Religious Elit’s Communication and Strategy in Building Attitude of Tolerance in Plural Society in the Gunungsari West Lombok

Putri Krisdiana¹, Misbahuddin²

To Cite This Article: Putri Krisdiana¹, Misbahuddin² (2023) Religious Elit’s Communication and Strategy in Building Attitude of Tolerance in Plural Society in the Gunungsari West Lombok, Journal of Islamic Communication and Counseling (JICC), Vol. 2 Number 1, January 2023, Pages 16-33. DOI: https://doi.org/10.18196/jicc.v2i1.37

To link this article: https://jicc.umy.ac.id/index.php/jicc

2023 The Author(s). This open-access article is distributed under a Creative Commons Attribution (CC BY-SA) 4.0 license.

Published Online: 31 January 2023

Article Views : 0

View Crossmark Data

View Supplementary Material

View Related Articles

Submit your Article to this Journal
Religious Elit’s Communication and Strategy in Building Attitude of Tolerance in Plural Society in the Gunungsari West Lombok

Putri Krisdiana¹, Misbahuddin²
Universitas Muhammadiyah Yogyakarta¹²
putrikrisdiana19@gmail.com¹, misbahaziz572@gmail.com²

Abstract: This article discusses the strategy of the religious elite in building tolerance for a plural society in Gunungsari, West Lombok. The main problem studied is the strategy of Islamic and Hindu religious elites in internalizing and externalizing the value of religious tolerance in a plural society in Gunungsari. The writer uses three methods to get data about the main problem: observation, interview, and documentation. After conducting an analysis using qualitative methods, the authors found that religious elites had three strategies for instilling an attitude of tolerance: (1) Islamic religious elites instilled tolerance values in Muslim communities at religious events such as recitations at mosques. Likewise, the Hindu religious elite, their religious elite instills a value of tolerance at Piodalan events at temples, (2) The religious elite of Islam and Hinduism are the example, and role models for their followers and congregations, (3) In the event of a conflict, the Muslim and Hindu religious elites look for problem points by establishing communication to obtain a fair solution for both parties.

Keywords: Strategy, Religious Elite, and Tolerance
A. Introduction

Indonesian society consists of various ethnicities, races, and cultures. The Indonesian nation has approximately 17,000 islands with around 250 ethnic groups, more than 250 subcultures, and local languages (Ghazali, 2003). There are also no less than 250 ethnic groups with more than 500 different languages (Wahid et al., 2016). This reality is caused by the location of Indonesia's territory, which allows for contact with other nations. In addition, the condition of Indonesia's territory in the form of islands, differences in natural resources, and climate between one region and another also contribute to shaping the reality of the diversity of Indonesian society. Diversity itself is synonymous with pluralism (Wahid, 2016: 134). More specifically, it is referred to as pluralism because, within this diversity, there are various views, attitudes, and cultures from one region to another.

Not only are there different ethnicities, races, and cultures, but Indonesian people also have different religions and beliefs. It is influenced internally and externally. Internally, Indonesian people inherit the beliefs of their ancestors. Externally, they are also influenced by "imported" religions that come from outside. This is the impact of trade between countries carried out by the people of Indonesia. Along with the times, ancestral beliefs began to be replaced by religions brought from outside, such as Hinduism, Buddhism, Islam, Christianity, and Catholicism.

In the historical phase, Hinduism is the oldest immigrant religion among other religions. The relationship between the Lima kingdom in the Nusantara and India caused the arrival of religion. At a later stage, this religion developed rapidly with the establishment of Hindu kingdoms in the Nusantara, such as Singasari, Mataram, and Majapahit. At the beginning of its history, Hinduism was very difficult to separate from Buddhism because both played a significant role in the development of the great kingdoms in Indonesia. Like the kingdoms of Mataram and Majapahit, which made Hinduism the official religion of the kingdom. Meanwhile, other major kingdoms, such as Sriwijaya, appointed Buddhism their official religion. Because the succession of religions played a role in the history of the great kingdoms in the Nusantara, it was difficult to identify the teachings of Hinduism and Buddhism separately in Indonesian history at that time (Muhammad, 2013: 86-88).

Meanwhile, Islam is the third religion to enter Indonesia. The history of the entry of this religion is still being debated among historians. Some stated that traders brought Islam from the Indian subcontinent, the Gujarat and Malabar regions. This opinion was stated by Pijnappel and developed by Snouck Hurgronje and J.P. Mouquette. On the other hand, G.E. Marisson had a different opinion. He stated that Islam did not originate from Gujarat, as stated by the three scholars above. According to him, when the first king of Samudera Pasai, Malik al-Salih, was asked, the people of Gujarat still adhered to Hinduism. They only embraced Islam in 1298 AD after being conquered by Muslim troops. According to him, Islam in the Nusantara was more appropriately brought and introduced by preachers from the Coromandel Coast at the end of the 13th century AD. T.W. Arnold also stated this theory saw the similarities between the schools of fiqh between the Coromandel and Malabar regions and the Nusantara (Azra, 2013: 5-6).

