

ATTITUDE AND BEHAVIOR OF
PEOPLE IN RELIGIOUS
PLURALITY (Study of Social
Reality About Interfaith
Interaction in Tegalasri Village,
Wlingi District, Blitar Regency)
by Chandra Dinata

Submission date: 23-May-2025 01:32PM (UTC+0700)

Submission ID: 2682827930

File name: 2206-Article_Text-4481-1-10-20180829.pdf (329.56K)

Word count: 5806

Character count: 32119

ATTITUDE AND BEHAVIOR OF PEOPLE IN RELIGIOUS PLURALITY
(Study of Social Reality About Interfaith Interaction in Tegalasri Village, Wlingi District, Blitar Regency)

Heri Susianto¹, Agus Sholahuddin², Kridawati Sadhana³
Social Sciences Study Program S3 Students of Merdeka University Malang
Lecturer at the Merdeka University Postgraduate Program in Malang

Abstract

The purpose of the study is to describe and analyze the attitudes and behaviors of tolerance between religions, as well as efforts to create inter-religious harmony in the village of Tegalasri, Wlingi District, Blitar Regency. Data collection techniques using observation, in-depth interviews and documentation. The data analysis technique uses the qualitative data analysis model Strauss and Corbin consisting of an open coding stage, pivot coding, and selective coding. Results of the study: the interaction between religious believers is reflected in the behavior of each other to attend invitations to commemorate other religious holidays, to help build places of worship of other religions in groups, and to participate in celebrating other religious festivals. Community relations are reflected in the work behavior of the worship places and the surrounding environment, attending the invitation of neighbors who have a duty, distributing qurban meat, maintaining order and tranquility when there are religious events. Efforts to create harmony between religious groups are carried out by: conducting deliberations in solving problems, social and humanitarian activities through home surgery programs, and youth empowerment through the Youth Organization program.

Keywords: Attitude, Behavior, Religious Plurality, Interaction

PRELIMINARY

The territory of Indonesia consists of several islands stretching from Sabang to Merauke. Each island is inhabited by people who have different ethnicities, races, languages, customs, and religions. Similar opinion was expressed by Siti Solehah (2018: 171), Indonesia is one country that has a high population plurality. The plurality includes plurality of ethnicities, ethnicities, cultures and religions, for which there is a need for tolerance between ethnic groups, ethnicities, cultures and religions, in order to avoid conflicts that lead to violence.

In the face of plurality that is preferred is the sincerity of attitude in recognizing and accepting reality if our society is a plural society as something that has positive values, is a gift of God that must be grateful, and can enrich culture through a cross-cultural interaction process

that is diverse. So, it is impossible for us to take an anti-diversity attitude, and on the contrary, we must be open and tolerant in dealing with pluralism.

We need to realize that there is now a lot of tension in the community against religious problems, even leading to divisions in society. Even if we want to be honest about the occurrence of conflicts between religious groups in the country of Indonesia in the last few years, even to destroy houses of worship is not actually based on religion, but comes from the wrong religious orientation. Why is that, because basically religion is good and noble, so it is very inappropriate and very contradictory if the good and noble are said to be the source of violence in the community.

Religious tolerance is very necessary in creating harmony and harmony in community life which consists of different religious backgrounds. Why is that, because without tolerance there cannot be a harmonious and harmonious common life. Tolerance between religious believers is actually an open-minded attitude towards the principles of others, does not mean that one must sacrifice the beliefs or principles he adheres to but must be reflected in a strong attitude to hold on to his beliefs.

In daily life, tolerance that is active is very necessary in realizing religious harmony. Active tolerance means that in the life of a religious community it is obligatory to actively respect and respect the beliefs of others and be active and willing to always seek common ground between various differences. In active tolerance that is preferred is maturity in thinking, being open-minded and respecting and respecting the beliefs of others and not trying to find differences and weaknesses in other religions that are used as a trigger for conflict.

