

JURNAL SOSIOLOGI AGAMA

Jurnal Ilmiah Sosiologi Agama dan Perubahan Sosial



**RETORIKA IMAJI FILANTROPI ISLAM MODERN
DALAM PRANGKO AMAL MUHAMMADIYAH**

Adib Sofia

**GAGASAN STUDI AGAMA TERAPAN DALAM BINGKAI KAMPUS MERDEKA:
PERSPEKTIF SOSIOLOGI PENGETAHUAN**

Ahmad Muttaqin & Ustadhi Hamsah

MENGATASI INTOLERANSI BERAGAMA: Sebuah Tawaran Moderasi Beragama Perspektif Syiah

Dede Syarif

PEREMPUAN DAN PERAN REGENERASI DALAM LINGKARAN EKSTREMISME KEKERASAN:

Narasi dari Indonesia Timur

Muhammad Najib Azca & Rani Dwi Putri

**PROGRAM STUDI SOSIOLOGI AGAMA
FAKULTAS USHULUDDIN DAN PEMIKIRAN ISLAM, UIN SUNAN KALIJAGA**

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SOCIAL RELIGIOUS CHANGES OF EAST JAVA PEOPLE IN THE INDEX OF TOLERANCE ANALYSIS

Muhammad Lukman Hakim

Faculty of Social and Political Sciences, Universitas Brawijaya

Indah Dwi Qurbani

Faculty of Law, Universitas Brawijaya

Abdul Wahid

Faculty of Social and Political Sciences, Universitas Brawijaya,



Abstrak

Penulis melihat realita sosial yang terbalik melihat peringkat Indonesia. Padahal, pada 2009, Indonesia tergolong negara dengan kebebasan penuh. Saiful Mujani (2019) meyakini bahwa penurunan tingkat kebebasan di Indonesia sangat berkaitan dengan intoleransi agama atau minoritas. Peneliti melihat di Jawa Timur masih ada kasus terkait tindakan toleransi. Penelitian ini menerapkan model dari Van Der Walt untuk toleransi beragama (2014) yang memiliki tujuh indikator utama, mereka (a) meminimalkan perbedaan agama, (b) inklusivitas, (c) eksklusivitas dan keegoisan, (d) keterbukaan terhadap perubahan, (e) iman dan menghormati orang lain, (f) keyakinan agama, dan (g) mengakui kebebasan orang lain. Data untuk penelitian ini dikumpulkan dengan melakukan survei di 38 daerah di Jawa Timur. Jumlah responden survei adalah 402 dan penelitian ini menemukan bahwa tingkat toleransi beragama di Jawa Timur pada tahun 2020 adalah 73,9 (dari 100). Ini adalah bukti bahwa toleransi beragama di Jawa Timur dikategorikan sebagai “baik”. Skor tertinggi ada pada indikator pertama yaitu 82 dan skor terendah ada pada indikator keenam yaitu 63,4. Temuan ini diharapkan menjadi rekomendasi kebijakan pemerintah untuk program pembangunannya di Jawa Timur.

Kata kunci: indeks toleransi, perubahan sosial, agama, Jawa Timur

Abstract

The author looks at the inverse social reality looking at Indonesia's rankings. In fact, in 2009, Indonesia was classified as a country with full freedom. Saiful Mujani (2019)

believes that the decline in freedom in Indonesia is strongly related to religious or minority intolerance. Researchers see in East Java there are still cases related to acts of tolerance. The study applies Van Der Walt's model for religious tolerance (2014) which has seven key indicators, those (a) minimizing religious differences, (b) inclusivity, (c) exclusivity and selfishness, (d) openness to change, (e) faith and respect for others, (f) religious beliefs, and (g) recognizing the freedom of others. The data for this study was collected by conducting surveys in 38 regions in East Java. The number of survey respondents was 402 and the study found that the level of religious tolerance in East Java in 2020 was 73.9 (out of 100). This is proof that religious tolerance in East Java is categorized as "good". The highest score is on the first indicator which is 82 and the lowest score is on the sixth indicator which is 63.4. This finding is expected to be a government policy recommendation for its development program in East Java.

Keyword: index of tolerance, social change, religion, East Java



INTRODUCTION

According to the Freedom House Indonesia scores 62 out of 100 and classified as partly free. Whereas, in 2009, Indonesia was classified as a country with a full freedom (House, 2019) Saiful Mujani believes that the decrease in the level of freedom in Indonesia is very much related to religious intolerance or minority, especially intolerance of Muslim community (as the majority) to the non-Muslim community (as the minority) (Mujani, 2019). Anthony Reid states that when tolerance for pluralism is increasingly being threatened, the traditions of the society should be encouraged to realize the modern concept of human rights (Reid, 2015).

Theoretically, the relationship between religion and society is in two areas, namely: religion affects society, and religion is influenced by society. In empirical reality, religion turns out to be an important factor in the life of mankind. Religion becomes a guideline in life and religion also becomes a daily reality in people's lives. Religion is a link to people's lives. Religion can be a source of spirit and ethics for people's lives. As a pattern for behavior, religion does provide a set of teachings on how something is considered good and right and what is bad and wrong.

