**Interview Transcript**

**(In English)**

**Mrs. Sulasmi (Buddhist)**

Researcher: "First of all, thank you for being my interview respondent and for accepting, I apologize for not taking permission beforehand. So I'm here to ask about religious tolerance in Sampetan Village. According to Mrs. Lasmi, what is the life between religious communities, ma'am?

Mrs. Sulasmi: "The life between religious communities is ... harmonious, if there is an event, what is it ... Christmas, Eid al-Fitr or Vesak, every resident who is invited (of different religions) comes to celebrate so .."

Researcher: "That means the residents are with each other..."

Mrs. Sulasmi : "Yes, they are united in tolerance"

Researcher : "Then, do you think you have ever encountered any friction or conflict in the life of communication such as activities in Sampetan?"

Mrs. Sulasmi : "No, never"

Researcher: "Then it's safe, right?

Mrs. Sulasmi: "It's safe"

Researcher: "It means that as usual it goes as it should, but like differences of opinion or not?

Mrs. Sulasmi: "Yes, never, I get along really well here, there is no debate, nothing here"

Researcher: "Then yesterday I had time to ask during the interview about what activities are here, several times I have participated in the big gotong royong after that I also passed through here several times and understood or observed the activities here, yesterday did you participate in the social service activities, ma'am?"

Mrs. Sulasmi: "Yes, I participated because there was a coupon and I got the invitation, so I participated"

Researcher: "Then the cleaning activities, ma'am"

Mrs. Sulasmi : "Oh that, every Saturday"

Researcher : "Yes ma'am"

Mrs. Sulasmi : "Yes, come"

Researcher : "You often also participate in these activities and mingle with community members of other religions, yes, even though it has been conveyed that harmony is visible, but why do you want to join these activities?"

Mrs. Sulasmi: "Yes, I want to because we already live in an environment like this anyway, working together so we have to participate, if you don't participate, it won't be nice to the neighbors too, how can you not participate, it's a joint decision, so we have to follow it"

Researcher: "Okay, right earlier you explained that it doesn't feel good with the neighbors if you don't participate, even if you can't participate there is no compulsion, right?"

Mrs. Sulasmi : "That's fine, but there is an agreement, if you don't participate, you have to pay the cash ... In the RT PKK meeting, everything has been discussed, if you don't participate, how much is the fine"

Researcher: "Even if there is no fine, do you still want to participate?"

Mrs. Sulasmi: "Yes, I still want to"

Researcher : "That means it's more like you still want to participate because you feel comfortable in the interaction, right ma'am?"

Mrs. Sulasmi : "Yes"

**Mr. Maryadi (Buddhist)**

Researcher: "So, thank you sir for being willing to be my respondent for the interview, before I want to ask sir, according to Mr. Maryadi how is the inter-religious community life in Dukuh Sampetan?"

Mr. Maryadi: "For the life of religious people in Sampetan, tolerance is high, harmony is clear, mutual cooperation is strong."

Researcher : "Then in Dukuh Sampetan, when interacting and communicating with neighbors who may have different religions during activities together with people of various religions, has there ever been friction or conflict?"

Mr. Maryadi: "Never"

Researcher : "Never at all, sir?"

Mr. Maryadi : "Yes, so this prioritizes mutual cooperation ... it does not prioritize religious identity."

Researcher : "But maybe in socializing life in the community there must be differences of opinion"

Mr. Maryadi : "There is, heem"

Researcher: "Then the focus is not or not religion"

Mr. Maryadi : "Not religion"

Researcher: "Well, it means that the individual focus of each individual is like that"

Mr. Maryadi : "If there is a debate in the community group, sometimes it's for community service or progress or something like that, but if it's a religious issue, there's never ... it's never a problem".

Researcher : "That means religion has never brought friction, right?"

Mr. Maryadi : "No"

Researcher : "Then, it means that you often carry out activities in Dukuh Sampetan, maybe like yesterday's gotong royong, community service and other activities you took part in too, can you tell me why you want to do activities together with people outside my religion, why?"

Mr. Maryadi: "Yes social, the reason is social ... Social humanity"

Researcher : "That means there is already sensitivity in yourself, right sir?"

Mr. Maryadi : "Yes, so social ... social must be done in the community environment"

Researcher : "Yes sir"

**Mr. Sutar (Christian)**

Researcher: "As for Mr. Sutar himself, how do you think the inter-religious community life in Dukuh Sampetan is?

Mr. Sutar : "Yes, in my opinion, I am a native of this village, so from the beginning, some of the community members here consisted of 3 religions but what I see and even what I know is also what we do and I can say that without us doing it, it means lying, so what we do and even what we know in Sampetan village is becoming a developed citizen so that it does not differentiate between religions, then this sampetan Although there are three religions, we can also be united in the sense that we also commemorate religious holidays such as Christmas and Vesak, which are still supported by three religions that are bound by one gotong royong. So whoever and from wherever even any tribe enters the Sampetan gotong royong becomes a member of the gotong royong we have to follow here. Then what I know is that it is also harmonious here, so like what… the same light is carried even though it is heavy in any work we still carry together because if you want to make pluralistic citizens who are united so that we can achieve harmony… The first is like that.”

Researcher: "Then according to Mr. Sutar, the form of religious life is harmonious?"

Mr. Sutar: "Yes..."

Researcher: "Then ... even though it is harmonious, has there ever been any friction/conflict in communication in Dukuh Sampetan, according to Mr. Sutar?"

Mr. Sutar: "About what field?

Researcher : "There is a lot of diversity here, sir, has there ever been a conflict?"

Mr. Sutar : "Between religions?"

Researcher: "Yes"

Mr. Sutar : "Never at all, never .... as far as I know never"

Researcher: "But maybe according to you in activities outside of religion, is there conflict or not?"

Mr. Sutar : "No.

Researcher: "It's safe, sir?"

Mr. Sutar : "Safe"

Researcher: "Several times I often observe religious and non-religious activities, religious activities there are Buddhist Vesak, then Christian Christmas and then Islamic Eid al-Fitr as well as other activities such as mutual cooperation yesterday there was a social service activity. Did you take part in these activities, sir?"

Mr. Sutar: "Yes"

Researcher : "In Indonesia, religious issues are sensitive, sir, but you have conveyed and I concluded that it is safe here, may I know the reason why Mr. Sutar wants to carry out activities together with residents here who are of different religions, sir?"