Different from the opinion above, another theory also states that Islam entered the Nusantara through the Persian traders. This opinion was supported by Umar Amin Husain, who
stated that in the Persian region, there was a group of people called the Laren and Jawi tribes. Most likely, these two tribes taught Arabic script to the people in the Nusantara. Then the Arabic letters were modified and became Arabic-Pegon letters. In addition, some say that Islam came from Arabia. This opinion is based on Arab-Muslim traders’ dominance in the seventh and eighth centuries AD international trade. It is not impossible that they also carry out trading processes in the Nusantara, especially the coast of Sumatra. This opinion was developed by Crawfurd, Niemann, de Hollander, and Naquib al-Attas. (Azra, 2013: 7). Apart from the disagreements above, these religions (especially Hinduism and Islam) have given color to the various religious beliefs and religions in Indonesia.

In the context of today’s modern Indonesia, the state participates in regulating the religious procedures of its citizens. This is evidenced by government regulations contained in Article 29 paragraphs (1) and (2) of the 1945 Constitution; the state gives freedom to its citizens to choose one of the recognized and official religions, such as Islam, Christian-Protestant, Christian-Catholic, Hindu, Buddhist, and Confucianism. This indicates that freedom of religion and tolerance among religious communities has become a national issue (Muzakki, 2010). The provisions in Article 29 of the 1945 Constitution are very important for freedom of religion because they guarantee adherence to and carrying out religious orders safely and conductively.

Besides being able to be the potential to unite people in the state, this diversity can also be a threat to the life of the state if the adherents of each religion cannot communicate and cooperate with each other in carrying out religious and social activities (Kafid, 2015: 6). Therefore, since the New Order era in 1967, the Ministry of Religion led by KH. Saifuddin Zuhri, who was later replaced by KH. Mochammad Dachlan tried to organize an Interfaith Conference on November 30, 1967. The background to the meeting was the high number of clashes between adherents of religions (Muhammad, 2013:121).

In various regions, inter-religious conflicts continued, such as the Dayak and Madurese conflicts in Sampit, Central Kalimantan, clashes between Muslims and Christians in Ambon, Maluku, and Poso, Central Sulawesi, violence against residents of ethnic Chinese descent during the riots in May 1998. Also, attacks on the Ahmadiyya and Shia groups. From this series of events, we can see that plurality continues to face significant challenges. Many Indonesian people are unwilling to open their hearts and respect other parties, leading to disputes and even violence that results in victims (Octavia et al., 2014: 43).

These events also prove that plurality does not automatically create tolerance towards other groups. On the other hand, the discourse of tolerance is an issue that is always hot for discussion. An example is the issue of religious tolerance in the West Lombok Regency. In this area, there are often conflicts between religious communities, such as the conflict between Muslims and Christians in 2000 in Cakranegara District and between Muslims and non-Muslims in Suranadi Village. This conflict is inseparable from the role of the religious elite because their fatwa is the main reference in their religious behavior. Not only does it lead to intolerance, but elite religious fatwas can also be a reference for tolerant behavior, as happened at the Topat War ceremony in Lingsar Village, West Lombok Regency. Participants in this ceremony consisted of adherents of Islam and Hinduism who joined hands to make the ceremony a success (Mustain et al., 2005).
The two cases above reflect that religious elites can be a driving factor for tolerant and intolerant attitudes in religious communities. This is confirmed by Nasrullah (2018), who revealed that the leader’s consistency as the spirit of the movement would determine the direction of the movement. Hasan dan Sazali (1997) also stated that religious elites have an important role in realizing diversity in the midst of a pluralistic life (p. 82). This is due to the paternalist pattern that is still adhered to by the majority of religious communities.

In this context, the religious elite may consist of individuals or groups who play an important and strategic role in shaping the pattern of societal diversity. In the case of the Gunungsari community, the religious elite can be Tuan Guru (in Islamic Religion) and Pedanda (in Hindu Religion) or religious activists who have influence. Attitudes and behavior can be a "reference" in the midst of society.

Because the role of the religious elite is so vital in determining the direction of the religious attitude of society, the authors are interested in examining the strategy of the religious elite in creating an atmosphere of tolerance in society. The authors took the place of research in the Gunungsari area in West Lombok Regency. The main reason for taking this research location is that most people adhere to Islam and Hinduism (Central Bureau of Statistics, 2016: 157). Apart from that, there has also been friction between Muslims and Hindus in this area. Moreover, the Islamic and Hindu religious elite in Gunungsari village also has contributed to the internalization and externalization of tolerance values. They have a unique da'wah approach pattern to instill values of tolerance towards adherents of their respective religions.

Nevertheless, research on this theme cannot be said to be entirely new. Several previous studies examine this issue, such as Muzakki's research entitled Partisipasi Tokoh Masyarakat dalam Toleransi Umat Beragama. This research focuses on examining religious elites who are members of several religious organizations, such as MUI, PGIS, KWI, Walubi, and PHDI. As a result, Muzakki found that the participation of religious mass organization figures in maintaining interfaith harmony was only at the formal-dialogue level and had not reached other levels (Muzakki, 2010). The difference between Muzakki's research and this paper is that the authors do not focus on the religious elite who are members of certain mass organizations but on all religious elites who have an important role in a pluralistic society in Gunungsari, West Lombok.