Tolerance is a medium for creating religious harmony. Religious harmony is a condition where interreligious people can accept each other, respect each other's beliefs, help each other, and cooperate in achieving common goals. Religious harmony in Indonesia covers three dimensions. First, harmony that is built between fellow religious people. Do not let internal problems arise which can create a prolonged conflict. Among fellow religious people must be able to be mature in facing and resolving internal problems. Second, harmony that is built between religious believers in a pluralist society. That is, in addition to creating harmony among religious communities, it also has obligations and responsibilities to be able to interact and communicate well with people of other faiths in order to create a harmonious and peaceful atmosphere of life, and Third, harmony between religious believers and the government. In this case both the religious leaders and the people must be able to establish communication and cooperate in synergy with the government to continue to build and maintain a conducive atmosphere of inter-religious life. The government must be able to protect and protect the rights of religious people fairly. These three dimensions are the focus of the attention of the government and every religious community to build harmony and harmony.

Creating harmony requires the involvement of all elements of both religious and government figures. In this case, religious leaders have a strategic role in creating harmony among religious believers because they have the authority to do so. With the authority possessed by religious leaders, it has the responsibility to carry out its role effectively so that harmony is established in the true sense, not a false harmony. Religious leaders or leaders must be able to provide advice and role models in creating harmony. Meanwhile, the government also has a stake in creating a measure of inter-religious diversity by providing protection and creating a sense of security, comfort and peace in the community on religious matters. The government must also be sensitive and be active in seeing the phenomenon of harmony among people who often experience ups and downs, at times conflicts can arise.

The Tegalasri village community is characterized by a community. Its main livelihood is as a farmer, the community lives in religious diversity and the majority of the population is Muslim. In the habit of daily life, it prioritizes mutual help, cooperation, respect, tolerance, tepo seliro, mutual cooperation among fellow citizens. The people are still obedient to the order of values that have been outlined in religious and social norms, as well as customs including obeying and preserving the traditions of their ancestors. Making religious leaders, religious leaders and village officials as role models because of their advice and behavior can provide examples of society.

Tegalasri village is one of the villages in Wlingi Subdistrict and even the only village in Blitar Regency / city whose people embrace five kinds of religion, namely Islam, Christianity, Catholicism, Hinduism and Buddhism. Even so they can live side by side with tolerance in carrying out daily activities. Religious leaders, religious people, community leaders, and village officials have a commitment to maintain harmony between religious believers through tolerance. Even though the majority of the people are Muslims, but the attitude of tolerance, mutual protection and protection of adherents of other religions is quite high. They can coexist, cooperate, respect and protect each other, and help each other in their daily activities.

The atmosphere of the religious life looks full of tolerance, harmony and peace. Interfaiths can live side by side, the people are not easily provoked by issues of ethnic, religious, racial and class issues that have been happening in many other cities in Indonesia. This is as stated by Mr. Sutrisno, the Village Head of Tegalasri, who explained that although the community embraced five kinds of religion, there had never been a single conflict due to religious problems. The community is mature in addressing differences. In everyday life can live side by side, respect each other and cooperate so as to create a harmonious and peaceful atmosphere of life. For this reason, what is more important is how to maintain tolerance attitudes and behavior among religious communities. (Interview results on 11 November 2017)

A similar opinion was expressed by Mr. Haji Ahmad Suyono, the Village Secretary of Tegalasri, who explained that the community members were quite mature in their thoughts and attitudes in dealing with religious background issues that could disturb religious harmony. The

atmosphere of religious life is very conducive, respecting one another so that harmony is maintained. Further stated, religious goals are the same, different is the way to achieve these goals. Therefore, there is no need to be questioned, because religious life is the right of each individual who needs to be respected. Religious differences are a natural thing that does not need to be used as a political commodity that can actually divide the unity and unity of the community. (Interview results on 11 November 2017).

