

The role of the mosque as a medium of da'wah in building religious tolerance in the community: An analysis of *Kampung Toleransi*

Faisal Fauzan Ilyasa,^{1*} Agus Fakhruddin,² Achmad Faqihuddin,³ Muhammad Ramdan Mubarak,⁴ Abdillah Muflih⁵

^{1,2,3,4} Universitas Pendidikan Indonesia, Indonesia

⁵ Islamic University of Madinah, Saudi Arabia

Abstract

Tolerance is a serious discussion in Indonesia. Establishing *Kampung Toleransi* (Tolerance Village) is among the government's efforts to create harmony between religious communities. This research aims to examine the role of mosques in building tolerance in society in an area known as the Village of Tolerance. Data for this research was obtained through in-depth interviews with community members and religious figures involved in religious activities in the Tolerance Village. Analysis was carried out using NVivo12 software to enable collection, organization, and a deeper understanding of this tolerance practice. The results of this research reveal diverse tolerance practices in the religious context of the Village of Tolerance. Social, cultural, and religious factors are essential in shaping tolerance practices. Nonetheless, the village stands out for its ability to encourage interfaith dialogue, cooperation, and respect for differences. The results of this research can provide a deeper view of how society can achieve greater tolerance in religious contexts through interfaith cooperation and dialogue. This research has the potential to make an essential contribution to understanding the practice of tolerance in religiously and culturally diverse societies.

Abstrak

Toleransi menjadi pembahasan yang serius di Indonesia. Di antara upaya pemerintah dalam mewujudkan kerukunan antarumat beragama yaitu dengan membentuk Kampung Toleransi. Penelitian ini bertujuan untuk mengkaji peran masjid dalam membangun toleransi di masyarakat pada sebuah daerah yang dikenal dengan sebutan Kampung Toleransi. Data untuk penelitian ini diperoleh melalui wawancara mendalam dengan

Keywords:

religious harmony; role of mosque; *Kampung Toleransi*

Article History:

Received: 05 Jun 2024

Revised: 20 Aug 2024

Accepted: 23 Dec 2024

Published: 30 Dec 2024

How to cite:

Ilyasa, F.F., Fakhruddin, A., Faqihuddin, A., Mubarak, M.R., & Muflih, A. (2024). The role of the mosque as a medium of da'wah in building religious tolerance in the community: An analysis of *Kampung Toleransi*. *Islamic Communication Journal*, 9 (2), 267-286. <https://doi.org/10.21580/icj.2024.9.2.22620>.

*Corresponding author:

Faisal Fauzan Ilyasa,
email:
faisalfauzan01@upi.edu,
Universitas Pendidikan
Indonesia, Jl. Dr.
Setiabudhi No. 229
Bandung 40154
Jawa Barat, Indonesia,
Indonesia.

anggota masyarakat dan tokoh agama yang terlibat dalam kegiatan keagamaan di Kampung Toleransi. Analisis dilakukan menggunakan perangkat lunak NVivo12 agar pengumpulan, pengorganisasian, dan pemahaman yang lebih mendalam tentang praktik toleransi ini. Hasil penelitian ini mengungkap praktik toleransi yang beragam dalam konteks keagamaan di Kampung Toleransi. Faktor-faktor sosial, budaya, dan agama memainkan peran penting dalam membentuk praktik-praktik toleransi. Meskipun demikian, kampung ini menonjol karena kemampuannya dalam mendorong dialog antaragama, kerjasama, dan penghormatan terhadap perbedaan. Hasil penelitian ini dapat memberikan pandangan yang lebih dalam tentang bagaimana masyarakat dapat mencapai toleransi yang lebih baik dalam konteks agama melalui kerja sama dan dialog antaragama. Penelitian ini berpotensi memberikan kontribusi penting dalam memahami praktik toleransi dalam masyarakat yang beragam secara agama dan budaya.

Copyright © 2024 Islamic Communication Journal.



This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License.

INTRODUCTION

As a diverse country, tolerance is one of the keys to maintaining national unity and integrity. Tolerance will be a guardian that harmonizes unity. Differences are a wealth that can benefit the nation, but this can also threaten the nation (Muna et al., 2023; Najicha, 2022). The event *ulama*, as the founding fathers of the Indonesian state, gave in when faced with their willingness to delete the seven words in Pancasila. They seem to understand that if they continue to maintain it, the people of eastern Indonesia will leave the Republic of Indonesia (Hsb, 2021; Kamaluddin, 2021; Yenuri, 2021). Thus, cultivating a tolerant spirit in Indonesian society is necessary, and mosques are still recognized as strategic places for building a tolerant society. This is proven by the value of tolerance maintained by the mosque administrators in Jenggot Village, Sidoarjo Regency. Not only that, but tolerance also occurs in mosque architecture by acculturating various Chinese, Arab, European, and Javanese cultures as a symbol of diversity and tolerance between religious believers (Afriani, 2014; Andika, 2022).

However, it is unfortunate that the role of the mosque as a medium for *da'wah* becomes increasingly difficult when faced with an alarming phenomenon. This is proven by various incidents of intolerant and radical attitudes, such as bombings at three churches in the Surabaya area, namely the Immaculate Santa Maria Catholic Church, the Indonesian Christian Church (GKI) Surabaya, and the Surabaya Central Pentecostal Church in 2018 (Darmajati, 2018). A similar thing also happened in the Makassar area, namely the bombing of the Cathedral Church in 2021 (Prodjo, 2021). Not only that, a suicide bombing also occurred in the city of Bandung at one of the police stations in 2022

(Antara, 2022). The infiltration of an act of terrorism at TNI headquarters was successfully neutralized by rifle bullets in 2021 (Amran, 2021). Furthermore, dozens of Solagracia Indonesian Bethel Church (GBI) congregations in Lubuk Begalung, Padang, and West Sumatra were intimidated, threatened, and disbanded while holding services in 2023 (Zai, 2023).