Mr. Sutar: "Yes, it's because of this, although there are Muslims who may do it seriously, Christians are also like that, Buddhists are also progressing, to see that we can progress but if we can't get along, it's useless ... So in the end, we can that your religion is your religion, my religion is my religion but we still communicate with each other, yes, we get along well. The main thing is to get along because whatever happens without us there is no unity and integrity, because the life of the villagers is different, the life of the villagers is that if it is difficult, there is a death, there are even sick people, even the in-laws are not from the family (finances and preparations) but we also need the help of mutual cooperation, both the energy, both the mothers, the teenagers, we gather together ... So if we can't follow it, it means that we have to work together. So if we can't follow that, it means that we also ... what's the name ... we also lose in our serious practice of religion because in our serious practice of religion we can't get along well I think that's zero ... "

Researcher: "It means that even though we are religiously observant if we cannot realize it in life with the community it is the same as why is that?"

Mr. Sutar: "Well, we can talk but we can't do it, it's useless for me, but if the name of the person is learning, the person is also no one who is perfect, right?"

Researcher: "That's right"

Mr. Sutar : "But even if it's not perfect, even perfect.... Neither is it owned for me, there are many mistakes, many sins that we have committed, but we go through those lessons, we have to do it ... we struggle"

Researcher: "It means that indeed from your awareness of the teachings of the religion that is taught to do good and what is taught in the religion is that you have to love, right?"

Mr. Sutar: "Yes, if you want to follow it, also the name is we learn there, yes, we should do it, but because humans are often ..."

Researcher: "Yes, humans are not perfect, right?"

Mr. Sutar: "Yes, but we still want to try what we learn together"

Researcher: "Then I want to ask sir, if I may know, Mr. Sutar has been living in Sampetan hamlet since how many years?"

Mr. Sutar: "Yes, from the beginning of my birth here, in 1969. So I was born here, I even grew up here, I also grew old here"

Researcher : "That means you have been here for a long time, sir"

Mr. Sutar : "Originally from here"

Researcher : "It means that as long as you live here, sir, gotong royong has become a culture, sir?"

Mr. Sutar : "yes already. Since I was a child, I was still in school, it has been in effect, so my age is just continuing, so we older people give input that mutual cooperation is the strongest, so those who live in Sampetan must work together, the key is to get along well. So before the neighbors of the village, the dukuhan was never like Sampetan, but Sampetan was once an example in the sub-district area for harmony, so these days it is almost the same as the village area."

Researcher: "That means it's a kind of culture, sir, that gotong royong?"

Mr. Sutar: "Yes, culture"

Researcher: "That means it is always passed on from generation to generation, sir. Both Mr. Sutar's experience in the past until now is still being done"

Mr. Sutar : "Still ... Well, the strength of life in the community only relies on yes ... it's one harmony because yes, that's what I said earlier, if there is a mantu person, it is not strong alone even though it is full of happiness, yes, the name of the mantu person is also not strong alone, it must require the labor of neighbors, not even just neighbors ... all gotong royong consists of approximately 107 families while there are sick people all there, no one is left behind. Also, if it's a day like Christmas, for example, the cost of what we do in the church is budgeted. It doesn't matter if it's Islam, Buddhism or Christianity. We also built the mosque, and there are only a few Muslims here because there aren't many, about 15 of them. They can build it not only because of them but also because of the unity of mutual cooperation."

Researcher: "Allright, sir”

**Mrs. Jumini (Christian)**

Researcher: "Thank you in advance, Mr. and Mrs. for helping me with my interview for my final project"

Mrs. Jumini: "Okay"

Researcher : "Previously, I wanted to ask how do you think the life between various communities in Dukuh Sampetan is?"

Mrs. Jumini : "Here, tolerance between religious communities with one another has been assessed by various communities to be fairly good, even very good because what here there are certain celebrations, for example, there are also celebrations of Vesak, Christmas is also there, Eid is also there. Then when we visit if we are celebrating, for example, Christians who come, not only Christians who are Muslims, Buddhists also come to visit the house and vice versa, we visit if there is Vesak there is Eid al-Fitr, we return to visit them like that, then as for the existing celebrations, one mutual cooperation is the term if the problem of costs is borne together, not just one religion, yes, if Christmas or Vesak is not only the people who celebrate but all the community takes part, yes, even though it is not much but in my opinion it is an example of interfaith harmony."

Researcher: "It means that each villager, especially between religious communities, already has their own sensitivity, there are activities that they want to join, right?"

Mrs. Jumini: "Yes"

Researcher : "That means that the community said that they are tolerant, it means that it has been proven in each of these religions and this is so"

Mrs. Jumini : "Yes ... yes it has"

Researcher : "Then next, according to you and me, has there ever been friction or conflict?"

Mrs. Jumini : "No, from the first time I was here there has been no friction with each other, in fact we look after each other because respecting others is better than looking for what to later friction has no result. Because of what, here ... the strength of mutual cooperation, if we rub against mutual cooperation, no one will help us."

Researcher: "That means because mutual cooperation often strengthens it, yes"

Mrs. Jumini : "Yes, Gotong royong is strong, yes, in any aspect it must be compiled"

Researcher : "Then from your explanation earlier, it means that there is rarely conflict here, right?"

Mrs. Jumini : "Yes, there is none"

Researcher : "If I may know, when did you and your mother start working in Sampetan?""

Mrs. Jumini : "Since 2003, it used to be in Purwogondo village"

Researcher : "Then, there has never been friction and conflict here and you must often participate in activities in Sampetan, such as Christmas, Eid, meaning all religious activities and even outside religion, such as community service."

Mrs. Jumini: "Yes, all"

Researcher : "Why in the midst of religious differences and when doing activities must join others, why do you want to do and do activities together?"

Mrs. Jumini : "Yes, as good citizens who adhere to Pancasila, we also have to get along with each other because what is the strength with other people ... even though for example we are rich like anything, we can't live alone”

Researcher: "That means there is a sense of wanting to gather together"

Mrs. Jumini : "Because in this village, the principle of unity and integrity is very much promoted, both from men's gotong royong and women's gotong royong, indeed it is promoted because the meetings are there, both men who you participated at that time and women, but the activities discussed are different."

Researcher: "That means without coercion, ma'am"

Mrs. Jumini: "No, there is no coercion"

Researcher: "Okay."

**Mr. Ngatman (Islam)**

Researcher: "Thank you in advance for helping me with my data collection"

Mr. Ngatman: "Alright"

Researcher : "I want to ask about religious tolerance in Sampetan Village, according to Mr. Ngatman himself, how is the inter-religious community life in Dukuh Sampetan?"