Furthermore, it was emphasized by Mr. Mohammad Khambali, religious people in the village of Tegalasri were very wise in dealing with and responding to issues that were religious in nature. Interfaiths are well aware, as servants of God have the same goal of devoting themselves to God. The difference lies in the way or way to achieve that goal. For that there is no need to debate, the issue of religion is the basic right of every human being so they must respect each other and protect it. (Interview results on November 13, 2017)

The opinion above is justified by Mr. Petrus Sardiman, throughout the history of the atmosphere of religious life is quite safe, calm and peaceful. The contributing factor is having an awareness in building and maintaining an attitude of tolerance. Interfaiths are well aware that freedom of religion is the most basic human right so it needs to be guaranteed protection by anyone, including the state. (Interview results on November 13, 2017)

Tegalasri villagers in solving problems use the method of deliberation. Why is that, because deliberation is a way that is considered wise and humane enough to emphasize the principle of kinship and peace as well as habits that have been applied by ancestors in solving problems. Through deliberation, the parties who are in trouble sit together to discuss and find solutions together so that the parties with problems are not offended and feel respected. Not infrequently, religious leaders, community leaders and village officials are often involved in solving problems if they cannot solve themselves. For example, there have been few problems where Protestant Christians will build a new place of worship located on the east side of the road opposite the Tegalasri village office, causing a reaction from some Muslims who basically do not agree that there are non-Muslims who establish houses of worship. As a solution, at the initiative of the village officials all religious leaders and community leaders were invited to the village office to be consulted, sit together, discuss together to explore some thoughts as an effort to resolve the problem. As a result, it was not until protracted that the joint decision was produced and all residents agreed that Protestant Christians would build places of worship as planned.

The phenomenon of the life of religious people in the village of Tegalasri is the attitude of religious and social tolerance among religious believers which is reflected in daily life. From the results of the initial interviews conducted by researchers with Mr. Faizin, Muslim religious leaders obtained information, religious tolerance was seen when each religious person celebrated the feast day. For example: when there is a Muslim citizen celebrating Eid al-Fitr, the residents of other religions such as Christianity, Catholicism, Hinduism and Buddhism usually when they congratulate them on a holiday. If Christians, Catholics, Hindus and Buddhists do not have time

to meet Muslims who are celebrating Eid al-Fitr, they will come to the homes of people who celebrate Eid al-Fitr to congratulate Eid al-Fitr and be treated like others Muslims who are visiting. Likewise, when there are Christians who are Protestants and Catholics, Hindus and Buddhists celebrating holidays, Muslim citizens also congratulate citizens who celebrate, so it does not distinguish between Protestant, Catholic, Hindu and Buddhist religions. (Interview results on November 15, 2017)

Meanwhile, Mr. Sulistiyono, a Christian leader, also explained that religious tolerance was also evident when non-Muslim citizens celebrated religious holidays such as when Christians commemorated the Ascension of Jesus Christ. Then the residents of other religions both Islam, Hinduism and Buddhism jointly helped prepare the event from the preparation stage to the implementation. Some of the residents who took part in the bhakti work were cleaning the yard around the Church, fixing the lighting, including maintaining security and order during the activities. (Interview results on November 15, 2017)

Furthermore, Yohanes Yohanes Subaktiyo, the leader of the Catholic religion, stated that other religious tolerance activities are when there are religious people who build places of worship such as those recently practiced by Hindu religious people to improve their place of worship, so that other religious people also help those who provide assistance, building materials such as sand and cement, including food and beverages as consumption of people who do devotional work. (Interview results on November 15, 2017)

From the results of the initial interview with Mr. Haji Ahmad Suyono, information was obtained, in fact the religious community in the village of Tegalsari also had a social tolerance attitude. Further explained, one interesting thing about the social tolerance among religious believers in the village of Tegalsari is when Muslim citizens hold a thanksgiving ceremony usually distributing rice boxes to neighbors around the house without seeing the religion adopted by their neighbors. Such events were also carried out by residents of other religions in the village of Tegalsari, so that the atmosphere seemed harmonious and harmonious. (Interview results on November 17, 2017).