Tolerance is often mentioned as something that must be recognized and respected by both individuals and society at large, especially when it comes to diversity in all its forms, which is increasingly becoming a principle of modern democracy. As soon as tensions arise, some leaders call for “more tolerance” towards existing groups or encourage everyone to become a more tolerant “society” (Supriadi et al., 2023). The Preamble to the United Nations (UN) Charter states the intention of its member states “to practice tolerance and live together peacefully with one another as good neighbors” (United Nations, 1945). Many empirical studies of tolerance begin with the assumption that certain groups are disliked or, at the very least, viewed with skepticism (Bobo and Licari, 1989; Van Doorn, 2015; Gibson, 1998). Next, Stouffer's (2017) Seminal work on tolerance of nonconformity (socialism and atheism) in the United States. In his study, examples of tolerance include a willingness to grant rights such as freedom of expression to “*non-conformist*” groups. Verkuyten and Slooter (2007) studied tolerance towards Muslim beliefs and practices among Dutch adolescents. They motivate the *out-group choice* by referring to the general status of Islam in Dutch society.

These facts have attracted the attention of researchers in the last five years. Simaremare argued in research conducted in one area of North Sumatra that the practice of religious tolerance builds harmony by applying an understanding of multicultural education to the surrounding community (Simaremare et al., 2023). Furthermore, Sofinadya stated that even in Chinese ethnic minority communities, tolerance can be well established by getting used to mingling in every social activity in the community and respecting differences (Sofinadya, 2023). Samiaji's research shows that the harmony in the Village of Tolerance is due to regular and good communication. Four communication patterns are applied: primary patterns, secondary patterns, linear patterns, and circular (Samiaji, 2022). Next, AlFalah and Rahman revealed that the values of tolerance that occur in the Tolerance Village use a community activity-based approach. There is a cooperation between believers to make the activities organized by interfaith a success whose celebrations are social in nature (AlFalah & Rahman, 2019).

Researchers see that the dominant focus of previous articles was studying communication patterns, the cultivation of multicultural education, and joint community activities. However, studies examining the role of mosques in an area called Tolerance

Villages still lack information. Therefore, the identity of an area called the Villages of Tolerance is interesting and new for two important reasons. *First*, Muslims, as the majority, must be the pioneers in initiating an attitude of tolerance between religious communities. *Second*, it is an effort to maintain unity amidst the diversity of the Indonesian nation. Researchers use Forst's theory of five concepts of tolerance interpretation, namely an open attitude between different groups, a relationship in which groups are allowed to live side by side, acceptance of the existence of groups, respect for groups, and recognition of the value of group equality (Forst, 2013). Forst's theory is used as a framework and case study method to investigate the focus of this research regarding how the role of mosques in building religious tolerance in society is seen as rights and obligations according to their position in the program being implemented. Therefore, researchers are interested in exploring how tolerance is practiced in mosque-based religious activities in the Tolerance Villages.

METHODS

This research chose a qualitative approach using the case study method from Yin (2009). This method is also appropriate because case studies can be applied to social and real-life contexts. The social context in question is the role of mosques in building tolerance in society (Muharam, 2020).

The author uses the case study method as a comprehensive explanation relating to various aspects of a person, a group, an organization, a program, or a social situation that is researched, pursued, and studied as profoundly as possible (Yin, 2009). Then, the data analysis method from this research uses descriptive analysis, which provides an overview of the data obtained. This research aims to explore information regarding mutual tolerance between cultures and religions. This is quite interesting because not all regions can do this, especially Indonesia, which has diverse cultures and religions.

The data collection methods used in this research include three methods, namely observation, interviews, and documentation around the *Kampung Toleransi (Tolerance Village)* in Bandung City, in order to find out what phenomena are occurring. In conducting qualitative data analysis, analysis activities can be carried out in three steps: data reduction, data display, and conclusion drawing/verification (Miles, M. B., & Huberman, 1992). The data analysis reduction process is assisted using NVivo12 (Suharti, 2022). NVivo12 is software for coding data effectively and efficiently (Bandur, 2019).

RESULTS AND DISCUSSION

The word frequency query results in Nvivo12 display a list of words that frequently appear repeatedly in the data. The following list contains the words with the highest frequency in the analyzed text. The results of the Nvivo12 word frequency query in Table 1 show that the word 'Mosque' dominates the interview findings with a frequency of 3.58% of all interview data. The top 10 words with the highest frequency from the Nvivo12 analysis results can be presented in the following table.

Table 1. Word frequency query results in Nvivo12 display a list of the top 10 words that appear most frequently in the data

No	Word	Length	Count	Weight Frequency (%)
1	Mosque	6	22	3.58
2	Activity	8	8	1.30
3	Muslim	6	8	1.30
4	Tolerance	9	8	1.30
5	Good	4	7	1.14
6	Village	7	7	1.14
7	Public	10	7	1.14
8	Problem	7	6	0.98
9	Place	6	5	0.81
10	Religion	5	4	0.65

The word frequency query results obtained from NVivo12 show that keywords that often appear in interviews regarding the Role of Mosques in Building Religious Tolerance in Society in Tolerance Villages can be interpreted as several important aspects of the role of mosques in building religious tolerance in Tolerance Villages. The word "mosque" appears most often with a total of 22 times and a weight of 3.58%, indicating that mosques are a central element in discussions of religious tolerance. This shows that mosques are considered places of worship and communal centers for interfaith dialogue and activities that promote tolerance. Words such as "activities," "Muslims," and "tolerance" each appeared 8 times, indicating organized activities and active participation of Muslim communities in tolerance initiatives. This suggests that activities carried out in mosques contribute directly to the formation and increase of religious tolerance in society. The words "good," "village," and "community," which appear 7 times, indicate that the concept of religious tolerance is well integrated into the daily life of the community and has a positive impact on their perception of religious life in the village.

