

## Muslims and Hindus Encounter on Tolerance at Glanggang Village, Pakisaji, Malang, Indonesia

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### Abstract

The topic of tolerance is still a major topic of discussion in Indonesia. This happens because of the strengthening of identity politics, which results in social division. This research aims to examine and analyze the tolerance of Islam and Hinduism. This paper also looks at the phenomenon of tolerance using Giddens' concept of structuration. This research method used a qualitative approach by using in-depth interviews, observations, and literature studies to explore information related to this research topic. The findings of this research show the institutionalized social structure of the Glanggang community's local wisdom values, which social structure shapes the tolerant behavior of the community. Javanese cultural values and the spirit of tolerance in the religious values guide the community to coexist. The collective experience is recorded in social activities and religious activities. The structure allows agents to develop an inclusive spirit of life. Formal and informal agents play an important role in shaping tolerant mindsets and behaviors. It shows the dialectical and mutually influencing relationship between structures and agents. Structures contribute to shaping agents' actions, but at the same time, agents also reproduce structures.

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*Topik toleransi masih menjadi perbincangan utama di Indonesia. Hal ini terjadi karena menguatnya politik identitas yang berakibat pada pembelahan sosial. Penelitian ini bertujuan untuk mengkaji dan menganalisis toleransi Islam dan Hindu. Tulisan ini juga melihat fenomena toleransi tersebut dengan menggunakan konsep strukturasi Giddens. Metode penelitian ini menggunakan pendekatan kualitatif dengan menggunakan metode wawancara mendalam, observasi dan*

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*studi pustaka untuk menggali informasi terkait topik penelitian ini. Temuan penelitian ini menunjukkan struktur sosial terlembaga dari nilai-nilai kearifan lokal masyarakat Glanggang. Struktur tersebut membentuk perilaku masyarakat yang toleran. Nilai-nilai budaya Jawa dan spirit ajaran agama yang toleran memandu masyarakat untuk hidup berdampingan. Pengalaman kolektif tersebut terekam dalam aktivitas-aktivitas sosial dan keagamaan. Struktur tersebut memungkinkan agen untuk mengembangkan spirit kehidupan yang inklusif. Agen formal dan agen informal berperan membentuk pola pikir dan perilaku yang toleran. Hal itu menunjukkan hubungan yang dialektik dan saling mempengaruhi antara struktur dan agen. Struktur berkontribusi dalam membentuk tindakan agen, namun pada saat yang sama, agen juga mereproduksi struktur.*

**Keywords:** Hindu; Islam; religious community; structuration; tolerance

## Introduction

The relationship between religious majorities and minorities can be seen from two aspects: state policies towards majorities and minorities and social interactions between majorities and minorities (Pamungkas, 2014). Gurr (1998) saw that the relationship between the majority and the minority has four forms: containment, assimilation, pluralism, and power sharing. The dominant group uses containment as a tactic to maintain the separation and differences between minority groups and the majority group. The goal of assimilation is to help minority groups shed their own identity and embrace the culture of the dominant group. Contrarily, pluralism gives minorities' shared rights and interests more weight. Since power sharing acknowledges all groups and cultural identities as fundamental components of society and accords them equal public space, it is the most harmonious type of partnership (Pamungkas, 2014).

Good social interaction between the majority and minority groups can be seen from the existence of mutual respect in life between religious communities, never interfering with the beliefs of other religious communities, and maintaining each other's lives by living in harmony and peace, with mutual cooperation between each other's (Kasir & Palimbong, 2019). The maintained social interaction is a factor in the creation of a tolerant relationship. Tolerance is one of the main keys to creating harmony

between the majority and minority groups (Adi & Amalia, 2022). This is in line with Article 28E paragraphs 1 and 2 of the 1945 Constitution, which states that everyone has the right and freedom to embrace a religion that is believed to be true and to carry out worship activities in accordance with the religion they adhere to. Tolerance means loving harmony and peace, living peacefully with others, expressing opinions freely, and respecting each other (Sudarsana & Arwani, 2018).

Based on some previous studies, the relationship between the majority and the minority groups has had its ups and downs. There is a strong sentiment in the form of assumptions that certain religions are on the path of truth. In daily life, majority-minority relations can coexist, but in certain cases, the differences strengthen, such as the prohibition of inter-religious marriage and the establishment of houses of worship. These findings occurred in the relationship between Muslim and Christian communities (Arifinsyah & Fitriani, 2019; Hartani & Nulhaqim, 2020; Jamaludin, 2018). Mahmudi and Anam's research (2021) found that structural, cultural, and processual problems occur in religious conflicts.

Majority-minority relations in these studies occur in communities between Muslims and Christians. Kurnianto and Iswari's study (2019) showed the form of tolerance between Muslims and Confucianists in Karangturi Village, Lasem District, Rembang Regency. His research results show that tolerance in interfaith life is highly upheld; people of Chinese descent live in harmony with the indigenous Javanese community. Not only that, the indigenous people of the area also accept the presence of ethnic Chinese migrants. The attitude of tolerance in Karangturi Village is a hereditary attitude. Thus, until now, inter-religious life in the village has been very harmonious.

