

ARTICLE

## One Village, Three Houses of Worship: Exploring the Dynamics of Religious Tolerance in Indonesia

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**Abstract**

Indonesia has a long history of religious tolerance, yet the recent increase in incidents of intolerance reflects that this value requires renewed attention from scholars. This study aims to explore how the people of Sayidan interpret and practice tolerance in their daily lives, examining the mechanisms and social structures that have allowed this harmony to persist. Understanding how tolerance is embedded in the life of the Sayidan community is crucial for uncovering broader strategies to sustain religious tolerance in Indonesia. This research employs a phenomenological approach to uncover the meaning and structure of lived experiences related to religious tolerance. The Interpretative Phenomenological Analysis (IPA) method was applied to analyze data gathered from interviews with community leaders, RT (*Rukun Tangga*/Neighborhood Association) and RW (*Rukun Warga*/Community Association) heads, religious figures, and youth representatives. The analysis involved several stages, including data familiarization, initial coding, theme development, and interpretative analysis. The findings reveal that tolerance in Sayidan is shaped by strong social and religious elements, further reinforced by economic interactions and a shared political struggle. While the study is limited in terms of generalizing to other contexts, the insights from Sayidan offer important lessons on how religious harmony can be maintained.

**Keywords:** Religious Tolerance; Interfaith Interaction; Social Harmony

*Indonesia memiliki sejarah panjang toleransi beragama, peningkatan insiden intoleransi dalam beberapa tahun terakhir merefleksikan bahwa hal ini perlu mendapatkan perhatian dari akademisi. Penelitian ini bertujuan untuk mengeksplorasi bagaimana masyarakat Sayidan menafsirkan dan mempraktikkan toleransi dalam kehidupan sehari-hari, dengan menelaah mekanisme dan struktur sosial yang memungkinkan kerukunan tersebut bertahan. Memahami bagaimana toleransi tertanam dalam kehidupan komunitas Sayidan penting untuk mengungkap strategi yang lebih luas dalam mempertahankan toleransi beragama di Indonesia. Penelitian ini menggunakan metode fenomenologis untuk mengungkap makna dan struktur pengalaman hidup yang terkait dengan toleransi beragama. Metode Interpretative Phenomenological Analysis (IPA) diterapkan untuk menganalisis data yang diperoleh dari wawancara dengan tokoh masyarakat, kepala RT dan RW, pemimpin agama, dan perwakilan pemuda. Analisis dilakukan melalui tahapan pengenalan data, pengkodean awal, pengembangan tema, dan analisis interpretatif. Hasil penelitian menunjukkan bahwa toleransi di Sayidan terbentuk melalui elemen-elemen sosial dan agama, serta didukung oleh interaksi ekonomi dan perjuangan politik bersama. Meskipun studi ini memiliki keterbatasan dalam hal generalisasi ke konteks lain, temuan dari Sayidan memberikan wawasan penting tentang bagaimana kerukunan beragama dapat dipertahankan.*

## **A. INTRODUCTION**

Although Indonesia has a long history of religious tolerance, contemporary challenges indicate that interfaith harmony is facing increased pressure (Kamil 2018). Data from the Setara Institute (2007-2019) highlights a concerning rise in intolerance, even in regions like Yogyakarta, known for their cultural and democratic ethos (Wahyu et al. 2019). Furthermore, these data points do not encompass more recent acts of intolerance, such as forced religious conformity in schools (Parker 2014), the denial of building permits for religious minorities (Laila & Abdullah 2022), and the defacement of religious symbols (Sebastian & Arifianto 2020). Reports from Amnesty International and the Wahid Institute place Yogyakarta as the second most intolerant region in Indonesia (Abdillah & Izzamillati 2022), revealing a deepening gap between the nation's ideal of religious tolerance and its practice on the ground.

