

Internalizing Tolerance Among Religions Through Local Wisdom Hamerti Kirti in Wonosobo Indonesia

¹Fitriyanto, ²Sutrimo Purnomo

^{1,2}Department of Teacher Training and Education, Pancasakti University Tegal, Indonesia

ABSTRACT : This study aims to analyze background behind harmony between people religion in society multicultural through wisdom local hamerty kirti which is followed by three religions and form harmony between people religious through wisdom local hamerty kirti in in Wonosobo Indonesia. Qualitative is the method in this research. Results study show background behind harmony interfaith religion in the village pucung clever can seen from Islamic religious perspective on tolerance while Christianity & Catholicism with teachings love. In practice tolerance between people reverence exists "Bhineka Tunggal IKA" community hamlet shoots pandak Wonosobo until until moment This understand values sublime Pancasila. As for form harmony interfaith religious through wisdom local hamerti kirti in hamlet shoots pandak include preserving culture interfaith, interreligious dialogue, mutual cooperation between religions, cooperation interfaith, believing in one's own religion and respecting other people's religions, as well as prayer together. Whereas contained value includes social values, sympathy, tolerance and empathy, religious, nationalism, mutual cooperation, democracy, friendly, communicative, love to environment, love peaceful and caring social.

KEYWORDS: Internalization, Tolerance, Local Wisdom, Hamerti Kirti.

I. INTRODUCTION

Indonesia is a well-known archipelagic country with diversity like ethnicity and culture (multiculturalism), apart from that is known as a multi-religious country lots found a number of diverse religious adherents. An official religion recognized by the government Republic of Indonesia, namely Islam, Protestant Christianity, Catholicism, Hinduism and Buddhism, as well as in recent times This is also included in the Confucian religion (Saifudin, 2019:2). According to Karl Marx, the role of religion is like that important in life public because in it there is aspirations the deepest human being, religion is also a source from all culture tall even opium for humans (O'Dea, 1966:2). Real religion function as fertilizer brotherhood between public from time to time, however moment This precisely often happen culminated division conflict good in or between people religion (Puspito, 2020:151). This is compared backwards with grandma ancestors the Indonesian people who taught For each other tolerance between people religious proven there was a process of spreading religion in the accepted past with Good through approach wisdom local. Wisdom local own role important in the process of acculturation of religion because inside wisdom local there is contained culture mark tolerance for value difference.

Tolerance in Indonesia is not rated from level formal education or who and their religion, but rather seen from exists will for life social with make it difference as unifying No as problem. The Ministry of Religion of the Republic of Indonesia has stage survey that is Index Harmony People Religious In 2019, five regions were identified highest with level tolerance in Indonesia, namely West Papua (82.1%), East Nusa Tenggara (81.1%), Bali (80.1%), North Sulawesi (79.9%), and Maluku (79.4%). Whereas for five regions with level less tolerance or below the average, namely Aceh (60.2%), West Sumatra (64.4%), West Java (68.9%), Banten (68.5%), and Riau (69.3%) (Reported from Akurat.com, 2019). Factor determinant index in survey the that is containing correlation between implementation wisdom local, education, income, and presence the role of the Ministry of Religion towards attitude get along society in Indonesia (Quoted from Tirto.id, 2019). Therefore, that 's wisdom Local plays a big role important in build tolerance religious. Role wisdom local in build tolerance religious can is known through a number of examples in areas in Indonesia, such as in Pucung Pandak, Sidorejo, Selomerto, Wonosobo Central Java with level tolerance high. there is A philosophy local wisdom "Hamerti Kirti" means grateful all grace from the Creator, in a dressing love manifested in form culture", form Suite activity Hamerty Kitri namely Ambirat Pepeteng, Dolanan Bocah, Rias Tenong, Clean Graves, 7 Source Water Collection, slaughter animal sacrifice, gathering culture, pilgrimage tomb pepunden, carnival tenong or mountains, prayers grateful flick sweet, cultural local (Emblek Dhem), which is done cross religious population locally, there are Muslims, Christians and Catholics.

