuh* through familial relationships. Having a good family origin and good relatives can produce good results for an individual. In terms of converting from a Christian to Islam, converting to Islam becomes very tolerant towards various relatives or neighbours who have not yet converted or become Muslims. They also carry out religious or religious activities together in a prayer room in their village with several other groups without coercion and without feeling jealous of each other even though they are of different ages or genders.

b. Group or surrounding environment

The social environment is essential in shaping a person's behaviour and personality. In society, individuals interact with peers and older people. Through this interaction, individuals can understand the behaviour of other people and the events that occur around them. Apart from the family environment, society does not always bring an element of responsibility, but only an additional element. However, the norms and values that exist in society are often more binding and can have a significant influence on a person's mental development.

One theory that explains the influence of society on a person's personality is Urie Bronfenbrenner's Ecological Systems Theory. This theory

emphasizes the importance of various environmental contexts in individual development, including societal influences. In his book entitled *Developmental Ecological Theory*, Urie Bronfenbrenner, a developmental psychologist, developed the Developmental Ecological Theory, which explains how various social environments influence individual development. According to this theory, a person's development is influenced by the interaction of several environmental systems.

Systems in Developmental Ecological Theory

Microsystem: This is the immediate environment, which includes family, school, peers, and work environment. In this context, the surrounding community is essential because individuals interact directly with those around them.

Mesosystem: Involves interactions between two or more microsystems. For example, the relationship between family and school, peers, and the work environment. These interactions can influence individual behaviour and personality.

Exosystem: An environment that does not directly interact with an individual but still influences him. For example, government policies, mass media, or parents' jobs. The surrounding community can play a role in this ecosystem through applicable rules and norms.

Macrosystem: Consists of society's broader culture, values, and standards. The culture and values of the society around them influence a person's personality.

Chronosystem: Involves individual change and development, including significant life events and sociohistorical changes. The surrounding community plays a role in the chronosystem through changes in their social environment.

Based on the findings of researchers in the field, researchers obtained data that the surrounding environment in the moderate religious village Kwangenrejo Kalitidu Bojonegoro is a very Pancasila environment or a moderate town. There are two churches at this location: GKJTU, North Central Java Christian Church and GPIB or Protestant Church in Western Indonesia. There is also a prayer room, the only place of worship for Muslims and converts, and it is also used as a learning facility for children. -adult children and parents, those who have been Muslims for a long time and those who have recently converted to Islam.

Apart from the supporting factors for Islamic education in the concept of *tasamuh* in the Kwangenrejo religious moderation village through holding question-and-answer discussions and recitations, there are also inhibiting factors. Obstacles have a significant meaning in every task or job. So, an inhibiting factor is a thing or event that contributes to a situation and hinders

its implementation during the process. Factors that impede the process of Islamic education in the tasamuh concept include:

a. Limited supervision from educators

An educator cannot continually monitor or supervise the behaviour of converts or residents in a community. Because educators also have special needs, and an educator has a family whose economic needs must be met. This is the case with a group of people who have converted to Islam, but sometimes their faith is not strong enough, so sometimes they still do things that are prohibited by religion, and this cannot be monitored one by one and at all times, because there will be times when they are in their condition. Or beyond the reach of a single educator, which constitutes an inhibiting factor for overall equality in the education held or implemented in the village.

Based on the findings of researchers in the field, the researchers obtained data that when a recitation or recitation occurred or was held in the Moderation village of Bergama Kwangenrejo, it was essential for an educator in that location to recommend that the recitation or discussion be carried out in their free time or when they could gather together or in weather conditions that allow them to gather in a predetermined location without any obstacles so that an optimal learning process in education can be carried out.

Limited supervision by religious educators in the village is an obstacle in the process of Islamic education in the tasamuh concept in the Kwangenrejo religious moderation village which always requires an approach and guidance from an educator because an educator has an essential role in shaping and developing a person's education. However, if educators are less consistent in monitoring someone in carrying out the necessary activities, it will result in difficulties in directing the Islamic religious education process for the community of the religious tolerance village in Kwangenrejo.

b. Reduced awareness of converts

Converts to Islam who are not yet fully aware of the importance of activities carried out by educators in the Islamic religion sometimes consider these activities normal. These activities are vital in forming Islamic education, and they may be busy with their respective activities. This is a factor that, according to educators, dramatically influences the formation of a convert's personality. Because the external role will not be

optimal if viewed from an economic perspective, they are not sufficient or can still be considered deficient. The lack of financial factors for converts to Islam will inhibit the process of Islamic education in these activities.

Based on findings made by researchers in the field, the lack of economic factors in their lives will hinder the process of Islamic education in the concept of religious moderation. Therefore, educators always make various efforts to seek zakat from neighbouring villages or the central government, which will provide motivation and encouragement to converts; apart from that, educators also provide jobs to support a little of their economy.

Findings regarding supporting and inhibiting factors in forming students' personalities are very influential. Indeed, whether business or action, carrying out something has different obstacles, including being an educator. Therefore, educators always try to make various efforts so that the economy of converts gradually improves. The supporting factors above make it easier for educators to shape students' personalities better. Regarding the obstacles above, as far as possible, educators continue to do this by providing direction and encouragement to converts, plus directing and guiding converts by providing additional religious knowledge.

Conclusion

Based on the results of research that has been carried out, Islamic education in the concept of religious moderation is an Islamic education that brings to the community around the moderate village of Bergama Kwngenrejo Kalitidu Bojonegoro to be tolerant towards fellow local communities and to be kind even though they have different beliefs. Islamic education in the *tasamuh* concept provides teaching and learning for Muslims so that they do not act radically and continue to contribute to each other directly or indirectly. Islamic education in the *tasamuh* concept provides an image that we must live together and work together as servants of Allah despite different faiths. In education, we must prioritize attitudes and behaviour of helping each other, respecting each other, loving each other, advising each other, not suspecting each other and respecting the rights of non-Muslims as Indonesians. Religion must be based on five principles: good neighbours, helping each other face common enemies, defending those persecuted, advising each other, and respecting religious freedom.

Supporting factors for Islamic education in the tasamuh concept include a) a religious family environment that supports a person's improvement and b) the community environment, which generally has two religions but can live in harmony. The inhibiting factors include: a) limited supervision by educators, where not all educators are always available and whenever needed in the village; and b) the village's economic factors are weak, so they will prioritize working to fulfil their daily needs.

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