Religion has always been associated with the teachings of morality or good morality. Like the practice of kyai that builds political networks in the community through mosques (Pradana, 2020). Religion does provide the teachings of behavior that should be done by humans or society. In every society, there must be social interaction. The essence of people's lives, especially in relation to human relations, is in the concept of social interaction. In every social interaction, it is certain that there are rules or guidelines so that human relations in the community run well and regularly. Sociologically it is called a social order. People who prioritize social order are certainly ensured in their lives to develop social relations based on morals or ethics based on religious teachings.

There have been many studies examining the condition of intolerance in Indonesia. Some studies. A study from PPIM UIN Jakarta notes that the increase of the intolerance is directly related to the understanding of the academics/teachers in some education institutions (i.e. schools, university) that are exclusive, scriptural, and have closed or conservatives interpretations (PPIM,

2018). Maulana has also found that some educators are yet to have this understanding and failed to see the relationship of the diversity between religions and cultures in Indonesia. This condition has caused the intolerance becomes more apparent and not only this was done by violent community but also have been intruded in educational structures in particular at the high school level. This study also mentions that 78% educators in Indonesia support a governance that is not based on Pancasila ideology, 77% educators support organizations that promote Syariah base, and 80-87% of them reject non-Muslims leaders in many institutions (Maulana, 2017).

More studies are conducted by the Setara Institute (Institute, 2018), Wahid Institute (2017), Ministry of Religion (a series of study on Religious Harmony -KUB), and Indonesian Survey Institutions (LSI) through its publication on Social Tolerance in Indonesian Society . According to the 2018 Tolerant City Index by the Setara Institute, Surabaya is in the top ten amongst 94 cities being surveyed as the most tolerant city. Meanwhile some other regions in East Java are in a low level of tolerance based on the tolerance index, such as Malang City and Pasuruan City. In line with the results of the Setara Institute's research, the Wahid Institute and LSI released data which both state that several acts of intolerance among minority groups were still found in many regions in Indonesia. In the contrary, the finding of the Ministry of Religion (2018) mentions that according to the survey on Religious Harmony, all regions in Indonesia are classified as tolerant cities. In fact, several cases of violence in East Java are still frequent. Some of intolerant actions in East Java in the past ten years have happened in many different forms, such as persecution of minorities. For example, the case of expelling *Syiah* groups in Sampang and Pasuruan, dissolving religious services, limiting Christmas celebrations in Malang, and the church bombing case in Surabaya in May 2018 as the peak. This shows that there are still many cases of intolerance still happen in many places in East Java.

Government has significant role in emphasizing the unity based on cultural background tolerance as its grassroots. This tolerance could be one of the supports in developing and creating society awareness that respects differences. This kind of society condition could lead to strengthening and building a strong national character(Maulana, 2017). However, the Government needs to support societies in developing the tolerance amongst them.

The role of the Government in maintaining public tolerance has been mandated through Law number 1 / PNPS of 1965 concerning the Prevention of Religious Abuse and / or Blasphemy and Law number 40 of 2008 concerning the Elimination of Racial and Ethnic Discrimination. As mentioned earlier, the Province of East Java placed Surabaya as the ninth most tolerant city amongst the 94 cities in 2018. The East Java is quite agile in improving their situation by ratifying Regional Regulation No. 8/2018 concerning the Implementation of Tolerance. This Regional Regulation was issued in response to the terrorism that attacked Surabaya last May 2018. Regardless of the existence of these rules, the Setara Institute (2018) still assesses that there are other areas that are ranked as intolerant cities (See Table 1).