The second study, which discusses a similar theme, is an article entitled Kearifan Lokal dan Peran Elit Agama dalam Merawat Toleransi Antar Umat Beragama di Akar Rumput, written by Ahmad Shobiri Muslim in 2019. Muslims found that the Kalibago hamlet community has a concept of harmony that has been passed down from generation to generation by their elders and predecessors. Their attitude is further strengthened by mentoring, dialogue, counseling and workshops organized by IAIN Kediri to gain a complete understanding of the importance of religious tolerance and harmony (Muslim, 2019). Of course, the research differs greatly from this paper since it is more focused on looking at the strategies used by the religious elite in building tolerance values in a plural society naturally without assistance, counseling, and workshops.

The third research is entitled Elit Agama dan Harmonisasi Sosial di Palangka Raya which was written in 2018 by HM. Abu Bakar. The results of this study indicate that interactions between religious elites in the city of Palangka Raya are supported by integrative forces that
allow for harmonious relations between religious elites. These integrative strengths are cultural values that have been rooted and passed down from generation to generation, especially among the Dayak people. Religious differences in Dayak culture are not seen as a form of conflict but as human rights and personal choices for everyone. At this level, the pattern of interaction that will be formed is integrative solidarity (Bakar, 2018).

Based on some of these studies, the research that is closest to this research is the research conducted by HM. Abu Bakr. The difference lies only in the point of emphasis; HM research. Abu Bakar is more concerned with efforts to create interaction between religious elites in the city of Palangka Raya, which is supported by integrative forces that allow harmonious relations between religious elites to occur. In comparison, the current research is more on the strategy and contribution of the religious elite in internalizing and externalizing the tolerance value of plural society in Gunungsari, West Lombok Regency.

B. Method

In terms of research methods, this qualitative research produced descriptive data in the form of written or spoken words and observable behavior (Moleong, 2011). The data in this article were divided into primary and secondary data. Primary data consisted of observations, interviews, and documentation of research objects in the field. In contrast, secondary data consisted of data obtained from books, journals, magazines, and other scientific works that were relevant to the problems. After the data had been collected, the authors performed data analysis by reducing the data and then verifying and presenting them objectively.

C. Results and Discussion

1. Socio-Religious Conditions in Gunungsari

Gunungsari is a village located in Gunungsari District and is part of the West Lombok Regency, West Nusa Tenggara Province. Apart from the presence of many religious figures and a number of popular pesantren, Gunungsari also has several buildings of high historical value, especially for Hinduism. Based on village government data, the total population in 2019 was 8,880 people, with 4,279 males and 4,561 females. In this place, Islam is the majority religion, with a percentage of 75 percent, Hinduism is 20-25 percent, and around 3-8 percent of the population is Christian (Village Profile, 2019). According to BPS data, Gunungsari village has 10 mosques and 5 temples (Central Bureau of Statistics, 2019: 74).
Gunungsari village community is still classified as tolerant, stable, and dynamic. This is based on the habits and attitudes of each adherent of religion in everyday life. In other words, each religion can work together in certain activities, especially those related to social-humanitarian aspects. Likewise, in the aspect of religious rituals, each party respects the other. If Hindus are going to hold a ceremony, the organizer or activity committee always sends a notification letter (Harun, Wawancara, 2020).

There are two models of cooperation carried out by Muslims and Hindus: (1) directly involved. The community groups that are directly involved are small in number, one to three people; (2) Indirect involvement can be in the form of providing cash assistance or raw materials to people who carry out begawe activities from either Hindus or Muslims. If problems can trigger intolerance, mediation efforts should be made as much as possible so that the problems that occur do not become ongoing conflicts. Some of the phenomena that can be used as examples are as follows:

a. Religious event relations

In general, it can be seen that a group of village people who have various beliefs, cultures, and customs cannot be completely separated from various forms of activity. The Gunungsari community, especially Muslims and Hindus, prioritize mutual respect, and no efforts are made by some parties to interfere with religious activities carried out by other parties.

To maintain this good tradition of religious harmony, every Hindu and Muslim adherent must participate in the Topat War ritual. This ceremony relies on ketupat as a "weapon" in wars by throwing it at each other with fellow participants. Topat war is interpreted as an expression of gratitude to God Almighty for the abundance of gifts in the form of water and fertility. Usually, the Topat War is held before planting rice after the arrival of the rainy season. The local community also interprets this ritual as an expression to return the results harvested from the rice fields in the form of diamonds which are then fought over to be planted in their respective fields as fertilizer (bubus Lowong). This symbolization is believed to be able to restore the fertility of the land they manage (symbol...
theory). In its implementation, the Topat War ritual has four stages that must be passed, including preparation, opening, the main event, and closing. During the preparation process, there was intense communication between the two parties to discuss everything related to the technical implementation of the ritual (Yuniati, dkk, 2015).

