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INTER-RELIGIOUS TOLERANCE IN INDONESIA: A Case Study Of Tolerance Between Religious Communities in Getas Temanggung Community in 1968-2022

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Tolerance, Getas Temanggung Society, freedom of religion and belief

Abstract

Various religions that grow and develop in Getas Temanggung cause the importance of tolerance awareness owned by each individual. Tolerance is the key to harmonizing life amid a whirlpool of differences. Without tolerance, the nation will be disintegrated. This study aims to analyze the socio-religious conditions of the Getas Community and analyze the dynamics of tolerance between religious people of the Getas Community. This research method uses case studies with a freedom of religion and belief approach. This research contributes to supporting the realization of unity and invites readers to have an awareness of tolerance in life, differences are grace not solvers. The findings of this study show the tolerance of the Getas Society by Rainer Forst's concept of tolerance theory, namely respect conception. The awareness of tolerance can be realized because of the idea of Surat Al Kafirun verse 6 which means for you your religion. For me, my religion has become the foundation of life in daily social interactions. Many people convert due to economic and marriage factors. However, they still live in harmony. The establishment of houses of worship that coexist between different religions. In Getas there are already 33 houses of worship from four religions. The construction of houses of worship is carried out collaboratively with the community regardless of religion. Various celebrations of religious holidays and traditions are carried out interreligious. In addition, tolerance has become the soul of society within the family sphere. Because many of a family consists of family members from various religions and live in harmony.

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A. INTRODUCTION

Indonesia is a multicultural country with a plurality of religions, cultures, and so on. Religion is a sensitive subject, but interesting when examined more deeply. Religion is a trend of conflict in Indonesia. Riots between Muslims and Christians in Aceh in 2015; conflict between Muslims and Buddhists in Tanjung Balai on July 20, 2016; conflict between Sunnis and Shiites in Sampang since 2004; conflict over the creation of places of worship in Papua in 2018 (Maskah Alghofar, 2023). The Poso conflict occurred three times, namely December 25-29, 1990, April 17-21, 2000, and May 16-June 15, 2000; the Ambon conflict because Muslim youth turned Christians on January 19, 1999; The Tolikara conflict on July 17, 2015, was triggered by members of the gospel church burning down the mosque as Muslims were about to perform Eid prayers (History and Social, 2023). During 2017-2019 there were 27 cases of religious conflicts, one related to terrorism, 14 cases of communal (interreligious) conflicts, and 12 cases of conflicts related to sectarian issues (interreligious). Communal religious conflict is the "most existing" conflict in society (Bob Marta, 2020).

Various conflicts between religious communities replied that Freedom of Religion and Belief (KBB) had not been fully realized properly. KBB is a basic right guaranteed and protected under national and international legal umbrellas such as articles 4 and 22 of the Human Rights Law; and the Constitution Article 28 E Paragraph (1 & 2), Article 28 I Paragraph (1 & 2), Article 29 Paragraph (1 & 2) has not been fully obtained by every human being. Social, economic, and political factors are external factors triggering KBB violations (Siti Rofi'ah, 2017). State policy is also a trigger because it provides stimulus to commit violations of KBB (Halili Hasan, 2021). Nicola Colbran's research offers that KBB can be realized through the repeal or replacement of laws that uphold human values and dignity to maintain the unity of Indonesia. Because, there is still discrimination against followers of religions that have not been recognized by the state (Nicola Colbran, 2010). The research of Zainal Abidin Bagir, et al also offers an increase in KBB can be done through advocacy activities both in the legal and political realms (Zainal Abidin Bagir et al., 2020).

Tolerance is key to maintaining the unity and unity of the nation. Tolerance etymologically comes from the Latin *tolerant*, which means patience, leniency,

lightness, and meekness. Based on the Big Dictionary Indonesian tolerance is a tolerant attitude or trait, a benchmark for making additions or subtractions that are still allowed, and deviations that are still understandable in work measurements. According to the Oxford English Dictionary, tolerance is the leniency (with or without restrictions), by a ruling power, of the exercise of religion other than in a form officially established and recognized (Murphy, 1997). According to Walzer, tolerance contains an attitude to accept differences, transform uniformity into diversity, recognize the rights of others, respect the existence of others, and support differences as God's creation (Mahbubah et al., n.d.).