Table 1: List of intolerant cities in East Java in 2018

54	Magelang	4.17	0.417	5.95	1.190	6.00	1.200	3.00	0.300	4.00	0.400	3.00	0.450	4.00	0.200	5.00	0.500	4.657
55	Pekalongan	2.67	0.267	4.90	0.980	7.00	1.400	2.00	0.200	6.00	0.600	6.00	0.900	2.00	0.100	2.00	0.200	4.647
56	Kendari	3.33	0.333	6.30	1.260	7.00	1.400	3.00	0.300	4.00	0.400	3.00	0.450	2.00	0.100	4.00	0.400	4.643
57	Mojokerto	2.33	0.233	6.30	1.260	7.00	1.400	3.00	0.300	3.00	0.300	3.00	0.450	4.00	0.200	5.00	0.500	4.643
58	Prabumulih	2.00	0.200	5.95	1.190	7.00	1.400	5.00	0.500	3.00	0.300	3.00	0.450	2.00	0.100	5.00	0.500	4.640
59	Tasikmalaya	5.00	0.500	3.50	0.700	7.00	1.400	5.00	0.500	3.00	0.300	4.00	0.600	2.00	0.100	5.00	0.500	4.600
60	Gunung Sitoli	2.83	0.283	6.30	1.260	7.00	1.400	2.00	0.200	4.00	0.400	3.00	0.450	2.00	0.100	5.00	0.500	4.593
61	Tangerang	4.33	0.433	5.25	1.050	4.00	0.800	6.00	0.600	5.00	0.500	4.00	0.600	4.00	0.200	4.00	0.400	4.583
62	Pekanbaru	3.17	0.317	4.90	0.980	6.00	1.200	3.00	0.300	5.00	0.500	5.00	0.750	4.00	0.200	3.00	0.300	4.547
63	Cimahi	4.83	0.483	4.55	0.910	7.00	1.400	4.00	0.400	3.00	0.300	3.00	0.450	4.00	0.200	4.00	0.400	4.543
64	Tangerang Selatan	4.00	0.400	3.85	0.770	7.00	1.400	6.00	0.600	4.00	0.400	3.00	0.450	4.00	0.200	3.00	0.300	4.520
65	Dumai	2.83	0.283	4.90	0.980	7.00	1.400	3.00	0.300	4.00	0.400	3.00	0.450	4.00	0.200	5.00	0.500	4.513
66	Madiun	3.00	0.300	4.90	0.980	7.00	1.400	3.00	0.300	4.00	0.400	3.00	0.450	2.00	0.100	5.00	0.500	4.430
67	Baubau	3.17	0.317	6.30	1.260	7.00	1.400	3.00	0.300	3.00	0.300	3.00	0.450	2.00	0.100	3.00	0.300	4.427
68	Mataram	3.17	0.317	5.25	1.050	7.00	1.400	3.00	0.300	4.00	0.400	4.00	0.600	3.00	0.150	2.00	0.200	4.417
69	Bandung	5.00	0.500	4.55	0.910	3.00	0.600	3.00	0.300	6.00	0.600	5.00	0.750	5.00	0.250	5.00	0.500	4.410
70	Balikpapan	2.67	0.267	6.30	1.260	6.00	1.200	4.00	0.400	3.00	0.300	2.00	0.300	3.00	0.150	5.00	0.500	4.377
71	Malang	4.33	0.433	3.85	0.770	6.00	1.200	4.00	0.400	4.00	0.400	3.00	0.450	4.00	0.200	5.00	0.500	4.353
72	Pagar Alam	2.83	0.283	5.60	1.120	7.00	1.400	3.00	0.300	3.00	0.300	3.00	0.450	2.00	0.100	4.00	0.400	4.353
73	Pasuruan	3.33	0.333	5.60	1.120	7.00	1.400	3.00	0.300	3.00	0.300	3.00	0.450	2.00	0.100	3.00	0.300	4.303
74	Langsa	2.33	0.233	3.85	0.770	7.00	1.400	4.00	0.400	5.00	0.500	3.00	0.450	2.00	0.100	4.00	0.400	4.253
75	Lhokseumawe	2.17	0.217	3.15	0.630	7.00	1.400	5.00	0.500	5.00	0.500	3.00	0.450	2.00	0.100	4.00	0.400	4.197

Source: Setara Institute (2018)

Social cohesion is one of the important factors in creating and encouraging the social cohesion in society. However, the national aims contained in Pancasila, Constitution Law (UUD) 1945 and the slogan *Bhinneka Tunggal Ika*; the unity, peace and harmony should be properly maintained. Therefore, the government should take part in the effort to realize these aims. The responsibility for maintaining religious harmony and preventing acts of racial and ethnic discrimination does not only belong to the central government, but also to local governments. Therefore, Regional Government is given the authority to formulate appropriate regulations in order to increase tolerance in society.

However, several studies on tolerance actually state that level of tolerance in East Java is considered high (Bappeda Prov Jawa Timur, n.d.) and Surabaya is placed as one of the most tolerant city by the Setara Institute (Institute, 2018). The results of this study seem biased if it only looks at some acts of intolerance in East Java. Therefore, this paper aims to reveal the level of the tolerance index in each region in East Java. There are three objectives in this paper; *first*, to find out the Community Tolerance Index score in each Regency / City in East Java; *second*, to add academic literatures of the Community Tolerance Index in East Java which can be used as a recommendation for government policies in carrying out development programs in East Java; *third*, to promote cities that are considered successful in building and developing tolerance in their regions by developing this index.

Finally, this paper provides recommendation for the Government to develop the community in East Java and promotes the cities and encourages other cities to develop and improve their tolerance in their society. Further, this paper provides a clear picture to the local government regarding the socio-demographic situation of the community in each district / city in East Java. This index makes things easier for local governments and other stakeholders to monitor, supervise and evaluate the effectiveness of program implementation programs and policies as part of sustainable development to increase tolerance in society.

This paper applies both qualitative and quantitative analysis method, the descriptive statistics. This paper uses both primary and secondary data which were collected by survey method using questionnaires and literature reviews De Vaus states that, one of the functions of the survey is to describe the characteristics of a particular case (De Vaus & de Vaus, 2013). Data collection was

carried out through a survey instrument that has been designed to measure the East Java Provincial Community Tolerance Index 2020. The survey was conducted in 38 regions in East Java. The respondents of this survey were 15 years and older. The population of this research is all population in East Java that age 15 years old to 65 years old. Based on the data from the Indonesian Centre of Statistics Institution (BPS), the total population is 30.398.563 people. Meanwhile the research sample is calculated using Slovin formula with error tolerance 5%. The following is the calculation of the sample based on the formula:

$$n = \frac{N}{1 + (N \times e^2)} \quad n = \frac{30.398.563}{1 + (30.398.563 \times 0,05^2)} \quad n = \frac{30.398.563}{1 + (75,996)}$$

n = 399,99 is rounded to 400 respondents

n = number of samples

N = number of populations

e = Error tolerance (%)

This survey uses a sampling technique with a “proportional random sampling” approach (random sampling based on the proportion of the population in the survey area). In this sampling technique, researchers conducted random sampling in predetermined areas based on the proportion of the population of each region. Several stages of sampling in this study are as follows: *first*, determine the minimum number of respondents required at the research location, *second*, determine the district in each Regency/City in East Java which will be used as the sampling area; *third*, determine the number of respondents’ needs in each region based on the percentage of the population.