During the royal era, in the process of preparing for ceremonies and religious rituals such as the Topat war, a very beautiful agreement was made where they displayed high tolerance and mutual respect. For example, in determining the animal sacrifice. The two ethnic groups agreed not to use cows because these animals are considered sacred by Hindus, and they do not use pork because they are unclean for Muslims. Compromise and a middle way for harmony are taken by using buffalo, where both ethnicities can enjoy it. Currently, this tradition is still being carried out, and they mutually agree to share the tasks and do all the ritual preparations (Yuniati, dkk, 2015).

b. Social relations between Muslim and Hindu youth

The potential for conflict and friction can occur anywhere and anytime. This is also the case in Gunungsari. One reason is the association and interaction between youth. This happened in the 1990s and 2000s and created identity conflicts. Even though it can be overcome, the conflict still causes negative impacts such as damage and fights between youths in each religion. In addition, interfaith marriages have also been a trigger for conflict between Islam and Hinduism. This incident sparked tensions between the two parties based on observations and interviews. However, after the communication and mediation processes were carried out, this incident was resolved properly. From this incident, both parties agreed that in the event of an interfaith marriage, it would be fully handed over to the families of both parties. If the two families do not find a solution, it is handed over to the authorities.

c. Social relations during a disaster

In 2018 there was an earthquake with a magnitude of 7.0 on the Richter scale, which resulted in the collapse of a number of buildings, resulting in material losses in the Gunungsari area and forcing people to evacuate in emergency tents. Relations between adherents of Hinduism and Islam were so harmonious in this incident. Muslims assist in the form of food and other basic needs such as rice, mineral water, snacks, and other needs to the Hindus and vice versa (Harun, Wawancara, 2020).

d. Settlements of followers of Hinduism and Islam

Another thing that can be expressed related to the condition of inter-religious harmony in Gunungsari is the settlement of Muslim communities close to the settlements of Hindu religious communities. In addition, every adherent of Hinduism can live in a Muslim settlement and vice versa. This is the fruit of the beliefs of each religion's adherents about honesty and mutual respect. However, this situation has the potential for social friction and even conflict. However, these potentials seem to be dammed.

The ability to solve problems in the above cases is motivated by the increasing public awareness of the existence of other parties with different beliefs. In addition, increasing knowledge and understanding and strengthening public awareness of the meaning of brotherhood, peace, and tranquility also contribute to a positive effect.
In addition, the role of the religious elite in creating peace and harmony in religious life cannot be ignored. Religious elites from each religion aspire to inter-religious harmony in Gunungsari. Not only limited to pseudo harmony but authentic harmony based on theological communication. This is based on the argument that inter-religious harmony is not in a place of zero tolerance, but religious harmony implies that life in the context of plurality must uphold the principle of mutual respect in all activities.

Joint activities certainly have many benefits because, indirectly, they can increase the frequency of meetings between religious communities. In addition, the togetherness built continuously can also foster a spirit of friendship and brotherhood as well as a spirit of tolerance. Because the level and quality of a person's religiosity are often influenced by the psychological and sociological atmosphere in the environment in which they live.

So far, the role of the religious elite in processing and maintaining inter-religious harmony in the West Lombok Regency has been relatively large. It is just that the role that has been articulated has not been fully capable of constructing a formula for social harmony that is truly religious, humanist, and inclusive. This is because the context of harmony and tolerance is still heavily colored by violations of religious freedom. At this stage, religion must also be able to play itself as cognitive enlightenment and awareness of the reason for its adherents.

Religious elites are also required to play an active role in empowering people and strengthening tolerant socio-religious institutions. Therefore, it is very important to carry out efforts to intensify dialogue through pluralism and multiculturalism education, as well as other activities that bring religions closer together. Through dialogue and cooperation of religious communities, brotherhood and emotional bonds will be established between one party and another. In carrying out dialogue and cooperation with other religious communities, it is necessary to have an attitude of mutual openness, mutual respect, and a willingness to listen to others. To find common ground or platforms between various religious communities, attitudes like these are necessary because each has unique and complex characteristics.

An inclusive and pluralist view is part of the dialogue efforts of the religious leaders of the Gunungsari community in an effort to pioneer and develop inter-religious harmony in a proportional and just manner. From this inter-religious dialogue, there is also talk of cooperation with objectives tailored to the demands of the situation and the needs of each religious community. It does not stop there. Through this dialogue, the religious elites make a real contribution of thought for these goals.

From the description above, it can be concluded that several factors encourage the growth of religious harmony in Gunungsari: (1) existential awareness as social beings who need each other, especially in the social and economic fields; (2) the existence of family ties; and (3) adjacent geographical location. Among these three factors, the most dominant is the family factor and the geographical location where they live next to each other. This factor provides space for religious people to help each other in the daily activities of their lives.
2. Obstacles of Religious Elites in the Internalization and Externalization of Tolerance Values

a. Obstacles to Islamic Religious Elites

Obstacles are circumstances that limit, hinder or prevent the achievement of goals. In this case, the constraints that will be studied are the obstacles that occur in learning. Obstacles in learning are several obstacles that hinder the course of learning, seen from human, institutional, and instructional factors (Hamalik, 2002: 16).