Philosophy the symbolizes tolerance, harmonization and harmony in the environment wonosobo (Ernas, 2019:3). In life hamlet sidorejo wonosobo, to cultivate tolerance religious with all over layer society, tolerance the can seen in tradition Hamerti Kirti which is followed interfaith as well adjoining place of worship in One village has a mosque and church. However, citizen not Once it's a problem, what's more make that become lighter conflict. All inhabitants operate each other's worship. They also work the same in village activities, without bulkhead. Tolerance so appreciated in this village. Wisdom local originate from culture ancestors believed in by the community local as values wise noble or wise, so matter this proper for preserved for future generations feel it. Role wisdom local in stem impact negative globalization to problem environment especially regarding religion is very important in pluralist society in Indonesia. Therefore, as generation young must become agent in guard wisdom local as culture national in trigger growth souls' tolerance between religions so that the conflicts that arise exists religious differences can minimize even can completed.

II. LITERATURE REVIEW

Harmony in Islamic Religious Perspective : Harmony interfaith religion in Pucung Hamlet Pandak cannot released from Islamic religious vision about tolerance. Tolerance or award to difference in religious in a manner substantial merges with the Islamic religion. Idea the can scrutinized in quote as following. Depart from dictum "There is no coercion in religious" and "Prophet indeed forbid force the other party for have faith" then the best and legal way for a deep muslim life social is develop a culture of tolerance. Because the Koran strengthens exists existence diversity ethnicity, nation, religion, language, and history, everything that only possible life in harmonious, safe, and peaceful, if there is an open-minded culture adhesive main. You have to be open-minded appear from trust high self, from right atmosphere mind that doesn't empower.

Those who believe self No Possible easy see difference, however sharp, original always searched solution together for overcome it" (Maarif, 2019: 177). Leave from opinion above can taken a conclusion that Islam really appreciates religious people other. In other words, how public Muslims in Pucung Hamlet Pandak really has it soul high tolerance outside to muslim society. Not only to tolerance and sympathy but reach attitude empathy. It can be seen from form the friendship that took place between people religions in Pandak. This not only happen interumat religion, however interfaith religious. For example, how people Islam follow secure day Christian and Catholic Christmas holidays, and vice versa How people Catholicism is also involved self from days kingdom religious muslims. In Islamic religious teachings recommend man For each other cooperate and help help (ta'awun) with fellow man in matter kind in social life who just without limited by race, ethnicity, religion and nation (Surya, 2019: 128; Muhammad Chirzin, 2019: 1-13)More carry on explained that connection social in Islamic religious teachings can happen in internal environment as well environment external. In internal environment or between adherents of Islam themselves can seen on some draft like ukhuwah (brotherhood) and congregation. Brotherhood Alone in teachings Islam consists of brotherhood ubudiyah (sisters of being and being to Allah), ukhuwah insaniyah (brother with all over man because originate from the same father and mother; Adam and Eve), brotherhood wathaniah wannasab (fraternity in descent and nationality), ukhuwah fid din al islam (brotherhood fellow muslims) (Suryana, 2019: 129).

Quote above shows that Islam is universal in nature meaning not differentiate between religion, race, ethnicity, and nation. That actually Islam teaches tolerance to every people the human in this earth. Ideas about plurality, this is principal base in Islam. Islam is a very tolerant and respectful religion opinion fellow muslims (internal muslims), based on on Islamic brotherhood. In this accordance with what is hinted at in the Qur'an surah al-Hujurat/ 49: 11 which reads "Do not something clan make fun other people (because) are allowed so they (who were made fun of) better from those (Sirajuddin Zar, 2018: 73)." In surah al- Maidah / 5: 48 also explained regarding diversity and tolerance which reads "And if Allah wills, surely You made Him one people (only), but Allah wills test you to His gift to you, then race race it in do virtue. Only to Allah you return everyone, then He preached to you what has dispute that" (Muhammad Chirzin, 2007: 1-13). In Islam not justified force truth to people of other religions (QS. al-Baqarah: 256). Islamic teachings prohibit it his people influence anybody for convert to Islam, moreover in form pressures social and political. Umar bin Khattab often influence his slave, non-Islamic Astiq for accept Islam. However, when his slave refused, Umar only can say: *la ikraha fi al-din* (There is no coercion in Islam).