The issue of tolerance is important to be studied in depth. Research shows that the source of conflict that is prone to arise in the midst of a diverse society is religious issues (Hermawati et al., 2017). The relationship between Islamic groups as the majority and other religious adherents as minority groups is still a major problem addressed in Indonesia. Equivalent research

shows that the Tolerant City Index (Indeks Kota Toleran/IKT) in 2022 has decreased. When referring to the publication of the IKT 2021 report, which read the condition of tolerance from the publication of 2015 to 2021, it stated that the lowest average IKT score occurred in 2015 with a value of 4.75 and the highest in 2021 with a value of 5.24, then the average result of the 2022 IKT measurement decreased by about 0.21 points, compared to the average value of the IKT 2021 score (Setara Institute, 2023). Islam, as Indonesia's majority religion, has tolerant teachings (Ghazali, 2016). Meanwhile, Anam and Mahmudi's research (2022) stated that power relations work on the issue of religious conflicts, especially in the conflict over the establishment of the GKI Yasmin Bogor as house of worship.

Based on this research, it shows that cases of intolerance still often occur in people's lives in Indonesia. Majority-minority relations experience complex dynamics. The previous studies were dominated by the relationship between Islam and Christianity. Interfaith interaction goes well, but not at the micro, individual level. This is evidenced by the prohibition of interfaith marriage. Meanwhile, this study focuses on majority-minority relations in Glanggang Village. The interaction between the Muslim and Hindu communities goes well. Tolerance is not only shown at the macro level or between religions. At the micro level, individuals also live in harmony, cooperating with each other and building a tolerant life.

This paper examines the relationship between Islam and Hinduism in Glanggang Village using Giddens' structuration theory approach. According to Giddens (1984), structuration is a relationship between structure and agent called duality. The duality interaction between agent and structure is institutionalized in social practice. Agent and structure are one unit. Giddens (1984) explained three major falls, namely domination, legitimacy, and significance. Domination includes the power that exists in society. Legitimacy looks at the influence of rules on members of society, in this case, traditions that continue to be carried out or changed. Significance includes the symbols that exist in society. This paper uses structuration to look at the relationship between structures and agents in shaping social practices that

enable agencies to implement or maintain and reproduce social practices, thus creating tolerant relationships in Glanggang Village.

This research uses a qualitative approach with a descriptive research type, where researchers observe people and behavior (Creswell, 2014; Neuman, 1991), which takes place in social relations between the Islamic and Hindu communities in Glanggang Village, Pakisaji District, Malang Regency. Data collection techniques included in-depth interviews, observation, and documentation. Researchers conducted in-depth interviews with community leaders, religious leaders, and people from Islam and Hinduism to explore forms of tolerance and values that shape tolerance. The observation followed the *Nyadran* and *Bersih Desa* ritual activities and daily life in Glanggang Village. Researchers also explored literature studies to gather information relevant to the topic of this research. This research focuses on examining the tolerance of Muslim and Hindu communities in depth using a qualitative approach. This study analyses the religious tolerance between Islam and Hinduism by looking at the structure-agency relations that work on the dynamics of tolerance in Glanggang Village.

## **The Meeting Point of Religious Relations Between Islam and Hinduism**

### **Description of Context: A Case Study of a Tolerant Village in Glanggang Village**

Glanggang Village is one of the villages located in Pakisaji Sub-district, Malang Regency. The people of Glanggang Village are multicultural. According to demographic data in Glanggang Village, the beliefs embraced by the community include Islam with 3722 residents, Hinduism with 625 residents, Catholic Christianity with 17 residents, and Protestantism with 25 residents. Although the people of Glanggang Village are very diverse, their daily lives maintain harmony by upholding the value of inter-religious tolerance.

What is interesting in Glanggang Village is that there are places of worship at Eka Kapti Temple and Darussalam Mosque, which are

approximately 1 kilometer apart, and also Dwi Darma Jati Temple and Sunan Ampel Mosque, which are only 100 meters apart. In addition, another interesting thing is the existence of the Mbah Kertawangsa Punden (Village Guardian Tomb), which is a place for joint activities, which are the *Bersih Desa* and *Nyadran* traditions. In the activities of *Bersih Desa* and *Nyadran* traditions, there is a blending or mixing activity in which all religions in Glanggang Village participate. Although Islam is the majority religion in Glanggang Village, tolerance can also be found in terms of building architecture. Buildings in the form of gates resembling Hindu patterns are easily found in Glanggang Village. The houses of worship of the Islamic community and the Hindu community are also located close together. Religious differences do not divide the community and cause religious conflicts in daily life.