The principle of tolerance according to Surah Al-An'am verse 108 includes: not blaspheming the deities of other religions; acknowledging the existence of other religions; and preaching with polite words. (Anam et al., 2023). Patterns and attitudes of tolerance include (1) The concept of Akidah is pure when related to Allah Almighty and there is no tolerance for worshiping each other together or following worship activities in general; (2) Tolerance in social society continues to be held to strengthen the brotherhood of self and society as long as it does not contradict Islamic law; (3) The pattern of tolerance based on the diversity system with the concept of *tasamuh* can improve the atmosphere of the country to be more harmonious with various existing beliefs; (4) The relationship between God and beings gives rise to the concept of *tawazun* in competing for the common good and understanding each other (Hafidzi, 2019).

Getas Village is one of the villages in the Kaloran sub-district, Temanggung Regency. It is located east of the capital city of Kaloran District. Getas Village consists of nine hamlets, namely Getas Hamlet, Nglarangan Hamlet, Pringapas Hamlet, Candlenut Hamlet, Gletuk Hamlet, Porot Hamlet, Krecek Hamlet, Banyuurip Hamlet, and Cendono Hamlet. Historically, the trend of religious believers in Getas has changed, not only one religion has become the dominant religion. Buddhism was the majority religion of the Getas community from 2011 to 2018. Islam became the majority religion of the Getas community in 2010, but experienced a decline from 2011 to 2018, only becoming the majority religion in 2019. In addition, there are also Catholics, Christians and so on that are embraced by the Getas community. This shows that tolerance between religious communities has been well established in Getas. There are two types of religious tolerance,

namely first, passive religious tolerance, which is an attitude of accepting differences as something factual. Second, active religious tolerance is tolerance that involves oneself with others amid differences and religion. Active tolerance is a teaching of all religions (Fitriani, 2020).

Previous research studies used in this study include:

Irfan Abubakar's research states that effective strategic communication is an effective strategy in countering radicalism in Indonesia through the role of the government that effectively shapes people's minds and behaviors concerning the threat of radicalism, it is necessary to ensure clarity of messages, to increase understanding of the target audience, and to maximize the use of different communication channels (Abubakar, 2023).

Lyn Parker and Chang-Yau Hoon's research which is in line with Raihani's research states that schools play a role in shaping interreligious and interethnic relations to create tolerance and multicultural in Indonesia because schools are an important ecosystem for the socialization of values and the reproduction of identity (Lyn Parker & Chang-Yau Hoon, 2023) and (Raihani, 2014).

Research by Aufa Fitria and M. Ikhsan Tanggok states that tolerance between religious communities in Indonesia can be achieved through the implementation of the philosophical values of Pancasila, able to unite them harmoniously and there are no differences of opinion between religions (Fitria & Tanggok, 2020).

Research by Rhifky Arfiansyah, et al states that tolerance between religious communities in the Distance Village Community is implemented in friendship and also interaction in social life, conducting a consensus deliberation if a difference is found recognizing the right of religious believers to carry out worship and also the distance village community recognizes the right to participate between religious communities in community culture (Arfiansyah et al., 2022).

Research by Budiamayah, et al states that the principles of social and religious tolerance practiced by the Prophet Muhammad SAW in the city of Medina have implications and shared values in terms of the diversity of Indonesian society (Budiamayah et al., 2023).

Agung Wijaksono's research shows that education can be used as a medium by the government to improve relations between majority and minority, thus achieving a high level of tolerance in religion and ethnicity. The government can

create programs that can increase the interaction of people from different religions/ethnicities to get them used to respecting different religions/ethnicities (Wijaksono, 2023).

