



Social Capital in the Development of Tolerance Behavior between Religious Communities in the Peaceful Village of Gemblegan, Klaten Indonesia

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Abstract

The conflict between religious communities is one of the problems that always arise. This is due to the diversity of religions in Indonesian society, so an approach that can minimize conflict is needed. One of them is through a role model as a reference in building an attitude of tolerance that can create inter-religious harmony through the development of social capital. Social capital is a critical instrument that significantly influences people's lives socially and economically. This qualitative research takes the subject in the village of Gemblegan, Klaten Regency, Indonesia. Data was collected through interviews, observations, and documentation to build tolerance among religious communities. Meanwhile, this research uses the theory of James Coleman about the concept of social capital. The results of the study show that the high social capital in the Gemblegan Village community, Klaten, therefore deserves the title of a peaceful village; this can be seen from the Trust, Norms, and social networks built by the village government and the community so that they can create sustainable inter-religious harmony.

Keywords: *Social Capital; Tolerance; Peaceful Village*

Introduction

Indonesia is a country consisting of various tribes and customs. The condition is increasingly plural with the religion adopted by the community. The Indonesian people's religious differences can potentially cause conflicts that can threaten the sustainability of the life of the nation and state. Socio-religious and social conditions are very diverse, where there are six religions served by the government, namely: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Some people still hold on to several sects of belief. Socioreligious is dynamic; various religious groups from "moderate" to "right" exist. Data obtained from equivalent.com states that in 2021, state actors' most violations of freedom of religion and belief are carried out by the police (16 actions) and local governments (15 actions). Violations of freedom of religion and theology by non-state actors are mainly carried out by citizen groups (57 movements), individuals (44 activities), and community organizations/organizations (22 actions). The mass organizations that have committed the most violations of freedom of religion and belief are MUI, with eight violations. Three of them are heresy, namely declaring a sect as heretical and misleading, which has implications for the loss of the right to adhere to a belief according to one's

conscience because it is given guidance or the loss of the right to spread teaching that has been deemed heretical by the MUI.

One way to minimize conflict is inter-religious harmony, an essential element in the nation and society. In Indonesia, in this case, harmony is a crucial part officially through the motto *Bhineka Tunggal Ika* which is a shared value. The definition of religious harmony is the creation of a harmonious and dynamic relationship as well as harmony and peace among fellow religious communities in Indonesia, namely harmonious relations between religious communities, between people of different religions, and between religious communities and the government to strengthen the unity and integrity of the nation and improve charity to build a prosperous society physically and mentally jointly. Of course, in building inter-religious harmony, social capital is needed. Social capital will affect the formation of harmony in society. In this case, the harmony prevails between religious adherents, often called religious harmony. In the Joint Regulation of the Minister of Religion and the Minister of Home Affairs Number 9 of 2006 and Number 8 of 2006, Article 1 paragraph 1 it is emphasized that religious harmony is a condition of relations between religious communities based on tolerance, mutual understanding, mutual respect, respect for equality in the practice of their spiritual teachings and cooperation in the life of society, nation and state within the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution of the Republic of Indonesia. So religious harmony will be formed in a society depending on tolerance, cooperation, mutual respect, mutual trust, and the ability to resolve a conflict in a community.

Social capital is identified as supportive attitudes and behaviors, positive influence on others, prosocial behavior, and increased daily socialization (Zhou & Kaplanidou, 2018) and is related to the values or norms of society. Meanwhile, Coleman states that social capital consists of trust, norms, and networks in society. Strengthening Coleman's opinion, Putnam proposes three components of social capital: (a) moral obligations and norms; (b) social values, especially trust; and (c) social networks. Thus, as explained by the theories of social capital above, the diversity of beliefs (trusts), norms, social networks, religion, language, ethnicity, and community character also has a role in building social harmony through social capital. (Mustolehudin, 2016). Tolerance is a critical component to consider in the social capital welfare relationship. Tolerance must be identified as an independent component in the social capital paradigm because it is different from other measures of social capital (Crowley & Walsh, 2021). Trust is a form of desire to take risks in social relationships based on confidence that the other will do something as expected and will always act in a mutually supportive action pattern. Meanwhile, Fukuyama explained that trust is the most critical factor in forming a community (Mustolehudin, 2016).