Existing studies on religious tolerance in Indonesia predominantly examine how local communities cultivate tolerance practices through cultural and social traditions. For instance, the people of Lombok have a long-established tradition of interfaith cooperation, demonstrated in their shared participation in religious events such as Christmas, Vesak, and Eid al-Fitr (Dhani 2023). In other regions like Padang Pariaman, tolerance manifests in socio-economic and religious exchanges, where Muslim and Christian communities engage openly (Ashadi et al. 2022). Similarly, research in East Java reveals a positive religious tolerance index, even as conservative religious movements present ongoing challenges (Hakim et al. 2023). While these studies provide valuable insights, they often focus on regional trends, leaving a gap in understanding how some communities uphold strong traditions of tolerance amidst growing national tensions.

This research addresses this gap by focusing on Sayidan Village in Yogyakarta, a community where Christians, Muslims, and Hindus have

coexisted peacefully for generations. Despite the increasing incidents of religious intolerance in other parts of Indonesia, Sayidan remains a model of interfaith cooperation. This study will explore how the people of Sayidan interpret and practice tolerance in their daily lives, examining the mechanisms and social structures that have enabled this harmony to persist. Understanding how tolerance is embedded in Sayidan's community life is crucial to uncovering broader strategies for sustaining religious tolerance in Indonesia.

By focusing on this case study, the research aims to contribute new perspectives to the literature on religious tolerance. It offers insights into the particular dynamics of Sayidan and provides a deeper understanding of how local communities can maintain resilience in the face of national-level religious tensions. The findings from Sayidan could serve as a model for other communities in Indonesia and beyond, offering valuable lessons on promoting and preserving religious harmony in increasingly diverse and polarized societies.

## **B. METHODOLOGY**

The research method employed in this study is phenomenological, chosen to uncover the underlying meaning and structure of lived experiences related to religious tolerance in Sayidan village. Phenomenology is well-suited for this research as it emphasizes participants' subjective experiences (Idris & Zubair 2019), allowing the researcher to explore how tolerance manifests in everyday interactions between religious communities. The Interpretative Phenomenological Analysis (IPA) method is applied for data analysis, as it is designed to explore how people make sense of significant life experiences (Smith & Osborn 2007), making it highly relevant to the research's focus on interreligious tolerance.

Data were primarily collected from key community figures, including RT (*Rukun Tetangga*/Neighborhood Association) heads, RW (*Rukun Warga*/Community Association) heads, village leaders, Christian leaders, and youth representatives. These individuals were selected because of their deep understanding of the village's religious tolerance dynamics. Data collection methods included interviews, field notes, and document analysis. In the analysis phase, the IPA method involved multiple stages: familiarization with the data, initial coding to identify dominant concepts, theme development to categorize these concepts, and interpretative analysis to uncover the deeper meaning of the findings (Ediyono. 2020). Themes such as tolerance's economic, social, political, and religious aspects were developed and analyzed, leading to insights into both primary and secondary tolerance domains in Sayidan.

To ensure the validity of the data, the research employed four key criteria (Wise & Driskell 2017): credibility, transferability, confirmability, and dependability. Credibility was enhanced by extending the duration of the research and by thoroughly examining the data. Transferability was addressed by presenting the data in a detailed, systematic manner, allowing for the possibility of applying the findings to other contexts. Triangulation ensured confirmability, where data were cross-verified using interview transcripts, field notes, and recordings. Finally, dependability was maintained by documenting the research process rigorously, ensuring that the findings were consistent and reliable over time. These steps collectively strengthen the integrity of the research findings on religious tolerance in Sayidan.

### **C. RESULT AND DISCUSSION**

Sayidan Village is a settlement in the heart of Yogyakarta, yet it maintains a strong sense of community and cooperation, much like a traditional village. Despite its diverse ethnic and religious makeup, the

spirit of togetherness remains intact, creating a unique atmosphere of tolerance within the community.

### **1. Profile of Sayidan Village in Yogyakarta**

Sayidan Village is located about 200 meters east of Yogyakarta's zero-kilometer point in Gondomanan District, covering an area of 3.5 hectares. It is divided into three *Rukun Warga* (RW): RW 04, RW 05, and RW 06, each consisting of three *Rukun Tetangga* (RT), making a total of nine RTs. The village is bordered by Ratmakan to the north, Prawirodirjan to the south, Bintaran to the east, and Gondomanan to the west.