The unit of analysis in this study is the members of the community (individuals) who live in Regencies/Cities in East Java. In addition, the text unit is also used as complementary data (secondary data) which is the government documents and media coverage. These data support the finding in the field.

This research conducts several data collection techniques as follows:

1. structured interviews with a questionnaire instrument;
2. field observations, including taking photos. This field observation is to observe natural and social situations related to research problems. In addition, it is also to cross-check some important aspects that are asked in the questionnaire;
3. Documentation, especially for recording secondary data in various agencies at the sample village, sub-district and district levels.

EXPLANATION OF STUDY OBJECTS

The authors noticed a decrease in the tolerance index in east Java making religious social changes. This action is evidenced by the existence of violence that uses religion as the main tool. On the other hand, this behavior also supports acts of terrorism that undermine tolerance. One important part of this research also saw, the social reality of east Java community, especially Pasuruan in the last three years there was a decrease of 7 percent from 2019. The effect of this decrease is also evidenced by the inequality in the implementation of policies in establishing places of worship. Tolerance became one of the variables of the Social Piety Index that photographed the people of Pasuruan Regency by involving 1109 respondents spread across 42 villages with a 3 percent error rate. In general, Pasuruan

Regency IKS increased for three consecutive years, namely 72.2 (2019), 76.6 (2020), and 78.0 (2021).

These three research notes in the field provide an overview of how tolerance works differently in each situation. In general, the research record as a good capital that can keep the community from being provoked to commit acts of violence of religious background. However, on indicators of attitudes / beliefs in adherents of other religions (establishing houses of worship and approval on other religious activities) become a big homework for stakeholders, especially the government. Tolerance is an important part of the realization of independence in the belief that must be guaranteed by the State. The arrest of MUI fatwa members suggests the government must be more strict in screening groups, organizations, and institutions that are contrary to the 1945 Constitution, especially in relation to guarantees of freedom of religion. East Java itself has also learned a lot from cases of religious violence such as the Shia case in Sampang, suicide bombings in Surabaya Church, and other cases of intolerance. The Social Piety Program launched by the Regional Government in East Java as a Key Performance Indicator (IKU) must certainly be supported by all parties so that tolerance that brings peace can be realized. This research conducted survey in 38 regencies / cities in East Java Province in 2020 to see how tolerant practices are carried out in the society. This religious tolerance is based on the Religious Tolerance Index (RTI) from Johannes L Van Der Walt (Van Der Walt, 2016) . This index has seven indicators, such as:

1. Religious differences
2. Inclusion
3. Exclusivity
4. Openness
5. Trust and respect
6. Religious persistence
7. Religious freedom

Based on the results of the survey on the religious tolerance in East Java, the overall score of community religious tolerance is 73,9. The score is based on the score obtained for each indicator as can be seen in the following table:

Table 2: Scores for each indicator of the 2020 East Java Religious Tolerance Index

Indicator	Item	Score	Total Score
(a) minimization of religious differences	Q2	0,772637	0,73910
	Q3	0,868159	
(b) inclusivity	Q5	0,737810	
	Q6	0,800995	
(c) exclusivity and self-centeredness	Q4	0,737811	
	Q18	0,761194	
(d) openness for change	Q10	0,821891	
	Q11	0,754726	
(e) faith and respect for others	Q12	0,667662	
	Q13	0,741791	
	Q14	0,665672	
(f) religious conviction	Q7	0,621891	
	Q15	0,529851	
	Q16	0,660448	
	Q20	0,723881	
(g) recognizing the freedom of others	Q8	0,795025	
	Q9	0,754726	
	Q17	0,742952	
	Q19	0,887231	

Source: Data collected from the Survey (2020)

The scores above show that religious tolerance in East Java society is considered to be in a “good” category. The following section explains the scores in each Regional Coordination Agency (Bakorwil) in East Java, which are: Madiun, Bojonegoro, Malang, Pamekasan, and Jember. Looking at the reality, researchers see that good conditions can not be said that all areas are tolerant. The existence of these findings shows that existing indicators trying to explain the categorization of tolerance are in an actual state.

