

QUALITY OF YOGYAKARTA CITY RELIGIOUS MODERATION INDEX IN 2022: Study of Community Understanding After the Covid-19 Pandemic

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Abstract

The covid-19 pandemic has changed many of the fabric of people's lives in terms of carrying out worship and also traditions that are usually routinely carried out by the people of Yogyakarta. This impacts the lack of enthusiasm for one's participation in worship according to the beliefs of each religious follower. The pandemic changed a person's religious attitude as evidenced by people who were initially diligent in praying in mosques or Sunday worship becoming unable to anymore due to limitations by government regulations to prevent the transmission of covid-19. As an area that has various religious characteristics due to a large number of immigrants from outside Java, the city of Yogyakarta amateurs will be in a prolonged conflict that can cause division. Therefore, it is essential to understand religious moderation and mutual respect. This study uses a field survey method (field research) with a combination approach between quantitative and qualitative methods (Mixed method Research) in 8 districts in the city of Yogyakarta. This study aims to investigate how far the understanding and awareness of the community in moderating and tolerating religious diversity in the social environment affects the quality of community piety after covid-19. The results showed differences in the National moderation index in Indonesia with the moderation index in the city of Yogyakarta. Four indices are used as a measure in viewing Religious Harmony (KUB) in Yogyakarta showing the principle of diversity is quite high in the local community.

Keywords: religious moderation, post covid-19, religious moderation inde

Introduction

Religious problems after covid-19 have changed and shifted in Yogyakarta society. This is because the pandemic has changed the structure of human life, one of which is the structure of worship such as prayers, recitation, Good Friday, Sabbath, Easter, and other series of worship which have an impact on the lack of enthusiasm for one's participation in worship according to their respective beliefs. This can be seen when before the pandemic period, people generally routinely held and participated in religious study ceremonies and religious holidays. However, during the pandemic period, these activities were forced to be temporarily suspended to restore order. This certainly has an impact on the decline of enthusiasm in carrying out and participating in worship activities due to having to face new habits. In addition, there are also changes in the procedures for worship such as the distance between one congregation and another in congregational prayer, as well as the time limit for worshipping in mosques, churches, and other places of worship.

The pandemic also changed one's religious attitude as evidenced by people who were initially diligent in praying at the mosque becoming unable to anymore due to limitations by government regulations during worship. Because of this limitation, routine religious activities such as religious lectures, recitation, wired, Dawn lectures, and religious forums are hampered. Studies that are usually done in mosques turn to online studies. The government prohibits activities that can cause coronavirus transmission and also applies social distancing and the implementation of community activity restrictions (PPKM) which are obstacles for the community to carry out associations so that all regions in Indonesia implement them to prevent the spread of covid-19. One area that researchers highlight in the apparent change in the implementation of worship is the city of Yogyakarta.

Yogyakarta province is an area that has various religious characteristics. This is because Yogyakarta is a student city where the majority of the people are Muslim, and also many non-muslim communities that live side by side. Another thing is because of the large percentage of people outside Java who continue their studies

or study or also work in Yogyakarta. The mixing of regions, tribes, races, ethnicities, languages, and religions in the city of Yogyakarta raises the dominant group resulting in social inequality. This problem supports the occurrence of prolonged conflicts and even divisions can occur. Hence the importance of understanding religious moderation and mutual respect.

Modernization is a process of change, both attitudes and mentality to adjust the guidance of life with the guidance of life now to create happiness for the community. Moderation can also be interpreted as a movement or effort that has the goal of reinterpreting traditional doctrines and adjusting to the Times and science.¹

Talk about moderation, tolerance, and pluralism. This is certainly related to the attitude of respect between religions. However, with the development of the mindset of scientists and religious experts, there is something wrong with its implementation in the field, this is due to the development of excessive understanding and practice of religion and tolerance that is classified as extreme. Tolerance is not just accepting differences but acknowledging each other, being open to each other, understanding each other's differences, and not questioning those differences even though they don't agree.²

In understanding tolerance, of course understanding pluralism is needed in the implementation of tolerance itself. Therefore, religious pluralism is believed to be the basis for the recognition of an existential religious plurality in finding common ground between religions based on similarities through global human values in religion internally.³ In addition, moderation can also be a balance in social life and must be understood as a shared commitment to maintain a complete balance, where every citizen of any tribe, ethnicity, culture, and religion must be willing to listen

¹ Nur Kolis “ " Sufistic moderation over religious plurality”, Journal of Islamic and humanitarian Thought, Vol.01, No.02 (October 2017), 166-180.

