

Dimensions of Community Religious Tolerance in Bejijong Village, Trowulan District, Mojokerto Regency

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Abstract

Religious tolerance is universally important, especially in Indonesia itself. Remembering the journey from the time of the Majapahit Kingdom to the Renaissance period when tolerance became the real basis of people's lives. Religious tolerance is not only imagined as being together of different things but embodying the unity of different behind diversity to achieve the common goal of equality. That is the step and purpose of researchers in analyzing the conditions and environment of the Bejijong village community. Researchers use descriptive qualitative research with observation methods, interviews, and literature studies. Based on what has been found, religious tolerance in Bejijong village is very good with the showing of community activities and activities that illustrate the value of tolerance, such as interfaith dialogue, cultural festivals, and the appearance of the environment seen from the diversity of buildings with the presence of characteristics that accompany each other from various religions.

Abstrak

Toleransi beragama menjadi sesuatu hal yang penting secara universal terutama di Indonesia sendiri. Teringat perjalanan dari masa Kerajaan Majapahit hingga mencapai masa Renaissance yang mana toleransi menjadi dasar kehidupan masyarakat yang sesungguhnya. Toleransi beragama tidak hanya dibayangkan sebagai kebersamaan yang berbeda, tetapi mewujudkan persatuan yang berbeda dibalik keberagaman dalam rangka untuk mencapai tujuan bersama yaitu persamaan derajat. Hal itulah yang menjadi langkah dan tujuan peneliti dalam menganalisis kondisi dan lingkungan masyarakat desa Bejijong. Peneliti menggunakan penelitian kualitatif deskriptif dengan metode observasi, wawancara, dan juga studi literatur. Berdasarkan pada apa yang telah ditemukan, toleransi beragama di desa Bejijong sangat baik dengan ditunjukkannya kegiatan dan aktivitas masyarakat yang menggambarkan nilai toleransi, seperti ada dialog antar agama, festival budaya, dan juga terlihatnya lingkungan dilihat dari keberagaman bangunan dengan adanya khas yang saling mengiringi dari berbagai agama.

Kata Kunci : Toleransi Beragama, Masyarakat, Desa Bejijong

INTRODUCTION

Religious tolerance is a very important attitude in societies with a diversity of religions and beliefs. Since the time of the Majapahit kingdom until now, religious tolerance has become an important pillar in maintaining social harmony and stability (Zulham et al., 2023). Majapahit Kingdom is one of the largest kingdoms in the archipelago that existed from the end of the 13th century to the beginning of the 16th century. At its peak, Majapahit controlled vast areas of Southeast Asia, including most of present-day Indonesia. In fact, the concept of religious tolerance is associated with the Renaissance, a new period of appreciation of the values of humanism and freedom of thought (Manik et al., 2022; Saifullah, 2014).

The famous motto of Majapahit, "Bhinneka Tunggal Ika", which means "Berbeda-beda tetapi tetap satu," reflects the principle of tolerance and unity amidst diversity. This motto shows that religious differences do not prevent people from coexisting harmoniously (Rahman, 2024). The practice of religious tolerance in Majapahit contributed to political as well as social stability, allowing the kingdom to thrive in trade and culture. Majapahit became the meeting center of different cultures and religions, which enriched the intellectual and spiritual life of its people (Ghofur, 2021; Hendrawati, 2018).

The Renaissance, which means "kelahiran kembali," was a period in European history that lasted from the 14th to the 17th centuries. This period was marked by a resurgence of interest in Greek and Roman classical art, science, and literature, as well as the development of humanism. Renaissance

humanism emphasized the importance of rationality, tolerance, and humanity (Hardiman, 2013). This thinking encourages a more open view of religious differences and beliefs. The Renaissance also encouraged intellectual dialogue between religions, including meetings and discussions between Christian, Jewish, and Muslim thinkers. It enriches interfaith understanding and encourages mutual respect in life and affects individuals (Jaelani, 2018).

Under the Majapahit kingdom, religious tolerance was evident in people's lives. Majapahit Kingdom is a Hindu-Buddhist kingdom whose people adhere to various religions and beliefs. Majapahit kings such as Hayam Wuruk were famous for their tolerant attitude towards different religions and beliefs within their kingdoms (Cunino, 2019; Shodiq, 2022). They allow people to worship according to their respective religions and beliefs, so from there it becomes an effort to create an atmosphere of harmony and peace around their kingdom.