The gap between this research and previous research is tolerance between religious communities. The Getas Society consists of two forums for freedom of religion and belief, namely the *internum* forum and the external forum. Forum *internum* includes the right to freely profess and convert and the right not to be forced to profess or not profess a religion. The external forum includes the right to use ritual objects and religious symbols; the right to celebrate religious holidays; the right to appoint or appoint religious leaders; the right to teach religion or belief in places suitable for this purpose; the right to propagate religious teachings; the right to print and disseminate religious publications; the right of parents to ensure religious education for children.

This article discusses how the tolerance of the Getas Temanggung Community formed and persisted until now which is broken down into two research questions, namely first, what is the socio-religious condition of the Getas Temanggung Community since 1968-2022? Second, what is the dynamic of tolerance between religious communities of the Getas Temanggung Community from 1968 to 2022? This study aims to analyze the socio-religious conditions of the Getas Temanggung Community and analyze the dynamics of tolerance between religious communities of the Getas Temanggung Community from 1968-2022. The significance of this article is an example of tolerance between religious communities in Indonesia so that the unity and unity of the nation is maintained. Diversity is nature and strength, not even a divider for the integrity of the Republic of Indonesia.

B. METHODS

This type of research is field research using a case study approach in the Getas Society with the perspective of freedom of religion and belief using historical data. The steps taken in this study include; Selection of cases to be researched. The case studied was tolerance between Bergama people in the Getas Temanggung Community in 1968-2022. Search for literature relevant to the case to be

researched. The literature used is in the form of journal articles, annual reports from government agencies, books, and other libraries relevant to the case studied.

The formulation of the main problem in this study is how the tolerance of the Temanggung Getas Community can be formed and survive until now. Then it was broken down into a research question, namely what is the socio-religious condition of the Getas Temanggung Community from 1968 to 2022? Second, what is the dynamic of tolerance between religious communities of the Getas Temanggung Community from 1968 to 2022?.

Data collection was carried out using techniques: documentation, interviews, and field observation. Primary data were collected by interviews with several informants selected by a purposive sample. Data improvement was carried out by simultaneous interview techniques between resource persons. The main informants consisted of Islamic religious leaders, Buddhists, priests, village officials, hamlet heads, converts, and Getas people. The results of information from the resource persons are processed to obtain data and facts. Once the data and facts are obtained they are analyzed through interpretations linked to the relevant literature.

The theory used for this study is Rainer Forst's theory of tolerance. Rainer Forst's concept of tolerance includes four contexts: (i) the context of majority-minority relations, (ii) the existence of social groups with others, (iii) the embodiment of norms of tolerance and tolerant attitudes, and (iv) tolerance in multicultural societies. The components of tolerance according to Rainer Forst include permission conception; coexistence conception; respect conception; and esteem conception. The concept of respect and appreciation is a concept that is relevant to the condition of the Getas Society. Triangulation of findings and conclusion of the results of the study.

C. RESULTS AND DISCUSSION

Social Religious Conditions of Getas Temanggung Community (1968-2022)

Old Order Time, The Indonesian Communist Party (PKI) in Kaloran sub-district in 1965 was a superior party compared to other parties. The PKI was an active political organization and succeeded in winning the hearts of the people, especially the Abangan group. The farmers are assisted through the distribution of

agricultural aid, seeds, and fertilizers. Village events were assisted, irrigation was made, a well was dug, road and bridge construction, and various public facilities were improved. Folk art as a PKI campaign media such as angklung, reog, ludruk, kethoprak (Samsul Maarif, 2017). As many as 70 percent of the fourteen villages in Kaloran were affiliated with the PKI. The people of Kaloran District are also members of the Indonesian Peasant Front (BTI) and Gerwani. The basis of life of people who work as farmers feels close to PKI because they are members of BTI, although people are also not very familiar with BTI (Ngatiyar & Agustinus S, 2011).