DISCUSSION

Bakorwil I Madiun

Bakorwil I Madiun covers 10 regencies/cities, they are Madiun City, Kediri City, Madiun Regency, Magetan Regency, Ngawi Regency, Ponorogo Regency, Pacitan Regency, Kediri Regency, Tulungagung Regency and Trenggalek Regency. From the results of the survey there were a number of findings as shown in the following table:

Table 3: Tolerance Index score in Bakorwil I Madiun

Indicator	Item	Score	Total Score
(a) minimization of religious differences	Q2	0,721	0,776
	Q3	0,831	
(b) inclusivity	Q5	0,728	0,767
	Q6	0,805	
(c) exclusivity and self-centeredness	Q4	0,679	0,735
	Q18	0,791	
(d) openness for change	Q10	0,833	0,785
	Q11	0,736	
(e) faith and respect for others	Q12	0,626	0,681
	Q13	0,754	
	Q14	0,664	
(f) religious conviction	Q7	0,559	0,637
	Q15	0,574	
	Q16	0,740	
	Q20	0,673	
(g) recognizing the freedom of others	Q8	0,797	0,799
	Q9	0,782	
	Q17	0,709	
	Q19	0,906	

Source: Data collected from the Survey (2020)

Based on the table above, the Bakorwil I Madiun Community has a score of 73,2. The score consists of minimization of religious difference (77,6), inclusivity (76,7), exclusivity and self-centeredness (73,5), openness for change (78,5), faith and respect for others (68,1), religious conviction (63,7), and recognizing the freedom of others (79,9). Based on these indicators, the ‘recognizing the freedom of others’ indicator gets the highest score, 79,9 points. While the lowest score comes from the ‘religious conviction’ indicator (reflection on religious values), which is 63,7 points.

This reflection is based on a choice of statements that show the respondent’s attitude towards other people or groups based on the religious values they believe in (Skitka, Hanson, Washburn, & Mueller, 2018). Van Der Walt states that religious teachings, beliefs, attitudes and behavior of people who are against a person’s deepest religious beliefs are not easily tolerated, and are often seen as a threat (Van Der Walt, 2016). Respondents’ reflections on religious values, consist of statements about religious values as a way of life as well as choices on several statements about religion and the actions of others. Overall, the score of the tolerance in Bakorwil I Madiun is 73,2 point which falls in good category.

Bakorwil II Bojonegoro

Bakorwil II Bojonegoro consists of eight regions, namely Bojonegoro Regency, Tuban Regency, Nganjuk Regency, Mojokerto Regency, Mojokerto City, Lamongan Regency, and Gresik Regency.

The number of respondents in the Bakorwil II area was 88 respondents who were randomly selected. From the results of the survey there were a number of findings as shown in the following table:

Table 4: Tolerance Index score in Bakorwil II Bojonegoro

Indicator	Item	Score	Total Score
(a) minimization of religious differences	Q2	0,807	0,844
	Q3	0,882	
(b) inclusivity	Q5	0,770	0,814
	Q6	0,857	
(c) exclusivity and self-centeredness	Q4	0,730	0,757
	Q18	0,784	
(d) openness for change	Q10	0,836	0,774
	Q11	0,711	
(e) faith and respect for others	Q12	0,698	0,720
	Q13	0,755	
	Q14	0,707	
(f) religious conviction	Q7	0,680	0,685
	Q15	0,561	
	Q16	0,634	
	Q20	0,866	
(g) recognizing the freedom of others	Q8	0,907	0,843
	Q9	0,836	
	Q17	0,746	
	Q19	0,883	

Source: Data collected from the Survey (2020)

Based on the table above, the Tolerance Index score for the Bakorwil II Bojonegoro Community is 77,1. This score puts the Bakorwil II Bojonegoro Community Tolerance Index in the “very good” category. The score is contributed from minimization of religious difference (84,4), inclusivity (81,4), exclusivity and self-centeredness (75,7), openness for change (77,4), faith and respect for others (72), religious conviction (68,5), and recognizing the freedom of others (84,3). According to the scores above, the ‘minimalization of religious difference’ indicator has the highest score, meanwhile the ‘religious conviction’ indicator has the lowest score.

Bakorwil III Malang

Bakorwil III consists of nine regencies/cities, they are Surabaya City, Sidoarjo Regency, Pasuruan Regency, Pasuruan City, Malang Regency, Batu City, Malang City, Blitar Regency, and Blitar City. There were 116 respondents from the survey conducted in Bakorwil III Malang. The following is the result of the survey in this regions:

Table 5: Tolerance Index score in Bakorwil III Malang

Indicator	Item	Score	Total Score
(a) minimization of religious differences	Q2	0,747	0,806
	Q3	0,866	
(b) inclusivity	Q5	0,752	0,784
	Q6	0,817	
(c) exclusivity and self-centeredness	Q4	0,780	0,788
	Q18	0,796	
(d) openness for change	Q10	0,838	0,792
	Q11	0,747	
(e) faith and respect for others	Q12	0,705	0,703
	Q13	0,750	
	Q14	0,653	
(f) religious conviction	Q7	0,593	0,643
	Q15	0,517	
	Q16	0,713	
	Q20	0,748	
(g) recognizing the freedom of others	Q8	0,797	0,799
	Q9	0,764	
	Q17	0,736	
	Q19	0,899	

Source: Data collected from the Survey (2020)

Based on the results of the survey in the field, the score for the Tolerance Index at Bakorwil III Malang was 74.8. This score puts the Tolerance Index in region III Malang in the “good” category. The scores consist of minimization of religious difference (80,6), inclusivity (78,4), exclusivity and self-centeredness (78,8), openness for change (79,2), faith and respect for others (70,3), religious conviction (64,3), and recognizing the freedom of others (79,9). According to the table above, the lowest score indicator is the ‘religious conviction’, while the highest score indicator is the ‘minimization of religious difference’.