Religious figures in public view are often called scholars. In the perspective of the Qur'an, scholars are seen as part of the ummah who play a very important and strategic role in the formation of society. Ulama comes from the Arabic word ‘alim which means people who know. The word ulama‘ is the plural form of ‘alim, a form of mubalaghah, meaning a very knowledgeable person (Ma’lub, 1984: 526-527). The same thing was also expressed by Aqib Malik, quoting Musthofa Bisri’s opinion that the ulama means someone smart, especially in terms of religious knowledge (Malik, 2012: 59). In addition, scholars are also called scientists, knowledgeable people, both in the field of religion and non-religion.

Based on the description above, it can be revealed that the Ulama‘ have extensive knowledge of religion. They are in villages or urban areas. Some establish pesantren and become their leaders, or they become kyai and become "servants" of the community in carrying out religious rituals, such as leading the reading of surah yasin, tahlil, and so on. More than that, the life of the clergy is generally based on agriculture. The students help their kyai in managing the farm. Apart from farming, the kyai get a perfunctory "honor" from the fees paid by the santri.

Religious leaders can also be said to be intellectuals. In this way, scholars have the same meaning as scholars. Ulama‘ are committed to continuous renewal and reform in Muslim society and show an interesting blend of the role of the kyai in Muslim society. Intellectuals are portrayed in several different and often conflicting ways. Although different and often contradictory, there is a vague sense of acceptance of the important elements in society that define and express common agreements that provide a sense of legitimacy and the basic principles for the organization and survival of society (Esposito, 2010).

In various regions in Indonesia, ulama‘ are called by various titles Tengku. In Sumatra, they are called Buya, abbreviated as Ra, and in Java, Kyai. While in Lombok, the cleric is better known as Tuan Guru. Based on this, it can be stated that even though there are differences in the meaning and understanding of the term ulama, in essence, in general, an ulama‘ is a person who has qualified and extensive knowledge. Specifically, ulama‘, who are called scholars, are religious elites who have almost the same roles and functions and have high social capital in the social life of society.

Based on the explanation above, the religious elite referred to in this article are individuals or community groups as part of the ummah who play a very important and strategic role in the formation of society. Especially for the Islamic religion, the religious elite referred to in this study are tuan guru, ustaz, and leaders of Islamic boarding schools. As for Hinduism, the religious elite in question is traditional leaders and pedanda. More specifically, Khoiruddin stated that among Muslims, kyai is one of the elite entities with a respectable position because they are considered figures with extensive and in-depth knowledge (Khoiruddin, 2015: 15).
The Islamic Religious Elite faces various obstacles in internalizing and externalizing the value of tolerance. However, the obstacles they face do not make the situations and conditions of social life intolerant. It can also be argued that the obstacles in internalizing and externalizing tolerance values do not appear to the surface or are relatively small. Even if these obstacles arise during psychological conflicts, such as emotions or feelings of resentment, they can always be resolved through deliberation as long as they are not related to beliefs. For social, humanitarian, and mutual cooperation issues, relations between Muslims and Hindus appear stable. As for the experience of the conflict that occurred several years ago, it was more caused by the provocation and the different characteristics of each individual or group (Karman, 2015: 15).

In general, differences that occur between individuals or groups can potentially have a negative impact in the form of religious conflict. Usually, individuals who have simple cognitive schemes will more easily fall into stereotyped actions. Conflicts and disputes can occur in a social relationship in communities with the same belief. Thus, let alone conflicts between adherents of religions and other religions, even adherents of certain religions often experience conflict. Such reality confirms the individual's construction of their relationship with other individuals. Therefore, individuals who have simple cognitive schemes will easily fall into stereotyped actions. Conversely, people who are cognitively aware of many differences tend to be sensitive to those differences.

The obstacles faced by the Islamic religious elite are not only limited to social differences but also related to the mindset and religious rituals of the Gunungsari community. This is heavily influenced by their level of education (Umar, Wawancara, 2020). This opinion shows that the obstacles faced by the religious elite in internalizing and externalizing the value of tolerance are the people's mindset that has not been well organized. The mindset of the community is closely related to the level of education. Thus, it can be concluded that the low level of education, especially in the field of religious knowledge, is an obstacle faced by the Islamic religious elite.

Not only ordinary people who need to gain an understanding of the values of tolerance. The religious elite also needs to get adequate education about the great value of tolerance. It is because conflicts between religious communities also originate from their sermons which call for intolerance. This situation became the forerunner to the emergence of Decree No. 44 of 1978 concerning procedures and materials for preaching and broadcasting religion. The decree stated, among other things, that da’wah and dawn lectures should not conflict with Pancasila and the 1945 Constitution and not disrupt national stability (Muhammad, 2013).