This religious tolerance has continued to this day. Despite several challenges and conflicts related to religious issues, Indonesian society still upholds the values of religious tolerance (Diva, n.d.; Takdir, 2017). This is evidenced by the many efforts of the government and society that aim to maintain inter-religious harmony, such as the creation of inter-religious dialogue forums and policies that protect the right of everyone to profess his religion and beliefs of his choice.

Modern society consists of individuals with various religious and cultural backgrounds. Religious tolerance helps prevent conflict and promotes social harmony. Religious tolerance is part of a fundamental human right. Every individual has the right to profess the religion or belief of choice without discrimination or oppression (Hakiki, 2023; Muharam, 2020). Because considering such an extremism from religion and its own form of intolerance remains a major challenge in many parts of the world. Efforts to combat extremism should include education that promotes tolerance and interfaith dialogue (Lestari & Suhartono, 2023; Sahanuddin et al., 2024).

Overall, religious tolerance is a very important attitude that needs to be maintained and developed in our society (Utami et al., 2024). From the time of the Majapahit kingdom, to the present, and in the context of the Renaissance, religious tolerance has proven to be an important pillar in maintaining social harmony and stability. In today's era of globalization, religious tolerance is more important than ever. With an increasingly multicultural society, the ability to coexist in peace and respect differences of faith is key to stability and progress (Asyura, 2023; Hasibuan, 2023).

Religious tolerance is an important element in realizing a peaceful and harmonious society, both in the past and the present. From the time of the Majapahit empire to the Renaissance, it was seen how religious tolerance contributed to social stability, cultural development, and intellectual progress. In the context of an increasingly multicultural modern world, the importance of religious tolerance cannot be overstated. Therefore, researchers want to explore the conditions of Indonesian society, especially in the dimension of religious tolerance in the Bejijong village environment, Trowulan district, Mojokerto regency.

METHOD

This research using descriptive qualitative analysis is a research method used to understand certain phenomena, situations, or events by describing and interpreting qualitative data collected from research subjects (Widyatama & Suhari, 2023). This method is often used in social and humanities research, while involving data collection through techniques such as observation, interviews, and literature studies. Descriptive qualitative analysis research is a research method that focuses on a deep understanding of social phenomena, human behavior, and individual experience. This method produces a rich and detailed description of a phenomenon, focusing on the meaning and interpretation of the subject under study. This method allows researchers to understand phenomena, situations, or events from multiple perspectives.

Observation is a data collection technique that involves direct observation of the subject or phenomenon under study. In qualitative research, observation is carried out with care and accuracy to obtain valid and reliable research data. The practice of observation involves the exertion of several senses of the researcher, especially sight and hearing, to capture surrounding phenomena that can be used as data. An interview is a data collection process that involves a dialogue between the researcher

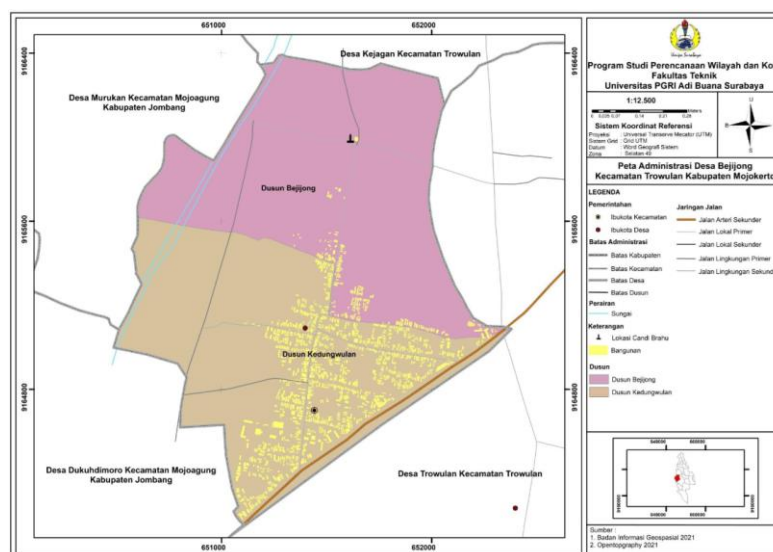
and the informant (research subject). In qualitative research, interviews are usually conducted in depth and unstructured, where the researcher asks a series of open-ended questions to understand the informant's perceptions, experiences, and views of the phenomenon under study. Literature study is a data collection process that involves analysis and interpretation of various literature sources, such as books, journal articles, research reports, and other documents relevant to the research topic. Literature studies are used to understand the theoretical and empirical context of the phenomenon under study, and to compare research findings with previous research.