Bakorwil IV Pamekasan

Bakorwil IV Pamekasan consists of four regions, namely Bangkalan Regency, Pamekasan Regency, Sampang Regency and Sumenep Regency. The community Tolerance Index score in Bakorwil IV Pamekasan received the lowest score compared to other regions in East Java. Following are the results of the survey:

Table 6: Tolerance Index score in Bakorwil IV Pamekasan

Indicator	Item	Score	Total Score
(a) minimization of religious differences	Q2	0,856	0,895
	Q3	0,933	
(b) inclusivity	Q5	0,605	0,631
	Q6	0,656	
(c) exclusivity and self-centeredness	Q4	0,872	0,748
	Q18	0,624	
(d) openness for change	Q10	0,815	0,805
	Q11	0,795	
(e) faith and respect for others	Q12	0,564	0,636
	Q13	0,595	
	Q14	0,749	
(f) religious conviction	Q7	0,779	0,523
	Q15	0,421	
	Q16	0,462	
	Q20	0,429	
(g) recognizing the freedom of others	Q8	0,585	0,661
	Q9	0,538	
	Q17	0,812	
	Q19	0,709	

Source: Data collected from the Survey (2020)

Based on the result of the survey in Bakorwil IV Pamekasan, the Tolerance Index scores in this region is 67,4 and this falls into “good” category. The ‘minimization of religious difference’ indicator has the highest score which is 89,5 while the ‘religious conviction’ indicator has the lowest score which is 52,3. The rest of the indicators are inclusivity (63,1), exclusivity and self-centeredness (74,8), openness for change (80,5), faith and respect for others (63,6), and recognizing the freedom of others (66,1).

Bakorwil V Jember

Bakorwil V Jember consists of seven regencies/ cities, they are Probolinggo Regency, Lumajang Regency, Jember Regency, Bondowoso Regency, Situbondo Regency, Banyuwangi Regency, and Probolinggo City. There were 81 survey respondents randomly selected from Bakorwil V Jember. Based on the survey results, the Tolerance Index of the community in Bakorwil V Jember is 73.7. This score shows the Tolerance Index is in the “good” category. The indicator of ‘minimization of religious difference’ has the highest score with the number 82,2. Meanwhile, the ‘religious conviction’ indicator has the lowest score which is 68,2. While other indicators are inclusivity (79,8), exclusivity and self-centeredness (76,9), openness for change (76), faith and respect for others (79,4), and recognizing the freedom of others (61,7). The following is the detail of the survey results:

Table 7: Tolerance Index score in Bakorwil V Jember

Indicator	Item	Score	Total Score
(a) minimization of religious differences	Q2	0,783	0,822
	Q3	0,862	
(b) inclusivity	Q5	0,756	0,798
	Q6	0,783	
(c) exclusivity and self-centeredness	Q4	0,660	0,769
	Q18	0,860	
(d) openness for change	Q10	0,775	0,760
	Q11	0,812	
(e) faith and respect for others	Q12	0,672	0,794
	Q13	0,775	
	Q14	0,600	
(f) religious conviction	Q7	0,585	0,682
	Q15	0,526	
	Q16	0,633	
	Q20	0,725	
(g) recognizing the freedom of others	Q8	0,770	0,617
	Q9	0,731	
	Q17	0,749	
	Q19	0,942	

Source: Data collected from the Survey (2020)

SCIENTIFIC DEVELOPMENT

Religious social changes in East Java in the framework of tolerance index have shown a new shift. Anti-social actions that use violence in various places by individuals and groups with the excuse of obeying religious orders are a sign of how tolerance is an important topic in society. Not only in Indonesia, the threat of violence is also a growing symptom in Europe and other regions (Van Der Noll, Rohmann, & Saroglou, 2018). As a global phenomenon, violence with a religious background has become a locus of studies, including focusing on people’s attitudes in placing other groups of people in social life.

Some researchers, Foner & Alba (Foner & Alba, 2008), Niebuhr (Niebuhr, 2007), and Zolberg & Woon (Zolberg & Woon, 1999) found that the level of social religiosity can be related to the extent to which people support minority religious practices. According to Van der Walt (Van Der Walt, 2016), it is stated that religious tolerance starts from the influence of individuals on others to be tolerant or otherwise. This expansion of influence could form a group to become a tolerant or intolerant group. Since then, the group may have influenced, inspired, persuaded or coerced other individuals to be tolerant or intolerant of others; both on their perspectives and behavior.