Historically, Sayidan Village derives its name from the word *Sayid*, referring to individuals of Arab descent. This area was once home to Arab *sayids* who served in the *Ngayogyakarta Hadiningrat* Palace, responsible for religious activities. The Sultan granted land to these families, forming the area now known as *Kampung Sayidan*.

Sayidan Village has a population of 1,572, with a nearly even split of 773 men and 799 women. Islam is the dominant religion, practiced by 72% of the population (1,221 people), followed by Christianity and Catholicism at 29% (453 people), while a small minority practices Hinduism, Buddhism, and Confucianism (1%).

There are four houses of worship: an old *klenteng* from the colonial era, the Baitul Mustaqim Mosque, a Christian church, and the Al Ihsan Mosque, which was built through community donations. Despite their differences, these places of worship coexist harmoniously, serving as centers for religious activities.

Most of Sayidan's residents work in both formal and informal sectors. Its strategic location in the city center has turned the village into a hub for trade and services, with hotels, shops, and offices lining the main streets. Despite its urban environment, the village's social fabric remains strong.

Monthly gatherings at the RT and RW levels foster communication and mutual respect among residents.

Sayidan Village also hosts a Forum for Interfaith Communication (*Forum Kerukunan Umat Beragama*, or FKUB), composed of local religious leaders. The forum plays a crucial role in promoting tolerance and maintaining harmony by facilitating interfaith dialogue and cooperation among the diverse religious communities in the village.

## **2. Elements of Religious Tolerance in Sayidan Yogyakarta**

The practice of religious tolerance in the Sayidan community goes beyond theoretical frameworks and concepts. Instead, it has become a set of practical skills that enable coexistence within a diverse landscape of beliefs, houses of worship, ethnicities, and political preferences. There is no structured set of tolerance principles guiding their daily interactions, yet togetherness and cooperation among religious communities are commonplace. This tolerance skill arises organically from neighborly and social interactions, embodying the ability to navigate various personalities and differences within the community. The community openly embraces and lives alongside this diversity.

Religious tolerance in Sayidan did not develop overnight; it has been nurtured since the early days of *Kampung Sayidan*. Successive generations continue to adopt and uphold this interfaith tolerance to the present day, striving to foster communication and cooperation across various areas. Several key elements contribute to the establishment of inter-religious tolerance in Sayidan.

### **a. Tolerance and harmony are the legacy of their predecessors.**

Based on an interview with the head of Sayidan Village, *Kampung Sayidan* was granted to the *Sayids* of Arab descent by the *Ngayogyakarta Hadiningrat* Palace. The *Sayids* were palace officials tasked with

overseeing the spirituality of the palace and spreading Islam. They then occupied a village area of approximately 3,000 meters, establishing it as their residence. Over time, the *Sayids* became role models of harmonious living. To this day, the descendants of the founders of Sayidan have inherited the legacy of harmony that has characterized the village since its inception.

This aligns with Jailani's (2012) statement that a tolerant attitude was practiced during the era of the Prophet Muhammad and his Companions. The *Sayids*, as the predecessor generation and founders of tolerance in Sayidan, likely drew on references to tolerance modeled by the Prophet. This type of tolerance is enshrined in the *Medina Charter*. For example, Article 16 states that "Indeed, the Jews who are loyal to the nation (us) are entitled to assistance and protection, should not be reduced in rights, and should not be exiled." Furthermore, Article 24 states that Jewish citizens must contribute equally with Muslims in bearing the costs during times of war. Article 25 further establishes that: (1) the Jews of the *Bani Awf* are one people (nation) with the believers; (2) the Jews are free to practice their religion, as are the Muslims; (3) this freedom also extends to their followers.

Based on the explanation above, tolerance has deep roots in Islamic history. It has been an integral part of religious life since the Prophet Muhammad led the nation and continued under Caliph Umar bin Khattab in 636 AD when he conquered Jerusalem. Umar did not harm Christians but instead established the *Aelia* agreement for mutual peace. Similarly, in 1187 AD, when Salahuddin al-Ayyubi conquered Jerusalem, the city became a safe haven for Jews. At that time, even the Jews who had been expelled from Jerusalem were allowed to return under the protection of the Islamic government.

b. *Inter-religious cooperation*

*Gotong royong* in Sayidan differs from general forms of community cooperation, such as building roads or cleaning sewers. Here, inter-religious cooperation extends to the celebration of religious holidays. According to the head of RW 04 Sayidan, non-Muslims actively participate in *gotong royong* during preparations for the slaughter of *qurban* animals. During the COVID-19 pandemic, non-Muslims also contributed to preparations for Eid prayers.