After the data is collected, the next process is data analysis. In descriptive qualitative analysis, data is analyzed inductively, that is, an analysis based on the data obtained, then developed a certain relationship pattern or hypothetical. The technique of analyzing qualitative data involves the process of summarizing, categorizing, and interpreting the data that has been collected.

RESULTS AND DISCUSSION

Bejijong Village is one of the villages located in Trowulan District, Mojokerto Regency, East Java. The village has a rich history and is closely associated with the Majapahit Kingdom, making it a historically and culturally important area. Bejijong Village is known for its archaeological remains as well as people who uphold ancestral traditions. The name Bejijong comes from Chinese which means profit and loss, referring to agricultural conditions in this region that can be profitable and can also lose money due to rainwater. A village with a deep cultural and historical richness. This village is part of the Majapahit region, a large kingdom that once triumphed in the archipelago.

Figure 1. Administration Map of Bejijong Village, Trowulan District, Sidoarjo Regency



Source: (Anonymous, Adi Buana Repository) n.d

Bejijong Village is in a lowland with a tropical climate that supports agriculture as the main livelihood of the community. Bejijong Village has an area of 4.2-square kilometers with a population of about 3,373 people. Its territory is surrounded by rice fields and lush gardens, which allows various food crops to grow well. The village is also close to several important archaeological sites such as Candi Tikus and Gapura Bajang Ratu, which are relics from the Majapahit era. The main livelihood of Bejijong villagers is agriculture, but some work in the industrial, trade, and service sectors. Bejijong Village has

great tourism potential, considering its location in the Majapahit site area. This village also has the potential of metal cast handicraft industry, especially brass.

Bejijong Village, located in Trowulan District, Mojokerto Regency, East Java, is a village that has a rich history and culture, and is an important part of the Majapahit Kingdom. The people of Bejijong Village are known to have a high tolerance attitude towards religious and cultural diversity in their village. The people of Bejijong Village are mostly Muslim, but they still maintain and care for the historical heritage with Buddhist nuances. This can be seen from the existence of Maha Vihara Majapahit and Sleeping Buddha religious tourism which are part of the tourist attraction in this village. Local communities not only recognize and appreciate religious and cultural differences, but also actively support and celebrate them.

Bejijong Village is a clear example of how tolerance and harmony of religious life can be realized in people's lives. Although most of the population is Muslim, the village is also inhabited by Hindus and Buddhists. This diversity is not a barrier for them to coexist peacefully and with mutual respect. The people of Bejijong Village are also active in various social and cultural activities. For example, they held a tumpeng decorating competition and interfaith prayer which was attended by students from all over Mojokerto. In addition, the people of Bejijong Village are also known as sculpture craftsmen and have a variety of tourism potential that attract attention.

Although most of the population is Muslim, the village is also inhabited by Hindus and Buddhists. This diversity is not a barrier for them to coexist peacefully and with mutual respect. Several forms of tolerance are deeply embedded in Bejijong Village, such as: 1) Joint Celebration, usually the Bejijong community unites in celebrating religious holidays together, such as Eid al-Fitr, Christmas, and Galungan; 2) Mutual Aid, the community establishes mutual assistance and mutual assistance between religious communities in various activities, such as building places of worship, renovating houses, and other social activities; and 3) Interreligious Dialogue, always carried out or there is a forum for inter-religious dialogue which is routinely held to discuss issues related to religious harmony.

Figure 2. A Form of Religious Tolerance with Activities “Pentingnya Toleransi di Masyarakat”



Source: (Research Documentation, Portrait of Student Activities in Bejijong Village) 2023

Indonesia as a diverse country with various religions and cultures, needs to continuously discuss and strive for unity and togetherness between religious communities. This is very important to maintain the harmony and stability of the nation such as making activities gather. The importance of activities to discuss religious unity and togetherness in Indonesia as carried out by students in the portrait is very

influential. This is because Indonesia is a country with many ethnic groups, cultures, languages, and religions. Unity and unity enable all groups of people to coexist peacefully and with mutual respect. In this context, activities discussing religious unity and togetherness can strengthen mutual respect and cooperation among citizens, regardless of differences in ethnicity, religion, culture, race, and socio-economic background.

Activities such as socialization and dialogue with people of different faiths, as well as interfaith prayer, show unity and unity in welcoming religious events. In addition, mutual aid activities are also a manifestation of the spirit of togetherness for the common good. In the context of Indonesia which is rich in diversity, activities to discuss religious unity and togetherness are important to strengthen the sense of unity and unity of the nation. By understanding and celebrating differences in religion, ethnicity, ethnicity, culture, language, and customs, Indonesians can live together in peace and harmony, and strengthen the foundation of a state based on Pancasila and Bhinneka Tunggal Ika.