From some of the information above, it can be stated that the Islamic religious elite faces several obstacles in internalizing and externalizing the value of tolerance, such as psychological factors (emotional and cognition) and the low knowledge of the Muslim community about the values of tolerance described in their religious texts. However, these constraints are not too serious and do not have a bad (negative) impact on the life of tolerance in Gunungsari.

b. Hindu Elite Obstacles

As with the obstacles faced by the Islamic religious elite, several obstacles were also experienced by the Hindu religious elite in internalizing and externalizing the value of
tolerance. In a plural society in Gunungsari, differences have become an inseparable part. These differences, if not managed properly, can become a threat to inter-religious communities. According to Baidhawy (2005), "upholding mutual respect means placing all human beings in an equal relationship. There is no superiority or inferiority". Rejecting the nature of superiority and inferiority is very much needed, especially regarding social-human relations. The obstacles to the internalization and externalization of the Hindu religious elite can be seen in several ways:

1) There is a lack of respect for other religious communities when Hindus carry out worship rituals, such as Muslims selling around the event where we were worshiping at that time. They watch standing while Hindus worship sitting (Adha, interview, 2020). Explicitly, this illustrates that there is an impression that some Muslim communities "ignore" the values of tolerance, especially when Hindus carry out worship rituals. This reality shows that tolerance is only a "mere slogan" that shows no relevance when dealing with reality (Achmad, 2001: 15). This gives rise to negative and positive interpretations. A negative interpretation of tolerance is only a formality and enough not to hurt others. Meanwhile, a positive interpretation can mean that it requires help and support from other people to spread tolerance to all religious communities to minimize exclusivism in religion.

2) The minimum level of education and low public opinion are the obstacles they face (Puja, interview, 2020). This informant's statement illustrates that some groups of people have a minimal level of education or have simple cognitive schemes that will easily fall into stereotyped actions (Karman, 2015). This second obstacle is the same as the obstacle faced by the Islamic religious elite.

Socialization activities are related to individual identification and the process of internalizing and externalizing religious elites into society. Socialization is carried out through two channels, and they are the path of primary socialization and secondary socialization. The purpose of the primary socialization path is that the religious elite must start from the family environment. As for the secondary socialization route, the religious elite must strive for communication and integration with community channels (organizations) in the Gunungsari community.

3. The Strategy of Islamic and Hindu Religious Elites
   a. Islamic Religious Elite Strategy

Strategy comes from the Greek strategia, which means leadership over troops or the art of leading troops. The word strategy comes from the word strategos, which developed from the word stratos (army) and the word agein (to lead). The term strategos was used in a military context from the heyday of the Greco-Romans to the early days of industrialization. According to Arifin, the strategy is the overall conditional decision about the actions to be carried out to achieve the goal (Arifin, 2011: 227). For more details, several meanings of strategy have been summarized according to experts (Abdullah, 2020: 11-12):

1. According to Pearce and Robinson, defining strategy is (the main plan) of a company. The strategy itself reflects the company's awareness of how, when, and where it has to compete against its opponents and with what intent and purpose.
2. Carl Von Clausewitz argues that strategy is the knowledge of using battles to win a war. Moreover, the war itself is a continuation of politics.

3. Standby defines strategy as a series of decisions and actions that are basic, made by top management, and implemented by all levels within an organization to achieve the goals of the organization.

In the life of a plural society in Gunungsari, strategies for internalizing and inheriting the values of tolerance are very much needed for every believer of a religion. The existence of this internalization process is an affirmation that religion is part of the culture that constructs human life. The strategy of internalizing the value of tolerance can be seen in real terms by paying attention to the actions taken by an individual or group. That is, there is a dialectic process between religious teachings and adherents.

The dialectic process between communities and religions is a part that can give rise to a construction variant of a plural society. Peter L Berger, in the theory of social construction, reveals that social construction is a series of social processes obtained from continuous actions and interactions between individuals with a reality that is subjectively owned and shared (Demartoto, 2020). Not only in dialectics but the dialogue process is also echoed by the Islamic religious elite (Tuan Guru) in Gunungsari (Aziz, Wawancara, 2020). This also provides an overview of the strategy for internalizing the value of tolerance.

Another strategy applied is exemplary. The elites of the Islamic religion internalized the value of tolerance by giving concrete examples to society. In the context of educational theory, giving exemplary is highly recommended because the behavior of an educator gets special observation from the surrounding community. Through this exemplary strategy, the religious elite directly incorporates and preaches the value of tolerance. That is, religious and moral values such as piety, honesty, sincerity, and responsibility that are instilled in society are hidden curricula (Munif, 2017: 6)

This exemplary attitude is in accordance with the teachings of Islam contained in QS Al-Baqarah verse 256. The historical fact also strengthens the spirit of tolerance in this verse that the Prophet Muhammad once ratified the Medina Charter in building a plural society in which there were Ansar, Muhajirin, and followers of the Jewish religion who were united in one community. Jews and Muslim communities have the right to practice their own beliefs without any discrimination (Masduqi, 2011: 74). This is in line with the results of observations in the field, not only through the education process about tolerance but religious elites also directly practice it (action) in encouraging people to be tolerant.