Similar opinion was expressed by Mr Wiguno, a Hindu religious leader who explained that other social tolerance events were when Muslims celebrated Eid al-Adha, the meat of qurban animal slaughter was not only distributed to people who were Muslims, but also distributed to non-Muslims. This kind of event shows us the meaning of a boxed rice and qurban meat not only as a religious symbol but also a symbol of friendship and harmony among religious believers in the village of Tegalsari. (Interview results on November 17, 2017)

Mr. Kinanto, a Hindu religious leader, pointed out that the attitude of social tolerance among religious believers in the village of Tegalsari was also shown when one religious group was carrying out rutinan activities such as recitation, deepening the faith, and singing hymns and prayer together at the house of one of the residents, then residents who happen to not carry out

these activities try to maintain calm and orderliness by not ringing music loudly, and advising their children not to play outside the house when residents do religious events because it will cause noise so that it can disturb the activities carried out residents who are doing religious activities. If one of the residents has a duty, by not seeing the religion being followed, the other residents help to prepare for the celebration so that the event can run successfully and smoothly. (Interview results on November 17, 2017)

Another form of social tolerance as stated by Ms. Nur Hasanah is when Muslim citizens hold a celebration, namely a wedding reception, the residents of other religions because they feel that they are neighbors feel obliged to help with all the preparations needed for the wedding reception. The assistance provided is voluntary without coercion. The provision of assistance given to those who have the right can be in the form of energy assistance or food ingredients, although the amount is insignificant, but it is a form of harmony and harmony between religious communities in the village of Tegalasri. (Interview results on November 19, 2017).

LITERATURE REVIEW

1. Plurality and religious pluralism

In the reality of life there is no one society that does not have differences and the difference itself is a necessity that cannot be avoided and is not questionable. The most important is how we realize and manage these differences into something that is beneficial to ourselves, society, nation and country.

Likewise, plurality of religions must be seen as part of human life that cannot be eradicated but must be addressed wisely. Why is that, because plurality of religions shows the real reality that Indonesian society has diversity and religious differences consisting of Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism. The community needs to be aware of, understand and understand such conditions so that conflict does not arise and conflicts occur between religious adherents.

Sumbulah (2013: 32) explains, basically plurality and pluralism are two things that have different meanings. Plurality is a feature, while pluralism is an attitude towards the existence of such diversity. Further explained, plurality means real reality, while pluralism means an awareness of that reality.

2. Attitudes and Social Behavior

The attitude is essentially a response someone likes or not to an object. So that attitude is a behavior that is still hidden in someone who is conscious or unconscious. If the behavior hidden in a person is accompanied by encouragement, will, freedom will cause real behavior. So it can be concluded, if that attitude always precedes real behavior.

Priyoto (2015: 234) explained that the attitude a person has toward an object is not fixed but can change. Next said, there are several factors that cause a change in one's attitude. First, internal factors that come from within the human person itself, in the form of the power of a person to receive and process influences that come from outside. Second, factors that come from outside the human personality in the form of social interaction with the outside world.

Notoadmojo (2007: 85) argues, behavior is a process of interaction between personality and the environment that contains stimuli, then responded in the form of responses. This response is called behavior. Meanwhile Myers (1983) explained, that behavior will get influence from the environment. Likewise, the attitude expressed cannot be separated from the influence of the surrounding environment. People cannot measure attitude directly, what is measured is the attitude that appears or is expressed, and the attitude that appears is behavior.

Furthermore, what is meant by social behavior is the behavior of two or more people who are interrelated or together in relation to a shared environment. So in social behavior a minimum of two or more people are done, and addressed to others.

3. Social Reality

Peter L. Berger (in Jacky, 2015: 31) argues, social reality is not just an event that is happening. However, social reality is the result of the interpretation or meaning (meaning) of individuals, groups, communities, and society towards a steady event (social phenomenon). So, social reality is the result of social construction that is carried out subjectively (individually) and collectively (society).

