

CONSTRUCTING THE TOLERANCE IN INTERRELIGIOUS FAMILIES FOR MAKING PEACEFUL AND HARMONIOUS LIFE IN PANCASILA VILLAGE OF LAMONGAN

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Abstract: This study examines peaceful and harmonious life through the construction of tolerance in interreligious families. So, the research focuses on how interreligious families construct tolerance to make making peaceful and harmonious life in Pancasila village of Lamongan. To answer the focus, this study uses qualitative research with a post-positivistic phenomenological approach and analyzes the data using Spreadly's model. This study found that: (1) the interreligious families externalized the tolerance by utilizing their stocks of knowledge, previous experiences, and common sense of knowledge; (2) the interreligious families objectivize the tolerance by making public discourse and doing intersubjectively interpretation of tolerance. Then, they institutionalized and habituated the tolerance into their lives and surroundings. Afterwards, they traditionalized and passed the tolerance onto the next generation; and, iii) the interreligious families internalized the tolerance into themselves. However, in this process, they do not absorb the (existing) tolerance only but redefine, recontextualize and redefine it before re-externalizing tolerance.

Keywords: Construction; externalization; objectivation; internalization; tolerance; interreligious family.

Abstrak: *Studi ini meneliti kehidupan yang damai dan harmonis melalui pembangunan toleransi pada keluarga antaragama. Jadi, penelitian ini berfokus pada bagaimana keluarga antaragama membangun toleransi untuk membuat kehidupan yang damai dan harmonis di desa Pancasila di Lamongan. Untuk menjawab fokusnya, penelitian ini menggunakan penelitian kualitatif dengan pendekatan fenomenologis pasca-positivistik dan menganalisis data menggunakan model Spreadly. Studi ini menemukan bahwa: (1) keluarga antaragama mengeksternalisasi toleransi dengan memanfaatkan stok pengetahuan mereka, pengalaman sebelumnya, dan akal sehat pengetahuan; (2) Keluarga antaragama membuat toleransi dengan membuat wacana publik dan melakukan interpretasi toleransi secara intersubjektif. Kemudian, mereka melembagakan dan membiasakan toleransi ke dalam kehidupan dan lingkungan mereka. Setelah itu, mereka tradisional dan menyerahkan toleransi ke generasi berikutnya; dan, iii) keluarga antaragama menginternalisasi toleransi ke dalam diri mereka sendiri. Namun, dalam proses ini, mereka tidak menyerap toleransi (yang ada) saja tetapi mendefinisikan kembali, merekontekstualisasikan dan mendefinisikannya kembali sebelum mengekspresikan kembali toleransi.*

Kata kunci: konstruksi; eksternalisasi; objektifikasi; internalisasi; toleransi; Keluarga antaragama.

A. Introduction

In the early 2000s, Lamongan, the name of a district or region in East Java, was suddenly very well known, not only at a national level but also at an international one. The fame of Lamongan is due to the fact that the four bombers of Bali 1 and 2 were known to be from the Lamongan region. Since then, many people have dubbed Lamongan a "terrorist region." In other

words, Lamongan became famous or popular over the world in the early 2000s, not because of Lamongan's achievements in winning national or world prestigious champions in the fields of science, education, technology, industry or the like but because of terrorism; that is the four bombers of Bali were from Lamongan.

After the identities of the terrorists or bombers of the Bali 1 and 2 were known, Lamongan suddenly became the subject, and the consumption of public conversations not only occurred at a local or national level but also at an international one. Public discussion not only took place and found *cangkru'an* stalls or coffee shops but also in a wide variety of organizations, institutions, and so on. At that time, people did not talk about the motive or the purpose of the Bali bombings only. Furthermore, they also discussed the educational background of the bombers, their religious beliefs, their status and family position in society, and so forth. In other words, Lamongan and the bombers of the Bali 1 and 2 became 'celebrities' in any kind of news and public conversation.

Not only that but Lamongan was also 'skinned' by the mass media, both printed and non-printed (electronic). The media reporting on Lamongan is not only on the city or district's radar level but also on a national and international one. It seems that there is no day without talking about Lamongan at that time. Almost all print and electronic mass media, both domestic and international, reported on Lamongan. Some of them, in fact, make Lamongan a headline in their news. In other words, Lamongan became headlines for almost all print and electronic mass media at all levels.