Harmony In Christian and Catholic Perspectives : In Christian and Catholic teachings are also found draft about harmony. This is as listed in Declaration Council Vatican II about attitude, Church against, other religions are based on origin story apostles 17: 26 as following: "As for everything nation That is One society and origin are also the same, because Lord make all over nation human for inhabit all over earth." In another part of

Preamble Declaration, the stated: " In our time this, where the nation, human beings more day more tightly unite, relationship between nation become sturdy, church more carefully consider How relationship with other Christian religions. Because it's his job maintain unity and peace humans among and also among nations, then declaration within this church consider in a manner special is similarity human and what is interesting they for life friends." Declaration council Vatican II above hold on adhere to the most important law, namely " Have mercy lord your god with all your heart and all your soul and with all, your mind and with all your strength and have mercy fellow man like yourself yourself. Fill in the declaration above describe How that basically that man own equal rights can not differentiate them must they different religion. Attitude each other respect respect for life become harmony is highly recommended in religious perspective.

III. METHOD

Approach is used in this research is descriptive-qualitative with describing situation in the field in a manner systematic with facts and proper interpretation, start from spirit tolerance accept possible the existence of followers of other religions; harmony and tolerance interfaith religious inhabitant Pucung Pandak Wonosobo that so looks in procession culture Hamerti Kitri was quoted people of 3 religions. Determination informant, engineering determination informant using purposive sampling is election informant or suitable with sample objective researchers (Mulyana, 20014: 187; Sugiyono, 2009: 216). Informants in this study are the people who have lotd of knowledge about object research, that is head hamlet, elders/ elder's hamlet, leader religion, leader tribe, society general and so on. Methods of data collection use a number of techniques, namely: 1) observation techniques (observation). As for inside study this is what was observed is place or environment social culture community in Pucung Hamlet pandak object object religion in Pucung Hamlet Pandak, behavior community in Pucung Hamlet pandak in guard harmony between/ internal people religion, and circumstances generation young in interpret harmony between people religion in Pucung Hamlet Pandak. 2) Interview technique (interview). The aspects that will be interviewed among other things background behind public still guard harmony between people religion, form harmony between people religion, way public maintain harmony between people religious through local wisdom, as well mark the value contained harmony within between people religion in society multiculturalism in Pucung Hamlet pandak. 3) Study techniques document In this study like magazines, newspapers, results existing research, articles and books which relation with harmony between people religion in society multicultural through local wisdom.

Deep data analysis techniques study is data analysis model Miles and Huberman, with three type activities are data reduction, data presentation, and withdrawal conclusion/ verification. Where is this research as something that is intertwined weave at the moment before, during and after deep data collection parallel shape and also data reduction. It means summarize, sort the main things, focus on the things that are important, searched for patterns and themes as well as throw away the ones that don't necessary. With that's what the data has reduced will give more picture, this technical done after the data is collected then analyze. Last step is presentation of data (data display). Stages final in study This is stage exposure results analysis of the data that has been done done in process or analyze data. The results of data analysis are presented in formal form.