Furthermore, the words "problem," "place," and "religion," which have a lower frequency, remain relevant because they imply the challenges, context, and framework of talking about religion in the context of tolerance. The overall analysis of these words reflects that the mosque in *Kampung Toleransi* is a place of worship and an important platform for dialogue, education, and activities that support tolerance and understanding between religious communities. This opens up insight into how religious and social life interact in the context of a tolerant community. *Word cloud* features are presented in Figure 1.



Figure 1. Word frequency query results in Nvivo12 visualized via the word cloud feature

Utilizing *the project map feature* in Nvivo12, the role of mosques in building religious tolerance is mapped as seen in Figure 2.

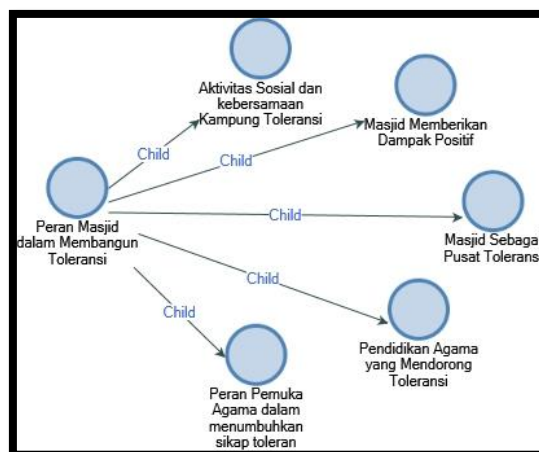


Figure 2. Project map feature results visualized via Nvivo12

Profile of Paledang's Kampung Toleransi

The Village of Tolerance is one of the areas approved by the Bandung City government to set an example in maintaining harmony between religious communities. The Regional government inaugurated the Village of Tolerance, *Lengkong* District, *Paledang* Subdistrict 2018. The background of the residents of the *Paledang* Tolerance Village is quite heterogeneous, starting from the aspects of age, social status, economics, and educational background, and what is interesting are the ethnic, cultural, and religious aspects. From a religious, cultural, and ethnic perspective, the majority of people living in *Paledang* Village are Muslim and Sundanese. However, there are also people from other ethnic groups, such as Chinese. Residents in this sub-district adhere to various religions, including Buddhism, Confucianism, Christianity, and other beliefs. Apart from that, in this sub-district, three different places of worship are located close together: a church, a mosque, and a monastery.

The diversity of ethnicities and religions in Paledang Village is proof of the diversity of the village population. The residents live side by side without caring about differences, so the subdistrict's heterogeneity does not prevent them from living in harmony. On the other hand, there is no conflict between tribes or sects. This diversity and unity is a microcosm of the Republic of Indonesia (Unitary State of the Republic of Indonesia), which adheres to *Bhinneka Tunggal Ika*, which means "diverse is still one." Inequality is not seen as detrimental or destructive; it is recognized as a critical asset for achieving and sustaining national progress.

There has never been any confrontation between members of different communities, whether from ethnicity, religion, or race (SARA). This is one way for the people of *Paledang* Village to implement tolerance in their religious life. On the other hand, in *Paledang* Village, people from various communities and religions live side by side, with each other respect and appreciation, work hand in hand, and work together without distinction between religion or culture.

Mosques as centers of tolerance

As centers of tolerance, mosques (see Figure 3) provide various roles that can build tolerance in society. The role given by the mosque as a center of tolerance includes facilitating interfaith activities by holding programs such as rice alms, which are distributed to every local community, and accepting donors, not only Muslims.

Furthermore, there is an *iftar* together every month of *Ramadan*, inviting non-Muslim people who live in tolerant villages.



Figure 3. Al-Amanah Mosque, Paledang's *Kampung Toleransi*

Based on the results of interviews with the chairman of *DKM Al-Amanah* and confirmed by observations, mosques have a role in building tolerance in society. To build tolerance, the mosque holds several activities as a tolerance center. *First*, hold a rice alms program. This program is held once a month to help local communities who are disadvantaged in the economic sector. This program is not only intended for Muslims; non-Muslim communities who need it will also be provided with assistance. *Second*, the activity of sending messages between religious communities. This tradition is usually carried out every time a Muslim holiday is celebrated, such as during the Eid al-Fitr holiday; people in Tolerance Village will send each other special foods in the form of *ketupat* and vegetable rice cakes to their non-Muslim neighbors. Apart from that, there is also reciprocity from non-Muslim communities. During the Chinese New Year holiday, ethnic Chinese residents send Chinese *dodol* to other communities. Likewise, Christian communities, when celebrating Christmas, will send yellow rice, chicken, and ginger cookies as gifts to share. According to one resident, this shows the ties of affection between religious believers.

The third activity is breaking the fast together. The residents of the Paledang Tolerance Village routinely hold this tradition of breaking the fast together. The uniqueness of breaking the fast together in this Tolerance Village is that it is attended by non-Muslims to join in breaking the fast at the invitation of the *Al-Amanah* DKM management. Some non-Muslims join in fasting to experience the sensation of fasting in the month of *Ramadan*, which is in line with Forst's theory regarding open attitudes

between different groups. The existence of places of worship and diverse communities is not a dispute (Forst, 2013). Understanding the role of mosques in society comprehensively also means being a social instrument.