Mr. Ngatman : "If the inter-religious tolerance in the Sampetan area, especially Dukuh Sampetan, here you can say that the tolerance is good ... if you can describe it very broadly. For example, tolerance between religious communities... for example, there is one religion... here there are 3 religions... there is Christianity, Buddhism, and Islam... if one of the religious groups has a need, for example, to build a place of worship, even those who are involved are not only those who build it, for example, building a church... others who renovate it are sustainable."

Researcher: "Alright"

Mr. Ngatman: "For example, when I was building it at the beginning, all the religious communities here helped each other, as well as other communities such as building mushollas ... not only Muslims, but even Buddhists and Christians ... all were involved in helping among others. In addition, for example, there is a celebration of one of the religious groups ... "

Researcher: "Alright"

Mr. Ngatman: "In the sense that for example Christianity or Buddhism or Islam, for example, for example, holding a celebration ... for example, those who celebrate are Christians ... Buddhists and Muslims are all invited as guests of honor, they all also want to attend and even get involved, for example in the matter of funds ... even though a little is considered not the money but the tolerance. For example, Christians or Buddhists or Muslims hold celebrations, all of them are also involved ... there is a tolerance fund between people ..., besides that, they will also be invited to the place of celebration of one of the communities as long as they are not involved in a particular celebration of worship as guests of honor, for example."

Researcher: "Then according to you, the tolerance is high, right?"

Mr. Ngatman: "You could say that, here the people are your religion your religion my religion my religion."

Researcher : "Alright"

Mr. Ngatman : "As long as they don't interfere, you can say that here we have tahlilan events ... here those who are invited are not only those who are Muslims ... those who are invited, for example, there are Buddhists and Christians ... they are given their own place as honored guests ... not involved in tahlilan. For example, sitting sweetly, later when the tahlil is finished, go down to drink ... drink together ... go down to eat, eat together, as well as one of the others, for example, Christianity is commemorating a thousand days of its citizens, the environment of all religions is at least one KK one, yes, invited ... as a guest of honor but not involved in worship ... that is a form of tolerance ... among them specifically that is ..."

Researcher: "That means that every religious activity or outside of it, everyone takes part in it, right sir?"

Mr. Ngatman: "Especially in this area, they take part, if there is a request outside the area"

Researcher : "According to you, tolerance is visible in this area, but in communicating and interacting with fellow communities in Sampetan hamlet in particular, has there ever been friction or conflict?"

Mr. Ngatman: "Never, almost never..."

Researcher: "At all, right?"

Mr. Ngatman : "There has never been friction... if there is friction it... doesn't start from religion, maybe personal problems, that's another thing... now if it's personal problems, let alone other believers, there are also people who don't get along well... that's right. But thank God that here it is almost never, never heard of it, in fact, if there is work together, it is done together, the religion should not be left behind ... if in Islam there is, especially in Islam there is a letter if interpreted in Indonesian, maybe other Muslims don't understand what the Koran contains, what do you know, uro-uro in boso jowo actually has that meaning ... yes it means your religion your religion my religion my religion don't disturb it. Yes, you can talk about it, but don't insist on inviting it, if it's your own will, no one will refuse, right?"

Researcher: "Okay, that means there is nothing and the affairs of their respective interests definitely do not bring religion"

Mr. Ngatman: "No ... if there is friction, the religion is left behind, don't bring it, yes there is indeed friction, but yes, it's just a small friction in the way of jowone, bar bur ... here the people are honest because here it is multi-religious, their insight is broad, they don't dare to bring religion, religion is the most critical, they don't dare to bring it in the name of religion, they don't dare to bring religion, they know the consequences. Islam, for example, is a little here out there, there are also many friends, if it is a problem of many people, right, but that's not the problem, we live in society and here we talk about the problem of tolerance, right?"

Researcher: "This is my third question that you may have already answered... why do you want to communicate and participate in activities with people of other religions"

Mr. Ngatman: "The problem is that we are born as human beings and here, especially as Indonesians ... Indonesians who are socially and culturally need to live together, we cannot live alone ... for example Christians, uwahh ... boloku akeh punyaku akeh for example ... Thus Christians, it is impossible to live alone without others, maybe for example clothes or what is produced by Muslims, they also buy so they cannot live alone ... do you understand? Now the one who owns the factory, that's a Christian who also works for Muslims, they can't make their own factory, so we need to communicate between religious communities, we are born as human beings who have social and cultural values, so we can't live alone, we need to build communication between religious communities, if that's my reason.

Researcher: "That means because we know we are social beings"

Mr. Ngatman : "Yes, I know that's the problem, not because of mutual tolerance because they are told to, yes they realize it themselves."

Researcher : "That's right, okay"

Mr. Ngatman : "First of all, if a Christian hears a lecture, if a Muslim hears a lecture, finally they think oh yes ... I can't live alone, even though I'm a Christian, I can't live with Christians ... right?"

Researcher: "Yes sir"

**Ms. Nanda (Islamic)**

Researcher: "How do you think people live here?"

Ms. Nanda : "In the villages around here, Sampetan Village, the majority of the people are Buddhist and Christian, Islam is limited in my opinion ... so there is Giri Sasana Semedi upstairs.

Researcher: "Oh yes..."

Ms. Nanda : "Yes, it's like a monastery for Buddhists to meditate, and here there are indeed 3 places of worship ... there are many here in this village, there are also many villages ... it's the same here, I'm also surprised. Sometimes if there is an event, yes, it was a holiday celebration right ... make sure like there are treats at home so loo like Eid al-Fitr, we come and say Eid al-Fitr but that one was not like that, want to say Christmas, that one was not ... so what else can we do, we come well to ... come yes if they are participating in what holiday event, yes we say happy Vesak day ... Christmas day "

Researcher: "Then if you hear your story, the point is, religion is their own business, people don't interfere, the important thing is that they don't invite people to do habits like them ... so it's for themselves"

Ms. Nanda: "Yes, it's true...like what's out there, I don't know, maybe outside the area there are those who you follow me… here maybe there are there but not here."

Researcher: "But have you ever seen friction or conflict here, during communication with neighbors or during activities?"

Ms. Nanda: "No, I don't think so."

Researcher: "Different opinions maybe?"

Ms. Nanda : "There are also different opinions, but the point is that there is a Vesak event but the non-Buddhists are pulling funds to make the Vesak event ... the point is to give funds for the event together, there is no conflict ... so far there is nothing ..."

Researcher: "Then you often participate in these activities, don't you like the village activities?"

Ms. Nanda: "I'm new here, yesterday I was busy working so I'm rarely at home participating in events like PKK or anything like that, most of the time it's a youth group, for example what is discussed is only uniforms..."