Even so, Lamongan is not only known for producing suicide bombers or terrorists but also for creating spawned villages that made Lamongan fragrant and proud. Lamongan's pride at the national level is not because it had Persela (Lamongan Football Association), Soto Lamongan (special eatery), a religious destination such as Sunan Drajat and Maulana Ishaq tombs, and the resources. However, Lamongan is also known because it has several villages that offer peaceful and harmonious life among interreligious societies or communities. These villages not only attract the attention of the Lamongan community or its surroundings only but also people from outside Lamongan. It means that people who visited Desa Pancasila (Pancasila village) are not only from Java and outside Java but also from abroad, such as Malaysia, the Netherlands, Belgium, and others. They came to Desa Pancasila not to see the scenery, panorama, or natural resources of it, but they were interested in seeing and studying how interreligious communities can live in harmony and peace. In contrast, the differences in religions in many villages or areas sometimes emerge the separation, conflict, physical clashes, bloody violence, or even wars because the people can manage the difference of religions well.

Desa Balun known as Desa Pancasila in Lamongan, is not only inhabited by Muslim people but also Christians and Hindus. Not only that, Pancasila village recognizes religious diversity and protects all religious communities in a fair and non-discriminatory. Besides that, the village also protects and succeeds in all religious activities of its citizens. In addition, the people of Pancasila Village live in an atmosphere of harmony, cohesion, peace, and harmony, so that there is no news talking about any violence or conflict between religious communities in Pancasila Village. In other words, although the people of Pancasila Village have various religions but they are able to live in peace, harmony, and so on.

The peace and harmony created in Pancasila Village is the fruit of the tolerance of its citizens. This tolerance cannot be separated from the influence or the role that is played by family. Why is that? Because children before studying in schools, madrasas or others, they have learned first from their family. They not only learn on how to read, write, draw or the like but they also learn about family daily life such as How do the family communicate between them and with other people? How do the family members interact with others? How do the family members get along with others? How do the family members interact and communicate with neighbors who have different religions or beliefs? How do the family members respond to religious differences in society? And the like. In other words, the family has a significant role for the education of tolerance to their in Pancasila Village. Furthermore, the family is also said to be the first and foremost educational institution for their children. It is said to be the first educational institution, because

the family is the first educational institution experienced by children, and also the first to educate children, before they receive or get further education in formal and non-formal institutions. Meanwhile, it is said to be the main educational institution because the family is expected to provide direction, guidance, and good examples of the words, deeds or other things for their children.¹ Thus, the children do not appear or become the extremist, radical, and the like. Instead, they become good members of society who have good tolerant, moderate, and wise to face the differences or diversity.

The family in Pancasila Village not only have members of one religion but also having two or more such as Christian-Islam, Hindu-Islam, Hindu-Islam, and Christianity or Hindu-Christianity. The researcher himself found that there were at least 7 families in Pancasila Village who lived in one house but having more than one religion. Based on some observations and interviews, the interreligious families live in tolerance and appreciate religious differences and religious beliefs each other. Thus, the interreligious families in Pancasila Village do not produce or generate radical and extremist children but tolerating and respecting a variety of differences, helping each other, and the like.

In this context, the researcher focuses his study on 'How do the interreligious families construct the tolerance in making peaceful and harmonious life in Pancasila Village? Then the aim of the research is to describe and analyze the construction of tolerance in making peaceful and harmonious life in Pancasila village.

B. Research Method

This study uses qualitative research,² because: (1) it questions 'what, how, and why.'³ The 'what' question is related to the concept of tolerance and the meaning behind the construction of tolerance. Meanwhile, the question of 'how' relates to the construction process of tolerance carried out by interreligious families in Pancasila Village. The question 'why?' is related to a) rationalization of tolerance, (2) topics and research themes that require further and deeper exploration, (3) the present of the social reality of research more clearly, (4) the study of research subjects with a different research background and more natural, (5) the researcher who has relatively enough time to find unique informants, and (6) the researcher can also explain the reality or social situations experienced by the researcher himself during the research without

¹ Moehammad Isa Soelaeman, *Pendidikan Dalam Keluarga* (Bandung: Alfabeta, 1994), 167.