The eruption of the 30 September Movement in 1965 affected harmony in life. The issue of massacres carried out by the PKI against Islamic figures caused Kaloran to become tense. It was a political issue to discredit the PKI and suppress those involved with the PKI. People involved with the PKI were subjected to extortion and violence by several other parties. (Ngatiyar & Agustinus S, 2011). Islam (Islam Abangan) was the religion of the Getas people before the mid-1960s.²⁰ The arrival of Father Among Syailendra in the mid-1960s to Getas influenced the presence of Buddhism. He is a monk from Yogyakarta, precisely from Vihara Karang Jati Jogjakarta (Suranto, 2013).

The birth of the New Order (Orba) cannot be separated from G 30 S / PKI. After the incident, there was a massive purge of people involved or considered to be involved in the PKI throughout the country. This purge of the PKI was also one of the factors in the revival of Buddhism in Kaloran District in addition to public disappointment with the Islamic elite. In addition to MPRS decree number XXVII/1966 which states that all citizens must embrace one of the five religions (Islam, Christianity, Buddhism, Hinduism, Catholicism) recognized by the government, several figures discussed this issue and took a way out by reviving Buddhism in Getas Village. Several figures played a role in the rise of Buddhism in Kaloran whose names are disguised as WNR (Lurah Getas), MSD (Lurah Kalimanggis), MRS, CMM, and SGT (Ngatiyar & Agustinus S, 2011).

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According to Sukamto, before Buddhism, as it is today, Buddhism existed in the Kaloran District, precisely before the arrival of Islam (SUK, personal communication, August 2023). So in 1968 Buddhism was declared a "resurrection" not a "birth" in the Kaloran region (Ngasiran, n.d.). To revive Buddhism there is a condition that must be fulfilled, namely the existence of the Kawruh religion. The Kawruh religions are Catholicism and Christianity, while these two religions do not yet exist. Thus, the leaders who awakened Buddhism met and offered it to the people. For people who want and are interested in converting to Catholicism and Christianity, at that time SGT leaders also suggested opening registration.

After even one year, not long after, in 1967 both religions already had a Church. Thus, on June 1, 1968, it was announced the opening of people who wanted to convert to Buddhism. It turned out that the response of society was very high to Buddhism. When Buddhism first opened in Caloran, at least 1,500 people signed up. Then other areas around followed gave a positive response. News of the emergence of Buddhism spread to remote areas of Kaloran, including Getas (Ngatiyar & Agustinus S, 2011).

The presence of Christianity in Getas Village according to Elisa came from Gambang Waluh Hamlet, Kebonagung, Sumowono District, Semarang Regency. Gambang Waluh Hamlet is a foundation and orphanage founded by a woman named Sister Margaretha Alt commonly called Sister Alt. (SE, personal communication, August 2023). Margaretha Alt is from The Hague, Netherlands. It was a nurse who later became a missionary. His presence in Gambang Waluh is to seek fresh air and recovery from his illness. When Sister Alt arrived at Gambang Waluh, she seemed to get hidayah from God to spread Christianity there. Soon he opened a school where people could learn to read and write for free. Then it developed into a shelter for orphans. (Cornelis Van Der Laan, 2012).