Tolerance in Glanggang is a long process. Tolerance is dynamic. The dynamics of tolerance can be seen in the process of establishing the temple. There were several debates regarding the establishment of the Dwi Dharma Jati Temple in Darungan Hamlet (Interview with Rudi, Hindu Religious Leader, 9 October 2021). However, the debate did not become a social conflict. The unrest related to the establishment of the temple is related to the lack of understanding of other religious adherents, the decline in religious spirituality, and the lack of interaction, socialization, and dialogue between religious adherents (Nafi, 2018). To solve this problem, the village leaders held deliberations with both parties involved so that there would be a solution and no misunderstanding or one party being disadvantaged. By mutual agreement, the residents who refused agreed to the establishment of the Dwi Dharma Jati temple. Society always considers conflict bad because it leads to detrimental situations, but it can also provide a source of positive experiences (Stewart & Logan, 1993). Basically, conflict can also provide lessons and wisdom behind the dispute between the parties concerned to manage future conflict.

The existence of these problems makes the Muslim and Hindu communities in Glanggang Village learn to understand each other.

Community awareness is growing. The community became more committed to maintaining harmony by prioritizing a sense of brotherhood and tolerance. Any differences of opinion or misunderstandings are resolved together by deliberation. This has allowed the Glanggang community to coexist in harmony until now. These problems or conflicts are shared lessons for the community. The community learns to continue to maintain good relations between religious communities so that there is a peaceful and harmonious life. Maknun (2020) revealed that the realization of religious harmony cannot be separated from the participation of various parties and the division of their roles. Collaboration between elements of Glanggang society has succeeded in creating a harmonious life and resolving conflicts well.

#### **Fostering Tolerance and Harmonization in Social Practices and Local Wisdom of the Glanggang Community**

The Glanggang community has a culture of collective life, and the values of local wisdom become an asset in creating a harmonious and tolerant community life. There are several influencing factors and community strategies in maintaining community harmony. The process of tolerance in Glanggang Village cannot be separated from the role of religious leaders in teaching tolerant values to their followers. Islamic religious leaders always remind believers to get along well and always maintain harmony with people of other religions (interview with Salsabila, TPQ and PAI teacher, 7 October 2021). The Hindus are also encouraged to establish harmony and unity with the Muslim community (Interview with Rudi, Hindu religious leader, 9 October 2021). The role of these religious leaders is important to create a tolerant life. Ali's research (2017) concluded that the efforts made by religious leaders through dialogue between them, as well as fostering their respective religious adherents, have an impact on the development of religious tolerance.

Religious tolerance is based on an open attitude towards respect for each other and allowing religious believers to worship in accordance with the teachings of their respective religions without coercion or influence by others,

even from family members, because every person has the full right to choose, to embrace and to believe according to their own conscience (Herman & Rijal, 2018). Tolerance is so important. A person's level of tolerance can also be a measure of maturity in religion (Rumapea, 2016; Suharyanto, 2013).

Inclusive religious teachings also strengthen tolerance. The internalization of inclusive values from both religions can be used as a guideline for establishing tolerant social relations, as we know that all religions teach about goodness. Religion contains values or norms that can be used as guidelines in behaving and acting in accordance with religious beliefs. Each of the Muslim and Hindu communities in Glanggang Village believes in their religious teachings and applies them in social life. According to Mubit (2016), religions that focus on the teachings of love will invite their followers to love each other. These peaceful teachings can make people respect and help each other through their respective institutions, which are usually expressed in social and religious activities.

Hinduism's practice of tolerance stems from the concept of *Tat Twam Asi*, which means "you are me." If you are hurt, I will feel pain; conversely, if I am hurt, you will feel pain. When we help or assist others, we are helping ourselves, and we must feel what others feel. So, of course, if we don't want to feel pain, we should not hurt others. Hindus are also familiar with the values of *Vasudewa Kutumbakan*, which means that all humans are brothers, not discriminating whether they are of the same faith or not; all are brothers (Huda & Khasanah, 2019; Kasir & Palimbong, 2019; Pamungkas, 2014).

Islam also recognizes the concept of tolerance. This is found in the Qur'an, Surah Yūnus verse 99.

"If it had been thy Lord's will, they would all have believed, - all who are on earth! wilt thou then compel mankind, against their will, to believe!" (*The Noble Quran*).

The verse calls for Muslims to instill the belief that human differences in religion and belief are the truth desired by Allah. Therefore, the verse gives Muslims the freedom to choose the religion they want and does not force



them to believe in the religion that Muslims have lived (Suryan, 2017). From the concepts of the two religions, there are values of tolerance that can be used as guidelines for adherents.

Kinship ties through interfaith marriage can also shape community harmony. The studies by Mahadi (2013) and Salahudin (2008) confirm that kinship ties play a major role in keeping an area harmonious. For the people of Glanggang Village, the existence of interfaith marriages is not a problem. The community considers religious marriage not to be differentiated but rather to provide its own color in terms of kinship. Sibling relationships or blood ties with other residents of different religions certainly create an awareness to establish a harmonious and peaceful life.