Social reality exists in the mind, experience and results of the interpretation of individuals or groups on social events and phenomena in everyday life. Characteristics of social reality are unreal, imaginary, the results of individual and community construction.

METHOD

This study uses a phenomenological approach with the grounded theory method. This type of research is descriptive qualitative. The main instrument is the researcher himself, the instruments are in the form of stationery, tape recorders, and cameras. In determining the informant using purposive sampling technique. Data collection techniques are observation methods, in-depth interviews and documentation. The data analysis technique uses a qualitative data analysis model developed by Strauss and Corbin, namely Grounded Theory consists of three coding stages, namely open coding (axial coding), selective coding (axial coding) and selective coding.

RESULTS AND DISCUSSION

Interaction between religious believers in Tegalasri village, Wlingi sub-district, Blitar regency is reflected in the attitude and behavior of each other to attend invitations to

commemorate religious holidays held by other religions. That is, religious people, whether Muslims, Christians, Catholics, Hindus and Buddhists, have a habit of commemorating religious holidays according to the time determined by inviting other religious people to take the time and energy to attend the commemoration of the religious holiday. With this event, it is hoped that religious people can take lessons and implement it in their daily lives. This is in line with social exchange theory which explains when individuals receive rewards from other parties, they feel they have an obligation to repay / return it. So there is a sense of responsibility from the people involved in it to reciprocate to others who have given something useful for themselves. By attending the invitation to commemorate other religious holidays, there is a sense of responsibility from the invited religious community to replace the invitation if invited later. This of course makes the inviting person happy because he feels respected and cared for. By attending the commemoration of religious holidays, the invitees can take lessons and lessons from the event, besides being able to add and broaden their religious insights.

Interaction between other religious groups is interfaith religious help each other to build houses of worship in mutual cooperation. Assistance provided in the form of labor, food and drinks, as well as building materials such as cement, sand, stones and nails provided sincerely. Collaborative living culture is one of the characteristics of community associations that prioritize and uphold the values of togetherness, harmony, and harmony among human beings without seeing where they come from and their religious background. Through mutual cooperation activities heavy work will be light, time and energy efficient. Even through mutual cooperation activities will foster an attitude of empathy and a sense of solidarity between religious communities, so that it can strengthen brotherhood, a sense of unity and unity among religious believers. The results of this study support the functional structural theory that explains in life together prioritizing a sense of solidarity and togetherness. In addition, it also prioritizes cooperation, so that there is no conflict that actually harms the community itself. The essence of community life is the need for a commitment among the people in the community to unite to create conducive environmental conditions, safe and peaceful, not the other way to trigger resistance that can cause chaos. In addition, the existence of groups, communities and communities in the social system is in a united position not divided or compartmentalized which can lead to friction that creates conflict.

Interaction among the following religious groups is interfaith religious participation as well as celebrating other religious holidays by means of observing their homes as well as giving congratulations to citizens who are celebrating holidays. It has become the culture of the Tegalasri village community, both those who are Muslims, Christians, Catholics, Hindus and Buddhists if there is one of the followers of a religion who celebrates the feast day, the people of other religions without being asked to participate also celebrate. Habits like this have actually been taught by parents to their family members about the importance of being bersilaturakhmi, mutual feelings of happiness and peace together in a diverse religious community. The results of this study support the theory of social interaction as explained by Gillin and Gillin, basically

social interaction is an evolving relationship related to the relationship between individuals, between human groups, as well as between individuals and human groups. Meanwhile, the occurrence of social interaction, one of which is driven by the imitation factor that is imitating attitudes and behaviors such as those done by other people such as how to speak, behave in a certain way, how to give respect, customs and other traditions. If we pay attention, actually silaturakhmi culture and give congratulations to other religious people who are celebrating the feast had been taught by their parents before to their children, and it turns out that the culture is still followed and preserved by their children and grandchildren, even though modern and globalized.