² Alison Mackey, *Second Language Research: Methodology and Design* (New Jersey: Lawrence Erlbaum Associates, Inc, 2005), 162-7; Sharlene Nagy and Hesse Biber, *Mixed Methods Research: Merging Theory with Practice* (New York: The Guilford Press, 2010), 67-72; Imron Arifin, *Penelitian Kualitatif Dalam Ilmu-Ilmu Sosial Dan Keagamaan* (Malang: Kalimasahada Press, 1994), 10-12, 16-21; Robert Bogdan and Steven J Taylor, *Kualitatif: Dasar-Dasar Penelitian Kualitatif*, trans. A. Ghazin Afandi (Surabaya: Usaha Nasional, 1993), 26-30, 36-7; Bruce L Berg, *Qualitative Research Methods for the Social Science* (USA: Allyn dan Bacon, 1989), 1-7; David Silverman, *Interpreting Qualitative Data: Methods for Analyzing Talk, Text, and Interaction* (Great Britain: the Crowell Press, Ltd, 1995), 20-29.

³ Thomas R Lindlof, *Qualitative Communication Research Methods* (USA: SAGE Publications, Inc, 1995) 69-80, 82, 88, 90, and 94; Mudrajat Kuncoro, *Metode Riset* (Jakarta: Erlangga, 2003), 23-26, 33-35; Berg, *Qualitative Research Methods for the Social Science*, 2-8; B Matthew Miles and A Michael Huberman, *Analisis Data Kualitatif*, trans. Tjejep Rohendi (Jakarta: Pustaka Al-Kautsar, 2020), 38-45; Donald; Ary et al., *Introduction to Research in Education* (California: Wadsworth, Cengage Learning, 2010), 41-55.

claiming to be an expert.⁴ Besides that, this study uses a post-positivistic approach⁵ with the type of phenomenology,⁶ because it seeks to find the meanings behind the social reality that exist,⁷ and how the research subjects (the informants) experience the social reality. The 'what, how, and why' of social reality are the essential reasons for using the approach.

This study uses data analysis techniques Spreadly model with the following stages: First, domain analysis. In this analysis, the researcher carried out 6 stages: (1) studying spatial relationship, causal, rational, location of action, function, tool-purpose, sequence, and assigning attributes or names, (2) preparing a domain analysis sheet, (3) selecting one sample of field notes, (4) searching for reference terms and parts that match the semantic relationship, (5) reducing the search for domains until all semantic relationships are exhausted, and (6) creating a list of identified domains.⁸ Second, taxonomic analysis. In this analysis, the researcher conducted the focused in-depth observations and interviews. The results are used to deepen the data findings by asking a number of contrasting questions. In this analysis, the researcher carried out 7 steps: (1) selecting and sorting a domain for analysis, (2) looking for similarities on the basis of semantic relationships, (3) adding part terms, (4) looking for a larger and more inclusive domain of the domain being analyzed, (5) creating a temporary taxonomy, (6) conducting the focused interviews to check the accuracy of the analysis that has been carried out, and (7) building a comprehensive taxonomy.⁹ Next, component analysis. In this analysis, the researcher carried out 8 steps: (1) choosing the domain to be analyzed, (2) identifying the overall contrast that had been found, (3) preparing a paradigm analysis sheet, (4) identifying the contrast dimension that had two values, (5) combining closely related contrast dimensions into one, (6) preparing contrast questions for missing traits, (7) conducting selected observations to supplement the data, and (8) preparing a complete (paradigm) analysis.¹⁰

Finally, the analysis of the theme (culture). In this analytical technique, the researcher took 7 steps to find the theme: (1) mingling with the research subject, (2) analyzing the components of the reference term, (3) using a broader perspective via domain search in the cultural view of the research subject, (4) testing the contrast dimensions of all analyzed domains, (5) identifying organized domains, (6) making pictures to visualize the relationships between domains, and (7) looking for universal themes.¹¹

⁴ Ghony M Djunaidi and Fauzan Almaanshur, *Metode Penelitian Kualitatif* (Yogyakarta: ar-Ruz Media, 2012), 91-3; John W Creswell, *Qualitative Inquiry and Research Design Choosing Among Five Traditions* (Thousand Oaks: SAGE Publications, 1998); John W Mixed Method Research: Introduction Creswell, "Mixed Method Research: Introduction and Application," in *Handbook of Educational Policy*, ed. G.J. Cizek (San Diego: Academic Press, 1998); Sanapiah Faisal, *Format-Format Penelitian Sosial: Dasar-Dasar Dan Aplikasi* (Jakarta: Raja Grafindo Persada, 1995), 20; Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (Bandung: Remaja Rosdakarya, 2010), 18, 60-66, 72; James A Black and Dean J Champion, *Metode Dan Masalah Penelitian Sosial* (Bandung: Refika Aditama, 2001), 69-70; Ibrahim Bafadal and Masykuri Bakri, *Metode Penelitian Kualitatif: Tinjauan Teoritis Dan Praktis* (Malang: LP UNISMA dan Visipress Media, 2013), 52; Punaji Setyosari, *Metode Penelitian Pendidikan Dan Pengembangan* (Jakarta: Prenadamedia Group, 2015), 58-9.