² Simarmata, Henry Thimas, et al., (2017). *Indonesia Emerald Of Tolerance*. South Jakarta: PSIK-Indonesia. hal. 10

³ Zainuri, A. (2020). *The narrative of peace builds harmony among religious believers in Indonesia*. CV King two one.

to each other and learn from each other to train the ability to manage and overcome differences between them.⁴

Diversity is a necessity and a gift from God that makes people Nations and tribes. And religion is a part of the sentiment in the life of religious people. Indonesia itself has six official religions, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, but there are many other beliefs that are unknown. Even each religion has many interpretations of teachings, such as rituals and religious practices. Extreme attitudes will usually appear when a religious believer does not know of any alternative interpretation of the truth that he can take. In this context, religious moderation becomes very important to serve as a way of view (perspective) in religion.⁵

Looking at the problems above, the researcher tried to investigate how far the understanding and awareness of the community in moderating and tolerating religious diversity in the social environment that affects the quality of piety.

This study aims to determine how religious moderation and the quality of piety in Yogyakarta society after the covid-19 pandemic.

Method and Experimental Details

The Data in this study were obtained from field surveys in 8 districts in Yogyakarta, namely; Umbulharjo, Gondokusuman, Gondomanan, Mantrijeron, Jetis, Pakualaman, Mergangsan, and Tegalrejo. This study uses a combination of quantitative and qualitative methods (Mixed method Research). Mixed methods research is an approach to investigating behavioural, social, and health-related problems by rigorously collecting and analysing quantitative and qualitative data in response to research questions, and integrating or "mixing" the two forms of data in a given research design to produce new and more complete insights or

⁴ Ministry of Religious Affairs, (2019). *Religious Moderation*. Jakarta: Indonesian Ministry of Religious Affairs R & D and Training Agency. hal. v

⁵ Irama, Y., & Zamzami, M. (2021). Review Of The Mainstreaming Formula Of Religious Moderation Of The Ministry Of Religious Affairs In 2019-2020. *Glass (The Gift of God's light): Journal of dialogical Sciences Ushuluddin*, 11(1), 65-89.

understandings than what might be obtained from quantitative or qualitative data alone.⁶

The research method with a quantitative approach (Quantitative Research) in this study was used to answer research questions to determine the general index of religious moderation which is then dug deeper with qualitative methods to find out how the real response of the respondents. Furthermore, in the preparation of instruments or data collection tools, the variables that became the main reference of researchers in preparing questionnaires consisted of questionnaires related to religious moderation and social piety. The method used in data analysis is correlation analysis and regression analysis.

The population in this study is the city of Yogyakarta which amounted to 160 respondents in 8 districts. Each sub-district sampled as many as 20 respondents viewed from the region based on the highest level of migrant population from outside the city of Yogyakarta. The population is a generalisation area consisting of: objects/subjects that have certain quantities and characteristics that are determined by the researcher to be studied and then drawn conclusions. With regard to sampling techniques, it should be noted that the quality of research is not always determined by the size of the sample, but by the soundness of the theoretical foundations, the design of the research (statistical assumptions), and the quality of implementation and processing. The sampling technique used in this study is Cluster random sampling, which is a regional sampling technique used to determine the sample if the object to be studied or the data source is very extensive, for example, the population of a country, province, or district.⁷

When viewed from the selected location, this research is included in field research, which is research that intends to study intensively the background of circumstances, actual conditions, and interactions of individuals, groups, institutions, communities, or a social system.⁸

⁶ Samsu, S. (2021). *Research Methods: (Theory And Application Of Qualitative, Quantitative Research, Mixed Methods, As Well As Research & Development)*.

⁷ Sugiyono (2019). *Method Penelope Quantitative, Qualitative, dan R&D*. Bandung: Alfabet.

⁸ Akbar, Husaini Usman, Purnomo Setiadi, 2009. *Social Research Methodology*, Jakarta: Bumi Aksara.

Furthermore, to dig deeper into the data, the researchers conducted an open interview with the respondents. Researchers have provided questionnaires so that the interviewees answer questions based on the answer choices that have been provided orally or in writing.

Thus, the researcher believes that the questionnaires that have been given to the respondents can be filled in accordance with the reality of the social life of the people of Yogyakarta. And from the research that has been done is a truly representative thing.