As a place of worship, mosques have an important purpose and are an effort to achieve the goals of Muslims. Not only is it a place of worship, but mosques are also strategic places for building a tolerant society (Muharam, 2020). The mosque as a center of tolerance can be seen from the mosque's interaction with the community. Tolerance is built by bridging ties of brotherhood with various programs. This is in line with research conducted by Azzahrah and Dewi (2021), which states that respecting differences in religion, ethnicity, ethnicity, opinions, attitudes, and behavior of other people who are not the same as oneself is an effort to maintain tolerance.

Religious education that promotes tolerance

Religious education that can foster an attitude of tolerance is demonstrated through religious study programs ranging from madrasahs for children to religious studies for mothers. Based on the results of interviews with the head of *DKM Al-Amanah* and reinforced by direct observation, the educational approach that fosters an attitude of tolerance at the *Al-Amanah* Mosque is found in several activities. First, religious study activities for mothers routinely carried out every week begin with the reading of *shalawat* and continue with a lecture. In addition, a rice alms program is also carried out once a month after the religious study is completed. Furthermore, madrasahs for children are routinely held every afternoon and evening after Maghrib. Mutual respect for differences among the residents of the Paledang Tolerance Village has been instilled since childhood. Furthermore, tolerance values are always instilled in every religious study activity for adults and children. In line with Forst's theory of respecting groups, religious education is the initial foundation for instilling tolerant values in society to appreciate and respect the diversity in the Tolerance Village environment (Forst, 2013).

In creating a tolerant society, the role of mosques as educational institutions cannot be separated. The religious education approach at the *Kampung Toleransi* mosque plays a central role in forming the basis for religious tolerance in a society of diverse beliefs (Ilyasa, 2024; Faqihuddin, 2023; Suryawati, 2021). As centers of tolerance, Mosques create an inclusive learning environment and promote a deep understanding of religious diversity. This aligns with Suyawan's research, which revealed that multicultural Islamic religious education seeks to foster the nation's determination and ideals in building harmony between religious believers with diverse ethnic, cultural, and religious backgrounds (Subakti et al., 2024; Handoko., 2022).

The role of the mosque as a means of proselytizing tolerance and interfaith harmony

Mosques are important in increasing tolerance and harmony between religious communities through various da'wah activities and social programs. Understanding religious pluralism and social harmony is very important to encourage the creation of peaceful coexistence among diverse religious groups (Hutabarat, 2023; Mawardi et al., 2023). Through da'wah as one of the indicators to build understanding and implementation in maintaining tolerance and harmony between religious communities, by actively involving the congregation in religious study programs, mosques have successfully conveyed messages of tolerance that have received positive responses. Mosques build harmonious and sustainable communities by creating an inclusive environment and promoting peace and strong social relations in tolerant villages (Jamail et al., 2023).

Based on the results of interviews with the chairman of *DKM Al-Amanah* and strengthened by direct observation, this study highlights the positive impact of the da'wah program carried out by the mosque in educating the congregation about religious tolerance. Through routine religious studies every Thursday and Saturday for the public, weekly routine studies are held every Saturday night with various themes every week. Among them are materials on morals, fiqh, interpretation of the verses of the *Qur'an*, and *tahsin*. In addition, there are also interfaith discussions and social community service activities such as distributing *zakat*, *infaq*, and *sedekah*, which have proven effective in increasing understanding and acceptance of religious differences. The active participation of young people in these programs underscores the important role of the younger generation in fostering harmony between religious communities. Although mosques have a positive role, challenges such as financial and resource constraints must be overcome to ensure the sustainability of these programs (Alam, 2023; Holleman et al., 2022). In line with Forst's theory regarding acceptance of the existence of different groups, this is shown by the existence of da'wah activities organized by mosques to maintain tolerance and harmony between religious communities (Forst, 2013).

Mosques in Muslim societies function as centers of education, preaching, religious activities, and community services. Mosques organize religious studies, *Qur'an* reading sessions, and Friday sermons that convey messages of preaching and guidance in line with Islamic teachings (Rifa, 2016). Mosques also foster solidarity and brotherhood among Muslims through social and religious involvement, promoting unity (Vu et al., 2018). This aligns with Moslehi, who stated that they engage in community service activities such as distributing *zakat*, *infaq*, and *sedekah*, which embody the Islamic

principles of helping those in need (Moslehi et al., 2023). In addition, Vu argues that mosques play an important role in interfaith dialogue, facilitating understanding and tolerance among different religious groups while advocating for peace and harmonious coexistence (Vu et al., 2018). Rifa also revealed that they contribute to social transformation by addressing issues such as poverty and discrimination, showing how da'wah can drive social change and encourage the implementation of Islamic values (Rifa, 2016). Furthermore, mosques have historically served as centers for various community activities, including learning, economic development, political engagement, and moral growth. In the contemporary context, some mosques have transformed into educational centers such as *madrasahs*, while others focus on empowerment and welfare initiatives for the Muslim community (Adhani et al., 2024). In addition, mosques act as public spaces to address community challenges and provide Islamic education (Wijaya et al., 2023).

The role of religious leaders in fostering tolerant attitudes

In cultivating a tolerant attitude in society, the role of religious leaders from various religious figures cannot be separated. This role can be realized in various activities that show the existence of togetherness among religious leaders. Activities such as dialogue between religious figures, interfaith collaboration, and the example of religious leaders and the attitudes of religious leaders who reflect tolerant values in society can be a trigger for creating a space that supports harmony.

