

The Values of Tolerance in the Hadith of the Prophet: A Study of Its Application in Banyuwangi Regency

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Abstract

In Article 29, Paragraph 2 of the 1945 Constitution, it is stated that the State guarantees the freedom of every citizen to embrace their own religion and worship according to their religion and beliefs. However, in recent years, religious discrimination has persisted. In 2022, a man vandalized the Dipa Giri Sakti Temple in Kediri, while in 2019, a controversy arose regarding the construction of a temple in Bekasi. In the same year, the Padmosari statue, a Hindu religious symbol in Argosari Village, was damaged, allegedly by irresponsible individuals. Research Objectives: 1) To analyze the values of tolerance in the Prophet's hadith, and 2) To analyze the application of tolerance from the Prophet's hadith in Banyuwangi. This study uses a qualitative research method, with data collection techniques including interviews, observations, and documentation. Findings: 1) Tolerance in the teachings of Prophet Muhammad SAW emphasizes mutual respect and appreciation for differences, both among Muslims and with followers of other religions. The hadiths stress the importance of moderation, dialogue, and compassion in resolving differences. Ahmad Syarif Yahya in *Ngaji Toleransi* and *Fikih Toleransi* also asserts that Islam encourages tolerance without diminishing individual beliefs. The Prophet, through *sirah nabawiyah*, shows that religious moderation and tolerance are key to harmonious social interactions. 2) In Bangorejo and Sambimulyo Districts, Muslims and non-Muslims cooperate to ensure the smooth running of religious celebrations, such as Eid al-Fitr and Galungan. The hadith "Do good to others, and Allah will do good to you" (HR. Abu Dawud) supports empathy and respect for differences.

Keywords: Values, Tolerance, Hadith of the Prophet.

Abstrak

Dalam UUD 1945 pasal 29 ayat 2, disebutkan bahwa Negara menjamin kemerdekaan setiap penduduk untuk memeluk agamanya masing-masing dan beribadat menurut agamanya dan kepercayaannya. Namun faktanya, masih terjadi diskriminasi agama dalam beberapa tahun terakhir. Pada tahun 2022 seorang pria merusak Pura Dipa Giri Sakti di Kediri, sementara pada tahun 2019 terjadi kontroversi pembangunan pura di Bekasi. Patung Padmosari umat Hindu di Desa Argosari rusak pada 2019 dan diduga dilakukan oleh oknum tidak bertanggungjawab. Tujuan penelitian: 1) Untuk menganalisis nilai toleransi dalam hadits Nabi, 2) Untuk menganalisis penerapan toleransi dalam hadits Nabi di Banyuwangi. Penelitian ini menggunakan metode penelitian kualitatif. Teknik pengambilan data dengan wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan: 1) Toleransi dalam ajaran Nabi Muhammad SAW mengutamakan sikap saling menghormati dan menghargai perbedaan, baik antarumat Islam maupun dengan penganut agama lain. Hadis-hadis menekankan pentingnya moderasi, dialog, dan kasih sayang dalam menyelesaikan perbedaan. Ahmad Syarif Yahya dalam *"Ngaji Toleransi"* dan *"Fikih Toleransi"* juga menegaskan bahwa Islam mendorong toleransi tanpa menghilangkan keyakinan individu. Nabi Muhammad SAW melalui *sirah nabawiyah* menunjukkan bahwa moderasi beragama dan toleransi menjadi dasar penting dalam interaksi sosial yang harmonis. 2) Di Kecamatan Bangorejo dan Desa Sambimulyo, di mana umat Muslim dan non-Muslim saling membantu dalam menjaga kelancaran perayaan keagamaan, seperti Idul Fitri dan Galungan. Hadis

seperti "Berbuatlah baik kepada orang lain, maka Allah akan berbuat baik kepadamu" (HR. Abu Dawud) mendukung sikap empati dan penghormatan perbedaan.

Kata kunci: Nilai-Nilai, Toleransi, Hadits Nabi.