The value of local wisdom is also an asset for the Glanggang community in shaping moderate and tolerant principles. Local wisdom can mean ideas, values, and actions that become the culture of a region with its own uniqueness and distinctiveness. One of the local wisdom values of the Glanggang community is the tradition of *Nyadran* and *Bersih Desa*. The tradition has been carried out for generations. The *Nyadran* tradition has a series of cultural processions, namely in the form of cleaning the graves of ancestors, then continuing with a pilgrimage by praying for the spirits of ancestors who have passed away, and finally closing with a joint feast at the “punden Mbah Kertawangsa” (village guardian). The *Nyadran* ceremony is a series of ceremonies performed to honor the spirits of the ancestors (Kamajaya, 1995).

*Bersih Desa* tradition itself has a series of cultural processions. Some of the activities that are carried out in mutual cooperation are cleaning the environment and making “*Jolen*”<sup>1</sup> which will be paraded and accompanied by the art of *Kuda Lumping* (see Figure 1). The *Bersih Desa* event is closed

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<sup>1</sup> According to Sugiharto Puji Wahyuono (head of Glanggang village), “*Jolen*” is *tumpang*—rice served in a cone-like shape, with a variety of side dishes—that is put into a box and carried together by villagers, the shape varies depending on the creativity of the community and contains various contents such as crops, fruits, food, and snacks created by the Glanggang village community (Sugiharto’s statement in LP-KPK, 2022).

with the art of *Wayang Kulit*, *Tayub* and *Tablilan*. These two traditions make the whole community mingle with each other, establish interaction, and strengthen inter-religious relations. Inter-religious tolerance in Glanggang Village can be maintained through traditions and local wisdom. These activities create momentum for residents to interact with each other. Social interaction also takes place not only in annual activities but also in incidental activities. The meeting point of the Glanggang community takes place at moments such as *Nyadran*, *Bersih Desa* activities and community service. Annual phenomena are seen during holidays and holidays. Incidental moments occur when people encounter life cycle phenomena (birth, marriage, death).



Figure 1  
Parade of *Jolen* (Source: Authors)

Glanggang Village Government policies also play a role in creating a tolerant life. Village government managers support the creation of harmony among their citizens by making inclusive policies. The Glanggang village government has made policies such as the prohibition of village meetings or deliberations on Thursday nights and Tuesday nights. Muslims hold *tablilan* on Thursday nights, and on Tuesday nights, Hindus hold *sarasehan* at the temple. This policy is an appeal to respect the routine activities of the

followers of each religion. Thus, the community is not disturbed by other activities outside of their respective religious activities (interview with Sugiharto, Head of Glanggang Village, 23 September 2021).

The attitude of tolerance between religious communities is apparently caused by several factors. According to Sumaktoyo (2017), there are three factors that influence a person's tolerance. First, culturally and theologically, people respect each other because of the historical and cultural values that have been carried out for generations by ancestors, such as mutual cooperation, the tradition of *Nyadran*, *Bersih Desa*, and *Mbiyodo*. These traditions continue to be preserved until now. Theologically, the community can tolerate, because of the teachings of the two respective religions, to be tolerant of adherents of other religions. Hindu teachings have three concepts: *Tat Twam Asi* (You are me; I am you), *Tri Hita Karana* (harmony between humans and God; harmony between fellow humans, and harmony between humans and the natural environment), and *Vasudewa Kutumbakan* (all humans are brothers), and Islamic tolerance teachings in the Quran, Surah Yunus verse 99.

Secondly, institutionally, inter-religious life in Glanggang Village creates mutual harmony due to village government policies. One of them is the village government's policy of appealing to the community not to carry out social activities on Tuesday nights and Thursday nights to respect religious activities that are routinely carried out by each religion. In principle, religious people also need to be fostered through the services of government officials who have functions and roles in determining the quality of religious life through their policies (Hadisaputro, 2002). Therefore, the role of government as an intermediary or facilitator here becomes one of the factors that can determine the quality or problems between religious communities.

Third, psychological factors, the personality of each individual or community, both Muslims and Hindus, which are factors that cause a person to be tolerant. Based on the cognitive level of the community in Glanggang village, most of them have understood the existence of tolerance teachings from each religion. This creates an attitude of mutual respect and

respect for adherents of other religions. People realize that as social creatures, they are dependent and need other people. This attitude must certainly be a view in order to create a common place for religious groups (Rohman, 2011).

### **Majority and Minority Social Relationships as Giddens' Agency-Structure Duality**

Social relations between the majority and minority in everyday life are a form of social interaction. Interaction occurs when someone sends a signal through gestures. The signal gets a response and then sent back by the receiver. In the process of interaction, there is room for mutual interpretation between the sender and receiver of the sign (Turner, 1998). This ability to interpret each other allows each actor to get to know each other. This recognition can encourage mutual understanding of each other.