Researcher: "Youth group?"

Ms. Nanda : "Yes, teenagers here"

Researcher : "Is it this neighborhood?"

Ms. Nanda : "Yes, it's usually like the youth organization that discusses uniforms ... cash ... what are the activities maybe 17, the others are not"

Researcher: "Besides that, what other activities are there?"

Ms. Nanda: "Before corona, I don't know who had the idea. I got an invitation to come to the monastery, I didn't see that all of them came, meaning that all three religions were there ... I asked, but it hasn't been running how many times it hasn't, only twice, then because of corona it didn't run anymore. So the intention is just this, the one who makes the activity has only one intention, let's just get together, nothing is differentiated ..."

Researcher: "Yes, hang out together, huh?"

Ms. Nanda: "Yes... hanging out together like that, so that there is no misunderstanding, meaning there is no discrimination."

Researcher : "Now if I may know why you want to participate in activities or the reasons why you want to participate?"

Ms. Nanda: "The reason is because I respect it because I am a new person here ... I see that there are few Muslims here, so I just want to prove that I'm not afraid even though I'm alone ... hooded myself ... I'm not afraid because I came there and the discussion was good and the welcome was also good ... it's okay I just went there ..."

Researcher: "Yes, ma'am"

**Interview Transcript**

**(In Indonesia)**

**Bu Sulasmi (Budha)**

Peneliti : “Pertama-tama, terima kasih ibu sudah mau menjadi responden wawancara saya dan mau menerima, mohon maaf tidak ijin terlebih dahulu. Jadi saya kesini ingin menanyakan tentang toleransi beragama yang ada di Desa Sampetan. Kalau menurut Bu Lasmi kehidupan antar umat beragamanya itu gimana yaa bu ??

Bu Sulasmi : “Kehidupan antar umat beragama itu yaa.. rukun, seandainya ada acara apa itu… natal, idul fitri atau waisak tiap warga-warga yang diundang (berbeda agama) itu ikut datang merayakan gitu..”

Peneliti : “Berarti warga satu sama lain…”

Bu Sulasmi : “yaa bersatu bertoleransi begitu”

Peneliti : “Kalau begitu kira-kira ibu pernah menemui tidak kalau di Sampetan pernah ada terjadi gesekan atau konflik dalam kehidupan berkomunikasi seperti berkegiatan”

Bu sulasmi : “Belum, belum pernah”

Peneliti : “ Berarti aman nggih ?

Bu sulasmi : “ aman”

Peneliti : “Berarti seperti biasa ya berjalan semestinya, tapi seperti perbedaan pendapat begitu ada atau tidak ?

Bu sulasmi : “Ya gak pernah sih, rukun kok beneran disini itu, gak ada perdebatan apa begitu, gak ada disini”

Peneliti : “Lalu kemarin saya sempat bertanya waktu itu wawancara seputar kegiatan apa saja disini begitu, beberapa kali pernah ikut gotong royong besar habis itu saya juga beberapa kali lewat sini dan mengerti atau mengamati kegiatan disini , kemarin ikut kegiatan bakti sosial itu gak ya bu?”

Bu sulasmi : “Ya ikut karena ada kuponnya dan dapat undanganya ya jadi ikut”

Peneliti : “Lalu kegiatan yang bersih-bersih itu bu”

Bu sulasmi : “Oh itu, setiap hari sabtu”

Peneliti : “iya bu”

Bu sulasmi : “Ya ikut”

Peneliti : “Kan ibu sering juga mengikuti kegiatan tersebut dan berbaur dengan warga masyarakat yang beragama lain ya, ya walau sudah disampaikan memang terlihat kerukunannya, namun kenapa kok ibu mau bergabung dalam kegiatan tersebut ?”

Bu sulasmi : “Ya mau karna kita sudah hidup dilingkungan seperti ini toh, bergotong royong jadinya kan harus ikut, kalau engga ikut kan gaenak sama tetangga juga, masa gak ikut gitu kan sudah keputusan bersama gitu lo, jadi kita harus mengikuti”

Peneliti : “Baik, kan tadi ibu menjelaskan gak enak sama tetangga kalau tidak ikut, kalaupun tidak bisa ikut tidak ada paksaan kah bu?”

Bu sulasmi : “Gapapa, tapi kan ada kesepakatan to, kalau gak ikut itu harus bayar kas begitu… Kan dikumpulan itu kalau rapat PKK RT sudah dibahas semuanya, kalau nanti gak ikut dendanya ada berapa gitu”

Peneliti : “Kalau misalkan tidak ada denda pun, tetap pengen ikut kah?”

Bu sulasmi : “Ya tetap pengen”

Peneliti : “Berarti lebih ke arah tetap ingin ikut karena merasa nyaman dalam interaksi begitu ya bu ?”

Bu sulasmi : “Iya”

**Pak Maryadi (Budha)**

Penliti : “Jadi, Terima kasih pak sebelumnya sudah bersedia menjadi responden saya untuk wawancara, sebelumnya saya mau bertanya pak, Menurut Pak Maryadi bagaimana kehidupan masyarakat antar umat beragama yang ada di Dukuh Sampetan ini ?”

Pak Maryadi : “Kalau kehidupan umat beragama di Sampetan, toleransinya tinggi, rukun itu jelas, gotong royong nya kuat”

Peneliti : “Terus di Dukuh Sampetan itu, pada saat berinteraksi dan berkomunikasi dengan tetangga yang mungkin berbeda agama pada saat berkegiatan berkumpul bersama masyarakat berbagai agama itu, pernah terjadi gesekan atau konflik gitu gak ya pak?”

Pak Maryadi : “Gak pernah ada”

Peneliti : “Sama sekali gak pernah ya pak?”

Pak Maryadi : “Iya, jadi ini mengutamakan gotong royong… tidak mengedepankan identitas agama itu tidak”

Peneliti : “Tapi mungkin dalam kehidupan bersosialisasi di masyarakat pasti adalah yaa pak mungkin kayak perbedaan pendapat”

Pak Maryadi : “Ada, heem”

Peneliti : “Berarti fokusnya tidak atau bukan agama gitu nggih”

Pak Maryadi : “Bukan agama”

Peneliti : “Baik berarti memang fokus individu tiap individu begitu ya”

Pak Maryadi : “Kalau ada perdebatan dalam kelompok masyarakat itu ya kadang untuk kerja bakti atau kemajuan atau gimana gitu, tapi kalau masalah agama tidak pernah ada… tidak pernah dipermasalahkan”

Peneliti : “Berarti agama tidak pernah membawa gesekan begitu ya?”