Meanwhile, the results of interviews with youth leaders obtained information that on Christmas / Easter, Muslim youth are parking guards for church congregations who celebrate Christmas at the church. In addition, as many as two Muslim youths are also church night guards. These two people have been trusted to guard the church for many years.

Jena (2019) added that in addition to inter-religious cooperation, there should be more space for inter-religious encounters. The realization of the encounter space can take various forms, from joint camps attended by various religious communities to designing joint public spaces. The meeting space can also be used for interfaith visits such as the Pope's visit to Turkey or the Iranian president's visit to the Vatican. This role model of encounter will give meaning to awareness as a creature of God and a deep appreciation of spirituality between religious communities.

Meanwhile, Kaha (2020) states that apart from inter-religious cooperation, inter-religious dialog is one solution to building tolerance. This is because the main threat of community division is each religion's truth or salvation claim. Each religion feels that only its teachings are the most correct. At this level, it is usually the point of misunderstanding between religious communities. Thus, interfaith or inter-religious dialog is needed to avoid misunderstanding religious claims.



c. *Awareness of mutual needs between religious communities*

Interviews with Christian leaders revealed that one non-Muslim resident in Sayidan had a profound spiritual experience. This resident had been suffering from a complex illness, and despite undergoing various medical treatments, the condition persisted. At that time, some Muslim residents offered alternative treatment through *dhikr* and communal prayer. After several sessions of *dhikr* and prayers by local Muslims, the resident's illness dissipated and remains healed to this day.

This sense of mutual support extends to economic interactions between religious communities as well. For example, 21 Sayidan residents are employed as hotel staff by a Buddhist ethnic Chinese resident. Additionally, two church night watchmen are Muslim residents. Beyond their roles as church guards, Muslim youths also serve as traffic controllers during church services and religious holidays, supporting the local church community.

d. *Creating a Climate of Mutual Respect*

The climate of mutual respect in Sayidan has existed for a long time. During each holiday season, whether it be Christmas, Eid al-Fitr, or Chinese New Year, the practice of showing respect for people of different beliefs has become a valued tradition in Sayidan. During *Qurban*, all Sayidan residents, including those who are Christian, Catholic, and Buddhist, receive coupons to collect *qurban* meat. Similarly, during Chinese New Year and Christmas, Christians and Buddhists provide gifts to residents around churches and temples who are Muslim. Mutual respect and unity are also evident in religious

celebrations. For example, the temple notifies residents well in advance of the loud firecrackers during Chinese New Year festivities, allowing the community to accept the celebration's noise with full understanding and permission.

In line with this, Mahayana (2017) observes that mutual respect has been an integral part of the archipelago's history and tradition. He notes at least five stages during which "new" religions entered the archipelago peacefully, facilitated by the nation's intrinsic respect for outsiders. In the first stage, Hinduism arrived after animism and dynamism. Hinduism was embraced without forsaking the older traditions, leading to a harmonious blending of beliefs. In the second stage, Buddhism entered and was likewise welcomed. The third stage saw Islam's arrival, which integrated with the existing Hindu and Buddhist cultures through a cultural approach.

Confucianism from East Asia followed, seeking to become part of Nusantara culture. Finally, Europeans introduced Christianity, adding to the religious and cultural diversity of the archipelago. All these faiths coexist with mutual respect, a tradition that endures to this day.

e. *The religious maturity of the Sayidan community*

The Sayidan community exemplifies quality and religious maturity. For instance, the event of conversion, often seen as sensitive by some, is generally accepted in Sayidan. Religious conversions have occurred multiple times without causing disruption in the community. Belief is viewed as an individual matter, with each person having the right and freedom to choose their faith, making it inappropriate for others to interfere in this personal domain.