One of the efforts to promote tolerance among religious communities is to create a role model as an example of building harmony in society through peaceful villages. One of the peaceful villages is Desa Gemblegan which declared itself a Village of Peace on December 16, 2017. The Desa Damai program is an initiative initiated by United Nations (UN) Women in collaboration with a non-governmental organization from Indonesia, the Wahid Foundation. Through a program called Women Participation for Inclusive Society (WISE), the declaration of Peace Village is expected to create a community that lives in harmony and peace amid differences. Quoted from the UN Women website, the Desa Damai initiative is under the framework of Women, Peace, and Security so that women in the village can get the opportunity to lead activities aimed at maintaining peace. As part of Damai Village, the residents of Gemblegan Village are committed to maintaining tolerance and peace in the community, starting from the smallest sphere, namely the family. In this digital era, it is straightforward for intolerant messages to infiltrate through smartphones owned by almost everyone. As the lowest social entity in the government structure, the village must be given full power and support to prevent conflicts caused by intolerant, radical, and gender-biased notions.

The people of Gemblegan Village live in harmony amid differences in religion and belief. Along with its declaration as a Peaceful Village, the Gemblegan Village Government formulated ten philosophies of peaceful living named *Dasa Krida Bawana* of Gemblegan Village. The ten philosophies are:

1. Remember with the one who gives life or God
2. Does not like to harm other people
3. Living in harmony between citizens
4. Being an example in kindness
5. Can understand the way of goodness
6. Has no prejudice against others
7. Love fellow living beings
8. Do not feel you can but can only feel
9. Do not be arrogant with strength, power, and intelligence
10. Pursuing the desired life for oneself, for others, and the world

Based on the background above, the focus of the problem to be discussed in this study is the relationship between social capital and religious harmony in the sub-district. Based on the formulation of the problem, this study aims: to describe the social capital of the Gemblegan Klaten village community, describe the religious harmony of the Gemblegan Klaten community, and analyze the relationship between the social capital index and religious harmony in that community.

Analysis and Results

This study uses a qualitative method with a case study approach to communication. The qualitative method with a case study approach is appropriate for this research. Robert K. Yin expresses another definition of a case study. Yin stated that a case study is an empirical inquiry that investigates phenomena in real-life contexts, when the boundaries between phenomena and contexts are not visible and where there are multiple sources of evidence. To obtain accurate and complete research results (Yin, 2003). The primary data in this study have been obtained from directly related parties through data collection techniques: 1. Observations or observations made on community behavior and opinion leaders, namely village office employees. 2. In-depth direct interviews with research informants, namely village office employees and the surrounding community 3. Literature studies carried out using various relevant references such as journals or previous research

In the cultural values possessed by the first community groups, traditionally, there is a balance between social capital that regulates the harmony and solidarity of internal relations among group members, which is called bonding social capital or social capital, with social capital that allows the creation of cooperation and relationships, which is mutually beneficial with residents of other ethnic groups, which is called bridging social capital or bridge social capital. It is called bridge social capital because it bridges the differences between groups of people with different cultural values by prioritizing the similarities that exist on both sides. Community groups that traditionally lack cultural values, which are the social capital of this bridge, tend to be more concerned with their group, are exploitative, and quickly involved in conflict with other groups.

The value of the concept of social capital lies primarily in the fact that it introduces certain aspects of the social structure based on its functions. This value is a resource that actors can use to achieve their interests. In this context, the concept of social capital enables the use of resources and shows how resources are These can be combined to produce different degrees of behavior. According to Coleman (2011), there are six forms of social capital, namely: (1) obligations and expectations; (2) information channels; (3) practical norms and sanctions; (4) authority relations; (5) customizable social organization; (6) intentional organization (Haridison, 2013).

Gemblegan Village is one of the villages located in Kalikotes District, Klaten Regency. The community's character is multicultural in terms of religion and social affiliation. The beliefs held by the community consist of Islam, Catholicism, Christianity, Hinduism, and adherents of belief in God Almighty. Relations between people of different religions are conducive. This can be seen, among others,

regarding openness and mutual respect for worship/religious activities for each citizen, even though they have different beliefs. Both Muslims, Christians, Catholics, Hindus, and Believers have the right and freedom to carry out religious rituals in Gemlegan Village. For example, Christians and Catholics, once a week, they do worship in their respective RW (Rukun Warga) environments.

Social capital is capital that places more emphasis on the capital owned by the community due to social relations that exist among all members. Social capital provides a construction basis for the meaning of trust, togetherness, tolerance, and participation, which are closely related to survival strategies. Based on this, further research is needed on the role of social capital as a community survival strategy.

The forms of social capital that exist in the village of Gemblegan include networks, wherein the social network there is cooperation with fellow citizens of the village of gemblegan and also the village government, the attitude of cooperation carried out by the people of Gemblegan. In the Gemblegan community, participation in a network is seen in the community's involvement in community organizations such as youth organizations, women's empowerment groups, arts and culture groups, and especially the part of the traditional village group of Gemblegan. In addition to the network, there is also trust, and mutual trust with fellow community members, making life in Maria's village safe and peaceful. Trust is a desire to take risks in social relationships based on feelings. The belief embedded in the Gemblegan community's soul towards God also makes the Maria community less prone to deviant behavior or criminal acts. The trust held by the gemblegan community is used to establish mutual relationships between community members that create a sense of shared ownership. This means that what is in the life of the gemblegan community is a common property that must be protected together. The existence of a sense of trust owned by the people of Gemblegan Village fosters an honest attitude within the community. The honest attitude that grows in the community will make the community open to each other and not want to harm others. Honesty itself is one of the main things of openness or transparency. The attitude of honesty that grows in society has supported the development of society towards a more democratic direction because an honest attitude will minimize the occurrence of corruption and manipulation in society.