The relationship can also lead to misunderstandings. Different identities have implications for different interpretations. Misunderstanding becomes a problem when it is accompanied by power exchange – a process of mutual influence and control. But in the practice of community life, as in Glanggang Village, differences do not always separate religious believers from working together. Interaction actors have the “creativity” to deal with “structures” that tend to provide these constraints. There is room to negotiate each other’s interests.

Structuration theory examines social processes or interactions as a reality. This theory can be used to analyze the dynamics of actors with Islamic and Hindu religious backgrounds interacting in social life. Giddens introduced the characteristics of actors as rational and creative agents, namely actors who have strategies and creativity in resolving differences in their stock of knowledge. The difference is the impact of the internalization of different religious values. There is a “battle” between the creativity and transformative characteristics of an agent and the structure at work. This happens because the internalization of these values has been experienced for a long time, so that it forms certain characters and actions.

In Giddens' understanding, the agency can leave the structure, and it is not always subject to the structure. Structuration theory is the center of attention, not the structure or the agency, but what Giddens (1984) calls social practices. The main focus must be placed on social practice, namely how humans live their daily lives, both in relation to their children/wives/husbands, friends, and social relations between communities in the context of Islamic and Hindu relations in Glanggang Village.

Local wisdom values and religion, in the context of the Glanggang community, are structures. Culture and religion are used by agents to interpret, understand, and guide action. Culture and religion are symbolic forces. Culture and religion, as a stock of knowledge, become a source for interpreting a social practice. The stock of knowledge for Javanese people is seen in the value of "*tepo seliro*" which is manifested in living social relationships that are harmonious, peaceful, and avoid conflict. The people of Glanggang interpret everyone as "*sedulur*" (brotherhood), regardless of religious background. Religious values are also interpreted inclusively. Tolerant religious values guide agents to interpret various social interactions. The symbolic power of this harmony continues to be maintained and is carried out through various life cycle ceremonies (rites of passage), such as the traditions of *Nyadran*, *Bersih Desa*, and *Mbiyodo*, as well as various mutual cooperation activities.

The existence of a collective living culture through Javanese values forms a shared awareness between the Muslim and Hindu communities in Glanggang. Living collectively is implemented in community activities such as *Mbiyodo* (helping neighbors who have big activities or celebrations) and village rituals such as *Nyadran* and *Bersih Desa*. This is a form of social practice - the experience of living a social life, which continues to be reproduced as a tradition of Glanggang villagers. Joint activities in daily life and certain moments show the values of tolerance and solidarity regardless of each other's religious identity. This attitude of tolerance and solidarity can be seen in helping each other in social and religious activities that are carried out with a sense of kinship and brotherhood.

The collective experience of the Glanggang community, which involves the Muslim and Hindu religious communities, is influenced by social structures. The social structure is manifested through regulations, policies, values, and norms that not only shape community behavior but also facilitate agents' actions to create social integration amidst community diversity. In Giddens' structuration theory (1984), the social structure is represented through values, norms, and local wisdom that have become the guidelines underlying agents' actions, while resources are related to the ability to act (power) inherent in agents (Wirutomo, 2013).

In addition to the cultural values of community institutions, the ability of agents to interpret plural religious values also plays a role in creating tolerance in Glanggang Village. Islamic and Hindu religious elites act as agents to encourage inclusive religious values by interpreting religious teachings in a tolerant manner. The mainstreaming of tolerant religious values creates a tolerant structural order in their religious life. Religion, as one of the sources of value for the Glanggang community, becomes a connector, not a social barrier. Religion becomes a source of inspiration to instill values of kindness, togetherness, and unity.

In this context, structures can be a means for agents' actions in creating a tolerant social order, but at the same time, agents can also reproduce existing structures. Thus, agent and structure are a duality that is not separate from each other. Agent actions can be produced through structures, but on the other hand, agents can also reproduce the formation of new structures by creating cultural values and inclusive religious interpretations. The process of structure reproduction by the agent can be seen from joint activities between religious communities based on local wisdom. This refers to Giddens (1984) that structures do not always inhibit or restrain the actions of agents, but structures also make it easy for agents to take actions according to their wishes (Ritzer, 2018).

Faced with "structural obstacles" through differences in perception regarding the establishment of temples, Muslims and Hindus, as agents, are actively involved in finding solutions. This happens because humans have the

ability of agency, namely reflective ability. Agent actions are carried out individually and in groups to initiate deliberation forums. This deliberation forum became a dialectical space to find agreement and understanding of views. Agents convince people who refuse by promoting constructive dialogue. Through the forum, religious values that are tolerant and inclusive are put forward. The agents also referred to the local wisdom values of the Glanggang community. Indirectly, the encounter became a religious dialogue and interpreted religious teachings by integrating the treasures of local wisdom. The creativity of the agents in interpreting the structure succeeded in reproducing a new structure that is harmonious and tolerant religious life in Glanggang Village.