Religious interfaiths in the village of Tegalasri have the same attitude and behavior that is to continue to preserve the culture of the ancestors, namely to carry out bhakti and mutual cooperation work between religious groups in cleaning places of worship and the environment around the house. That is, if there are non-Muslim people to clean the place of worship, then the Muslims without being ordered to come by themselves while carrying the necessary equipment to join other people who participate in cleaning the places of worship of non-Muslims together. In addition there are some residents who deliver food and drinks to be given to residents who conduct activities to clean places of worship. Conversely, if the Muslim community cleanses the place of worship, whether it is a mosque or mosque, non-Muslims also take turns helping to clean up together. The results of this study support the theory social exchange which explains, when a person or group of people receives help from others, then they will feel an obligation to repay the kindness that has been given to others. So there is a sense of responsibility to repay kindness with good attitudes and actions. In addition the results of the study accompanied by the above also support the cultural theory which explains, one of the essence of human life is to be able to maintain balance with nature, namely to maintain cleanliness and preserve the natural environment so that it can benefit humans.

The other community relations between religious groups in the Tegalasri village are the habit of taking turns attending neighbors' invitations such as salvation to send ancestors, wedding receptions, religious gatherings by inviting community members without seeing their religious background to pray together. In fact, it has become a habit of religious people in the village of Tegalasri to perform a celebration of sending prayers. This is done twice, one with the same faithful people and the second program by inviting all residents regardless of their religious background. The goal is actually quite simple, besides being a form of gratitude to God for the blessings that have been given, also aims to establish and maintain kinship, harmony and togetherness among human beings. In principle, religious people in the village of Tegalasri if invited by residents who have the intention always take the time and energy to attend the event, with the hope that if they have a duty and invite other people, the invited people also want to attend and this is a form of mutual respect and respect other people regardless of where they come from and what their religious background is. This is in line with the social exchange theory as stated by Blau which explains, there are two requirements that must be fulfilled in social

exchange that is goal-oriented which can only be obtained through the process of social interaction with other people namely among fellow religious people in the village of Tegalasri. Second, there are facilities used to achieve the objectives to be achieved, namely through celebration activities or salvation carried out by Tegalasri villagers by inviting other residents without seeing where they come from and their religious background to pray together.

Community relations between religious groups in the village of Tegalasri were also reflected in the activities of distributing qurban meat on Eid al-Qurban to all citizens without seeing their religious background. So the principle is that all citizens must get a part and feel happiness by being given the same qurban meat. So there is no element of discrimination in the distribution of qurban meat. Even non-Muslim people were also involved in helping in preparation for cutting and distributing qurban meat. The results of the study support supporting attribution theory which explains a person doing an action that is driven by internal factors and external factors. An internal factor that causes Muslims to slaughter sacrificial animals after the Eid al-Adha prayer is a manifestation of the reflection of the devotion of the Muslims on the orders of God. While external factors that encourage Muslims to distribute sacrificial meat to non-Muslim citizens are the desire to share happiness, live side by side and kinship among religious believers.

Another effort to create religious harmony is to carry out social and humanitarian activities through a home surgical program. The house surgery activities are aimed at helping to rehabilitate, especially for the homes of residents who are deemed not to fulfill health requirements and eligibility to be occupied. This program is called a home surgical program which was initiated by interfaiths in the village of Tegalasri, including the full costs borne jointly by the committee and benefactors from the Tegalasri village community regardless of their religious background. This community home improvement program is done free of charge regardless of their religious background. And because of the limited budget available, the rehabilitation of the house is programmed one house in one year in turn. The results of this study support the cultural theory which explains that the essence of human life is to fill life with good things such as alleviating the burden of the suffering of others by doing home improvements so that they are habitable. In addition, human beings must be able to do something or contribute something that they have that can be useful for others such as the idea of thinking, energy, moral and material assistance to help others who need help such as home surgery programs. In addition, the results of this study also support the theory of encouragement from the theory of social psychology which states that a person performs an act because of the impulse that needs to be immediately fulfilled, namely the attitude of empathy for others so that it encourages him to help.