Based on the results of interviews and corroborated by supporting documents, the role of religious leaders in fostering a tolerant attitude is very central. Not only religious figures in Islam but also the need for collaboration from every role of leaders from other religions. According to the chairman of the *Al-Amanah Mosque DKM*, the role of religious leaders, especially the Islamic religion, starts with the chairman of the *DKM* himself. The *DKM* chairman must reflect a tolerant attitude and encourage his congregation to respect each other's differences. In selecting *DKM* leaders, the *Al-Amanah Mosque* paid attention to the diversity of the Village of Tolerance. Therefore, the leader of the *Al-Amanah Mosque DKM* must understand the plurality conditions of the Village of Tolerance so that harmony is maintained.

It is not only the *DKM* chairman who plays a role in supporting the cultivation of tolerance. However, there is also a collaboration with local officials, namely the *Paledang Village RT/RW*, to instill a tolerant attitude in the community jointly. The *DKM*, Vihara, and Church carry out collaborative activities, and local *RT/RW* administrators foster a tolerant attitude in society, namely sharing necessities with people in need. Especially during the *COVID-19* pandemic, people can feel the benefits of this activity. In line with

Forst's theory regarding the recognition of equal group values, this is demonstrated by religious leaders collaborating in cultivating and maintaining tolerance between religious communities in society, especially in the Village of Tolerance.

The first step in achieving harmony between religious communities is "dialogue," one of the methods taken to bring them closer so that religious communities understand and try to get to know each other (Ali, 2017). Communication is one of the most important pillars for avoiding misunderstandings between religious believers and fostering a tolerant attitude. This is in line with Pikoli's research, which revealed that the role of Islamic, Hindu, and Christian religious leaders in maintaining religious harmony is crucial. Invitations to collaborate in social activities can influence the community to participate in collaborative activities (Faqihuddin et al., 2024; Pikoli et al., 2021). Apart from that, providing understanding and maintaining interaction patterns that have been formed requires the role of religious leaders to maintain harmony in the community (Imani and Fakhruddin, 2023).

Social activities and togetherness of the *Kampung Toleransi*

Various forms of guidance and instilling the values of peace are promoted so that every element of society has an awareness of the importance of living in harmony (Fandri, 2021). Apart from the various problems and challenges of religious harmony, the portrait of religious harmony that occurs in the lives of the people of Paledang Tolerance Village has its charm. Several activities that can show the model of tolerance shown by the people of Tolerance Village include Cultural Carnival activities, the performance of *qasidah* at the pastor's birthday event, and community service.



Figure 4. *Cap Go Meh* festival cultural carnival activities in Paledang Tolerance Village

First, the Cultural Carnival activities started in 2016 and are now run by the *Giri Metta Vihara* at the *Cap Go Meh* Cultural Carnival Festival. The *Cap Go Meh* Cultural Carnival Festival received great enthusiasm and attention from residents. The term "*Cap Go Meh*" literally translates to "fifteenth night," as the festival is celebrated at the beginning of the year by ethnic Chinese communities. The words "*Cap Go*" and "*Meh*" mean "night" and "fifteen" respectively. Every year, on the fifteenth day after Chinese New Year, Indonesian cities with significant ethnic Chinese populations celebrate *Cap Go Meh*. Church and mosque residents contributed to the continuity of the event. Starting with preparing food, installing lanterns, and making statues. Apart from that, the relatively small area of the *Giri Metta Vihara* means that the *Al-Amanah* Mosque is often used as a meeting place for the *Cap Go Meh* Cultural Carnival. The COVID-19 pandemic has become an obstacle to holding Cultural Carnival activities. However, the idea of tolerance that emerged through this activity could become the seed for the birth of various other activities.

Second, the wedding anniversary celebration will occur in the churchyard in 2019. Pastor Daniel Y. Sriyoto and his wife celebrated their wedding anniversary. There was a unique aspect to the wedding anniversary celebration held by Pastor Daniel, who invited the residents of *Kampung Toleransi* to attend the celebration party, which was enlivened by the Homeband of the Pentecostal Church, the *Al-Amanah* Mosque *Qasidah* Team, as well as the arts team from *Giri Metta Vihara*. *Solawat* was accompanied by tambourine beats, typical ethnic Chinese songs, and melodious songs from the church's Homeland, which took turns to liven up the event. The happy atmosphere that is felt indirectly becomes an opportunity for friendship and strengthens brotherhood ties.



Figure 5. Routine community service activities in Paledang's *Kampung Toleransi*

Third, the Community Service carried out by the residents of *Paledang* Tolerance Village is always held routinely once a month or once every two months. All residents come down for community service, especially cleaning the surrounding environment. Without discrimination, all residents with different identities and backgrounds help and work together to clean the environment. In line with Forst's theory of living side by side, it is proven that the people of Paledang Tolerance Village can live in harmony with a diverse environment (Forst, 2013). Communities contribute to each other in celebrating the social activities of each religion. This aligns with research by Harjianto et al., which revealed that living side by side with differences in beliefs, ethnicity, and culture does not divide the Bulurejo community (Faqihuddin, 2023; Harjianto et al., 2020). However, on the contrary, they can live in harmony and peace, as demonstrated by their togetherness in carrying out various series of activities together.

The role of mosques in building religious tolerance in society has a significant positive impact. Mosques as religious centers function as places of worship and as educational and social institutions that play a key role in strengthening social harmony (Rusmiati, 2023; Zulfa, 2015). Religious activities, interfaith dialogue, and interactive approaches in mosques create spaces that support social harmony and mutual respect between religious believers. Apart from that, mosques are educational institutions that provide a deep understanding of the values of tolerance and form a society that can live together peacefully (Anwar et al., 2024). The role of religious leaders through collaboration in interfaith social projects and mosques empowers their communities to

become agents of positive change and support the values of tolerance and diversity (Nurliana et al., 2018). The active role of mosques in inter-religious dialogue and mediation can also help overcome conflicts, create a peaceful environment, and support diplomatic conflict resolution. In addition, mosques promote the formation of positive identities and inclusiveness, reducing the risk of stigmatism towards specific religious groups (Purwanto et al., 2024; Sagita, 2018). By providing in-depth religious education, mosques also strengthen individuals' religious lives and support a commitment to diversity. Thus, the role of mosques is not only to create a more harmonious society but also to support the creation of a social climate that is friendly to differences.