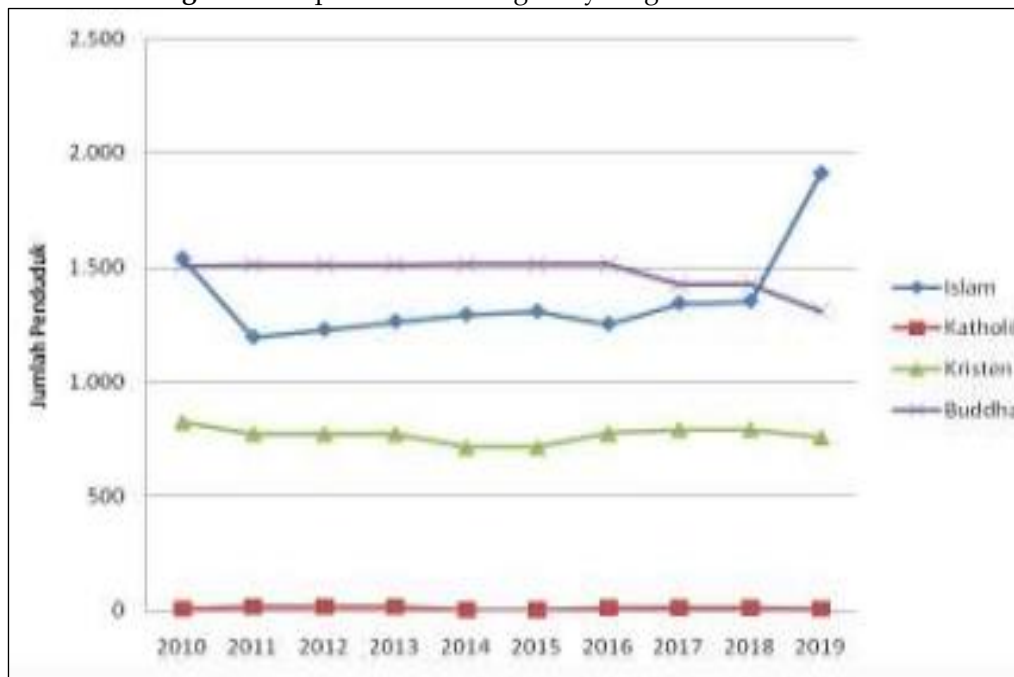
The bearer of Christianity in Getas Village is Yunus. She was a student of the Alt Sisters Foundation. Initially, she was a Muslim, but after learning the teachings of Christianity she converted to Christianity. He perceives that the teaching of Christianity is not much different from Islam. Yunus then began working and became a board member of the Foundation. After a lot of understanding and learning Christianity about virtues, it was then applied and developed in Porot Hamlet, Getas Village. According to Elisa, from the time of his grandfather, Yunus, to Elisa's time, Christianity in Porot Hamlet has only entered the third generation (SE, personal communication, August 2023)

Tolerance between religious people during the New Order period in the externum forum in the form of freedom to build places of worship has been well established in the Getas community. Permits regarding the construction of houses of worship are also called easy, even from the surrounding communities of different faiths there has never been a problem with the construction of houses of worship. It is not uncommon for houses of worship in different religions to be established and there is no rejection. Even the construction of houses of worship, be it churches, monasteries, or mosques, was carried out in cooperation by the Getas community regardless of religion.³² Of the nine hamlets in Getas Village, six of them have two different types of houses of worship. Porot Hamlet which is the largest hamlet in Getas Village even has three churches with one mosque, mosque, and vihara.

Period of 1998-2022, the reform period in Getas saw developments in the practice of religious freedom. The diversity of religious believers in the Getas community is increasingly diverse. Freedom of religion in the internum forum, namely changing religions, is also experienced by them. The motivating factor for them to change religion because of marriage. Formal legal registration of interfaith marriages cannot be done at KUA Kaloran, so those who will marry, but one of them converts to different religions. There was a Buddhist woman about to marry a Muslim man. So the woman must embrace Islam or vice versa then it happens in one family can be different religions. According to one informant, 2022 will be an Islamic revival in Getas Village. This is due to the existence of community leaders who converted from Buddhism to Islam and then persuaded immigrants who were previously Muslims to become Buddhists to revive Islam. In addition, many

Buddhist communities do not have a marriage certificate causing difficulties in making child certificates so immigrant Islamic leaders advocate converting to Islam and suggest that they follow mass marriages in an Islamic manner. This also shows that religious freedom in external forums, namely the freedom to teach and spread religious teachings, clearly occurs in the Getas community (SUK, personal communication, August 2023).