The existence of differences of opinion regarding the establishment of the temple reinforces that the process of social integration takes place through social practices carried out by agents and structures. In this case, the agents have knowledge, experience, and awareness related to the values and spirit of collective life sourced from Javanese culture as well as Islamic and Hindu religious teachings. These values encourage agents, in this case - the village government, religious leaders, and community leaders, to maintain, preserve, and build a discourse of tolerance and solidarity. The agents' actions are carried out through a structure (village deliberation) that allows agents to explore old values (which have been abandoned) to create a new structure. The agent, with his awareness, creates transformation through the existing structure to reproduce new tolerant values. This reproduction is created by exploring the values of local wisdom owned by the Glanggang community.

In the context of structuration, the agent has an awareness of the value of tolerance. This is illustrated in efforts to form common ground through cultural and religious values in Glanggang to form tolerance through deliberation when faced with the issue of establishing a temple. On the other hand, the structure provides convenience and opportunities for agents' actions to transform a tolerant life. Therefore, the roles of agents and structures run simultaneously, strengthening social integration in Glanggang Village.

## Forms of Religious Tolerance and Community Dynamics in Glanggang Village

The results of this study show that the form of tolerance between Muslim and Hindu communities in Glanggang Village can be seen in social interactions in daily life and rituals with the village community. There are several activities that can illustrate community tolerance. Firstly, the community helps each other in social activities and celebrations of religious holidays. Second, the participation of Muslims and Hindus in the *Nyadran* and the *Bersih Desa* tradition. Third, the existence of interfaith marriages. Fourth, mutual respect and appreciation between religious communities. Fifth, village deliberations.

The Muslim and Hindu communities in Glanggang Village have a culture where they help each other in social activities such as community service in the construction of places of worship, working together to clean the village, and *Mbiyodo* when residents have a wish (*hajat*) to be fulfilled, be it a wedding or other wishes. Residents who embrace Islam also participate in *Mbiyodo* activities (helping relatives who will hold a celebration) from Hindus. Furthermore, when Muslims build a mosque, Hindus get involved by making monetary donations and jointly participating in community service activities to build the mosque (Limayah, interview, 23 September 2021).

The people of Glanggang Village have cultural values in the *Mbiyodo* activity. *Mbiyodo* itself means helping each other. *Mbiyodo* is a form of contribution from the community for the community members who are having a celebration. The *Mbiyodo* tradition has been carried out by Javanese people for a long time, where they consider that in social life, they must help each other and work together with each other. These values cannot be separated from the *Kejawen* tradition. According to village elders, many people in Glanggang follow the “*Kejawen (Budho Jawi Wisnu)*” faith. Hinduism itself was introduced by an ancestor who came from Bali known as “*Mbah Sastro Diharjo*” (interview with Rudi, Hindu leader, 9 October 2021). The efforts to maintain harmony between people can be made by



using local wisdom as a cultural strategy to avoid conflict between people. Local wisdom that lives in the community is able to bridge community members with different beliefs (Purna, 2016). The traditions of *Nyadran*, *Bersih Desa*, and *Mbiyodo* are the local wisdom of the Glanggang community.

During the celebration of religious holidays, communities from both religions (Islam and Hinduism) help each other. During Nyepi Day, the Muslim community participated in helping to clean the field for the procession of Taur Agung worship activities. The Muslim community maintains security when the Ogoh-Ogoh parade is carried out by Hindus (Sukarman interview, Hindu resident, 23 September 2021). During the Eid al-Fitr celebration, the Hindu community becomes “Pecalang” (local “traditional” security officers) in charge of regulating or directing vehicle traffic (Interview with Yoga, a Muslim resident, 1 October 2021).

Tolerance between religious communities is basically a kind of social mechanism where humans can address religious diversity and pluralism. The tolerance of the Muslim and Hindu communities in Glanggang Village is manifested in social activities in the form of mutual cooperation and community service both in everyday life and during religious holidays. In inter-religious life, tolerance can be carried out when it is related to social relations in the form of mutual cooperation and community service activities in the community environment and religious activities of each religious community (Fitriani, 2020). This mutual help is the values and culture of the people in Glanggang Village.

The community also participates in the *Nyadran* and *Bersih Desa* traditions. The *Nyadran* and *Bersih Desa* traditions are held once a year. The community works together to clean the graves of ancestors, make “jolen,” and pray together at the punden of the village guardian – “Mbah Kertawangsa,” during the *Nyadran* and *Bersih Desa* traditions. The harmonious social relationship is created by the dynamic social interaction between the two religions. The existence of local wisdom values is a knowledge, understanding, belief, or habit that guides the Glanggang

community to have good relations with each other. The existence of local wisdom teaches about living in peace and harmony with fellow humans and the environment. The value of multiculturalism plays a role in maintaining social harmony, where people are able to regulate resources and produce and reproduce social and other orders (Taher, 2009).