IV. RESULT AND DISCUSSION

Pucung Hamlet clever located in the Village Sidorejo, Selomerto, Wonosobo Central Java. Village community the There are 3 religions, there are Islam, Christianity, Catholicism. The people life harmony, mutual cooperation and tolerance. In implementation harmony between people religious in the hamlet it is implemented with in every replacement year Java. We often call it sura/ suro holding a celebration event hamlet with those you know with Hamerti Kirti which is followed by these 3 religions. Happy event hamlet (Hamerti Kirti) begins from parade hundreds fight and fight mountains coloring pinnacle of inherited cultural events Grandparent Pucung pandak it. Entire inhabitant led elder custom wearing clothes Java ndusun and hundreds viewer follow around hamlet while bring calm down. Inside down calm filled with mothers' mother with results earth like fruit star fruit, cucumber, salak, orange, sapodilla, banana and so on. Besides that, there is snacks market snacks, such as jipang, crackers and traditional market snacks others. In between hundreds calm down, there is two mountains big and full fruit and vegetables. After held prayer together, two mountains the become scramble citizens. Temporary hundreds tenong that contains food and fruit eaten in a manner together residents and guests. Religious leader, Ratno Khotibul Umm revealed Hamerti's event Kitri held as thanksgiving inhabitant hamlet to Almighty God above overflow sustenance, safety and blessings abundant earth. Everything in the hundreds tenong and two mountains that, he said, originated from results Pucung Village. Besides that, with this event we want lift wisdom culture local Pucung Hamlet Pandak. We don't want to the cultures that have There is since formerly is lost because eroded development of the times. Because of that all residents of Dusun Pucung pandak

This includes young people, young people, children, parents and mothers united solid for make this event a success, because of this event is a form of gratitude for the residents. Then, Hamerti event Kitri this is also as form harmony people religion in Pucung Hamlet pandak are its citizens consists of three the people, that is Muslims, Christians and Catholics. Events held with cooperation two people religious this is method for unite citizens, so created very harmonious relationship between residents of Pucung Hamlet Pucung Pandak. Not yet in this village, there is conflict with anybody Because problem trust. We are from Formerly normal life harmonious, normal create an event together. Temporary that is the Catholic religious leader of Pucung Hamlet Pucung Pandak, Setia Budi Hartoyo express, tradition Suran this is usual one held activity together between two people religion in Pucung Hamlet Pandak. In the Suran program, this also held prayer together three people religion, as expression of gratitude and begging abundance sustenance from God. "Whole inhabitant here of course already used to life peaceful, not only in cultural events just. Even in religious events like studies, citizens Catholic become recipient guest. this hamlet is inheritance from grandparent Pucung Pandak, who is meritorious pave the way and teach tolerance," he concluded. Harmony the reflected in association life daily people side by side religions in a manner peace, tolerance, mutual value freedom belief and worship in accordance with religious teachings as well as exists willingness and will do cooperation social in build society and nation. Background behind harmony people religion in Pucung Hamlet pandak can seen from perspectives of religions in Pucung Hamlet Pandak, that is as following.

Form Harmony Interumamah Religion in a Multicultural Society in Pucung Hamlet Clever : Interfaith Dialogue and Cooperation Religious Life religion and belief to Almighty One God the more develop so that built life harmony and cooperation fellow among people religion and adherents Genre trust to Almighty One God. this cooperation will strengthen unity and oneness nation and state. Connection inside cooperation in accordance with norms and values expressed and implied in Pancasila, in particular please Almighty One God, that is cooperation based on: Tolerance life their respective religions, beliefs and convictions; Respect and care for people who are carry out worship; Work same and please help without discriminate between religions; Work together to life together without different differentiate religion; and Conserve local culture and together wisdom.

Relationships and work are the same in fields economics, politics, etc culture not prohibited, even recommended throughout is at in room scope kind each other profitable between people. Cooperation between people religious is very important part in life community in Pucung Hamlet Pandak. With close cooperation between them, life in public will become safe, secure, orderly, and peaceful. Forms of cooperation and mutual cooperation between people religion in Pucun Hamlet Pandak among them is as following: 1) Existence preservation local wisdom "Hamerti Kirti" which means grateful all grace from the Creator, in a dressing love in manifested form culture", form suite activity Hamerti Kitri namely, Ambirat Pepeteng, Dolanan Bocah, Rias Tenong, Clean Graves, 7 Source Water Collection, slaughter animal sacrifice, gathering culture, pilgrimage tomb pepunden, carnival calm down or mountains, prayer I'm grateful larva sweet, culture local (Emblek Dhem), which is done cross-religious population local, there are Muslims, Christians and Catholics. 2) There is dialogue between religious leaders when will finish something problem or when government hamlet will formulate something policies that impact adherents' existence of the religions in Pucung Hamlet Pandak. 3) Existence agreement leader between customs, figures within each community guard diversity village Pucung Pandak. Agreement dialogue This can is known with exists figures community in Pucung Hamlet pandak who became part from the Communication Forum People Religious Affairs (FKUB) Regency Wonosobo. Every people religion in Pucung Hamlet clever expected always build cooperation and harmony between people religious. Intermediate dialogue people religious is method for strengthen harmony religion and make religion as factor unifying in life nation. Figures and religious people can give contribution with dialogue in a manner honest, collaborating and synergizing for rally strength together. 4) Prayer together, pray together three people religion, as expression of gratitude and begging abundance sustenance from God. One is the culture that can support harmony interfaith religious. Usually, this seen at the time moment, there is activities Hamerti Kirti or informal (meeting hamlet, socialization hamlet, social service) organized by the government hamlet certain started with sin together according to the religion and beliefs of each Pucung Hamlet community Pandak.