Sabiq (2020) references several perspectives from figures like Allport and James regarding the characteristics of religious maturity. Allport identifies mature religion's characteristics as well-differentiated and

self-critical, motivationally forceful, morally consistent, comprehensive, integral, and heuristic. James adds that religious maturity includes sensitivity to God's existence, continuity with God, and a shift from emotion to love and harmony. Consequently, mature religious individuals are free from hatred, prejudice, and hostility. This comprehensive, prejudice-free outlook on life (Allport) has become the rhythm of life for the people of Sayidan. Differences in belief are not an obstacle to working together in daily life

f. *Respect for minorities*

Minorities feel valued in Sayidan. According to an informant who is a *Prodiakon* (a Catholic assistant to the priest in the social community), minority residents in Sayidan feel they have a place and are respected within the village. He finds Sayidan a suitable place to spend the rest of his life. As a Catholic, he often participates in choir practice as part of religious activities. Despite the noise during routine choir practices, there has never been a complaint from the community. Additionally, when Catholics hold an event at the RW hall for National Scripture Month (*Bulan Kitab Suci Nasional* or BKSAN), other residents offer support and permission. Moreover, when two residents of different religions passed away on the same day, the community worked together in shifts to complete the burials without discrimination based on religious affiliation. Such acts of community appreciation make minority residents feel valued and recognized as full members of society.

The respect for minorities in Sayidan Village aligns with observations at the Dhammadipa Arama Vihara on Jalan Ir. Soekarno No. 44 in Batu City, East Java, where Buddhists, as a minority, also receive respect from the Muslim majority (Adib, Diyah, and Tsani 2023). Regarding respect for religious minorities, Bhikkhu Khantidharo Mahathera highlights that establishing healthy communication among religious adherents is

essential. This can be achieved by maintaining interfaith relationships through regular interactions, evaluations, meetings, and interfaith gatherings facilitated by the *Forum Kerukunan Umat Beragama* (Interfaith Communication Forum, FKUB).

Pamungkas (2014) warns of the challenges to tolerance posed by political and economic crises, which can heighten competition between indigenous people and migrants of different religions. Such crises can negatively impact religious minorities, particularly migrant groups who may face discrimination. Pamungkas discusses the difficulties faced by Muslim and Christian minorities in Buleleng Regency, Bali, in establishing places of worship. Minority religious groups perceive that the Hindu majority regards their places of worship as a potential threat. Meanwhile, the majority religious group believes that religious minorities often fail to comply with government regulations regarding worship facilities and are perceived as misusing Hindu symbols in spreading their beliefs. These obstacles, however, can be mitigated by fostering healthy communication between religious communities.

g. *They are constantly building interfaith togetherness*

Minority residents in Sayidan often take the initiative to integrate with the community, consistently building communication with other residents. Intensive communication among Sayidan residents is facilitated by a shared issue: the unresolved legality of land ownership. Since the era of independence, land ownership in Sayidan has yet to be formalized, meaning that, to this day, none of the residents possess land certificates for their homes. All Sayidan residents have continued to fight for this issue. Thus, this collective struggle is viewed as a more significant problem than religious differences, leading to a sense of unity that overshadows personal differences in belief and religiosity.

According to Soffi (2023), togetherness can be fostered through interfaith dialogue. Interfaith dialogue serves as a platform for community members and religious leaders to engage in joint discussions, broadening perspectives on differences. Soffi considers this format effective in educating community members to maturely accept diversity and incorporate these differences into their daily lives.

Similarly, Khusna et al. (2023) argue that understanding *wasatiyyah* (moderation) values in the Qur'an can strengthen interfaith unity within the Muslim community. Inter-religious harmony and togetherness can only be realized when individuals develop a proper understanding of moderation. Therefore, it is necessary to externalize religious moderation through continuous education and dialogue forums within the community.