Introduction

The Constitution of the Republic of Indonesia asserts that Indonesia is a country with diverse ethnicities, religions, races, and cultures. This is also stipulated in Article 29 Paragraph (2) of the 1945 Constitution, which states that the state guarantees the freedom of every citizen to embrace their respective religion and worship according to their religion and beliefs. However, in reality, religious discrimination still occurs in recent years.

In Kediri, a man named SG (37) was arrested by the police after damaging the Dipa Giri Sakti Temple in Bulusari Village, Tarokan District, Kediri Regency on Sunday night (24/4/2022). The perpetrator admitted to damaging the statues, offering tables, and temple officials using a small hammer. After being mediated by the Kediri City Police, SG and his family apologized to the temple management, and both parties agreed not to prolong the incident.¹

In 2019, Amnesty International warned the Ministry of Home Affairs and the Ministry of Religion about the freedom to have a place of worship for all religious communities after a controversy over the construction of a Hindu temple in Bekasi. Around 7,000 Hindu residents in Bekasi Regency did not have a place of worship and had to travel tens of kilometers to worship at the Tirta Bhwana Agung Temple in Jakasampurna. Amnesty deemed this incident as adding to the long list of intolerance towards minority religious groups in Indonesia.²

There was an incident of vandalism against the Padmosari statue of the Hindu community in 2019 in Argosari Village. Lumajang Police Chief, AKBP Muhammad Aرسال Sahban, confirmed that the act of vandalism was not related to ethnic, religious, or racial issues and was suspected to have been done by a mischievous person. The Head of Argosari Village and the Chairman of the Lumajang Indonesian Hindu Council urged the Hindu community to exercise restraint and not be provoked..³

Still in Lumajang Regency, on Sunday, February 18, 2018, two statues at the front gate of Pura Mandara Giri Semeru Agung, Senduro Village, Senduro District, Lumajang Regency, East Java, were damaged by unknown individuals. One of the largest statues in East Java had an ax with a wooden handle stuck in the head of the

¹ "Perusakan Pura di Kediri Menggunakan Palu, Si Perusak Mengaku dapat Bisikan Gaib," suara.com, 26 April 2022, <https://malang.suara.com/read/2022/04/26/101737/perusakan-pura-di-kediri-menggunakan-palu-si-perusak-mengaku-dapat-bisikan-gaib>.

² "Amnesty Desak Pemerintah Lindungi Hak Umat Hindu di Bekasi – DW – 14.05.2019," dw.com, diakses 11 Maret 2023, <https://www.dw.com/id/amnesty-desak-pemerintah-lindungi-hak-umat-hindu-di-bekasi/a-48732534>.

³ ANTARA News Agency, "Polisi selidiki perusakan patung umat Hindu di Argosari Lumajang," ANTARA News Jawa Timur, diakses 11 Maret 2023, <https://jatim.antaranews.com/berita/281049/polisi-selidiki-perusakan-patung-umat-hindu-di-argosari-lumajang>.

statue. In addition, two statues in front of the Somenake Hotel, not far from the temple, were also damaged.⁴

There was a case of burning the Avalokitesvara Temple in Tanjung Balai, North Sumatra, Indonesia. This incident occurred in July 2016 and caused damage to both the interior and exterior of the temple. Not only 2 temples were affected, but also 8 other Chinese temples. The police stated that the fire was allegedly caused by an unknown group who burned it as a form of protest against the existence of the temple in the area. This case also received reactions from many parties in Indonesia, including religious leaders and community figures who condemned the act.⁵

The Bangorejo Subdistrict ranks 3rd in terms of the highest number of Hindu followers living in Banyuwangi Regency. The number of Hindu followers in Bangorejo Subdistrict is 2,954 people. In addition to the large number of Hindu followers in Bangorejo Subdistrict, the Hindu religious activities are more active compared to other subdistricts. Therefore, the author is interested in conducting research in Bangorejo Subdistrict.