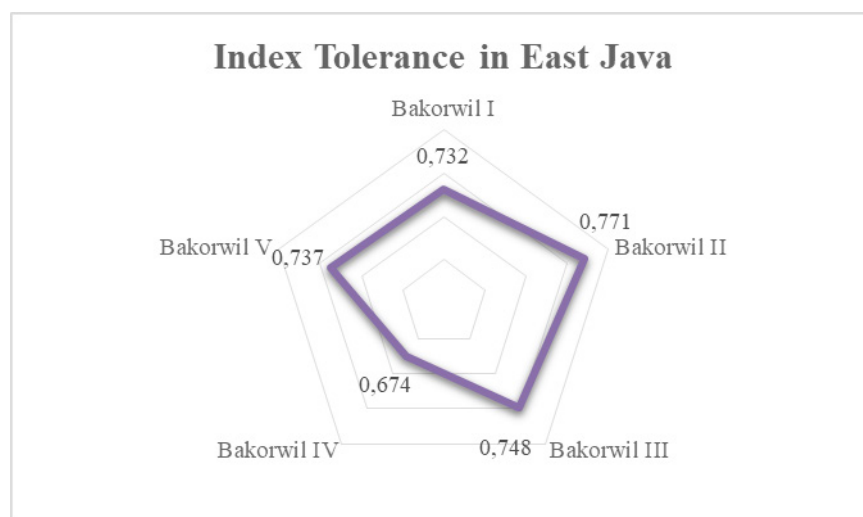
In recent years, many researchers have noted an increase in acts of intolerance in society, especially towards minority groups. This is in line with the report from Freedom House regarding the decline in the index of democracy in Indonesia, especially in the aspect of freedom of religious

practice, which only scored 1 out of 4 (House, 2019). The decline in democracy is in line with intolerance in society (Aspinall & Warburton, 2018; Hadiz, 2017; Liddle & Mujani, 2013; Mietzner & Muhtadi, 2018).

Intolerant groups are often associated with fundamentalism Islamic groups (Bruinessen, 2013; Zulkifli, 2009). Meanwhile, the traditionalist groups that are often associated with the Nahdlatul Ulama (NU) organization are positioned as organizations that often promote tolerance. East Java is known as a regional base for followers of Indonesia's largest organization, Nahdlatul Ulama. Nahdlatul Ulama (NU), has rarely been the focus of serious ulama analysis related to sectarianism. This is partly because there have been cumulative efforts to promote the idea that NU embraces religious pluralism and tolerance of other religious groups.

However, Marcus Mietzner and Burhanuddin Muhtadi (Mietzner & Muhtadi, 2018) question the tolerance that has long been attached to NU. They give a strong note that tolerance at Nahdlatul Ulama is just a myth. At least, this research is an attempt to fill the void left by Meitzner and Muhtadi because it only uses two question indicators to measure tolerance among Nahdliyin residents.

Figure 1: Summary and Comparison of Index Tolerance in East Java

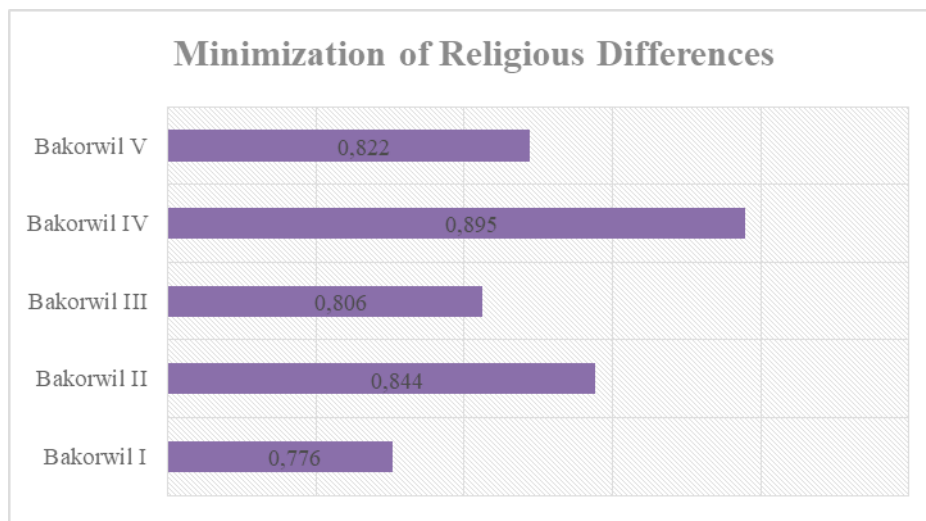


Source: Data collected from the Survey (2020)

Based on a field survey involving 402 respondents in East Java, Bakorwil II Bojonegoro recorded the highest Tolerance Index score among other regions, which is 77,1 (very good). In the next position respectively occupied by Bakorwil III Malang with a score of 74,8; Bakorwil V Jember with a score of 73.7; and Bakorwil I Madiun with a score of 73.2. Meanwhile, Bakorwil IV Pamekasan is the region with the lowest score, which is 67,4.

Based on the scores of the Tolerance Index, the researchers find that there is a positive relationship between the values of democracy and the tolerance in society (Gibson, 1998a; Sullivan, Piereson, & Marcus, 1993). However, there is also a negative relationship and not directly related (Duch & Gibson, 1992; Gibson, 1998a, 1998b). The study according to Saiful Mujani shows that the relationship between democratic values and contextual tolerance, both institutionally and historically, is different (Mujani, 2019). This is influenced by the specific characteristics of community conditions.