Values Contained in Harmony Between People Religious in the tradition of "Hamerti Kirti" in Pucung Pandang Hamlet

Social Values : In community social life village Patoman can said based on mutual cooperation. The community works hand in hand and supports each other help one each other inside a number of activities, such as implementation the local wisdom of Hamerti Kirti, which includes it there is work filial piety in the environment

with, Rias Tenong together, Clean Grave with, Water Collection 7 Sources together, slaughter animal sacrifice together, workshop culture, pilgrimage tomb pepunden together, carnival calm down or mountains, culture local (Emblek Dhem), fix it facilities and infrastructure general, even some are mutual visit when have celebration or ceremony. This social life not only happen interethnic or just religion but inter-ethnic and religious as well culture in Pucung Hamlet Pandak. In social life already become must for people in the village Pucung Pandak For guard harmonious with relationship fellow humans.

Values of Sympathy, Tolerance and Empathy : Value of sympathy, tolerance and empathy are the diversity in Pucung Hamlet Pandak in wisdom local hamerti kirti not become barrier public For each other helpful and not bother in implementation ceremony culture and religion. With thereby matter the shows a very high sense of empathy among Pucung Hamlet community Pandak. Even in religious events like recitation Christians and Catholics become recipient visitor so also when citizens Christians and Catholics deep religious devotion tradition culture inhabitant people Islam help and protect.

Religious Value and Nastionalism : The religious value of the Hamerti program Kirti looks on in prayer grateful larva sweet Muslim done, Christian and Catholic communities in a manner together the same in one place, then clean tombs and pilgrimages tomb. Nationalism is also basically reflected in public multiculturalism in the Village Pucung Pandak. Village Community Pucung Pandak is very respectful values nationalism. This is showed good to practice Pancasila. For example, please Almighty One God give freedom to other religions for perform each other's worship and prayer together during hamerti events kirti in accordance with each other 's beliefs. When ceremony or every "Hamerti Kirti" activity inhabitant Good Islam, Christianity and Catholicism have equal rights and obligations, then Indonesian Unity, during ceremonies and parades around village in the hamerty event kirti all over public good Islam, Christianity and Catholicism in a manner together the same in one line.

Mutual cooperation : Life the people of Pucung Hamlet Pandak is very visible clear on the tone of the ceremony Hamerti Kirti, resident public good Islam, Christianity and Catholicism each other work together in prepare Suite ceremony Hamerti Kirti will hold like together the same making tumpeng, Rias Tenong, Clean Graves, 7 Source Water Collection, slaughter animal sacrifice, gathering culture, pilgrimage tomb pepunden, carnival tenong and manufacture mountain.

Friendly/ Communicative : Friendly value or communicative inter-ethnic Hamerti Kirti Village Pucung Pandak traditions very harmonious. We can see from there is or or not conflict that occurs between existing religions. They each other joke, work same, please help, mutual cooperation in activities hamerti kirti and outside activity Hamerti Kirti. There is communication interethnic really in needed multicultural in society relation for guard harmony between existing religions. There is multiculturalism in public shoots pandak must maintained and preserved. There is commitment together for intertwine intensive communication in guard diversity proper appreciated and emulated by other regions that have diverse religions.