Figure 1. Graph of brittle villagers by religion 2010-2019



Source: population archive of BPS Temanggung Regency

The tolerance of the Getas community can be seen from the change in the number of religious adherents of each religion. Based on the graph above shows the change in the number of followers of Islam, Buddhism, Christianity, and Catholicism. Islam became a religion that experienced a decline in the number of adherents in 2010 and 2015, but in 2018 the number of adherents skyrocketed. Buddhism from 2010 to 2016 experienced consistency and became the majority religion of Getas citizens, but from 2016 to 2019 experienced a decline. Christianity declined in the number of adherents in 2010, 2013, and 2018, although it did not decline dramatically. Catholicism was a minority religion in Getas Village from 2010 to 2019. Changes in the number of people who continue to increase are Islam, although in 2011 it experienced a significant decrease of 28.73% in 2019 Islam

experienced an increase in the population of 41.38%. Unlike Islam, Agama Buddhism stagnated in the range of 1,500 to 1,514 from 2010 to 2016. In 2019 it decreased by 8.79%. Catholicism has the lowest population. From 2010 to 2019 there were no more than 16 Catholics. From 2013 to 2014 Catholics were only 3 people and then continued to grow until in 2019 there were 8 people. Changes in the population also occurred in Christianity, in 2011 Christianity decreased the population by 6.17% from 826 inhabitants to 775. Then in 2016 it increased by 8.38% and continued to increase until 2019 it decreased by 8.79% with a population of 759 people.

Dynamics of Tolerance Between Religious People of Getas Temanggung Community (1968-2022)

Tolerance between religious people during the New Order period in the extermum forum in the form of freedom to build places of worship has been well established in the Getas community. Permits regarding the construction of houses of worship are also called easy, even from the surrounding communities of different faiths there has never been a problem with the construction of houses of worship. It is not uncommon for houses of worship in different religions to be established and there is no rejection. Even the construction of houses of worship, be it churches, monasteries, or mosques, was carried out in cooperation by the Getas community regardless of religion. Of the nine hamlets in Getas Village, six of them have two different types of houses of worship. Porot Hamlet which is the largest hamlet in Getas Village even has three churches with one mosque, mosque, and vihara.

Table 1. Development of Getas Village Places of Worship in 1968-1998

No	Name of Place of Worship	Village	Year Built
1	Vihara Dama Sasana	Getas	1968
2	Vihara Darmasusi	Kemiri	1970
3	Vihara Dama Sakti	Pringapus	1971
4	Vihara Dama Gayasih	Nglarangan	1976
5	Masjid Alchoir	Getas	1976
6	Gereja Sidang Jemaat Allah	Porot	1979
7	Gereja Pantekosta	Porot	1980
8	Gereja Betel Indonesia	Banyuurip	1986
9	Vihara Damasoka	Banyuurip	1987

10	Vihara Darma Sasana	Krecek	1987
11	Masjid Arrahman	Porot	1989
12	Vihara Darma sasana	Porot	1990
13	Gereja SJA	Getas	1992
14	Mushola Miftahul Janah	Pringapus	1995
15	Gereja Pantekosta	Gletuk	1996
16	Mushola Al Ikhlas	Porot	1996
17	Gereja Isa Almasih	Porot	1996

Source: Neighborhoods Getas village

Tolerance between religious communities during the reform period in the external forum of the Getas community can be seen from the freedom to build places of worship. However, in 2010 in Ngban Hamlet there was a conflict over the establishment of a mosque house of worship. Initially, Islam and Buddhism had agreed to build a mosque near the monastery. The result of the agreement between the two parties shows that the establishment of houses of worship must have a distance of 100 meters. But the establishment of this mosque is only separate roads. Although only a little distance from the 2 religious parties have negotiated and agreed. At the laying of the first stone of the construction of the mosque, there was a complaint from the Buddhist side who knew what was behind it because from the beginning it had been agreed upon. Finally, the atmosphere heated up but not long ago, and finally, the mosque was still built adjacent to the monastery. 37 The establishment of houses of worship in Getas Village continued to increase, despite the conflict. The establishment of houses of worship was side by side with other religions.