CONCLUSION

This research found that mosques are important in building religious tolerance in society, especially in Tolerance Villages. Through its function as a center for religious education, mosques can emphasize the values of tolerance, mutual respect, and mutual understanding between religious communities. The role of mosques in preaching tolerance through interfaith dialogue events that create space for open discussion and mutual understanding, help break stereotypes and strengthen a sense of brotherhood. The role of religious figures as role models for society is vital to fostering a tolerant attitude and maintaining harmony. Furthermore, in this context, active community involvement and cross-religious and cross-sector collaboration are crucial in creating an environment that supports religious tolerance. This study has implications for restructuring mosques' role and function in building awareness of religious tolerance. Furthermore, the use of mosques is not only a place of worship but also a place to accommodate various social activities as a form of tolerance.

The findings of this research provide a general overview regarding the role of mosques in building religious tolerance in the community in the *Paledang* tolerance village. In general, the findings can contribute to the science of anthropology because the discussion is related to interactions in the social structure of society. This article is still limited to the role of mosques as places of worship in building tolerance in the community in the *Paledang* Tolerance Village. There are still opportunities for further research to examine the role of other places of worship, both churches and monasteries, as well as unique research on the role of religious leaders in fostering religious tolerance in society as a focus for further research. Therefore, further studies are needed on these themes to complete this study.

REFERENCES

- Adhani, A., Triani, E., Indainanto, Y. I., & Safira, C. (2024). The independent mosque movement in improving empowerment towards the welfare of muslims in Medan City, Indonesia. *Pharos Journal of Theology*, 105(2), 1–15. <https://doi.org/10.46222/pharosjot.105.23>.
- Afriani, D. W. (2014). Masjid Jami Piti Laksamana Muhammad Cheng Ho Purbalingga: simbol keindahan toleransi dalam akulturasi. *IBDA` : Jurnal Kajian Islam Dan Budaya*, 12(1), 27–39. <https://doi.org/10.24090/ibda.v12i1.433>.
- Alam, M. S., Farooqi, M. R., & Hussain, M. H. A. G. (2023). Correlational analysis of socioeconomic status (SES) and interfaith harmony in Islamabad, Pakistan. *Contemporary Issues in Social Sciences and Management Practices*, 4(4), 272–289. <https://doi.org/10.61503/cissmp.v2i4.102>.
- AlFalah, U. F., & Rahman, S. (2019). Toleransi beragama dan kerukunan hidup antar umat beragama di Kampung Toleransi. *Syntax Idea*, 1(3), 121–131. <https://jurnal.syntax-idea.co.id/index.php/syntax-idea/article/view/30>.
- Ali, Y. F. (2017). Upaya tokoh agama dalam mengembangkan sikap toleransi antarumat beragama. *Untirta Civic Education Journal*, 2(1).
- Amran, S. (2021). *Penembakan Mabes Polri: "Terduga teroris berideologi isis", polisi ungkap identitas perempuan 25 tahun pelaku serangan*. BBC News. <https://www.bbc.com/indonesia/indonesia-56579674>.
- Andika, F. (2022). Sumenep Grand Mosque: Historical roots of tolerance of the east end of salt island. *Journal of Islamic History*, 2.
- Antara. (2022). Ledakan kembali terdengar di sekitar Polsek Astanaanyar Bandung. *Tempo.co*. <https://nasional.tempo.co/read/1665445/ledakan-kembali-terdengar-di-sekitar-polsek-astanaanyar-bandung>.
- Anwar, S., Fakhruddin, A., Faqihuddin, A., Sudirman, U. R. (2024). Understanding tolerance: Student perceptions of Islamic religious education in public universities. *Jurnal Pendidikan Islam*, 10(2), 294–307. <https://doi.org/DOI:10.15575/jpi.v10i2.38649>.
- Bandur, A. (2019). Penelitian kualitatif : Studi multi-disiplin keilmuan dengan nvivo 12 plus. 1, 1–353.
- Bobo, L., & Licari, F. C. (1989). Education and political tolerance: Testing the effects of cognitive sophistication and target group affect. *Public Opinion Quarterly*, 53(3), 285. <https://doi.org/10.1086/269154>.
- Darmajati, D. (2018). Detail rentetan bom 2 hari di Surabaya dan Sidoarjo. *Detik News*. <https://news.detik.com/berita/4020228/detail-rentetan-bom-2-hari-di-surabaya-dan-sidoarjo>.