Pak Maryadi : “Tidak ada”

Peneliti : “Kemudian, berarti kan bapak istilahnya sering melakukan kegiatan-kegiatan yang ada di Dukuh Sampetan begitu nggih pak mungkin seperti gotong royong kemarin, kerja bakti dan kegiatan-kegiatan lainnya bapak ikut andil bagian juga, boleh tahu gak pak alasan bapak itu Saya mau melakukan kegiatan bersamaan dengan masyarakat diluar agama saya itu alasannya kenapa?”

Pak Maryadi : “Ya sosial, alasannya sosial… Sosial kemanusiaan”

Peneliti : “Berarti memang sudah ada kepekaan dalam diri sendiri begitu ya pak?”

Pak Maryadi : “Iya, jadi sosial kemasyarakatan.. sosial itu kan harus dilakukan dalam lingkungan masyarakat gitu”

Peneliti : “Baik pak”

**Pak Sutar (Kristen)**

Peneliti : “Kalau Pak Sutar sendiri,Menurut bapak kehidupan masyarakat antar umat beragama yang ada di Dukuh Sampetan itu bagaimana nggih pak?

Pak Sutar : “Ya kalau menurut saya, saya kan orang-orang sini asli, jadi dari awalnya tu beberapa warga masyarakat disini terdiri dari 3 agama tapi yang saya lihat dan bahkan yang saya tau juga yang kami lakukan dan saya bisa mengatakan tanpa kita melakukan kan artinya bohong , jadi apa yang kami lakukan dan bahkan apa yang kami tahu di desa Sampetan ini menjadi warga yang maju sehingga tidak membedakan antar umat beragama , maka sampetan ini walaupun ada 3 agama tetapi kita juga bisa bersatu dalam arti kita juga memperingati hari-hari besar agama kayak natal waisak itu tetap di dukung oleh 3 agama yang diikat satu gotong royong. Jadi siapapun dan darimana pun bahkan suku apapun masuk di gotong royong Sampetan menjadi anggota gotong royong kita harus mengikuti disini. Kemudian yang saya tahu juga disini rukun, jadi seperti apa yaa… ringan sama dijinjing sekalipun berat dalam pekerjaan apapun tetap kita pikul bersama karena jika ingin menjadikan warga masyarakat yang majemuk yang bersatu sehingga kita bisa mencapai kerukunan… Yang pertama seperti itu”

Peneliti : “Berarti menurut Bapak Sutar rukun nggih ya pak bentuk kehidupan beragamanya ?”

Pak Sutar : “Iya…”

Peneliti : “Terus… walaupun rukun pun, pernah gak ya dalam Bapak Sutar berkehidupan di Dukuh Sampetan ini, ada gak sih pak yang terjadi mungkin ada gesekan / konflik dalam berkomunikasi kalau di Dukuh Sampetan ini, menurut bapak ada gak ya?”

Pak Sutar : “Tentang bidang apa?

Peneliti : “Kan disini keberagamannya banyak nggih pak, pernah tidak ya pak ada konflik ?”

Pak Sutar : “Antar agama ?”

Peneliti : “Nggih“

Pak Sutar : “Tidak pernah sama sekali, belum pernah…. selama saya tahu belum pernah”

Peneliti : “Tapi mungkin menurut bapak dalam berkegiatan di luar keagamaan konflik ada atau tidak ?”

Pak Sutar : “Tidak ada

Peneliti : “Aman nggih pak”

Pak Sutar : “Aman”

Peneliti : “kalau saya beberapa kali sering mengamati ada kegiatan keagamaan dan diluar keagamaan, yang kegiatan keagamaan ada Budha Waisak, kemudian Kristen Natal lalu Islam Idul Fitri juga kegiatan lainnya seperti gotong royong kemarin ada kegiatan bakti social. Bapak ikut andil dalam kegiatan tersebut gak ya pak?”

Pak Sutar : “Iya”

Peneliti : “Kan di Indonesia isu keagamaan itu sensitif yaa pak, tetapi bapak sudah menyampaikan dan saya menyimpulkan disini aman-aman saja, boleh tahu alas an Pak Sutar mau melakukan kegiatan Bersama dengan warga disini yang berbeda agama itu pak?”

Pak Sutar : “Ya karna gini mbak, walaupun ada umat islam mungkin melakukan dengan sungguh2, kristiani juga begitu yang Budha juga maju kan, untuk melihat itu kita bisa maju tetapi kalau kita tidak bisa rukun kan percuma mbak… Maka ujung-ujungnya itu tadi, kita bisa itulah agamamu tetap agamamu, agamaku tetap agamaku tetapi kita tetap saling berkomunikasi yaa rukun lahh. Yang utama adalah rukun karena apapun yang terjadi tanpa kita ada persatuan dan kesatuan tidak mungkin, karena kehidupan orang desa itu lain, kehidupan orang desa itu jika susah ada kematian bahkan ada orang sakit bahkan juga mantu itu kan bukan dari keluarga (keuangannya dan persiapannya) tapi kan kita juga membutuhkan bantuan gotong royong baik tenaganya, baik ibu-ibu, remaja itu kan kita ngumpul jadi satu… Jadi kalau kita tidak bisa mengikuti itu artinya kita juga… apa Namanya… kita juga rugi dalam kita melaksanakan agama yang bersungguh-sungguh karena dalam kita melaksanakan agama yang sungguh-sungguh tidak bisa rukun saya kira itu nol… “

Peneliti : “Berarti walaupun kita taat beragama kalau tidak bisa kita realisasikan dalam kehidupan Bersama masyarakt itu sama saja kayak kenapa begitu ya, ?”

Pak Sutar : “Yaa kita bisa ngomong gak bisa melakukan itu percuma kalau bagi saya tapi kalau yang Namanya orang belajar, orang itu juga siapapun yg sempurna kan gak ada”

Peneliti : “Nggih betul”

Pak Sutar : “Tetapi walaupun tidak sempurna, bahkan sempurna…. Baik itu juga gak dimiliki bagi saya, banyak kekeliruan banyak dosa-dosa yang kami lakukan, tapi kan kita melalui pelajaran-pelajaran itu kan harus kita lakukan… kita perjuangkan”

Peneliti : “Berarti memang dari kesadaran bapak dari ajaran agama yang diajarkan itu untuk berbuat baik dan apa yang diajarkan di agama tersebut itu memang harus mengasihi begitu nggih ?”