Table 2. Development of Getas Village Places of Worship in 1998-2011

No	Name of Place of Worship	Village	Built Year
1.	Masjid Baitul Mustaqim	Gletuk	1998
2.	Masjid Abdullah Bumar	Kemiri	1999
3.	Gereja GSJA Vildilfa	Kemiri	1999
4.	Masjid Darrul Mustaqim	Banyuurip	2000
5.	Vihara Avakai Tiswarah	Kemiri	2001
6.	Gereja Isa Almasih	Kemiri	2001
7.	Mushola Miftahul Janah	Gletuk	2001
8.	Masjid Al Huda	Cendono	2003
9.	Vihara Sangha Mela Arra	Cendono	2003
10.	Vihara Darma Puspita	Cendono	2005
11.	Masjid Al Huda	Nglarangan	2006

12.	Mushola Al Iman	Porot	2006
13.	Mushola Al Huda	Porot	2006
14.	Vihara Kartika Wusala	Gletuk	2009
15.	Mushola Ridho Allah	Pringapus	2011
16.	Masjid Al Hidayah	Pringapus	2011

Source: *neighborhoods of Getas Village*

The tolerance present in the Getas Society covers the family environment, the community environment, and the scope of traditions and celebrations. Tolerance within the family sphere is more dominant to the implementation of the forum internum in the perspective of Freedom of Religion and Belief, namely the freedom to choose religion according to one's conscience. Religious differences in the nuclear family are found in the Getas Society. In addition, interfaith marriages occur a lot in the Getas Society. For example, there are Buddhist women married to Muslim men (NAS, personal communication, August 2023). Although different religions in the family, harmonization and harmony in the family are still established. Mr. D's family, he and his wife are Buddhist while his son is Muslim but when his children and grandchildren fast, his wife still prepares food for suhoor and iftar as well as reminds their grandchildren to pray and recite (ST, personal communication, August 2023).

In society, tolerance between religious communities is implemented in mutual assistance for birth, marriage, and death activities. For example, if a Muslim dies, Getas villagers from non-Muslim religions also help, such as non-Islamic mothers who help cook, and non-Islamic fathers who help prepare funerals. When there are prayer activities in the evening until the seventh night, ladies and gentlemen of non-Islamic religions are also present. Birth and marriage activities are the same, they work together regardless of religion (ND, personal communication, August 2023).

The form of tolerance that is present in the Getas Community is in the form of mutual assistance in development. Development activities that involve all residents regardless of religion formed in the Getas Community include the establishment of religious houses, road construction, and so on. For example, in 2019 the renovation of the Dhamma Gayasih Vihara in Ngban Hamlet was carried out collaboratively by the community in an interfaith manner. In contrast the construction of manpower needed when renovation is only a little. Assistance or

mutual assistance is only carried out on parts that require the energy of many people such as installing tiles and installing the roof frame (W, personal communication, August 2023).

Figure 2. Renovation of Vihara Dhamma Gayasih year 2019



Source: archive from Getas Village Neighborhoods

Nyadran is a form of tolerance of the Getas community in celebrations and traditions. Nyadran is a community tradition that is usually carried out in the month of ruwah. For the Buddhist community, Nyadran is intended as a clean village to ask for safety and blessings, while for the Muslim community is to clean the tomb and send prayers for relatives and Muslims who have died as well as preparation for welcoming the month of Ramadan. Activities in Nyadran include cleaning roads, tombs, and important places for people's lives, such as rivers, water sources, and other facilities. It is done together with mutual aid (Ngatiyar, 2012).

This nyadran tradition is still maintained because it is a means to honor ancestors and maintain harmony, according to Sukamto, this is because the Getas community recognizes hamlet residents who have the same ancestor (W, personal communication, August 2023). In 2019, the youth of Krecek Hamlet, assisted by The Asian Muslim Action Network (AMAN) Indonesia, tried to create a new narrative about nyadran with the theme "nyadran damai". Peace strikes involve interfaith communities. At this nyadran event, Krecek Hamlet also held a Live in

which was attended by students from various regions and also the general public to learn the meaning contained in the nyadran tradition ("Nyadran, Ikhtiar Masyarakat Getas Rawat Kerukunan," 2022).