⁵ Jan dan Bartjan Pennink Jocker, *The Essence of Research Methodology: A Concise Guide for Master and PhD Students in Management Science* (Berlin: Springer, 2010), 80-1.

⁶ Arifin, *Penelitian Kualitatif Dalam Ilmu-Ilmu Sosial Dan Keagamaan*, 45-62, ; Berg, *Qualitative Research Methods for the Social Science*, 51-78; Ary et al., *Introduction to Research in Education*, 295-324; Robert C Bogdan and Sari Knopp Biklen, *Qualitative Research for Education: An Introduction to Theory and Methods* (Boston: Allyn and Bacon, 1986), 37-47, 254-294.

⁷ John W. Creswell and Ahmad Lintang Lazuardi, *Penelitian Kualitatif & Desain Riset* (Yogyakarta: Pustaka Pelajar, 2015), 304.

⁸ Djunaidi and Almaanshur, *Metode Penelitian Kualitatif*, 304.

⁹ Djunaidi and Almaanshur, *Metode Penelitian Kualitatif*, 305.

¹⁰ Djunaidi and Almaanshur, *Metode Penelitian Kualitatif*, 306.

¹¹ Djunaidi and Almaanshur, *Metode Penelitian Kualitatif*; Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R & D* (Bandung: Alfabeta, 2014), 253-67.

C. Discussion

Based on the results of observation and interview, the researcher found that there are 7 (seven) interreligious families in Pancasila Village Lamongan. They are LE, Rik, Pur, Kar, Far, and Sud families. The families carried out the construction of tolerance in making peaceful and harmonious life in Pancasila village.

Table 1 Data Based on the Observation and Interview with the Informants

No.	Name	Religion	Job	Family Member
1	LE	Islam	House wife	7 persons
2	Rik	Islam	Teacher of SMP	5 persons
3	Pur	Islam	Farmer	4 persons
4	Kar	Islam	Shop owner	8 persons
5	Far	Islam	Teacher of MI	6 persons
6	Sud	Islam	Ex-head village	5 persons
7	Sam	Islam	Meatball owner	4 persons

The construction of tolerance in Pancasila village was built on 3 elements, and this had intertwined and continuously processes. The first element is externalization. In the externalization, individuals in interreligious families externalize the tolerance differing from the previous model or practiced tolerance that exists in Pancasila Village society. It means the interreligious families do not imitate the model or the form of tolerance that already existed in Pancasila Village. Why so? because they evaluated and judged that what (the tolerance) in the Pancasila Village society is different so far from the tolerance that is growing in the life of interreligious families. Therefore, the practices of tolerance by the interreligious family members to others is different. The researcher himself saw a variety of forms or patterns of the tolerance that live and grow in the interreligious families. They didn't appreciate the difference of religions in family members or in society of Pancasila village; or they let everyone has his or her own religion and beliefs but they move further by helping others and securing religious practices or rituals, so that they run well and successfully. According to the researcher's observation and interview, the pattern or the form of tolerance in the interreligious families can be categorized or classified as the active tolerance, because this active tolerance not only requires the appreciation and respect of the interreligious family members but also pro-existence attitudes and acts to the others without regarding of the difference of religions among them. For example, when the Hindus celebrated Ogoh-ogoh festival, the Muslim people participates in the festival by bringing Ogoh-ogoh statues, arranging the way of the festival, and securing the festival run well and successfully. Besides that, the Muslim people never protest to the noises from GKJW church or loud chanting from Maha Sweta Suci temple. Further, the people help each other when they have lacks of basic daily need. Even though, the researcher didn't deny that there are still few people in naive tolerance; in which they rather dislike and negatively comment on other religious belief and ceremony. However, the researcher also found some people in passive tolerance position; that is the people who didn't care about the difference of religions in Pancasila village. Besides that, they just said 'hello, hi, and the like' and had 'babana speaking' to other adherents. Also, they didn't assist other religious ceremonies; in contrast, they just kept watching the other religious ceremonies without any comment.¹²

The argumentation of kinds of tolerance can be seen in the table below:

¹² Nasruddin, "Pendidikan Islam Multikultural Dalam Keluarga Multiagama (Studi Konstruksi Sikap Toleransi pada Naka Di Balun Turi Lamongan)" (Universitas Islam Makang, 2018), 76-7, <http://repository.unisma.ac.id/handle/123456789/387>.