Result and Discussion

Theoretically, religious moderation is a middle ground in religious diversity by going hand in hand, not negating each other between religion and local wisdom, and not contradicting each other but looking for solutions tolerantly.⁹

If you look at the state of religious worship in Yogyakarta during the pandemic which changed the level of the piety of a person in undergoing worship according to their respective beliefs. This is due to the closure of places of worship and the Prohibition of holding religious activities that are inviting crowds. This can be seen from some worship activities held in mosques and churches that are disabled or still running but there are restrictions on the duration and number of worshipers. Such as places of worship in eight sub-districts researchers came to explore information about the presence or absence of worship activities and places of worship.

The pandemic also changed the procedures of the community in carrying out religious rituals, one of the rituals that are often carried out by people in the Yogyakarta area is related to traditions related to the palace such as Grebek Suro, Grebek Maulid, Tumulak Wajik, Sekaten, Pusaka, and Labuhan washing ceremony, Nyadran, Tapa Bisu Mubeng Benteng, and many other traditions.

Based on data from the Ministry of Religious Affairs of Yogyakarta in 2019, there are about 529 mosques, 47 Christian churches, and 7 Catholic churches scattered in

⁹ Akhmadi, Agus, 2019. Religious moderation in the diversity of Indonesia. Surabaya: Balai Diklat Agama Surabaya). hal. 49

each district in the Yogyakarta area. During the pandemic, some mosques were closed and some are still open, but by limiting the number of worshipers. In addition, places of worship of other religions such as Christianity and Catholicism are also closed and sermons from priests or pastors are replaced via online.

Researchers try to explore the characteristics of some societies that have different beliefs. In this study, the characteristics of respondents that researchers highlight to determine the background of respondents, including gender, age, religion, education, marital status, and income level. The results found are :

Tabel 1

Gender	Frequency	Percentage
Man	85	53.1%
Woman	75	46.9%
Total	160	100%

Results Table 1 the total number of respondents obtained results of 85 people of the male gender with a percentage of 53.1% and for the female gender, there are 75 people with a percentage of 46.9% of the total respondents as many as 160 people.

Table 2

Age	Frequency	Percentage
<25 y.o	32	32,20%
25-40 y.o	48	48,30%
41-60 y.o	53	53,33%

>60 y.o	27	27,17%
Total	160	100%

Based on the analysis of Table 2 above shows that as many as 160 respondents in the Yogyakarta city community were divided into 4 groups with the highest percentage at the age of 41-40 years as many as 53.33% with a total of 53 people, then the age of 25-40 years amounted to 48 people with a total percentage of 48, 30%, age less than 25 years there are 32 people with a percentage of 32.20% and the least percentage is the age of 60 and above with a total of 27 Orang as many as 27.17%.

Table 3

Religion	Frequency	Percentage
Islam	152	95%
Christian	3	2%
Chatolic	5	3%
Hindu	0	-
Buddha	0	-
Confucian	0	-
Believe	0	-
Total	160	100%

The results of the analysis in Table 3 show that of the 160 respondents studied. It turned out that Muslim respondents had the highest percentage of 95% and followed by Catholic respondents at 3% and Christian at 2%. As for other religions, researchers did not meet in the field.

Tabel 4

Last Education	Frequency	Percentage
Elementary School	13	8%
School	35	23%
Junior High School	80	52%
Senior High School	27	17%
Bachelor		
Total	160	100%

Based on the table above, recorded SD/MI has a percentage of 8%, for the SMP/MTs level there are as many as 35 people with a large 23%, the largest number is at the SMA/MA level as much as 52%, while for undergraduate there are only 17%.

Tabel 5

Marriage	Frequency	Percentage
Married	110	69%
Not Married	38	24%
Divorced	5	3%
Widower /Widow	7	4%

Total	160	100%
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Based on Table 5 shows that of the 160 respondents studied based on marital status, there are 110 people with a percentage of 69% who are married, 24% who are not married and there are 3% with a frequency of 3 divorcees, then widowers/widows as many as 4%.