#### h. *Good Quality Interfaith Communication*

The quality of interfaith communication in Sayidan goes beyond rhetoric and has reached the level of praxis and interfaith cooperation. This level of communication surpasses verbal exchanges, achieving a deeper interfaith connection. The involvement of residents of various faiths in religious holiday activities serves as clear evidence. Non-Muslim residents participate in preparing the space for slaughtering *qurban* animals, while Muslim residents distribute *qurban* meat to all Sayidan residents, regardless of religion. Conversely, Muslims assist in guarding the church during Christmas celebrations and some also serve as night guards for the church. During religious holidays, residents exchange gifts. Additionally, Buddhists employ dozens of people from various backgrounds to work in the hotels they own.

According to Bintoro (2020), the principle of openness in communication fosters a strong bond among individuals and groups of different beliefs, making them feel like family who look after each

other. This openness promotes good relationships among individuals within the community.

One effective communication model in interfaith relations is intercultural communication (Nizar and Rofiqoh 2021). This model relates to shaping perceptions, attitudes, and actions within a socio-religious context. Intercultural communication represents an integration of tolerance and plurality, fostering harmony within a system of religious cooperation. Empathy and respect are fundamental steps in establishing effective intercultural communication between religious communities. Thus, intercultural communication can thrive when individuals understand the nature and character of their interlocutors.

Puspitasari and Virga (2019) propose Berlo's communication model as a framework for interfaith communication, particularly between communities with distinct characteristics. In this model, Berlo introduces the SMCR concept: Source, Message, Channel, and Receiver. Virga and Puspitasari explain how Berlo's model can support tolerance between religious communities. In this application, *Source* entails shaping a positive mindset, *Message* involves fostering a sense of belonging, *Channel* refers to using new media in the digital era, and *Receiver* emphasizes the importance of verifying all received information.

i. *Community leaders who always echo unity and integrity*

When asked why Sayidan residents can maintain unity amid their diverse beliefs, many informants stated that this harmony has existed since their ancestors lived in Sayidan Village. They feel that the harmony they practice is a legacy from their ancestors, one that must be maintained and preserved. The informants were unsure when this

harmony was first established, as it has been a part of Sayidan Village life since the time of their grandparents.

Setiawan (2023) reveals that effective consolidation by religious leaders has sustained religious tolerance, utilizing open communication to address various interfaith issues and serving as a harmonizer of community understanding for a peaceful coexistence. Religious leaders play a critical role by setting examples in maintaining tolerant relationships between religious communities. They promote religious tolerance by participating in agendas that address issues and potential sources of division, underpinning public awareness with open dialogues and supportive actions that encourage tolerance within religious diversity.

Similarly, Samuel and Tumonglo (2023) emphasize that religious leaders strengthen tolerance among religious communities by modeling exemplary behavior as mentors and leaders for each faith community. Religious leaders must position themselves as role models for everyone, encouraging individuals to understand, respect, and accept one another, thereby fostering societal harmony. They teach the importance of cultivating kinship and building effective communication and dialogue to further solidify community bonds. This sense of kinship is a key factor in achieving harmony within society, making it essential to establish and maintain connections and communication between religious communities.

The implementation of religious tolerance in Sayidan can be mapped across several domains, forming a hierarchy of values that has become integral to community life. The structure of religious tolerance in Sayidan is unique and developed organically, long before discussions on the importance of religious tolerance were widely promoted. The Sayidan community's approach to tolerance emerged naturally without the

influence of scholars or formal theories, creating a harmonious and cohesive society that existed prior to modern discussions of tolerance.

The domains of religious tolerance in Sayidan include the following:

1. *Social Domain: Strong Inter-religious Connections*

In Sayidan, people of different religions regularly exchange benefits, demonstrating mutual support that goes beyond religious holidays like Eid, Chinese New Year, or Christmas, when gifts are commonly shared, extending instead into everyday life. For example, a poignant incident occurred when a Catholic resident, suffering from a prolonged illness, accepted a Muslim neighbor's offer of healing through *dhikr* (Islamic prayer). Following these prayers, the resident's illness was miraculously alleviated, creating an unforgettable moment of solidarity.

Additionally, minority residents in Sayidan feel valued and respected. Public facilities, such as the RW Hall, are available for non-Muslim activities, including church choir practice and events like *Bulan Kitab Suci Nasional* (National Scripture Month, BKSNI). When non-Muslim residents pass away, Muslim neighbors actively assist in funeral preparations, regardless of the deceased's religion, fostering an environment of mutual respect and cooperation. The community also takes measures to uphold respect during potentially disruptive events, such as informing neighbors in advance about loud celebrations like Chinese New Year firecrackers, ensuring an atmosphere of understanding and care.