Meanwhile, the externalization of the value of tolerance by the Islamic religious elite is also manifested in daily interactions. This provides an overview of what Munif means by a habituation strategy. Habituation is an action that is repeated and then easy to do. Through these actions and interactions, it is hoped that the values of tolerance can be maintained and become a habit for the Muslim community. The value of tolerance in society is created and maintained or changed through action and interaction. The interaction process can be seen in Islamic religious leaders who set an example. They set an example for fellow believers to be polite, appreciate, and respect each other. According to Musthafa, "almost 95 percent of followers of Islam in Gunungsari are tolerant and do not interfere with each other, both in worship rituals and social activities." (Wawancara, 2020).
Based on the statement above and the results of observations made by the author, it can be revealed that the form of internalizing the value of tolerance is encouragement, encouragement, and motivation to help each other and not hurt each other. Religious leaders also practice this by being kind to other religions. They hope to be used as a guide in the values of life. Thus, this reality shows that the process of internalization within the individual has been integrated in the form of guidance or a way of life in the social life of society.

Meanwhile, regarding the form of externalizing the value of tolerance, the religious elite continues to teach their people not to interfere with each other with adherents of other religions. In addition, dialogue and mutual advice between followers of each religion pioneered by religious leaders are a goal to instill the teaching of tolerance. In this context, plural social reality is an objective and subjective reality. This context also provides an overview of the implementation of the strategy of providing advice to adherents of the religion.

In the next stage, some information provides explicit news that the internalization and externalization of the value of tolerance are carried out by expressing it to adherents of a religion, both directly and indirectly, in daily life. Efforts to instill these life values are useful for realizing the common ideals of living together in social, economic, and cultural life as well as related aspects for humanitarian purposes. Harun (interview, 2020) stated, “In everyday life, they help each other regardless of differences in identity. The community interacts and mingles in all social activities normally.”

Based on the statement above, it can be understood that diversity in various forms in society is a fact and a necessity. The reality of people's lives cannot be avoided through diversity, attitudes, and actions. The differences are certainly easier to find when linked further with these differences. Da'wah media, such as recitation and or religious studies by religious elites against followers of each religion, are also used as instruments for internalizing and externalizing the value of tolerance. More clearly, the instrument aims; through this da'wah media, it is expected that every religious follower adheres to the teachings of their respective religions.

b. Hindu Religious Elite Strategy

The contribution of the religious elite in internalizing the value of tolerance in Gunungsari can be seen from Berger's perspective, which states that the dialectical process experienced by humans goes through three moments; externalization, objectivation, and internalization. As stated by Berger, the three social constructions have been implemented by the religious elite. In this context, religious elites are not only individuals but also objects of social reality.

Religious elites in Hindu society internalize and externalize the value of tolerance in formulations or approaches through invitations, suggestions, and actions. Adha (interview, 2020) stated, “I always urge and instill noble values in the Hindu community to always live in harmony and peace, especially in carrying out Dharma teachings. I convey this during pidodalan events at temples, when filling out dharma discourses and when people come to my house to ask for advice.”
Based on the statement above, it can be revealed that the form of internalizing the value of tolerance with the “invitation strategy” is still an approach as well as a method that is continuously carried out and is considered the easiest, simplest, and most effective method. This description can be used as an argument for carrying out an advice-giving strategy (maudzah) which contains three elements, a description of the goodness and truth that a person must do. In this connection too, Ariani (interview, 2020) stated, “We are taught to help each other regardless of the background of the people we help, so that is what is applied in everyday life.”

At the same time, the statement emphasized that the form of internalization was carried out. Solicitations, suggestions, and advice created by individuals or groups aim to create a condition for society. In this context, the intended community is a society in which it is hoped that they can interact and help each other in various fields of social life.

This is in line with the statement that social construction is a social process through actions and interactions in which individuals continuously create a reality that is subjectively owned and experienced together (Demartoto, 2020). While the form of externalization of the value of tolerance can be seen in the statement expressed by Ariani, "We are exemplified by Pedande, how to speak good words, socialize well, attend invitations, respect existing differences, and not discriminate against anyone in acting and speaking well" (interview, 2020).

If analyzed, the statements above, in Berger's opinion, can be described as a form of human outpouring or self-expression into the world, both in mental and physical activities. This means that individuals and groups as human beings create a social reality through a simultaneous communication process. Thus it can also be stated that externalizing the religious elite's tolerance value towards religious people in Gunungsari is an effort to strengthen individual existence which is expected to impact society positively.

The statement above also confirms that people are not distinguished from one another and that an invitation to do good, to speak polite words among people, is a must for every believer of a religion. Furthermore, the following statement also illustrates that the Hindu religious community does not hesitate to invite the Islamic community when a Hindu group holds an event. However, this participation is solely for the purpose of mutual respect (Ariani, Wawancara, 2020).

Hindus try to keep each other's feelings in relation to social society. The results of observations in the field show that most adherents of Hinduism keep pets such as pigs and so on, which is certainly considered something that is not permissible (haram) for Muslims, so the Hindu community tries not to let these pets roam around so that the Muslim community around annoyed and disturbed (Adha, interview, 2020).