At the micro level, aspects of tolerance can be seen in interfaith marriages. Interfaith marriage is not a problem for each belief. For the people of Glanggang, marriage is a private matter for each family. The Law of the Republic of Indonesia Number 1 of 1974 states that it does not prohibit interfaith marriages. The law only regulates marriage procedures, which must comply with the laws of each religion. Faridah (2013) revealed that religion and beliefs are personal matters where there is awareness to respect each other and an agreement not to interfere with other people's beliefs.

The Muslim and Hindu communities in Glanggang Village have high mutual respect and appreciation in their daily lives. This is evidenced when the Muslim community holds a "*tablilan* or *kenduri*" event (joint prayer), also inviting Hindus, and vice versa. During Eid al-Fitr celebrations, Hindus visit their neighbors –Muslims– to wish them a happy holiday and interact. This is also done by Muslims when Hindus observe Nyepi. Muslims participate in turning off the lights and not carrying out activities that can disturb their neighbors –Hindus– who are on Nyepi (interview with Fatonah, a Muslim resident, 1 October 2021).

This tolerance can occur because it comes from Javanese cultural values, such as mutual respect (tolerance), respect for differences, appreciation and respect for the spirits of ancestors, togetherness manifested in community service activities, sincerity, love of peace, non-discrimination, open to outside values and consistent (Fidiyani, 2013).

In social life, harmony can be implemented if people have a sense of tolerance and apply that tolerance in everyday life by placing a position of mutual respect and cooperation between religious communities. The existence of this attitude, social life will feel more peaceful, conducive, and it

can reduce anxiety about negative treatment from other religions. Nisvilyah (2013) stated that the basic values that form the basis for the formation of interfaith tolerance come from the religious values and cultural values of the community.

The Glanggang village deliberation is also an inclusive space for struggle. Village deliberations include the activities of the village head election committee (Pilkades), the *Bersih Desa* committee, and others. The deliberation process to form the committee consists of various religious backgrounds. In addition, deliberation is a form of tolerance for the village community. Deliberations are held to interact with each other, express opinions, agree on decisions, and build communication between Muslim and Hindu communities in Glanggang Village. The deliberations carried out by the Glanggang Village community show friendship, brotherhood, and community unity. Thus, the existence of village deliberations attended by the entire community, both from Islam and Hinduism, can minimize the occurrence of unfair treatment and ensure equal rights in every activity of the Glanggang village community.

The description of the Glanggang Village community shows a form of multicultural society. The community can live side by side in harmony, peace, and mutual respect for differences between people of other religions. This is in line with the opinion of Sudarsana and Arwani (2018) that a tolerant person is a person who has a love for harmony, and peace, living in peace with others, expressing opinions freely, and respecting each other.

Tolerance is an attitude or something that is very important to maintain the harmonization of life between religious communities. The existence of tolerance prevents the possibility of conflict between religious communities. The community in Glanggang Village strongly upholds the value of tolerance in inter-religious life. The community views religious differences positively and does not make religious differences a problem. Therefore, for decades, there has never been a religious conflict in Glanggang Village, even though the community adheres to various beliefs (Sugiharto interview, 23 September 2021). The success of the creation of religious harmony is due to the local

wisdom inherent in Javanese society, which tends to be “*tepo seliro*” in socializing with other communities (Maknun, 2020).

The results of this study illustrate that the form of tolerance of Muslim and Hindu communities in Glanggang Village consists of two forms, namely religious tolerance and social tolerance. This is in accordance with the opinion of Suharyanto (2013), who divides tolerance into two forms, namely, religious tolerance and social tolerance. Religious tolerance relates to religious activities, such as providing freedom for everyone to embrace religion according to their beliefs without coercion from others. Meanwhile, social tolerance is related to actions or attitudes that have been taught by each religion and do not violate the provisions set by Pancasila and the 1945 Constitution in social activities.

Forms of religious tolerance in Glanggang Village are implemented when related to religious activities, such as providing freedom to embrace the religion believed by the community, the existence of interfaith marriages, and tolerance when celebrating religious holidays. Meanwhile, social tolerance is implemented when it comes to social activities in the community outside of religious activities, such as community service, gotong royong, traditions carried out every year, and village deliberations. This religious and social tolerance is a characteristic of a multicultural society. Tolerance encourages religious adherents to respect each other by not hurting and ostracising people of other religions (Faridah, 2013). The people of Glanggang Village practice tolerant and harmonious social relations, not discriminating against religious backgrounds. All communities, both Muslim and Hindu, are free to carry out religious and social activities without feeling disturbed or disturbed by people of other religions.

The reality of inter-religious social relations in Glanggang Village is evident in the form of real social practice actions manifested in the form of cooperation or gotong royong between religious communities. The existence of active relationships between individuals can bring about cooperation (Koentjaraningrat, 2003). Varshney (2009) also believes that cooperation exists in the form of relationships between communities or groups that

combine or unite two religions. Varshney (2009) divides ties between citizens into two forms; first, associational, which is a form of bonding between citizens in an organization, such as youth organizations in villages, sports clubs, business associations, and professional ties. Second, quotidian, which is a bond between residents in daily activities that does not require an organizational platform, namely in the form of simple and routine interactions in social life, such as visiting each other between neighbors of different religions, participating together in the 17 August ceremony, and others.