Pak Sutar : “Iya, kalau mau mengikuti disitu juga Namanya kita belajar disitu ya seharusnya perlu kita lakukan tapi kan karena manusia itu sering kali kan juga…”

Peneliti : “Ya Namanya manusia tidak sempurna nggih”

Pak Sutar : “Ya itu tadi tapi tetap kita mau berusaha apa yang kita pelajari bersama”

Peneliti : “Terus saya mau tanya pak, Kalau boleh tahu pak Sutar sudah tingal di dukuh sampetan ini dari tahun berapa nggih ya pak ?”

Pak Sutar : “Ya dari awal dari kelahiran saya disini kok, tahun 1969. Jadi saya lahir disini bahkan gedenya disini, tua juga disini”

Peneliti : “Berarti sudah asli sini dari dulu ya pak”

Pak Sutar : “Asli sini”

Peneliti : “Berarti selama bapak berkehidupan disini ya pak, gotong royong itu sudah menjadi budaya ya pak?”

Pak Sutar : “Ooo yasudah, sudah. Dari saya masih kecil, saya masih sekolah itu sudah berlaku, maka seumuran saya itu hanya meneruskan, jadi kita yang lebih tua memberi masukan bahwa gotong royong itu yang paling kuat, jadi yang hidup di Sampetan harus bergotong royong kuncinya adalah rukun itu sudah sejak dulu. Maka sebelum tetangga-tetangga desa, dukuhan itu dulunya tidak pernah seperti Sampetan, tapi Sampetan pernah menjadi contoh sewilayah kecamatan untuk kerukunan maka hari-hari ini kan hampir sama wilayah desa”

Peneliti : “Berarti semacam budaya nggih pak, gotong royong itu ?”

Pak Sutar : “Iya budaya”

Peneliti : “Berarti selalu diteruskan dari generasi ke generasi ya pak. Baik pengalaman Pak Sutar dulu sampai sekarang masih dilakukan”

Pak Sutar : “Masih-masih … Nah kekuatan hidup di masyarakat itu ya hanya mengandalkan ya… itu satu kerukunan karena ya itu tadi yang saya katakan kalau ada orang mantu itu tidak kuat sendiri walaupun itu penuh kebahagiaan ya Namanya orang mantu itu juga tidak kuat sendiri harus membutuhkan tenaga kerja tetangga bahkan tidak hanya tetangga… semua gotong royong terdiri dari kurang lebih 107 KK sedangkan ada orang sakit semua kesana, satu pun tidak ada yang ketinggalan. Juga kalau hari seperti contohnya Natal, itu biaya yang kita laksanakan digereja itu dianggar. Tidak mengenal itu islam, itu budha itu Kristen. Juga membangun masjid itu masyarakat islam disini hanya beberapa orang karena ndak banyak kurang lebih 15 an lah. Itu bisa membangun itu kan bukan hanya karena mereka saja tapi oleh karena persatuan dan kesatuan gotong royong”

Peneliti : “Nggih sampun pak“

**Bu Jumini (Kristen)**

Peneliti : “Sebelumnya terima kasih nggih Pak dan Ibu sudah mau membantu wawancara saya buat tugas akhir saya”

Bu Jumini : “Nggih”

Peneliti : “Sebelumnya mau tanya kehidupan antar umat beragam di Dukuh Sampetan menurut Bapak dan Ibu bagaimana ya?”

Bu Jumini : “Kalau disini itu, toleransi antar umat beragama satu dengan yang lain itu sudah dinilai dari berbagai komunitas itu terbilang sudah bagus, bahkan bagus sekali karena apa disini ada perayaan-perayaan tertentu yaa, kalau misalkan waisak juga ada perayaan, natal juga ada, idul fitri juga ada. Terus itu waktu kunjungan kalau kita yang merayakan misalkan kita orang kristen yang datang bukan Cuma orang Kristen yang islam yang budha juga ikut berkunjung ke rumah begitu juga sebaliknya kita berkunjung kalau ada Waisak ada Idul Fitri itu kita balik mengunjungi mereka begitu, terus adapun perayaan-perayaan yang ada itu satu gotong royong itu istilahnya kalau masalah biaya itu ditanggung bersama bukan satu agama aja ya kalau natal atau Waisak tidak hanya umatnya saja yang merayakan tapi semua masyarakat ikut andil bagian, yaa walaupun tidak seberapa tapi kalau menurut saya itu sudah suatu contoh kerukunan antar umat beragama”

Peneliti : “Berarti istilahnya tiap warga desa itu apalagi antar umat beragamanya sudah memiliki kepekaan sendiri, ada kegiatan pasti mau bergabung begitu ya ?”

Bu Jumini : “Iyaa”

Peneliti : “Berarti tadi maksudnya komunitas itu mengatakan sudah bertoleransi berarti sudah dibuktikan di tiap agama ini dan ini begitu ya”

Bu Jumini : “Iya … iya sudah”

Peneliti : “Terus selanjutnya kalau menurut bapak dan ibu, pernah terjadi gesekan atau konflik gak?”

Bu Jumini : “Gak ada, dari dulu pertama saya ada disini belum ada yang Namanya gesekan satu dengan yang lain, bahkan kita saling menjaga lah istilahnya karena menghargai orang lain itu lebih baik daripada mencari apa to nanti gesekan itu ndak ada hasilnya. Karena apa, disini tu… kuatnya sama gotong royong, kalau kita bergesekan dengan gotong royong punya kerjaan gak ada yang bantu dong..”

Peneliti : “Berarti memang karena sering gotong royong memperkuat begitu ya”

Bu Jumini : “Iyaa, Gotong royong kuatnya kan ya dari segi apapun itu harus dikompakkan”

Peneliti : “Kemudian dari penjelasan ibu tadi, berarti disini itu jarang terjadinya konfik begitu nggih?”

Bu Jumini : “Iya ndak ada”

Peneliti : “Kalau boleh tahu bapak sama Ibu di Sampetan dari tahun kapan nggih?””

Bu Jumini : “Dari tahun 2003, dulunya di desa Purwogondo”

Peneliti : “Kemudian, kan memang disini tidak pernah terjadi gesekan dan konflik dan pasti sering ikut kegiatan yang di ada di Sampetan ya, seperti natal, idul fitri maksudnya semua kegiatan keagamaan bahkan juga diluar keagamaan begitu ya seperti kerja bakti”

Bu Jumini : “Iya semua”

Peneliti : “Kenapa ditengah perbedaan agama dan pada saat berkegiatan pasti bergabung dengan yang lainnya, kenapa kok mau melakukan dan berkegiatan Bersama ?”