V. CONCLUSION

Based on results research that has been done form results observations and interviews in a manner deep so can concluded that: 1) Harmony antarumata religion in Pucung Hamlet clever can't released from respective religious teachings teach tolerance, mutual respect, sympathy, and empathy by the people of Pucung Hamlet clever the teachings contained in each of these religions made as guidelines in think, speak, and act. 2) Local wisdom from culture the people in the hamlet Pucung clever be one of the main factor's supporter harmonization interfaith religion and ethnicity. 3) Dialogue between religions and ethnicities as well as a high sense of empathy, respect for religion and other beliefs together with good communication is form harmony people religion and ethnicity in society multiculturalism in Pucung Hamlet Pandak. 4) The diversity that exists in Pucung Hamlet clever not a threat or weakness. However, is a advantages and strengths even diversity the become a base in piker pattern, pattern say, and patterns originating from action values existing multiculturalism for a long time there has been a cover social values, sympathy, tolerance and empathy, religious magic, nationalism, mutual cooperation, democracy, friendship, caring environment, love peace and social care. The recommendations put forward based on results is as following: 1) Share government local good hamlet, sub-district, district, province, and government center need making Pucung Hamlet clever as hamlet model multicultural for adopted by other hamlets with the same characteristics so that Indonesia's diversity can be awake. 2) Share government local good hamlet, sub-district, district, province, and government center need make Pucung Hamlet pandak as a model and reference for strengthening values wisdom local Pucung Hamlet community pandak is not to eroded by currents

globalization, especially for young men and women. 3) Share circles academics necessity study more carry on in study harmony interfaith religion and ethnicity in Pucung Hamlet Pandak especially in action empowerment society to have mark plus good in a manner economic, social, cultural, and education. 4) Share society to stay guard existing multicultural values there is and should be lowered from one generation to generation next so that the feeling is mutual respect, tolerance, sympathy and empathy still awake.

REFERENCES

1. Atmadja, Nengah Bawa. 2018. "Kearifan Lokal dan Agama Pasar", in Media Komunikasi Sejarah Lokal Candra Sangkala Bali dalam Perspektif. IKIP Negeri Singaraja
2. Dewantara, A. 2018. *Diskursus Filsafat Pancasila Dewasa Ini*. Jakarta: Rineka Cipta.
3. Dewantara, A. 2018. *Hebatnya Negara Gotong Royong Indonesia*. Jakarta: Rineka Cipta.
4. Ernas. 2019. *Bhineka Tunggal Ika*. Jakarta: Rajawali.
5. <https://binus.ac.id/character-building/pancasila/membangun-sikap-toleransi-dalam-kehidupan-beragama>
6. <https://ejournal.undip.ac.id/index.php/mmh/article/download/17002/13374>
7. <https://journal.ikipgripta.ac.id/index.php/kewarganegaraan/article/view/309-318>
8. <https://Journal.stainkudus.ac.id/index.php/Fikrah>
9. <https://journal.tiranus.ac.id/index.php/pengarah/article/view/44>
10. <https://jurnal.unej.ac.id> Lentera Hukum, Volume 4 Issue 2 (2017), pp. 125-13
11. Mulyana, Deddy. 20014. *Metodologi Penelitian Kualitatif: Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial Lainnya*. Bandung: PT Remaja Rosdakarya.
12. O'Dea, Thomas F. 1969. *The Sociology of Religion*. New Delhi: Prentice-Hall of India Private Limited.
13. Puspito, Hendro. 2020. *Sosiologi Agama*. Yogyakarta: Kanisius.
14. Saifudin. 2019. *Toleransi Umat Beragama*. Jakarta: Lentera.
15. Sirajuddin, Zar. "Kerukunan Hidup Umat Beragama dalam Perspektif Islam" *Jurnal Toleransi*, 5 (2), 2013: 71- 74.
16. Suryana, Toto. "Konsep dan Aktualisasi Antar Umat Beragama" *Jurnal Pendidikan Agama Islam Tailim*, 9 (2), 2019: 127-136.