Based on the research findings, associational social interaction between Muslims and Hindus in Glanggang Village is established by the existence of organizations or forums that allow people to meet and mingle with each other so that interactions between the two occur. These forums include RT meetings, which are held once a week, Karang Taruna organizations, and PKK members. As for quotidian, the social interaction relationship between religious communities in Glanggang Village occurs because of the culture in everyday life. These activities can be seen from the activities of gathering and interacting with neighbors and congratulating interfaith holidays, cooperation or gotong royong in the construction of places of worship and other public facilities, participation in traditional activities "*Bersih Desa* and *Nyadran*," which are held once a year and become village deliberations.

The author sees that quotidian ties between residents are more visible and stronger when compared to associational ones. Daily interactions between religious communities in Glanggang Village are more prominent than interactions through village forums. This is in accordance with Varshney's opinion that in people living in rural areas, the bonds between residents in daily life (quotidian) are indeed stronger and more prominent compared to associational. This is inversely proportional to the conditions of people living in urban areas. The interaction referred to in the concept of social relations (cooperation) in this study is social interaction, including social religion. The existence of interactions between individuals or groups or between two or more groups is a condition for the formation of social life

(Koentjaraningrat, 2003). Then from, the social interaction that makes people of both religions bond together into a unified village community.

These local wisdom values become the social structure of the Glanggang community. The structure is institutionalized in social activities such as helping neighbors who have big events or celebrations and rituals in the village. The values of collective life demonstrate the spirit of tolerance. These joint activities bring together residents from the Islamic community and the Living community. They can coexist, collaborate, and respect each other. This attitude becomes a collective experience influenced by local institutional values and religion teachings. Javanese cultural values teach a life full of compassion, togetherness, and tolerance. In addition, religious teachings also play an important role in fostering public awareness of tolerance. These values become the ethical standards of community life in Glanggang Village. The institutionalized social structure encourages social integration in the Islamic and Hindu communities. The social structure allows agents to contribute to the creation of a discourse of religious inclusiveness. The structure promotes the spirit of inclusiveness and is a source of inspiration in shaping tolerant mindsets and behaviors. The inclusive structure encourages the realization of an equal public space. The Islamic community and the Hindu community can participate in the public space and build bridges of tolerance. The public space opens up the participation of all parties.

The role of the agency is also seen in the formal structure and informal structure. The village government has a structural role and authority by formulating policies orientated towards tolerance development. This policy support can be seen in the village government's support for the establishment of a temple in Glanggang Village. The village government also creates inclusive public forums. When the establishment of the temple was rejected, the village government held deliberations. All parties are given equal opportunity and seek joint solutions to resolve the issue. The village government supports the spirit of tolerance and equality. The existence of an inclusive and equal forum is able to produce solutions that can be agreed upon by all parties. Informal agents have a role in building social integration

in the Glanggang community. These informal agents are community leaders and religious leaders. They act as catalysts by transforming local wisdom values as a strategy in creation. The transformation of local values is carried out through the interaction of social and religious activities, which are then internalized by the community in their lives.

This shows that structure plays a role in the actions of agents in shaping inclusive values. The structure can be formed through the agent's capacity to reproduce the structure. The relationship between agent and structure is a duality that cannot be separated from one another. Agents create tolerant social structures by exploring cultural values and religious values. The structure provides space for agents to create social change, and agents reproduce the existing structure. The reproduction is the result of exploring local wisdom values. In the context of Giddens's (1984) structuration, the agent has an awareness of the spirit of tolerance. The agent creates an inclusive meeting point through village meetings. The inclusive values are inspired by cultural and religious values. At this point, the structure provides convenience and opportunities for agents to formulate and practice a tolerant life in the Glanggang community.

## **Conclusion**

Social relations among Muslims and Hindus in Glanggang Village have forms of religious tolerance and social tolerance. Religious tolerance can occur because of the role of actors in negotiating cultural practices, which are the implementation of local wisdom values. These values become social structures, which influence agents, and at the same time, agents reproduce new social structures. The social structure is institutionalized in the social practices carried out by the community – as a daily habit and as an ancestral tradition that continues to be maintained. The existence of an inclusive encounter space also reinforces tolerance. Social tolerance is carried out in the daily life of the community, such as gotong royong activities, helping neighbors, and social-religious activities in Glanggang Village. The role of religious leaders, local wisdom values, and the village government's inclusive

policies play important roles in realizing religious tolerance. Obstacles can be overcome with the agent's ability to interpret tolerant religious values and find the spirit of brotherhood in local wisdom, which is owned by the Glanggang community.[w]

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