Figure 3. Tradition of Nyadran Year 2018



Source: archive from Getas Village Neighborhoods

Merti Desa is a form of tolerance of the Getas People. This tradition is held festively one day and night. The Merti Desa ritual begins with Mentokan and arranges offerings in the form of rice tumpeng, chicken ingkung, market snacks, fruit, and flowers equipped with one banana away. This offering is placed in several places, one of which is soko papat in Kadus's house. After the Mentokan event are speeches that end with prayers by a Mangalia or Buddhist religious figure and eat together (Murtofi'ah, Rifa Atul, 2015).

After the Mentokan event, residents flocked to the Tuk Sikendeng water source on foot along the path as far as 1 KM accompanied by the sound of gamelan and dance from tayub players, Warok kuda lumping. Arriving at Tuk Sikendeng, the chanting event by several village elders by holding menyan then menyan was burned and dripped into the water source. After the merti ritual of Flower Village, change and rice were scattered among the residents and the residents immediately fought for offerings then the residents took water at the source of Tuk Sikendeng to take home. The next event was the Tayub art performance in front of Kadu's house until dawn (Murtofi'ah, Rifa Atul, 2015).

Figure 4. Merti Dusun

Source: Neighborhoods of Getas Village

Tolerance between religious communities of Getas can be seen in the celebration of religious holidays in Getas such as Eid al-Fitr for Muslims, Vesak for Buddhists, and Christmas for Christians. Celebrations are carried out by visiting each other's homes that are celebrating holidays, regardless of religious differences. The party who owns the house has prepared dishes for all the guests present in his house. For Vesak Day, Buddhists hold a one-day and night celebration with cultural performances such as Kuda Lumping, Soreng, Tayup, Ketoprak, and Wayang held after the service at the Vihara. The service was conducted by involving Muslim and Christian leaders. In addition to performing arts, Vesak is also a place for friendship like Eid al-Fitr. The homes of both Buddhists and non-Buddhists are always filled with various foods on the living room table. Viewers of cultural performances if hungry or thirsty, can stop by the homes of relatives or friends they know (NAS, personal communication, August 2023).

Thus, the concept of tolerance in Getas is by Rainer Forst's concept which includes: (i) the context of majority-minority relations seen from the interaction of Buddhists as the majority religion with followers of other religions who were minorities in the old order period, and the interaction of Muslims during the reform period until now with followers of other religions who are minorities, (ii) the existence of social groups with others seen from interactions between religious

groups, (iii) the embodiment of norms of tolerance and tolerant attitudes seen from mutual respect and respect and even help prepare for community activities regardless of religion, and (iv) tolerance in multicultural societies, seen from the celebration of religious holidays carried out by keeping in touch with each other to religious believers who are celebrating it. Respect conception is a component of tolerance according to Rainer Forst is relevant to the condition of the Getas Society

D. CONCLUSION

The socio-religious condition of the Getas Temanggung Community since 1968-2022 is that there are more and more religions in Getas, there are Islam, Buddhism, Christianity, and Catholicism. In 1968 Buddhism was the majority religion in Getas Village. The brittle conversion from Islam to Buddhism was caused by the new order's power politics which viewed Islam as a dangerous religion because Muslims were generalized as PKI individuals. During the New Order era, Christianity entered Getas and there were several Christian communities. During the reform period until now, Islam has become the majority religion of the Getas Society.

This is because many Buddhists converted to Islam because of marriage and the ease of the administrative process. The awareness of tolerance of the Getas Society can be realized because of the concept of Surat Al Kafirun verse 6 which means for you your religion and for me, my religion has become the foundation of life in daily social interactions. Many people convert due to economic and marriage factors. However, they still live in harmony and do not justify that converting is wrong. The establishment of houses of worship that coexist between different religions. In Getas there are already 33 houses of worship from four religions namely Islam, Buddhism, Christianity, and Catholicism. The construction of houses of worship is carried out collaboratively with the community regardless of religion. Various celebrations of religious holidays and traditions are carried out interreligious. In addition, tolerance has become the soul of society within the family sphere. Many of a family consist of family members from various religions and live in harmony regardless of the differences that exist.

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