Another effort carried out by religious communities in the village of Tegalasri is to involve youth from representatives of religious communities in the village of Tegalasri to sit in the management of Karangtaruna organization and include any youth empowerment program through training activities organized by the local government. In addition, in the preparation of

program activities including the implementation of program activities and the committee also involved representatives of youth from all elements of religious representation. This step aims to ensure that all citizens, especially young people in the village of Tegalasri, regardless of their religious background, feel they have ownership, in addition to strengthening the sense of togetherness, kinship, youth unity in the village of Tegalasri. The results of the above research support the integration theory as stated by Karsidi, which explains that heterogeneous societies achieve integration, so they must fulfill the following conditions. First, in this integration process, of course no member is harmed but all get a bigger profit. Second, the awareness of the members who do integration to adapt and adhere to existing norms and apply in the community to achieve common goals. Third, members who have been integrated must have a commitment and consistently keep the norm as an effort to form a clear structure.

COVER

Indonesian society is pluralistic consisting of diversity of tribes, languages, religions, customs and classes and all of that is a necessity that needs to be managed well because it is a national asset. One of the problems of diversity that often leads to long-standing conflicts and leads to national disintegration is that religious issues are framed as a political tool for certain groups to achieve what they want. In connection with this, as a nation that is rich in experience, it is necessary to commit all elements of society to maintain and build tri-religious harmony as has been done by religious communities in the village of Tegalasri, Wengi Sub-district, Bitar Regency so as to create a culture of tolerance, mutual protection, tepo seliro and continue to maintain harmony among religious believers.

REFERENCES

- Abdulah, Amin Muhammad.1999, *Relevansi Studi Agama di Era Pluralisme Agama*, Yogyakarta: Bigraf
- Anshoriy, Nasrudin. 2013. *Strategi Kebudayaan Titik Balik Kebangkitan Nasional*. Malang: UB Press
- Arifin, Syamsul, et. al. 2004, *Pluralisme Keagamaan di Pedesaan: Studi Tentang Pola Interaksi Sosial Tiga Kelompok Agama (Islam, Kristen, Budha) di Mojorejo Batu*, Malang: UIN-Malang Press
- Basuki, 2008. *Inklusivisme Fahaman Keagamaan Muslim-Kristiani di Desa Kelpu, Dalam Harmoni: Jurnal Multikultural dan Multireligius*, Volume II, Nomor 26, April-Juni 2008
- Biyanto. 2008. *Pluralisme Keagamaan dalam Perspektif Kaum Muda Muhammadiyah; Suatu Tinjauan Sosiologi Pengetahuan*
- Bungin, Burhan, 2006. *Analisis Data penelitian Kualitatif*. Jakarta: Raja Grafindo Persada
- Fanani, Muhyar, 2003. *Mewujudkan Dunia Damai: Studi Atas Sejarah Ide Pluralisme Agama dan Nasionalisme di Barat, dalam Ijtihad Jurnal Wacana Hukum Islam dan Kemanusiaan*, Salatiga: Jurusan Syariah dan P3M STAIN Salatiga
- Ghazali, Moqsit Abdul, 2011. *Argumen Pluralisme Agama: Membangun Toleransi Berbasis Al-Qur'an*, Jakarta: Kata Kita