Based on the statement above, the aspect of discipline aims to determine what is to be achieved. In this effort, the aspect of discipline requires firmness and wisdom. Firmness is intended to impose sanctions on any violations committed by individuals or community groups. Meanwhile, wisdom requires a religious elite or local government to give sanctions according to the type of violation without being seized by emotions or other impulses.
Furthermore, many do not raise animals and/or pigs in the Hindu community at all. This is evidence that the internalization and externalization of the value of tolerance are instilled through attitudes and actions. These attitudes and actions are born from within (internal) adherents of Hinduism. While the actual manifestation of the form of internalization of the value of tolerance from religious leaders so that Hindus really have feelings and mutual respect to create peace.

The form of internalization can also be seen when adherents of Hinduism and Islam are involved in their relationships within an institution, organization and so on. Due to the relationship (linkedness) both institutionally and organizationally, indirectly, there are processes of internalization of values. The hope is that the internalization process can become a social bonding capital for mutual respect (tolerance). In this regard, Berger mentions as a factor related to the process of social construction, pragmatic motive, with awareness of pluralism and concern for building tolerance and religious harmony and creating an independent society.

The forms of internalization and externalization of religious elites, both from Islam and Hinduism, can be seen in the existence of mutually produced agreements related to something that has been understood collectively, such as activities that can offend adherents of religions to be avoided as much as possible. This can be interpreted as a form of mutual respect and respect from Hindus towards Muslims and vice versa.

D. Conclusions

Religious elites have problems in instilling the value of tolerance in the Gunungsari community, including those related to psychological factors, knowledge (cognition) factors, and religious education factors. In overcoming this, religious elites have three strategies: (1) Islamic religious elites instill the value of tolerance to Muslim communities at religious events such as recitations at mosques. Likewise, the Hindu religious elite, their religious elite instills a value of tolerance at piodalan events at temples, (2) The religious elite of Islam and Hinduism are examples and role models for their followers and congregations, (3) In the event of a conflict, the Muslim and Hindu religious elite look for problem points by establishing communication in order to obtain a fair solution for both parties.

References


**Interview**

Adha, Jero Mangku Gde I Nyoman, (Pemangku agama Hindu), Wawancara oleh Putri Krisdiana, Pura Gunungsari, tanggal 29 Juni 2020

Ariani, I Wayan (Masyarakat Hindu), Wawancara oleh Putri Krisdiana, Rumah Pribadi, tanggal 23 April 2020

Aziz, Abdul (Tokoh Masyarakat), Wawancara oleh Misbahuddin, Masjid Gunungsari, Tanggal 5 Mei 2020

Harun, Maliki (Kepala Desa), Wawancara oleh Misbahuddin, Kantor Desa Gunungsari, tanggal 28 April 2020

Musthofa, Fawaz (Pimpinan Asrama Riyadul Huffaz Al-Aziziyah), Wawancara oleh Misbahuddin, Pondok Pesantren Al-Aziziyah, Gunungsari, Tanggal 11 Juni 2020

Umar, Marzuki (Pegawai KUA), Wawancara oleh Misbahuddin, Kantor KUA, Tanggal 2 Juni 2020.
Acknowledgments

We would like to thank all participants for providing opportunities for data collection.

Funding

The authors received no direct funding for this research.

Author Details

Putri Krisdiana¹, Misbahuddin²

Email

putrikrisdiana19@gmail.com¹, misbahaziz572@gmail.com²

Supplementary Material

Supplemental data for this article can be accessed here https://jicc.umy.ac.id/index.php/jicc

Citation Information

Cite this article as Journal of Islamic Communication and Counseling, Putri Krisdiana, Misbahuddin, JICC Vol.2 Number 1 January 2023.

2023 The Author(s). This open-access article is distributed under a Journal of Islamic Communication and Counseling (JICC) licensed under a Creative Commons Attribution (CC BY-SA) 4.0 license. You are free to:
Share – copy and redistribute the material in any medium or format.
Adapt – remix, transform, and build upon the material for any purpose, even commercially.
The licensor cannot revoke this freedom as long as you follow the license terms.

Under the following terms:
Attribution – You must give appropriate credit, provide a link to the license, and indicate if changes were made. You may do so in any reasonable manner, but not in any way that suggests the license or endorses you or your use. No additional restrictions.
You may not apply legal terms or technological measures that legally restrict others from doing anything the license permits.

JICC (E ISSN: 2828-3961; P ISSN: 2827-9794) is published by Universitas Muhammadiyah Yogyakarta
Managed by Islamic Communication and Broadcasting Department
• Immediate, universal access to your article in the publication
• High visibility and citation statistics for your article
• Rapid online publication
• Input form, and dialog with, expert editors and editorial boards
• Retention of full copyright of your article
• Discounts and waivers for authors in developing regions
Submit your manuscript to a JICC journal at https://jicc.umy.ac.id/index.php/jicc.