Bu Jumini : “Ya itu sebagai warga negara yang baik yang kita berpegang pada Pancasila kita juga harus rukun satu dengan yang lain karena apa ya itu kuatnya dengan orang lain gitu loo.. walaupun misalnya kita kaya seperti apapun gak bisa dong kita hidup sendiri”

Peneliti : “Berarti dari diri sendiri memang ada rasa ingin berkumpul Bersama ya”

Bu Jumini : “Karena di desa ini prinsip persatuan dan kesatuan sangat digalakkan baik dari gotong royong laki-laki maupun goyong royong perempuan memang itu digalakkan karena pertemuan-pertemuan itu ada baik laki-laki yang kalian ikut waktu itu dan perempuan cuman kegiatan yang dibahas itu beda”

Peneliti : “Berarti tanpa paksaan nggih bu”

Bu Jumini : “Gak ada, gak ada paksaan”

Peneliti : “Baik sampun”

**Pak Ngatman (Islam)**

Peneliti : “Sebelumnya terima kasih nggih pak sudah membantu untuk pengambilan data saya”

Pak Ngatman : “Nggih”

Peneliti : “Saya mau bertanya seputar toleransi beragama yang ada di Desa Sampetan, Kalau menurut pak Ngatman sendiri kehidupan masyarakat antar umat beragama yang ada di Dukuh Sampetan itu bagaimana nggih ?”

Pak Ngatman : “Kalau toleransi antar umat beragama yang berada di wilayah Sampetan khususnya Dukuh Sampetan, disini tu bisa dibilang toleransinya bagus… kalau bisa dijabarkan luas sekali. Itu misal yaa toleransi antar umat beragama… misalnya ada salah satu agama… disini ada 3 yaa ada Kristen, ada Budha, ada Islam bila salah satu kelompok agama ada keperluan misalnya mbangun tempat ibadah, bahkan yang ikut terlibat itu gak Cuma yang membangun itu aja contohnya misalnya membangun gereja… lain kalo merenovasi itu kan berkelanjutan”

Peneliti : “Nggih”

Pak Ngatman : “Misalnya waktu bangun diawal itu semua umat baragama yang ada di sini itu ikut saling bantu membantu, demikian juga umat lain seperti bikin mushola… gak cuman orang muslim aja bahkan yaa ada Budha ada Kristen.. semua ikut terlibat membantu itu diantaranya. Selain itu, misalnya ada perayaan salah satu kelompok agama ya… “

Peneliti : “Nggih”

Pak Ngatman : “Dalam arti misalnya agama Kristen atau Budha atau Islam misalnya yaa, misalnya mengadakan perayaan… misal yang merayakan itu Kristen gitu yaa… itu budha itu muslim semua diundang sebagai tamu kehormatan, itu mereka semua juga mau hadir bahkan terlibat misalnya masalah dana… walaupun sedikit dinilai bukan uangnya tapi toleransinya. Itu misalnya Kristen ataupun Budha ataupun Islam mengadakan perayaan semua juga ikut terlibat… ada dana toleransi antar umat itu…, selain itu juga nanti diundang ke tempat perayaan salah satu umat juga mereka hadir selama mereka tidak dilibatkan dalam satu ibadah perayaan tertentu sebagai tamu kehormatan misalnya begitu”

Peneliti : “Berarti menurut bapak toleransinya tinggi nggih?”

Pak Ngatman : “Bisa dibilang begitu, sini itu orangnya agamamu agamamu agamaku agamaku”

Peneliti : “Nggih”

Pak Ngatman : “Selama mereka tu gak mengusik, bisa dibilang sini punya acara tahlilan… sini yang diundang itu yang diundang ndak cuman yang beragama islam aja.. yang diundang misalnya ada Budha ada Kristen… mereka diberi tempat sendiri sebagai tamu kehormatan.. tidak dilibatkan tahlilan. Misalnya duduk manis, nanti kalau tahlilanya selesai turun minum… minum Bersama… turun makan, makan Bersama-sama demikian juga satu diantara lainnya misalkan Kristen gitu peringatan seribu hari warganya, itu lingkungan semua agama itu paling engga satu KK satu yaa, ya diundangin gitu.. sebagai tamu kehormatan tapi tidak dilibatkan dalam ibadah… itu suatu bentuk toleransi… diantaranne itu secara spesifik itu loo…”

Peneliti : “Berarti setiap kegiatan keagamaan atau diluar itupun semua ikut andil begitu nggih pak ya ?”

Pak Ngatman : “Khususnya diwilayah sini ikut andil, laa kalau diluar daerah sana asal ada permintaan”

Peneliti : “Kan menurut bapak di daerah sini toleransinya kelihatan, tapi ada gak pak dalam berkomunikasi berinteraksi dengan sesama masyarakat yang ada di dukuh Sampetan khususnya itu pernah gak pak terjadi gesekan atau konflik?”

Pak Ngatman : “Gak pernah, hampir gak pernah…”

Peneliti : “Sama sekali nggih ?”

Pak Ngatman “Gak pernah terjadi gesekan.. andai kata ada gesekan itu.. bukan bermula dari agama, mungkin masalah pribadi, itu lain lah… sekarang kalo masalah pribadi jangankan lain umat, seumat gak rukun aja juga ada kok… kan gitu. Tapi alhamdulilah kalau disini itu hampir gak pernah, gak pernah dengar justru kalau ada pekerjaan bersama ya dikerjakan Bersama, agamanya gausah dibawa ditinggal aja gitu… kalau di islam kan ada, khususnya dalam islam itu ada suratnya kalau diartikan dalam Bahasa Indonesia, mungkin kan orang lain islam gak ngerti al-quran isinya apa tau nyaa *uro-uro* dalam boso jowo sebenarnya kan ada artinya itu… ya artinya agamamu agamamu agamaku agamaku jangan sekali mengusik. Ya andai kata omongan boleh, tapi jangan memaksa ngajak gitu loo, kalau kehendaknya sendiri silahkan gak ada yang menolak kan gitu”

Peneliti : “Oke berarti memang gak ada dan urusan kepentingan masing-masing pasti tidak membawa agama”

Pak Ngatman : “Gak… andai kata ada gesekan itu ya agamanya ditinggal jangan dibawa, ya memang ada Namanya gesekan tapi ya Cuma gesekan kecil cara jowone ya bar bur… sini tu jujur masyarakatnya berhubung sini tu multi agama wawasannya sudah luas gak berani bawa agama, agama tu paling kritis betul itu paling kritis, gak berani bawa atas nama agama gak berani sekali bawa agama ya tau akibatnya. Islam misalnya, sedikit disini diluar sana temannya juga banyak itu andai kata masalah banyak-banyakan umat kan tapi bukan masalah itu, kita hidup bermasyarakat dan disini membicarakan masalah tentang toleransi kan gitu”