Table 1. Argumentation of Kinds of Tolerance

No	Type of Tolerance	Indication	Argumentation and Target	Action
1	Active	Helping each other Respecting and appreciating religious differences Protecting other existence Letting to have religious beliefs No protest to religious novices Securing other religious practices and rituals Beside with tolerance pro Expressing Merry Christmas and <i>Nyepi</i> day Giving gifts to other adherents	Keeping family ties Keeping peace and harmony in family life and with neighbors Mutual respect and appreciation Mutual help No religious prohibition Plural minded	No religion force to others Letting others have own religion Appreciating and respecting religious differences and its rituals Giving equal security
2	Passive	No caring to the difference Lack of respect to others Just say 'hello, hi, ...' Have banana speaking No hinder to other religious practices	Haven't agreed to other religious truth yet Lack of acceptance Keeping social interaction only Open exclusive-minded to inclusive one	No care to others Little have respects Keep in touch with saying common expressions No hinder
3	Naive	Rather dislike other religion or belief Negative comment	Having hatred Exclusive-minded	Letting other religious practices (rituals) with little hatred Giving negative comment directly such as <i>Ogoh-ogoh</i> festival

Further, the interreligious family members did not hinder the ritual practices of others nor intervene them. When Christmas arrived, for example, LE and her son, Rik and 2 children as well as Pur and 1 child not only say and express merry Christmas to their Christian family members but also gave the Christmas gifts to them. Furthermore, Le, Rik, and Pur didn't care about the pro and the contra opinions or thoughts that occurred in the society of Pancasila Village. All the informants argued that they really thanked to their family member for any kinds of care and help to them. Not only so, LE and her son, Rik, his wife and 2 children, as well as Pur and his daughter also visited their neighbors who celebrated Christmas or *Nyepi* ceremony. They had simple reason to do so; when there is a fire, family need, or the like, for example, the neighbors who are the first people who will help or assist them. So, the neighbors in LE, Rik and Pur thoughts have a significant role, position as well as function in their lives. Furthermore, Kar, who has 3 children, externalized the tolerance by giving her 3 children religious freedom to choose and embrace any religion based on their wishes and beliefs. In other words, she never forced her children to follow her religion (Islam). In her mind, religion is something like a cloth. If the clothe is suit and comfort, anyone will wear it. In contrast, if the clothe is not comfortable or does not fit, anyone will take it

off or change it. In other words, she let her children to convert their religion if the previous religion is considered to be lacking or not in accordance with their wishes, thoughts, and beliefs. The externalization of tolerance carried out by Kar is not so different from the externalization process by Far's family. Her grandfather gave religious freedom to his children to embrace any religion that suit with their wishes and beliefs. Her grandfather never forced his children to follow his religion, even though he himself was a pilgrim. The reason is that he gave religious freedom to his children because all religions teach good teachings, no devil deeds, and lead the adherents or *umma* to God in various ways.

In contrast to the previous informants (LE, Rik, Pur, Kar, and Far), Sud, the former head village, stated that he had never forbade the people of Pancasila Village to give any kinds of gift nor visiting other religious adherents in home but he just reminded the people to respect and appreciate each other particularly when they had special moment or events such as *Ied Fitri* or *Ied Adha* day, *Natal* day, *Nyepi* day and the like. More, Sud really hoped that the people could maintain the harmony and peaceful life in Pancasila Village, because the Villager of Pancasila is not a society that consists of one religion but consists of a variety of religions, too. In other words, the conduciveness, the peace, and the harmony of life in Pancasila village must be kept by all the people. Besides that, the existing differences must be maintained, cared for and improved in a synergistic and better way. One thing that can be done is to wish all religions have a happy holiday and successful practices, without discrimination and unfair.