The detailed data of Hindu followers in Banyuwangi Regency can be seen in the following table:

Table 1. Data on Religious Affiliation in Banyuwangi Regency

Kecamatan Subdistrict	Islam	Protestan Protestant	Katolik Catholic	Hindu	Budha Buddha	Konghucu Konghucu	Lainnya Others
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Pesanggaran	50 566	1 553	86	2 356	905	6	5
Siliragung	44 197	1 993	77	3 981	15	5	12
Bangorejo	63 368	746	234	2 954	11	4	-
Purwoharjo	64 910	950	772	4 116	156	7	2
Tegaldlimo	62 295	931	117	4 575	321	-	-
Muncar	135 156	908	363	2 039	45	13	6
Cluring	78 870	500	78	438	76	6	10
Gambiran	64 980	1 740	330	44	1 168	1	38
Tegalsari	50 457	263	22	2 190	3	1	13
Glenmore	75 844	1 007	195	500	33	12	-
Kalibaru	66 189	205	51	32	21	6	2
Genteng	92 578	1 392	385	565	267	13	14
Srono	98 393	410	114	299	54	20	5

Source: Banyuwangi Regency Central Statistics Agency (BPS) ⁶

In that district, the author collected data from two villages, namely Sambirejo and Sambimulyo. In Sambirejo village, it is estimated that about 90% of the

⁴ Juli Hantoro, "Patung Di Pura Semeru Agung Lumajang Dirusak Dengan Kapak," *Tempo*, 19 Februari 2018, <https://nasional.tempo.co/read/1062077/patung-di-pura-semeru-agung-lumajang-dirusak-dengan-kapak>.

⁵ Bhagavant, "Rusuh di Tanjung Balai, 2 Vihara dan 8 Kelenteng Dibakar | Berita Buddhis," *Berita Bhagavant* (blog), 30 Juli 2016, <https://berita.bhagavant.com/2016/07/30/rusuh-di-tanjung-balai-2-vihara-dan-8-kelenteng-dibakar.html>.

⁶ BPS Kabupaten Banyuwangi, *Kabupaten Banyuwangi Dalam Angka 2022* (Banyuwangi: BPS Kabupaten Banyuwangi, 2022).

population are Muslims, while around 150 families are Hindu. Meanwhile, in Sambimulyo village, around 97.5% of the population are Muslims, 2% are Hindus, and 5% follow the Kapitayan belief.

With the ongoing discrimination against Hindus, there is a need for efforts to promote tolerance and prevent discrimination against minority groups. Therefore, the author is interested in raising a title: "Efforts for Tolerance and Prevention of Religious Discrimination in Bangorejo District, Banyuwangi Regency."

Research Methodology

In this research, the author used a descriptive qualitative research method. Descriptive qualitative research is a type of research that aims to understand and describe social phenomena in their natural context, and to look at them from various perspectives and interpretations.⁷ The reason why the author uses this method is to provide a detailed, systematic, and comprehensive description of efforts towards tolerance and prevention of discrimination in the Bangorejo District of Banyuwangi Regency, as well as to gain a deep understanding of this phenomenon.

Sugiyono stated that selecting the research location is one of the important aspects in research. A suitable research location can affect the quality of the collected data and the suitability between the data and research questions.⁸ In this case, the author chose the research location in Bangorejo District, Banyuwangi Regency. The reason the author chose this location is because there are 2,954 Hindus living there, and also because Hindu religious activities are more active compared to other districts.

Data collection in qualitative methods can be done through several techniques, including observation, interviews, and document studies.⁹ In this research, the author conducted semi-structured interviews by interviewing Hindu followers, Hindu religious leaders, and local community leaders with the following details: Sujito (Hindu Religious Leader), Darno Widianoro (Head of Hindu Community), Rahayu Mujiono (Hindu Community Figure), Isnandar (Former Village Chief), and Asroni (Head of Community Organization).