2. *Religious Domain: Inter-religious Cooperation for Worship*

Inter-religious cooperation in Sayidan extends to supporting each other's worship activities. For example, non-Muslims assist in preparing for the *qurban* sacrifice during Eid al-Adha, while Muslim youths help



ensure the smooth running of Christmas services by managing traffic and parking. This spirit of cooperation was further highlighted during the COVID-19 pandemic, when non-Muslims prepared outdoor spaces for Eid prayers.

This level of cooperation is exceptional, as in many areas, religious activities face resistance from other faiths. In contrast, Sayidan residents actively participate in each other's religious celebrations, creating a unique model of inter-religious support.

3. *Economic Domain: Interfaith Economic Cooperation*

Economic collaboration between different faith communities plays an essential role in promoting tolerance in Sayidan. For instance, a hotel owned by non-Muslims employs 21 Muslim residents of Sayidan. Additionally, the local church hires Muslim residents as night watchmen and parking attendants during services. This economic interdependence strengthens social bonds and fosters mutual respect among religious groups.

4. *Political Domain: Shared Political Challenges*

The Sayidan community faces a significant shared challenge regarding land legality. For years, residents have focused on securing legal rights to the land they occupy, a common struggle that has unified them across ethnic, religious, and cultural lines. This shared issue of land legality has fostered a strong sense of unity, overshadowing any potential conflicts related to religious or cultural differences.

The data shows that religious tolerance in Sayidan is a product of collaboration between religious leaders and various societal sectors, including economic, social, and political spheres. Together, they create a harmonious "orchestra of tolerance," where religion is not a barrier but a medium for cooperation and community strength.

The following table outlines the various forms of relationships and activities among the people of Sayidan, Yogyakarta.

**Table 1.**  
**Tolerance Domains and Their Activity Forms**

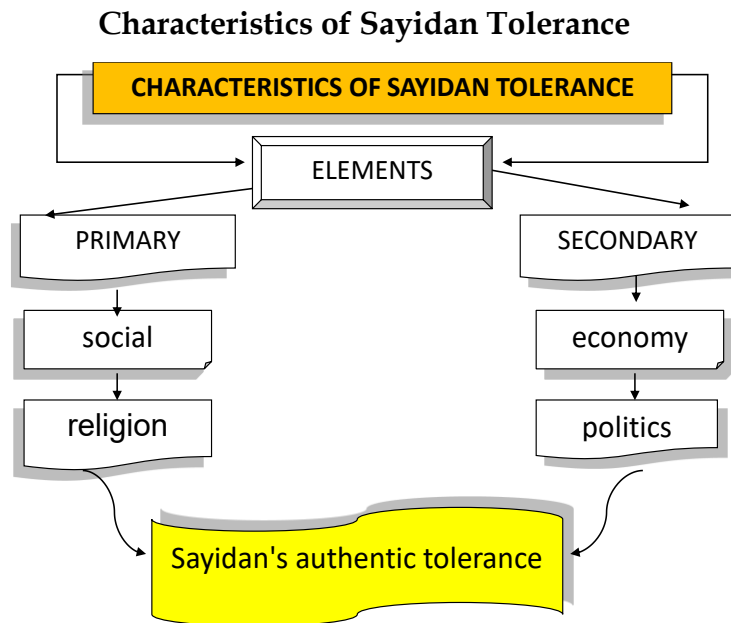
No.	Domain	Forms of Interfaith Activities
1	Social	a. Muslims giving qurban gifts
		b. Muslims allow RW Hall for Catholic choir practice
		c. Muslims giving Eid gifts
		d. Non-Muslims give Christmas Chinese New Year gifts
		e. <i>Halal bihalal</i> followed by all Muslims and non-Muslims.
		f. At the moment of death, all residents work together
		g. Muslims praying together and remembrance for the healing of Catholics
2	Religion	a. Non-Islamic Mutual Aid in Sacrifice Day ( <i>Idul Adha</i> )
		b. Non-Muslims participate in preparing the Eid prayer event
		c. Muslims keep the church safe on Christmas
		d. Muslims organize traffic around the church during religious holidays of other religions
		e. The temple always provides information to residents about worship activities that will be carried out.
		f. Religious conversion is seen as normal
3	Economy	a. Non-Muslims hired as hotel employees
		b. Non-Muslims employed as church night watchmen
		c. Non-Muslims employed as church parking guards