- Fandri, A. H. (2021). *Toleransi beragama menurut K.H. Abdurrahman Wahid dan kontribusinya dalam pendidikan Islam*. [http://repository.radenintan.ac.id/14098/%0Ahttp://repository.radenintan.ac.id/14098/2/fandri abung hartono.pdf](http://repository.radenintan.ac.id/14098/%0Ahttp://repository.radenintan.ac.id/14098/2/fandri%20abung%20hartono.pdf).
- Faqihuddin, A., Ilyasa, F. F., Muflih, A., Syarifudin, I., Al-Ayyubi, S., & Romadhon, F. (2024). The rice alms movement in strengthening harmony among religious communities in the Village of Tolerance. *Al-Madinah: Journal of Islamic Civilization*, 1(1), 13–26. <https://almadinah-jic.id/index.php/jic/article/view/9>.
- Faqihuddin, A., & Romadhon, F. (2023). Diferensiasi konseptual dan praktis pendidikan islam, pendidikan islami dan pendidikan agama Islam. *Taklim : Jurnal Pendidikan Agama Islam*, 21(2), 119–132. <https://doi.org/10.17509/tk.v21i2.67838>.
- Forst. (2013). *Toleration in conflict*. Cambridge University Press.
- Gibson, J. L. (1998). A sober second thought: An experiment in persuading Russians to tolerate. *American Journal of Political Science*, 42(3), 819. <https://doi.org/10.2307/2991731>.
- Handoko, S.B. & Sumarna, C. (2022). Pendidikan agama Islam (PAI) berbasis multikultural. *Jurnal Pendidikan Dan Konseling*, 4(6), 1349–1358.
- Harjianto, H., Mukaromah, I. D., & Permana, B. I. (2020). Kehidupan masyarakat multi agama Desa Bulurejo Purwoharjo Banyuwangi dalam membangun kerukunan hidup antar umat beragama. *Jurnal Ilmiah Universitas Batanghari Jambi*, 20(1), 168. <https://doi.org/10.33087/jiubj.v20i1.785>.
- HM, A., Mualimin, M., & Nurliana, N. (2018). Elit agama dan harmonisasi sosial di Palangkaraya. *Khazanah: Jurnal Studi Islam Dan Humaniora*, 16(2), 277. <https://doi.org/10.18592/khazanah.v16i2.2337>.
- Holleman, A., Roso, J., & Chaves, M. (2022). Religious congregations' technological and financial capacities on the eve of the COVID-19 pandemic. *Review of Religious Research*, 64(1), 163–188. <https://doi.org/10.1007/s13644-021-00477-8>.
- Hsb, M. O. (2021). Wahid Hasyim dan toleransi beragama dalam Piagam Jakarta 22 juni 1945. *Rusydiyah: Jurnal Pemikiran Islam*, 2(2), 136–154. <https://doi.org/10.35961/rsd.v2i2.371>.
- Hutabarat, F. (2023). Navigating diversity: Exploring religious pluralism and social harmony in Indonesian society. *European Journal of Theology and Philosophy*, 3(6), 6–13. <https://doi.org/10.24018/theology.2023.3.6.125>.
- Ilyasa, F.F., Rahardja, M.N.A., Firmansyah, I.M., Faqihuddin, A. (2024). Implementing ARKA model (aktivitas, refleksi, konseptualisasi, aplikasi) in PAI learning: Building 21st century competencies. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 15(1), 179–

195.

- Imani, I. N., & Fakhruddin, A. (2023). Manajemen masjid berbasis keterlibatan masyarakat lintas etnis pada komunitas tionghoa. *Alhadharah: Jurnal Ilmu Dakwah*, 22(2), 169–186.
- Jamail, M. I., Samsudin, I. L., Rasdi, M. T. M., Sabil, A., & Yola, L. (2023). Sustainable mosque designs from the perspectives of social inclusion: Comparisons of four mosques in Kuala Lumpur, Malaysia. *International Journal of Sustainable Construction Engineering and Technology*, 14(5), 328–335. <https://doi.org/10.30880/ijscet.2023.14.05.026>.
- Kamaluddin, I. (2021). Tinjauan sadd dzari'ah terhadap penghapusan tujuh kalimat dalam Piagam Jakarta. *Journal of Indonesian Comperative of Syari'ah Law*, 4.
- Mawardi, M., Hasni, H., Miharja, D., & Busro, B. (2023). Harmony in diversity: An exploration of peaceful coexistence between Muslim and Christian communities in Aceh, Indonesia. *Khazanah Sosial*, 5(1), 152–164. <https://doi.org/10.15575/ks.v5i1.25168>.
- Miles, M. B., & Huberman, A. M. (1992). *Analisis data kualitatif. (T. R. Rohidi, Penerj.)*. Universitas Indonesia Press.
- Moslehi, S., Deghani, A., Masoumi, G., Sheikhi, R. A., & Barghi Shirazi, F. (2023). The role of the mosque as an emergency shelter in disasters: A systematic review. *Health in Emergencies and Disasters Quarterly*, 8 (Special Issue), 223–232. <https://doi.org/10.32598/hdq.8.specialissue.310.4>.
- Muharam, R. S. (2020). Membangun umat toleransi di Indonesia berdasarkan konsep deklarasi Kairo. *Jurnal HAM*, 11.
- Muna, C., & Lestari, P. (2023). Penguatan agama dan wawasan budaya sebagai upaya dalam menumbuhkan spirit moderasi beragama. *Al-Afkar: Journal For Islamic Studies*, 6(1), 236–251. doi: 10.31943/afkarjournal.v6i1.483.
- Pikoli, W., Trinugraha, Y. H., & Yuhastina, Y. (2021). Peran tokoh agama Islam, Hindu, dan Kristen dalam menjaga kerukunan beragama di Desa Banuroja, Gorontalo. *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan*, 16(1), 79–95. <https://doi.org/10.37680/adabiya.v16i1.827>.
- Prodjo, W. A., & Maullan, I. (2021). Mabes Polri diserang teroris, aparat bersenjata lengkap dan kendaraan taktis disiagakan. *Kompas*. <https://megapolitan.kompas.com/read/2021/03/31/18595501/mabes-polri-diserang-teroris-aparat-bersenjata-lengkap-dan-kendaraan>.
- Purwanto, Y., Firdaus, E., & Faqihuddin, A. (2024). Teaching religious moderation to pre-service teachers: An Indonesian case study. *Religious Education*. <https://doi.org/10.1080/00344087.2024.2385174>.