Discussion

Tolerance in the Hadith of the Prophet

Tolerance in the context of the teachings of Prophet Muhammad (peace be upon him) is a crucial theme in understanding social interaction and diversity within society. In numerous hadiths, Prophet Muhammad emphasized the importance of being tolerant, both in relationships among fellow Muslims and with followers of other religions. One of the key aspects highlighted is the necessity of mutual respect

⁷ John W. Creswell dan J. David Creswell, *Research design: qualitative, quantitative, and mixed methods approaches*, Fifth edition (Los Angeles: SAGE, 2018).

⁸ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2019).

⁹ Matthew B. Miles, A. Michael Huberman, dan Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook* (California: Sage Publications, 2013).

and appreciation for differences, which serves as the foundation for creating harmony in a pluralistic society.

In his study on tolerance, Ahmad Syarif Yahya, in his works "Ngaji Toleransi" and "Fikih Toleransi", emphasizes that Islam encourages tolerance without diminishing individual beliefs.¹⁰ This is in line with the hadiths that demonstrate the Prophet Muhammad's approach, which always prioritized dialogue and respect for differences. For instance, in situations where disagreements arose, the Prophet consistently sought to bridge these differences in a wise and compassionate manner.¹¹

Furthermore, the religious moderation exemplified by Prophet Muhammad (peace be upon him) is also crucial in the context of tolerance. This moderation is not only based on interpretations of the Qur'an and hadith but also on the sirah nabawiyah, which illustrates how the Prophet interacted with various groups in society.¹² In the context of education, instilling values of tolerance from an early age is crucial, as shown in research indicating that tolerance education should begin in early childhood to shape children's character.¹³

The importance of tolerance education is especially highlighted in the context of multicultural societies. Research suggests that educational approaches based on divine values and unity can significantly foster the development of tolerance in students. In diverse environments, mutual respect and appreciation for differences are essential for creating harmonious coexistence. Education that encourages understanding of various perspectives promotes a sense of unity among individuals from different backgrounds.¹⁴

Furthermore, the teachings of Prophet Muhammad (peace be upon him) on tolerance extend beyond religious principles and hold relevance in social and educational contexts. His emphasis on moderation, dialogue, and respect for diversity helps nurture empathy and understanding, which are critical for maintaining peace in pluralistic societies. Thus, these teachings provide a valuable

¹⁰ Muqni A. Abdullah, "Toleransi Di Era Kontemporer: Kajian Pemikiran Ahmad Syarif Yahya Untuk Membangun Harmoni Antar Agama," *Abrahamic Religions Jurnal Studi Agama-Agama* 3, no. 2 (2023): 326, <https://doi.org/10.22373/arj.v3i2.22516>.

¹¹ Adiba, "Makna Moderasi Beragama Dalam Perspektif Teladan Nabi Muhammad SAW," *Maqolat* 1, no. 2 (2023): 32–43, <https://doi.org/10.58355/maqolat.v1i2.9>.

¹² Ibid.

¹³ Sri Mardianti, "Penanaman Nilai - Nilai Toleransi Anak Usia 5-6 Tahun Di Sekolah Multikultural," *Jurnal Obsesi Jurnal Pendidikan Anak Usia Dini* 7, no. 6 (2023): 7476–83, <https://doi.org/10.31004/obsesi.v7i6.5767>; Juliana Tirza, Wiputra Cendana, dan Tia K. Araini, "Pendidikan Anak Usia Dini Tentang Toleransi Beragama Sebagai Implementasi Sila Pertama Pancasila," *Jurnal Moral Kemasyarakatan* 7, no. 1 (2022): 101–8, <https://doi.org/10.21067/jmk.v7i1.6915>.

¹⁴ Paelani Setia, "Membangun Masyarakat Toleran Di Daerah Plural: Pengalaman Masyarakat Muslim Dan Kristen Di Cianjur, Jawa Barat," *Jurnal Iman Dan Spiritualitas* 3, no. 3 (2023): 465–74, <https://doi.org/10.15575/jis.v3i3.30390>; Mahatva Y. A. Pradana, "Ruang Dialogis Sebagai Wujud Toleransi Antar Institusi Di Tengah Keberagaman," *Jurnal Ilmiah Sosiologi Agama (Jisa)* 5, no. 1 (2022): 40, <https://doi.org/10.30829/jisa.v5i1.10997>.

framework not only for fostering religious tolerance but also for building a cohesive and respectful society.