Tabel 6

Income	Frequenc y	Percentage
<1 M	53	33%
1-3 M	90	56%
3-6 M	16	10%
>6 M	1	1%
Total	160	100%

The results of the analysis give an idea that in the 160 respondents studied by income level there are 53 people whose income is less than 1 million with a percentage of 33%. The highest income level with a percentage of 56% There are 90 respondents whose income is 1-3 million, and income of 3-6 million there are 16 people with a percentage of 10%, then income of more than 6 million by 1%. Based on a survey that researchers have done in the field, some informants are still very familiar with the term religious moderation, but many of them have shown and carried out attitudes that show moderation. This is evidenced in diagram 1 below:

Diagram 1

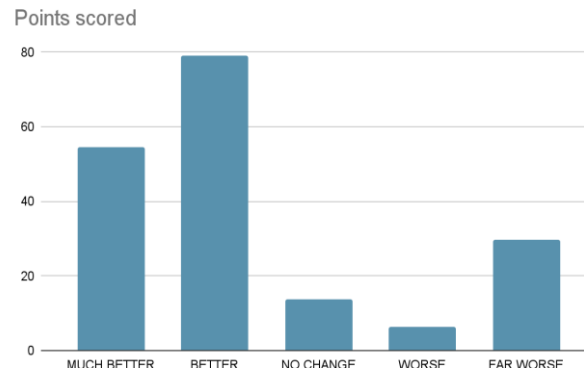


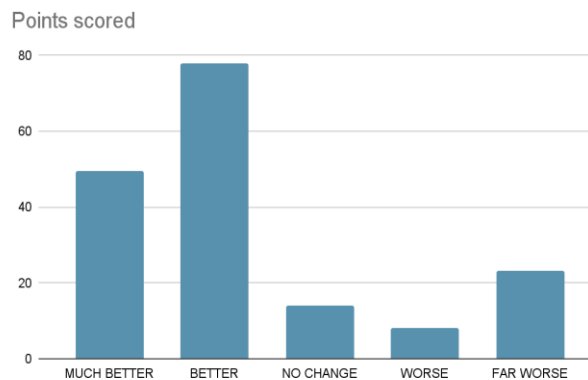
Diagram 1 above shows that as many as 79.17% of people in 8 sub-districts of Yogyakarta city have done and understood the indicators of a sense of social care and better-interwoven relationships. While the scale is worse there is 6.23% of the total. These researchers get after conducted interviews in the field. As in the following quote:

“I live here for more than 35 years, different from what it used to be, now most of the people who settled immigrants from outside Java. Some are from Sumatra, Sulawesi, NTT, Kalimantan. Here the citizens are friendly, well-mannered lah, help each other also if there are other residents affected by the disaster, residents want to give alms or give groceries. Continuing about the participation of social service activities such as mutual cooperation, cleaning the mosque is also routinely held mas, mba. Each is announced by the public at present” (YD, open interview, June 25, 2022 10.22 WIB)

Theoretically, according to the narrative put forward by the informant above who was also one of the respondents when questioned explained that the attitude of respect for neighbours who are not of the same religion, participation in social activities, and social service in the community leads to moderation. This shows that although people still do not understand the term religious moderation, but they have shown a moderate attitude in everyday life. By building a harmonious lifestyle such as working together, helping each other, staying away from disputes, staying away from disputes, and respecting each other.

Furthermore, researchers review further about ethics and ethics according to the views of the respondents in line with the explanation above, the results can be seen in the following diagram:

Diagram 2



Based on diagram 2 above, it shows that 78% of people in 8 sub-districts of Yogyakarta city have also shown better ethics and attitudes. However, researchers found the scale is much worse with an average level that is quite significant, namely 8% when compared to other scales. From these data, researchers found one area that has a fairly low level of tolerance and moderation, namely the Kauman area. This area has a population of people with mono-beliefs that is Islam. Researchers have conducted an interview with one of the informants who settled in the area, here are excerpts:

“We are very upholding Islamic values here, and we are quite selective about migrants who will settle in our area” (NR, open interview, June 26, 2022, 12.32 WIB)

“For almost 26 years I have settled in this area, to my knowledge, for people who are not Muslims it is strictly forbidden to settle and build a place to live here, yes because this Kauman Islam is very strong and still awake until now” (ZA, open interview, June 26, 2022 15.40 WIB)