Peneliti : “ini ada pertanyaan saya yang ketiga mungkin sudah bapak jawab sih… kenapa mau berkomunikasi dan ikut berkegiatan dengan masyarakat di agama lain”

Pak Ngatman : “Masalahnya kita dilahirkan sebagai manusia dan disini terutama menjadi bangsa Indonesia… bangsa Indonesia yang bersosial budaya perlu hidup Bersama, kita itu gak bisa hidup sendiri… misalnya Kristen, uwahh… boloku akeh punyaku akeh misalnya yaa… Demikian orang Kristen, gak mungkin bisa hidup sendiri tanpa yang lainnya, mungkin itu misalnya pakaian-pakaian atau apa yang produksi orang islam, mereka juga beli jadi gak bisa hidup sendiri… mudeng gak? Sekarang yang punya pabrik situ, itu orang Kristen loo yang kerja juga orang islam kan gak bisa bikin pabrik sendiri nah perlunya kita komunikasikan antar umat beragama itu kan dilahirkan sebagai manusia yang punya social dan punya budaya, jadi gak bisa hidup sendiri, kita perlu membangun komunikasi antar komunitas-komunitas beragama itu, kalau dari saya alasan saya seperti itu.

Peneliti : “Berarti karena kita tahu kita makhluk yang bersosial”

Pak Ngatman : “Ya tau itu masalahnya, bukan karena saling toleransi karena disuruh-suruh ya mereka itu menyadari sendiri”

Peneliti : “Betul, Nggih”

Pak Ngatman : “Pertama ya, kalau orang Kristen ya denger ceramah, orang islam ya denger ceramah ya akhirnya kan mereka berpikir oh iyaa… saya itu gak bisa hidup sendiri ya walaupun orang Kristen cuman sama golongan orang Kristen aja gak bisa… betul gak?”

Peneliti : “Betul pak”

**Mbak Nanda (Islam)**

Peneliti : “menurut mbak Nanda kehidupan masyarakat disini bagaimana?”

Mbak Nanda : “Kalau di desa sekitar sini ya Desa Sampetan itu masyarakatnya mayoritas Budha sama Kristen, islamnya itu yaa terbataslah kalau menurutku… jadi kan itu diatas ada Giri Sasana Semedi

Peneliti : “Oh iyaaa…”

Mbak Nanda : “Ya kayak tempat vihara gitu untuk semedi orang-orang Budha gitu, terus kalau disini memang ada 3 tempat ibadah… banyak og disini di desa sini, desa situ juga banyak… sini sama kok sama situ, aku juga kaget kok. Kadang kalau ada acara ya tadi perayaan hari raya kan… pastikan kayak ada suguhan-suguhan dirumah gitu loo kayak idul fitri gitu loo, kita dateng terus mengucapin idul fitri tapi yang si a tadi non gitu, mau ngucapin yang natal tadi yang non ya… yaudah mau gimana lagi, kita dateng ya baik-baik to… dateng ya kalo mereka ikut acara hari raya apa yaa kita ya kita ngucapin selamat hari raya Waisak… hari natal”

Peneliti : “Berarti kalau denger cerita mbak nanda intinya tu, agama sudah urusan masing-masing orang-orang tidak ikut campur yang penting mereka gak mengajak orang untuk melakukan kebiasaan seperti dia… jadi memang untuk dirinya dia sendiri”

Mbak Nanda : “Iya bener…kayak yang diluar-luar sana gak tau mungkin diluar daerah sana ada yang kamu ikut aku ahh… kesini mungkin disana-sana ada tapi kalo disini tuh enggak”

Peneliti : “Tapi pernah gak mbak liat gesekan atau konflik disini ?? sepanjang lagi komunikasi sama tetangga atau pas kegiatan-kegiatan gitu…”

Mbak Nanda : “Gak sih, menurutku gak ada sih.”

Peneliti : “Beda pendapat mungkin?”

Mbak Nanda : “Hee beda pendapat juga ada, cuman maksude kan ada acara waisak tapi yang non budha ada tarikan dana buat bikin acara waisak gitu… maksudnya maulah ngasih dana buat acara Bersama, gak ada konflik gak ada… sejauh ini gak ada…”

Peneliti : “Lalu mbak nanda sering ikut kegiatan-kegiatan ini gak mbak kayak kegiatan dukuh gitu ndak mbak ?”

Mbak Nanda : “Aku disini baru aja mbak, kan kemarin sibuk kerja kan jadi jarang dirumah ngikut-ngiktuin acara kayak PKK apa gitu jarang, paling ya kumpulan remaja gitu kan misalnya yang dibahas kan paling cuman seragam..”

Peneliti : “Kumpulan remaja?”

Mbak Nanda : “Ya remaja sini”

Peneliti : “Dukuhan sini kah?”

Mbak Nanda : “Ya biasa kayak karang taruna gitu loh yang dibahas seragam lah… kas lah… itu kegiatan apa mungkin 17 an lah, yang lain engga sih”

Peneliti : “Selain itu kegiatannya apa lagi mbak?”

Mbak Nanda : “Pernah sih sebelum corona, itu gak tau sih yang punya ide siapa. Aku tu dapet undangan kan di suruh datang ke vihara, tak lihat yang datang tu semua maksude semua itu tiga agama itu ada disitu… aku kan sempet tanya cuman belum jalan berapa kali itu engga, cuman dua kali terus gara-gara corona engga jalan lagi. Jadi tu niatnya cuman gini, yang bikin kegiatan nya itu niatnya cuman satu ya kita kumpul aja, gak ada yang dibeda-bedain gitu…”

Peneliti : “Ya nongkrong bareng gitu ya?”

Mbak Nanda : “Heeeh.. nongkrong bareng kayak gitu, biar dilihat itu gak ada kesalahpahaman maksude gak ono sing dibeda-bedain ngono lo mbak”

Peneliti : “Nah kalau boleh tau kenapa mbak nanda mau ikut kegiatan atau alasannya kenapa mau ikut?”

Mbak Nanda : “Alasannya ya karna menghargai karena aku kan orang baru disini… kulihat disini orang muslim kan dikit ya, ya aku mau buktiin aja gak takut kok walaupun aku sendiri…berkerudung sendiri… gak takut karena aku dateng kesitu yang dibahas baik terus sambutannya juga baik ya.. gak papa aku ikut aja ke situ…”

Peneliti : “Baik mbak”