A Study of the Values of Hadith in Their Application in Banyuwangi Regency

Tolerance is the ability to respect differences and accept diversity. There are several efforts that can be made to promote tolerance, including through cultural-theological, institutional, and psychological means.

Cultural-Theological

Cultural-theological concerns relate to religious beliefs and cultural practices adopted by individuals, as well as their views on diversity and differences. Several studies have shown that more tolerant and inclusive religious beliefs can influence a person's level of tolerance towards religious, ethnic, and cultural differences. A study by Tarakeshwar showed that people with inclusive religious beliefs that respect diversity are more likely to be tolerant of religious and cultural differences.¹⁵

According to the author's observation, the majority of the community in Bangorejo sub-district has an inclusive understanding of religion. This makes the level of religious tolerance in the district high in accepting differences in opinions and beliefs with minority groups.¹⁶

According to Sujito, a Hindu religious leader in Sambirejo village, Muslim residents in the area highly respect and honor other religious groups. According to them, tolerance among religious groups is very important in daily life. They do not distinguish based on religion, and if non-Muslims need help, they will provide it.¹⁷

Meanwhile, according to Rahayu Mujiono, a Hindu religious figure in Sambimulyo village, religious communities in Sambimulyo are tolerant and do not force their residents to practice any particular religion. For the people of Sambimulyo, religion is an individual's personal belief, not something imposed by others or external parties. Even places of worship in Sambimulyo are located near each other, separated only by a few houses, which further promotes harmony among different religions.¹⁸

Based on observations in Bangorejo District, the majority of the community demonstrates an inclusive understanding of religion, contributing to a high level of religious tolerance, as expressed by Sujito and Rahayu Mujiono, Hindu religious figures in the area. They emphasize the importance of mutual respect and not imposing beliefs, which aligns with research by Ikhwan,¹⁹ showing that moderate religious education can strengthen tolerance in society. Additionally, studies by Salim and Andani indicate that mutual assistance among religious communities is

¹⁵ N. Tarakeshwar, J. Stanton, dan K.I. Pargament, "Religion: An overlooked dimension in cross-cultural psychology," *Journal of Cross-Cultural Psychology* 4, no. 34 (2003): 377–94.

¹⁶ Observasi Penulis, 10 Desember 2022.

¹⁷ Wawancara Sujito, 10 Desember 2022.

¹⁸ Wawancara Rahayu Mujiono, 10 Desember 2022.

¹⁹ M. Ikhwan dkk., "Peran Pendidikan Agama Islam dalam Memperkuat Moderasi Beragama di Indonesia," *Realita: Jurnal Penelitian dan Kebudayaan Islam* 21, no. 1 (10 Juni 2023): 1–15, <https://doi.org/10.30762/realita.v21i1.148>.

vital for fostering harmony.²⁰ Thus, the data collected suggests that an inclusive understanding of religion and a respectful attitude can create a harmonious and tolerant environment, in accordance with the teachings of the Prophet Muhammad (peace be upon him).

Institutional

This refers to the role of institutions in shaping and influencing one's attitudes and behaviors towards differences and diversity. Institutions such as schools, families, mass media, and governments can play a crucial role in promoting tolerance and reducing discrimination. Several studies have shown that education and experiences of interacting with people from different backgrounds can increase one's level of tolerance towards differences.²¹

In the writer's observation, educational institutions such as schools in Bangorejo District, Banyuwangi Regency, have a crucial role in influencing one's understanding of religion. The more educated a person is, the more tolerant the community in Bangorejo becomes. This is supported by the local residents.²² Sujito, the Mangku priest of the Hindu religion, stated that intolerance is caused by lack of education and experience. If we often gather with each other, there will be no such thing. According to him, before there is religious division, we must first gather leaders from every religion to calm the situation and avoid any division between religions. As we live in society, we must coexist, consult, and tolerate each other's beliefs.²³