- Rifa, A. (2016). Revitalisasi fungsi masjid dalam kehidupan masyarakat modern. *Universum*, 10(2), 155–163.
- Rusmiati, E. T. (2023). Transformasi peran masjid pada zaman modern: Studi kasus pada Masjid Agung dan Masjid Al-Azhom Kota Tangerang. *Petanda: Jurnal Ilmu Komunikasi Dan Humaniora*, 4(2), 54–60. <https://doi.org/10.32509/petanda.v4i2.2991>.
- Sagita, N. I. (2018). Pelaksanaan urusan pemerintahan umum dalam membina kerukunan beragama oleh pemerintah Kota Bandung. *Penamas*, 31(1), 47–64. <https://doi.org/10.31330/penamas.v31i1.180>.
- Samiaji, D. F. (2022). Analisis komunikasi antar budaya dan agama di Kampung Toleransi Gang Luna Kota Bandung. *Journal of Digital Communication And Design (JDCODE)*, 2.
- Simaremare, A. L., Izzati Ar-Raudhah, H., Ummah, K., Handayani, P., Situmeang, T. L., & Ivanna, J. (2023). Praktik kehidupan toleransi beragama pada masyarakat multikultural di Kelurahan Padang Bulan Kecamatan Medan Selayang. *Jurnal Kalacakra*, 4(2). <https://jurnal.untidar.ac.id/index.php/kalacakra/index>.
- Sofinadya, D. (2023). *Praktik toleransi kehidupan beragama pada masyarakat etnis tionghoa di Kota Surabaya* (Vol. 11). www.dispendukcapil.surabaya.go.id.
- Stouffe, S. A., & Davis, J. A. (2017). Communism, conformity and civil liberties: A cross-section of the nation speaks its mind. *Communism, Conformity and Liberties: A Cross-Section of the Nation Speaks Its Mind*, 1–278. <https://doi.org/10.4324/9781315080895>.
- Subakti, G. E., Faqihuddin, A., Ilyasa, F. F., & Muflih, A. (2024). Meningkatkan student engagement dalam pembelajaran sejarah pada mata pelajaran pai melalui pesta topeng. *Pendekar : Jurnal Pendidikan Berkarakter*, 7(2), 121–130.
- Suharti, S. (2022). Sains dalam pendidikan Islam selama pandemi COVID-19: Analisis bibliometrik menggunakan nvivo 12 plus. *Book Chapter of Proceedings Journey-Liaison*, 1(1), 459–467. <https://j-las.lemkomindo.org/index.php/BCoPJ-LAS/article/view/49>.
- Suryawati, E. (2021). Pemberdayaan masjid sebagai pusat pendidikan Islam. *Al-Rabwah*, 15(02), 60–69. <https://doi.org/10.55799/jalr.v15i02.124>.
- Udin Supriadi, Mohammad Rindu Fajar Islamy, & Achmad Faqihuddin. (2023). Internalization of wasathiyah values in efforts to enhance the religiosity and tolerance of students based on mentoring: an exploratory study of the UPI tutorial program. *Jurnal Iqra': Kajian Ilmu Pendidikan*, 8(2), 222–239. <https://doi.org/10.25217/ji.v8i2.2747>

- United Nations. (1945). *Charter of the united nations*. <http://www.un.org/en/charter-united-nations/>.
- Van Doorn, M. (2015). *Accepting the disliked: The practice and promotion of tolerance*. Amsterdam, Netherland: Free University.
- Verkuyten, M., & Slooter, L. (2007). Tolerance of muslim beliefs and practices: Age-related differences and context effects. *International Journal of Behavioral Development*, 31(5), 467–477. <https://doi.org/10.1177/0165025407081480>.
- Vu, M., Muhammad, H., Peek, M. E., & Padela, A. I. (2018). Muslim women’s perspectives on designing mosque-based women’s health interventions—An exploratory qualitative study. *Women and Health*, 58(3), 334–346. <https://doi.org/10.1080/03630242.2017.1292344>.
- Wijaya, A. K., Yuniarto, B., Puspitasari, R., Andini, W., & Hidayah, Y. (2023). Sang cipta rasa agung mosque: Analysis of culture spiritual values as religious citizens. *Jurnal Pendidikan PKN (Pancasila Dan Kewarganegaraan)*, 4(1), 45. <https://doi.org/10.26418/jppkn.v4i1.59353>.
- Yasila, K., & Ulfatun Najicha, F. (2022). Peran pendidikan kewarganegaraan dalam menjaga persatuan dan kesatuan di tengah pluralitas masyarakat Indonesia. *Jurnal Global Citizen : Jurnal Ilmiah Kajian Pendidikan Kewarganegaraan*, 11(1), 14–20. <https://doi.org/10.33061/jgz.v11i1.7465>.
- Yenuri, A. A. (2021). Penghapusan tujuh kalimat dalam Piagam Jakarta dalam teori Sadd Dzari’ah. *Mabahits: Jurnal Hukum Keluarga Islam*, 2(02), 154–170. <http://ejournal.inaifas.ac.id/index.php/Mabahits/article/view/764>.
- Yin, R. K. (2009). *Case study research design and methods*. Sage Publication.
- Zai, J. A. (2023). Kronologi umat kristen di Padang diintimidasi dan dibubarkan saat kebaktian. *BBC News*. <https://www.bbc.com/indonesia/articles/cd1g75exgkdo>.
- Zulfa, M. (2015). Transformasi dan pemberdayaan umat berbasis masjid: Studi pada Masjid Nurussa’adah Salatiga. *Inferensi*, 7(1), 257. <https://doi.org/10.18326/infl3.v9i1.257-278>.