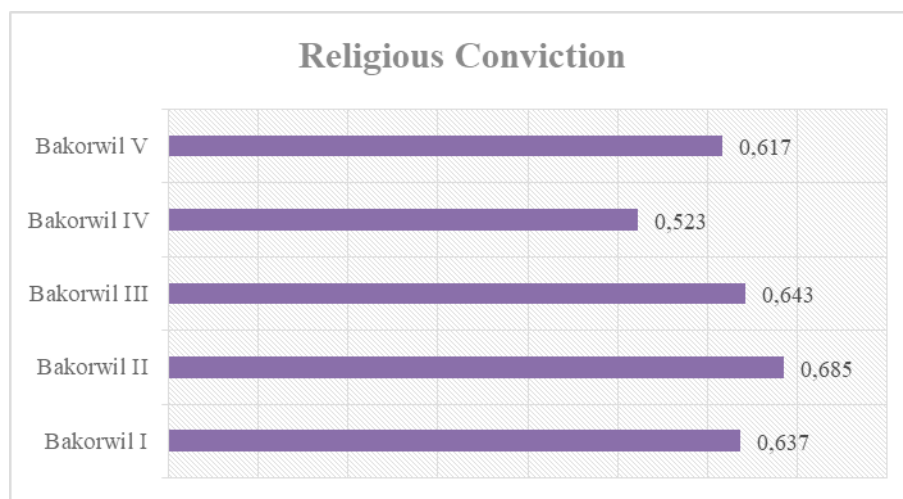
Figure 2: The highest score of the indicators - 'Minimization of Religious Differences' in East Java



Source: Data collected from the Survey (2020)

Based on the indicators being used in this Tolerance Index, the 'minimization of religious differences' indicator gets the highest score among other indicators in all five Bakorwil of East Java. In fact, Bakorwil IV Pamekasan, which overall has the lowest tolerance index score among the other four Bakorwil, on this indicator Bakorwil IV has 89,5. Meanwhile, other areas, Bakorwil II Bojonegoro has a score of 84,4, Bakorwil V Jember with 82,2, Bakorwil III Malang with 80,6 and Bakorwil I Madiun with 77,6.

Figure 3: The lowest score of the indicators - 'Religious Conviction' in East Java



Source: Data collected from the Survey (2020)

On the 'religious conviction' indicator, the average score on this indicator is fairly low. None of the five regions in East Java Bakorwil has a score beyond 7. The lowest score on this indicator is Bakorwil IV Pamekasan with 52,3. Meanwhile, Bakorwil V Jember score is 61,7, Bakorwil I Madiun is 63,7, Bakorwil III Malang is 64,3 and Bakorwil II Bojonegoro is 68,5.

This religious belief is also considered as one of the factors that encourage acts of intolerance among minority groups, such as the Ahok case in Jakarta (Mujani, 2019). At this point, religious conviction is

considered very strong in determining the level of community conservatism in their social life (Skitka et al., 2018).

CONCLUSION

According to the results of the survey on the religious tolerance in East Java, the overall score of community religious tolerance is 73,9. This score has put the condition of tolerance for the diversity in East Java in the “good” category. The first indicator has the highest score, which is 82 and the sixth indicator has the lowest score which is 63,4. The score for each indicator can be seen in the following table:

Table 7: East Java Religious Tolerance Index Score 2020

Indicator	Item	Score		Total Score
(a) minimization of religious differences	Q2	0,772637	0,820	0,73910
	Q3	0,868159		
(b) inclusivity	Q5	0,737810	0,769	
	Q6	0,800995		
(c) exclusivity and self-centeredness	Q4	0,737811	0,747	
	Q18	0,761194		
(d) openness for change	Q10	0,821891	0,788	
	Q11	0,754726		
(e) faith and respect for others	Q12	0,667662	0,691	
	Q13	0,741791		
	Q14	0,665672		
(f) religious conviction	Q7	0,621891	0,634	
	Q15	0,529851		
	Q16	0,660448		
	Q20	0,723881		
(g) recognizing the freedom of others	Q8	0,795025	0,794	
	Q9	0,754726		
	Q17	0,742952		
	Q19	0,887231		

Source: Data collected from the Survey (2020)

Comparing to other regions in East Java, Bakorwil II Bojonegoro recorded the highest Tolerance Index score among other regions, which is 77,1 (very good). This is followed Bakorwil III Malang with a score of 74,8, Bakorwil V Jember with a score of 73,7, and Bakorwil I Madiun with a score of 73,2. Meanwhile, Bakorwil IV Pamekasan was the region with the lowest score, which is 67,4. Amongst these indicators, the ‘minimization of religious differences’ indicator gets the highest score among other indicators with an average score of 82,9. Meanwhile, the ‘religious conviction’ indicator has the lowest score in all regions of East Java with an average of 62,1.

The findings from this research further show the tolerance associated with NU is a myth, regardless the fact that East Java is the main basis of NU (Mietzner & Muhtadi, 2020). In this research

which is conducted specifically in the Nahdliyin base area, finds that the East Java Community Tolerance Index was in the 'good' category. This finding does not mean that they immediately refuse Meitzner and Muhtadi's research. This can be seen from another indicator, the 'religious conviction' indicator (reflection of religious beliefs), that it actually has the lowest score. The low score on this aspect certainly leaves a question, to which extent this religious reflection does not only work personally, but is directed further towards social religion or social piety.



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