In fact, the tolerant attitude in Bangorejo District is not only supported by educational institutions, but also by the government. Darno, the Kelian Adat and a Hindu believer, stated that all elements of society, whether educated or not, whether holding positions or not, exhibit a high level of tolerance. This is also supported by government institutions such as babinka timnas, babinsa, and village governments, because it is related to the unity of Indonesia.²⁴

In addition, the government's presence in religious events also plays an important role in maintaining religious tolerance in Bangorejo District. According to Darno, the government in Banyuwangi always attends invitations from the Hindu community and they always respect the events that we have carried out. The government always allows its citizens to choose their own beliefs. The government also teaches the attitude of tolerance towards people of different religions, by ensuring that people can worship peacefully in this diverse religious community. By

²⁰ Ahmad Salim dan Andani Andani, "Kerukunan Umat Beragama; Relasi Kuasa Tokoh Agama dengan Masyarakat dalam Internalisasi Sikap Toleransi di Bantul, Yogyakarta," *Arfannur* 1, no. 1 (31 Oktober 2020): 1–14, <https://doi.org/10.24260/arfannur.v1i1.139>.

²¹ M. Dowson dan M. Dunne, "Institutional trust and intergroup tolerance in Indonesia," *Asian Journal of Political Science* 2, no. 26 (2018): 175–94.

²² Obsevasi penulis, 10 Desember 2022.

²³ Wawancara Sujito, 10 Desember 2022.

²⁴ Wawancara Darno, 15 Desember 2022.

cultivating an attitude of respect, the community in Sambirejo is very harmonious, peaceful, and safe.²⁵

Religious tolerance in Bangorejo District aligns with the teachings of the hadith, which emphasize the importance of tolerance in Islam. One hadith states, "Do good to others, and Allah will do good to you" (HR. Abu Dawud). This hadith underscores that tolerance and respect for others are integral parts of Islamic teachings, and by fostering tolerance, we will receive goodness in return from Allah.²⁶

Psychological

Related to individual psychological traits that influence their attitudes and behaviors towards differences and diversity. Some psychological traits that are related to tolerance are empathy, autonomy, and trust in others. Studies by Lickel have shown that people who have high levels of empathy tend to be more tolerant of differences and are more able to understand others' perspectives.²⁷

Asroni, an Islamic community leader, stated that the people in Sambimulyo Village have a high level of empathy, particularly regarding interfaith relationships. Non-Muslims respect the worship conducted by Muslims. Not only do they show respect, but they also contribute their efforts to help Muslims perform their worship smoothly. For example, during Eid al-Fitr, other religions such as Hinduism also participate in maintaining the security, order, and comfort of Muslims in celebrating the holiday. Similarly, when other religions such as Hinduism have a major event such as Galungan, Muslims also participate in maintaining the security and order of the event. With such positive behavior, it indicates that the people in Sambimulyo do not consider differences in religion to be a significant problem.²⁸

The interfaith harmony described by Asroni in Sambimulyo Village, where Muslims and non-Muslims cooperate to ensure the smooth conduct of religious celebrations such as Eid al-Fitr and Galungan, reflects Islamic teachings on empathy and collaboration. Prophet Muhammad (peace be upon him) strongly emphasized the importance of empathy and mutual support, regardless of religious differences. One example of the Prophet's actions is when he shortened his prayer after hearing a child cry, to ease the burden on the child's mother (Sahih Bukhari 678). This action illustrates the Prophet's concern for the well-being of others, transcending religious boundaries.

The principle of mutual respect in interfaith relations is also reflected in the hadith: "None of you truly believes until he loves for his brother what he loves for himself" (Sahih Bukhari), which encourages empathy and concern for the welfare of

²⁵ Ibid.

²⁶ Abu Amina Elias, "Hadith on Tolerance: Be Tolerant, Allah Will Be Tolerant with You," 15 Oktober 2017, <https://www.abuaminaelias.com/dailyhadithonline/2017/10/15/be-tolerant-receive-tolerance/>.