No.	Domain	Forms of Interfaith Activities
		d. Establishing a tourism village with an interfaith board
4	Politics	a. People have a mature political outlook, willing to accept and cooperate with citizens of different beliefs. b. Communities unite to fight for political policies from the government related to the legality of residence. c. Social service event in Sayidan village political party attended by interfaith constituents d. The target of social services is channeled to all residents regardless of beliefs.

### ***3. Analysis of Interfaith Tolerance Characteristics in Sayidan Yogyakarta***

The characteristics of inter-religious tolerance in Sayidan can be described as a picture. Based on the researcher's analysis, the primary elements of inter-religious tolerance are social and religious. The daily practice of religious social relations is the basis of true tolerance. Social harmony and respect for other people become the main factors. Secondary elements are reinforcing elements, where the Sayidan community does need each other between religious communities at the economic and political levels. See the following picture.

Picture 1.



Based on the figure above, primary elements are the foundational components that shape religious tolerance in Sayidan. These primary elements consist of social and religious components. Socially, the Sayidan community has demonstrated authentic tolerance values since the village's establishment, not as a result of scientific discourse or social trends. Religiously, the community is marked by a heterogeneity of beliefs, and mutual cooperation between religious communities has been part of the village's history for generations.

Additionally, secondary elements support the development of tolerance between religious communities in Sayidan. These secondary elements include economic and political factors. Economically, Sayidan residents employ individuals of different faiths; even houses of worship collaborate with residents of different beliefs to help organize and secure their

premises. Politically, the community shares a common struggle for land rights ownership, an issue that remains an ongoing collective effort.

#### ***4. The Peak of Sayidan-style Tolerance***

The peak expression of tolerance in Sayidan is reflected in the community's active participation in facilitating each other's religious practices. This form of interfaith cooperation extends beyond traditional notions of community service, such as cleaning or infrastructure repair, to include the organization and support of religious worship across faiths. Non-Muslims contribute to the smooth running of Muslim worship during key events like Eid, and Muslim residents reciprocate by assisting with Christian religious services during Christmas and Easter. For decades, this reciprocal involvement in religious activities has been a hallmark of Sayidan's interfaith relations.

This high level of inter-religious cooperation ensures that minority groups feel respected and valued, while the majority perceives their role as one of nurturing and protection. The mutual respect and assistance in facilitating worship create a unique dynamic of tolerance that surpasses mere coexistence. Instead, it reflects an active, sustained engagement between faith groups. This model of tolerance, where communities support and respect each other's religious practices, offers a blueprint for broader societal harmony in Indonesia, demonstrating how inter-religious conflicts can be mitigated through genuine cooperation and mutual respect.

Thus, the Sayidan community represents an exemplary model of interfaith tolerance, grounded in historical traditions and practical cooperation. The intertwining of social, religious, economic, and political factors creates a robust framework of tolerance that is sustainable and essential for fostering long-term harmony among diverse religious communities.

## D. CONCLUSION

The research reveals that religious tolerance in the Sayidan community is deeply ingrained in social and religious traditions, characterized by active interfaith engagement, mutual respect, and shared responsibilities. Tolerance in Sayidan is not merely passive coexistence but a dynamic interaction, further strengthened by economic and political interdependence across faiths, creating a peaceful environment where minorities feel valued.

However, the study's focus on Sayidan limits the generalizability of its findings, and it lacks a thorough examination of external influences like government policies or global trends. Additionally, the qualitative approach, while detailed, could benefit from quantitative data to enhance applicability. Future research should explore similar tolerance models in other communities, incorporating quantitative methods to assess sustainability and examining the role of external factors such as policy and globalization on religious tolerance.

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