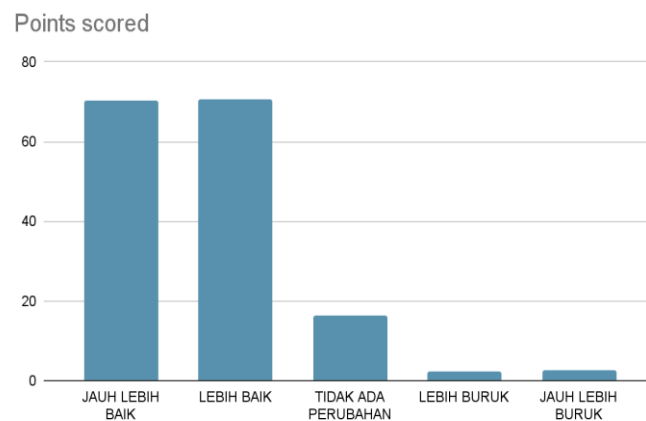
On the other hand, behind the thick and strong teachings of Islam in the Kauman area, the local community also does not forget the principle of tolerance with non-Muslims. In social life, people still value differences even with certain criteria. This

is quoted from the words of informants who interviewed researchers on an occasion there. Here's an excerpt:

“Actually, we still allow non-Muslims to do activities here such as passing on the highway, buying and selling transactions and other things that we consider normal and reasonable. I often serve customers narrow eyes to buy food here. But what I see is indeed safe in terms of the clothes used and not too concerned by others as well” (SM, 27 June 2022 9.35 WIB)

Overall, look at some of the interviews that researchers dug with informants. The level of ethics and manners of the people of Yogyakarta within the scope of tolerance is better in addition to the existence of special provisions in one area. The community still adheres to the principles of tolerance, respect for differences, and speak good words so that the relationship between people is so harmonious.

Diagram 3



In diagram 3 above is an indicator of compliance with state rules that have 6 items, namely Traffic Regulations, Taxes, Acts of corruption, collusion, and nepotism (KKN), regulations/laws in the region to the state, Pancasila, the 1945 Constitution and setia negara. Based on the diagram shows that the average informant answered questions from researchers better with the results of 70.67%. While the scale is

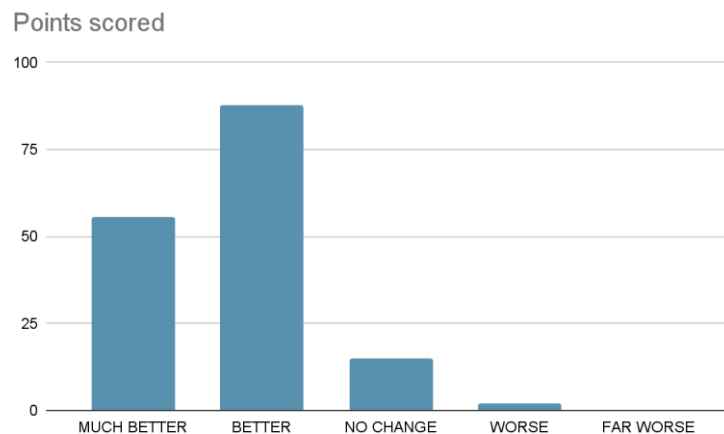
worse at 2.2%. This means that the people of Yogyakarta city in 8 sub-districts realise the importance of obeying the state and practising Pancasila and state regulations. In a short interview with the head of RT Mergangsan district explained :

“Citizens here obey the state, no one violates even every year citizens pay UN taxes. we also always celebrate National Days such as August 17, Kartini Day, National Education Day. Yoo we love the homeland and dak likes corruption.” (JY, open interview June 27, 2022, 11.15 WIB)

Based on the explanation above, the red thread can be drawn that the people of Yogyakarta city show obedience to state rules. This is evidenced by people who regularly pay taxes, always follow traffic rules and love their homeland.

Furthermore, researchers tried to investigate the level of piety rituals performed by the people of Yogyakarta. From the survey results of open interviews with several informants, the data showed a better quality scale of public piety is 87.8%. While the scale is worse is 2%. This is seen in the following diagram :

Diagram 4



The pandemic has changed many of the fabric of people's lives in terms of carrying out worship and also traditions that are usually routinely carried out by the people of Yogyakarta. This is based on the statements of several informants who said that the measures set by the government regarding restrictions on worship to mosques, churches, and other places of worship have changed the way of life and also

religious attitudes. It can be seen from the residents who were originally diligent to pray to the mosque or worship to the church can no longer be due to limitations by government regulations. These conditions require people to come to terms with the new state of “*New Normal*”. As in the following interview excerpts:

“Since the pandemic, mosques here have been limited to worshipers, until there are several mosques that are temporarily closed. People who are initially diligent in going to the mosque are afraid of getting the corona virus. Just a little cough directly suspected, so people ndak can be free to worship quietly and must wear a mask also always.” (AM, open interview 27 June 2022, 14.21 WIB)