In addition to community activities and activities that seem to illustrate religious tolerance, there are also environmental conditions that indirectly show the existence of interreligious tolerance in Bejjong village. This is realized by 1) The mosque in Bejjong Village is a center of religious activities for Muslims. This mosque is often a gathering place for people for congregational prayers, recitations, and other social activities. During Eid al-Fitr and Eid al-Adha, the mosque becomes the center of celebrations involving all citizens, including non-Muslims and 2) Although most of the population is Muslim, there are also temples and monasteries in this village that are places of worship for Hindus and Buddhists. These temples and monasteries not only function as places of worship but also as centers of cultural and social activities involving all walks of life.

In this village there are mosques, temples, and monasteries that stand side by side harmoniously. This shows that religious differences are not a barrier for people to build their own places of worship. Some of the buildings in this village have architecture influenced by various cultures and religions, such as mosques with Hindu architecture, or temples with Islamic ornaments. This shows that the Bejjong people respect and respect each other's culture and traditions. Religious tolerance in Bejjong Village has a positive influence on the village's architecture. This village is an example of how diversity can be realized in community life, including in physical development. The architecture of Bejjong village is a symbol of tolerance and harmony in religious life that should be exemplified by other villages in Indonesia. As well as there is a place of worship, musala which was previously a temple so that the distinctive cultural forms of the two religions are visible and produce tolerance from their visible appearance.

Figure 3. Musala Place of Worship (Islam) which was previously a temple (Hindu)



Source: (Image in Ngopibareng.id article, Pura becomes Musala) 2020

The worship buildings in Bejijong Village not only serve as a place for prayer but also as a center of social interaction that strengthens tolerance between religious communities. The implementation of the use of worship buildings is a means of religious tolerance such as: 1) During the celebration of religious holidays such as Idul Fitri, Nyepi, and Vesak, the people of Bejijong Village visit each other and participate in celebration activities. This strengthens the sense of community and mutual respect between them; 2) Village festivals involving art and cultural performances are often held in the courtyard of mosques, temples, or village halls. All citizens, regardless of religion, participate in this activity; and 3) Religious leaders of different faiths often hold joint counseling on the importance of peaceful coexistence. This activity is held in mosques, temples, and monasteries alternately.

Overall, Bejijong Village is a good example of how religious tolerance can be realized through community buildings and activities. They not only value and acknowledge religious and cultural differences, but also actively support and celebrate those differences through various activities and management of historical buildings in their villages. Religious tolerance in Bejijong Village creates a harmonious and peaceful living atmosphere. Societies that respect each other and understand each other's beliefs are more likely to live in harmony. This harmony reduces the potential for conflict and tension that can arise from religious differences, thus creating an environment conducive to growth and development.

By promoting tolerance and mutual respect, Bejijong Village reduces the potential for radicalism and extremism that often arises from incomprehension and distrust of other religions. Education and interfaith dialogue conducted in this village help prevent the spread of radical ideology and ensure that the community remains open-minded and inclusive. A harmonious and tolerant environment allows people to focus more on social and economic development. Without religious conflicts, this village can direct its energy and resources to improve community welfare, such as through tourism development, improving the quality of education, and infrastructure development. The success of this development in turn supports national stability and unity. A society that can appreciate and celebrate differences will be more solid in facing common challenges as a nation. The practice of religious tolerance in Bejijong Village can be an exemplary example for other regions in Indonesia that may face challenges in maintaining interreligious harmony.

CONCLUSION

Bejijong Village in Mojokerto Regency, East Java, embodies religious tolerance through diverse religious activities and acculturated worship buildings from different religions. This village is a clear example of inter-religious harmony and tolerance. The community, which is mostly Muslim, still maintains and cares for historical heritage with Buddhist nuances, such as Maha Vihara Majapahit and Sleeping Buddha religious tourism. The people of Bejijong Village are also active in religious activities that reflect the values of tolerance. The buildings in this village also reflect religious tolerance, with Majapahit style houses used as homestays for tourists, and the existence of Maha Vihara Majapahit which is a clear example of religious tolerance. All activities and worship buildings in Bejijong Village reflect the spirit of tolerance and harmony between religious communities that should be appreciated. These villagers have shown that mutual respect and cooperation, and religious diversity can be a force that strengthens unity and unity. Bejijong Village is a role model for other regions in Indonesia in creating a harmonious life during diversity, proving that differences are not a barrier, but rather a foundation for building a more solid nation. Indirectly, this village makes a real depiction of Pancasila and Bhinneka Tunggal Ika which is all.

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