The social norms found in Gemblegan Village are also a form of social capital used as a strategy for many people's lives. These social norms are the rules used as guidelines for people to behave and act in people's lives. Social norms and values have bound society and are used to control community members' attitudes and behavior. These norms and values have become a

local culture in the Gemblegan Village community, a capital that upholds togetherness, cooperation, and social relations in society.

Based on the values and social norms held by the community in regulating the attitudes and behavior of the community, it fosters an attitude of mutual tolerance among community members. Tolerance or respect for the opinions of others is one of the moral obligations carried out by everyone in social life. Tolerance does not mean not being different, but tolerance means respect for others, giving opportunities, and basically, everyone has different interests. This attitude of tolerance can be seen in deliberation activities, whether it be deliberation carried out by villages, youth, youth organizations, and mosque youth, where everyone must be able to respect the opinions of others



Figure 1: The Javanese Women's Peace Monument, which is located in the middle of Sendang Kamulyan, Gemblegan Village, Kalikotes District, Klaten Regency. (Source: peacevillage.id)

Social capital can increase individual awareness of the many opportunities that can be developed for the benefit of society. In the context of human development, social capital has a significant influence because several dimensions of human development are strongly influenced by social capital, among others, the ability to solve the complexities of various joint problems, encourage rapid change in society, foster collective awareness to improve the quality of life and seek opportunities, which can be used for welfare. This is built by mutual trust, cohesiveness, proactive action, and internal-external relationships in building social networks supported by the spirit of benevolence for mutual benefit as a reflection of the strength of society. This situation will increase the possibility of accelerating the development of individuals and groups in society. However, the quality of the individual will encourage the improvement of the community's quality of life, which means that human development is parallel to social development. Social capital includes social relationships, social norms, and trust. From the various descriptions above, it can be concluded that social capital is the existence of trust, norms, and networks that allow community members to collaborate.

Trust is a form of willingness to take risks in social relationships based on confidence that others will do something as expected and will always act in a pattern of mutually supportive actions; at least the others will not act detrimentally. Themselves and their groups (Putnam, 1993, 1995, and 2002), the Gemblegan villagers trust each other that inter-religious tolerance can create harmony and peace. So that the trust in the Gemblegan village government is very high so that the Gemblegan village can achieve the title of a peaceful village.

Furthermore, the norm, according to Putnam (1993), is that every regulation contained in a community contains the principle of reciprocity (reciprocity) and expectations (expectancy) about actions that should be taken together. Through these rules, each member of the community regulates his actions. Some norms apply in the Gemblegan village community, namely mutual respect between communities and creating harmony. Norms that have been in effect at the village level are firmly adhered to and implemented well.

According to Putnam (1993), a social network is a group of interrelated people who usually have the exact attributes. As Putnam said, social capital thinking and theory are based on the fact that "networks between people" are the essential part of a community. This network is as vital as work tools (also called physical capital or physical capital) or education (also called human capital). Together, these various modalities will increase the productivity and effectiveness of joint action (Putnam, 2000). The social network carried out by the Gemblegan village government is control over the creation of harmony. Of course, they worked with traditional leaders, religious leaders, and community leaders to create inter-religious harmony.

Conclusion

This paper attempts to briefly explain the concept of social capital owned by the village of Gemblegan Klaten in building a peaceful village as a role model for other villages. Popularized through the various works of Robert Putnam, social capital is considered to play an essential role in effectively delivering assistance for community development. If successfully appropriately applied, the most important contribution to the development of social capital is the creation of increasingly independent community groups, which can participate more meaningfully in realizing good governance. This social capital results from negotiating differences, one of which is religious differences. The results of these negotiations are formed in the form of trust and a sense of comfort with one another, mutual love, hope, taking risks to achieve common goals, and tolerance. In addition to trust, there are also norms, namely compromise in terms of providing a place of worship between one another, an agreement to take care of one another's feelings such as the prohibition of expressing religious rituals and symbols, parental agreement to direct and provide social and religious education to children, and networks as these norms are created to maintain and maintain harmonious relations between village communities. Furthermore, a good and optimal social network can help the communication flow of the community and the village government so that it can have the effect of mutual trust and build harmony between religious communities.

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