“Woiya besides not being able to go to the mosque, our children also cannot participate in recitation at the landfill again which is usually every afternoon routine at the mosque. Finally, their teacher taught them online. Mothers here are also the same already on Ndak wird Yasinan again because of the pandemic so rarely meet and leave the House.” (YN, open interview 27 June 2022, 14.44 WIB)

“From the start of covid intensively in the news, there are still many who are affected, churches are starting to close here. Sunday worship that we usually go to church so at home aja replaced via online.” (PM, Open interview June 27, 15.23 WIB)

In addition, other informants said that the traditions they usually do also experience limitations in their implementation. As in the following quote:

Usually, traditional events are attended by many people, so the implementation is solemn, joyful and solemn. Yaa his tradition is usually Grebek Suro, Grebek Maulid, Tumplak Wajik, Sekaten, heirloom ceremony and Labuhan, Nyadran, Tapa Bisu Mubeng Benteng. Since the pandemic so ndak held first for fear of crowds. There are also those who are still in the

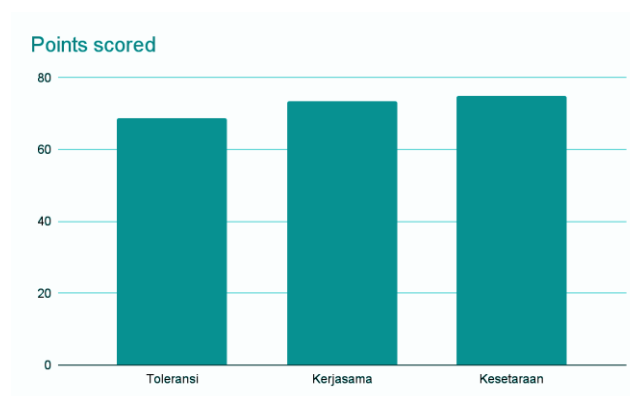
title, but the show is simpler ndak be a lot of people.” (AD, Open interview June 27, 15.40 WIB)

The results of interviews with several informants above prove that indeed the limitations applied by the government to prevent the transmission of covid-19 greatly affect the quality of one's piety. Starting from the way of worship and also the implementation of traditions that are usually routinely held. However, even if you have to give in to the situation, people still carry out compulsory worship at home well. In addition, some traditional events are also carried out well even with a simple concept.

If you glance at the Religious Harmony index (KUB) in 2021, there are three indices that are used as a measure. namely as follows:

- a. Tolerance
- b. Cooperation
- c. Equality¹⁰

Diagram 5



¹⁰ Ministry of Religious Affairs, 2021. *Index of Religious Harmony* Jakarta: R & D and Training Ministry of religion RI.

Of the three indices as the diagram above, if compared with the results of the religious moderation index in Yogyakarta, of course, there is a slight difference. This is based on a survey conducted by researchers in the city of Yogyakarta there are 4 religious harmony indexes (KUB), namely:

- a. Sense of Social Care and relationships among others
- b. Ethics and Ethics
- c. Obey the rules of the country
- d. Ritual Piety

The survey results from the National Religious Harmony Index (Kub) and the city of Yogyakarta has some differences. This can be seen from the number of national indices amounted to three while for Yogyakarta city index amounted to four. The National Index consists of tolerance, cooperation, and equality, this is the opposite of the Yogyakarta city index, namely a sense of social care and relations between people, ethics and character, adherence to state rules, and ritual piety. However, these differences can be ascertained by the existence of high religious principles and social attitudes in Indonesia. Similarly, in the city of Yogyakarta, equality survey results based on the index that is used as a measure of religious diversity show the people of Yogyakarta have high religious principles.

Conclusion

The religious moderation index in Indonesia is a tool to see how the conflict in this country. Likewise, the benchmark used in seeing the reality that exists in Yogyakarta as a city with a fairly high level of immigrants from various regions in Indonesia. Yogyakarta city has considerable potential for religious conflict. Therefore, to minimize this religious moderation index is made as an effort to prevent radical understandings or intolerance between people.

The comparison between the National Religious Harmony Index (KUB) in Indonesia and Yogyakarta shows the results of the principle of diversity are quite high.

From the results of research in Yogyakarta proved that there are 79.17% better responses to the index of sense of social care and relationships among others. Furthermore, for the second index of ethics and character, there are 78% answered better responses. Then the highest response in the 3rd index was 70.67% (better). Finally, in the 4th index, there were 87.8% better responses.

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