- Hadi,Syamsul dan Wahid, Rachman Abdur,2005. *Pemikiran tentang Kerukunan Antarumat Beragama di Indonesia*,Tesis, Surakarta: Universitas Muhammadiyah Surakarta
- Hamim, Thoha,2007.*Resolusi Konflik Islam Indonesia*, Surabaya:LembagaStudi Agama dan Sosial (LSAS) dan IAIN SunanAmpel, IAIN Press
- Israil,Dkk,2004.*Dinamika Pluralisme Agama di Nusa Tenggara Barat*, dalam Jurnal Penelitian Keislaman, Volume 1, Nomor 1, Desember 2004
- Koentjaraningrat, 1986.*Pengantar Ilmu Antropologi*. Jakarta: AksaraBaru
- Kholil Muhammad,2008. *Pluralisme Agama: Telaah Kritis atas Pemikiran Nurcholis Majid*,Tesis,Surabaya: IAIN SunanAmpel Surabaya
- Liliweri, Alo,2014.*Pengantar Studi Kebudayaan*,Bandung:Penerbit Nusa Media
- Lubis, Ridwan,2015. *Sosiologi Agama Memahami Perkembangan Agama dalam Interaksi sosial*,Jakarta: Prenadamedia Group
- Majid,Nurcholis,1998. *Kebebasan Beragama danPluralisme dalam Islam*,Jakarta: Gramedia
- Martono, Nanang 2014. *Sosiologi Perubahan Sosial, Perspektif Klasik Modern, Posmodern dan Poskolonial*, Jakarta: Raja GrafindoPersada
- Moleong, J. Lexi,2010. *Metode penelitian Kualitatif*. Bandung: Remaja Rosdakarya
- Munawar,Budhy–Rachman,2010. *Argumen Islam untuk Pluralisme*,Jakarta: Grasindo
- Nasikun, 2014.*Sistem Sosial Indonesia*. Jakarta: RajawaliPers
- Prastowo, Andi, 2011. *Metode Penelitian Kualitatif dalam Perspektif Rancangan Penelitian*. Yogyakarta: AR-RUZZ-MEDIA
- Priyatno,Djoko,2005.*Kedewasaan Umat dan Kerukunan Nasional dalam Perspektif Iman Kristiani*, Dalam Harmoni: Jurnal Multikultural dan Multireligius,VolumeIV,Nomor 15, Juli-September 2005
- Rachman,Munawar Budhy,2010.*Argumen Islam Untuk Pluralisme*, Jakarta: Gramedia Widiasarana Indonesia

ATTITUDE AND BEHAVIOR OF PEOPLE IN RELIGIOUS PLURALITY (Study of Social Reality About Interfaith Interaction in Tegalasri Village, Wlingi District, Blitar Regency)

ORIGINALITY REPORT

6%

SIMILARITY INDEX

6%

INTERNET SOURCES

2%

PUBLICATIONS

0%

STUDENT PAPERS

PRIMARY SOURCES

1

[1library.net](https://www.library.net)

Internet Source

1%

2

Dr. Komal Sharma, Dr. Subhash Saini, Dr. Jitendra Kumar Sharma. "Critical Study Of Chakras W.S.R. To Shaarir Vigyan In Ayurveda", International Research Journal of Ayurveda & Yoga, 2020

Publication

1%

3

repo.iain-tulungagung.ac.id

Internet Source

1%

4

jurnal.pnk.ac.id

Internet Source

1%

5

Submitted to UIN Sunan Gunung Djati Bandung

Student Paper

<1%

6

eprints.uny.ac.id

Internet Source

<1%

7

eprints.unm.ac.id

Internet Source

<1%

8

ejournal.unesa.ac.id

Internet Source

<1%

9

infovis.fh-potsdam.de

Internet Source

<1%

10

digilib.stkippgri-blitar.ac.id

Internet Source

<1%

11

bircu-journal.com

Internet Source

<1%

eprints.covenantuniversity.edu.ng

12 Internet Source <1 %

13 Siska Noviaristanti, Hasni Mohd Hanafi, Donny Trihanondo. "Understanding Digital Industry", Routledge, 2020
Publication <1 %

14 ejournal.unib.ac.id
Internet Source <1 %

15 www.scribd.com
Internet Source <1 %

Exclude quotes Off

Exclude matches Off

Exclude bibliography On

ATTITUDE AND BEHAVIOR OF PEOPLE IN RELIGIOUS PLURALITY (Study of Social Reality About Interfaith Interaction in Tegalasri Village, Wlingi District, Blitar Regency)

GRADEMARK REPORT

FINAL GRADE

GENERAL COMMENTS

/100

PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6

PAGE 7

PAGE 8

PAGE 9

PAGE 10

PAGE 11

PAGE 12