²⁷ B. Lickel dkk., "Vicarious retribution: The role of collective blame in intergroup aggression," *Personality and Social Psychology Review* 4, no. 10 (2006): 372–90.

²⁸ Wawancara 10 Desember 2022.

others, regardless of their faith. In Sambimulyo, this spirit is evident as Muslims and non-Muslims work together to ensure the smooth running of religious events, demonstrating that religious differences are not obstacles, but opportunities for mutual respect and collaboration.

The Influence of Culture on Religious Tolerance

In "Religion as a Cultural System," Clifford Geertz explains the concept of culture and religion and the relationship between the two. Geertz emphasizes the importance of understanding religion as a cultural system, not just as a belief or religious practice. He also states that culture is a larger symbolic system that includes religion, language, art, science, technology, and way of life. Culture shapes individual behavior and experience in society. Geertz emphasizes that understanding religion as a cultural system is important in understanding cultural and religious differences among societies. He also emphasizes that the difference between religion and culture is actually more of a difference in degree of specificity of a larger symbolic system, namely culture.²⁹ The author of this statement does not fully agree with Geertz's opinion, especially with regards to the view that religion is a part of culture. However, there is indeed a relationship between religion and culture.

Sujito explains that similarly in Bali, Hindu communities in Sambirejo village also influence the local cultural wisdom in the surrounding environment. As Hindus, we hold activities that are interesting to the community such as *ogoh-ogoh*, *jaranan*, *wayang*, and *gamelan*. These activities can develop a sense of religious tolerance among communities in Sambirejo village.³⁰ The same goes for Sambimulyo village. Hindu communities have and provide local wisdom. Hinduism in Sambimulyo village is still related to Javanese culture, but it is not practiced in the same way. For example, *mocopat* is a Javanese praise recitation before worship, but it is preserved according to the local customs. There is also *pasraman* in Hinduism in Sambimulyo village, which is education for children, adolescents, and adults to learn more about and delve deeper into Hinduism.³¹

Conclusion

Tolerance in the teachings of Prophet Muhammad (peace be upon him) emphasizes the importance of mutual respect and appreciation for differences, both in relationships among Muslims and with followers of other religions. This attitude is reflected in various hadiths that highlight the importance of moderation, dialogue, and compassion in resolving disagreements. Ahmad Syarif Yahya, in his works *Ngaji Toleransi* and *Fikih Toleransi*, also underscores that Islam promotes tolerance without compromising individual beliefs. The Prophet, through *sirah nabawiyah* (the Prophet's biography), demonstrated how religious moderation and tolerance are

²⁹ Clifford Geertz, *Religion as a Cultural System* (Stanford: The Walter H. Shorenstein Asia-Pacific Research Center, 1966).

³⁰ Wawancara Sujito, 15 Desember 2022.

³¹ Wawancara Rahayu Mujiono, 15 Desember 2022.

foundational to harmonious social interactions. Instilling the values of tolerance from an early age is essential in multicultural societies to build a character that appreciates diversity, thus fostering peaceful and harmonious living.

Religious tolerance in Bangorejo District and Sambimulyo Village reflects the strong practice of empathy and cooperation in Islam. Both Muslims and non-Muslims in these areas respect and help each other to ensure the smooth running of religious celebrations such as Eid al-Fitr and Galungan, as highlighted by Sujito and Asroni. This aligns with the hadith of Prophet Muhammad (peace be upon him) that emphasizes empathy and respect for differences, such as the saying: “Do good to others, and Allah will do good to you” (HR. Abu Dawud), and “None of you truly believes until he loves for his brother what he loves for himself” (Sahih Bukhari). This inclusive religious understanding, supported by research from Ikhwan, Salim, and Andani, demonstrates that moderate religious education and mutual respect can create a harmonious and tolerant environment, as exemplified by the Prophet’s compassionate actions toward others, regardless of religious differences.

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