Various kinds of attitudes, behaviors, or actions carried out by the informants or the interreligious family members in this externalization process have influenced the tolerance in Pancasila Village. So, they are not the people who hold the tolerance that grows in Pancasila Village. On the contrary, they are the people who have externalize the new tolerance as a social reality in the midst of the Pancasila Village society; and it is as 'society is human product.' Nevertheless, the externalization carried out by the individuals in the interreligious families cannot directly affect the existing model of tolerance that has lived in the Pancasila Village society in advance, nor let directly the tolerance of the interreligious families as a new model of tolerance and be social reality. Why is that? because the tolerance as a new social reality can only be done or carried out by the people or the individuals in the interreligious family who had a stock of knowledges and experiences. In this context, the stock of knowledges and experiences is understood as the knowledge and the experience of a person which related to the events, problems, or others to the tolerance practice that have been and are being faced by the person. The researcher assessed that the individuals in the interreligious families who became the informants in this study had different knowledge and experiences, such as LE and Rik. Both were two persons who had different experiences in interreligious life or dialogues in Pancasila village; Likewise, they have different knowledge because Rik is a teacher, while LE is a housewife and a freelancer.¹³ In addition, the actors of externalization must also have common-sense knowledge.¹⁴ Thus, the process of externalization of the tolerance in the interreligious families cannot be carried out by the individuals who do not have stocks of knowledges, experiences and common sense knowledge. Even so, the externalization of tolerance carried out by LE, Rik, Pur, Kar, Far and Sud is at least based on the differences of their own experiences and knowledges.

¹³ Aba Firdaus Al-Halwani, *Melahirkan Anak Saleh* (Yogyakarta: Mitra Pustaka, 1999), 13.

¹⁴ Peter Berger and Thomas Luckman, *Tafsiran Sosial Atas Kenyataan Risalah Tentang Sosiologi Pengetahuan*, ed. Imam Ahmad and Tika Noojaya, trans. Hasan Basri (Jakarta: LP3ES, 2013), 34.

Tabel 2. Construction Process

No	Construction Process	Element	Needed Component
1	Externalization	Experience Stocks of knowledge Common sense knowledge	Previous experience Knowledge of tolerance

In the objectivation process, the researcher found that interreligious families in Pancasila Village tried to distinguish between the individuals in interreligious families as the formers or the external of tolerance and the tolerance itself.¹⁵ The tolerance in one hand is the result of the thoughts and actions of the individuals in interreligious families, and on the other hand the tolerance is something that come out from the interreligious family members' thought or acts, and it is still continuously maintained by the people of Pancasila Village. The act to maintaining the tolerance as a new social reality is carried out through discussing the tolerance (as a public discourse) and finding intersubjectively its meaning.¹⁶ Regarding the discourse and the meaning the of tolerance that emerged from the externalization process, everyone in the interreligious families or the community of Pancasila has right or authority to give interpretation or present the meaning of the tolerance which is produced by the interreligious families. It's possible for anyone to have same interpretations or meanings of the tolerance, or vice versa. However, when the individuals who interpreted and gave meaning to the tolerance in the interreligious families have reached some agreements on several points, then the tolerance in the interreligious families become a new and objective social reality.¹⁷ Even so, the society of Pancasila Village had to distinguish between the tolerance before and after the externalization process.

Furthermore, after the tolerance is given an intersubjective meaning and can be separated from its externality, the tolerance which has been a new social reality in the Pancasila Village community undergoes an institutionalization process. The process of institutionalization itself is a part of the objectivation of the tolerance that grows in the Pancasila Village community. It is said to be an institutionalization process because the tolerance in the process cannot only be accepted by limited circles (the interreligious families only but also the Pancasila Village community at large. In the process of institutionalization, the tolerance model of the interreligious families is not only carried out once or twice but repeatedly and massively. So, the tolerance as a new social reality can be accepted by everyone. In other words, the institutionalization of the tolerance needs or takes time, and possibly long. Why is that? Because to accept something new (the model of tolerance of the interreligious families) involves a variety of thoughts, experiences, knowledge, life background, and the resources. The acceptance of tolerance in the institutionalization process is not a spontaneous and suddenly birth process but requires time and run slowly or gradually. Thus, the tolerance which is created by the interreligious families in Pancasila Village can be seen in its original patterns, forms, or the like.

The process of institutionalization is not the final process in the objectification of tolerance, because there are several other processes. The process of habituation is a very important process. It's to make the tolerance of the interreligious family become an objective thing too. In this process, the tolerance must be applied or implemented in the life of Pancasila Village community. None from the Pancasila Village society has publicly denied or disagreed with the tolerance of the interreligious families. Such a tolerance has become a common practice related to the religious matters or life in Pancasila village. In other words, the tolerance displayed or shown by the interreligious families in Pancasila Village in a sustainable and continuous manner ultimately results in habituation. However, the habituation of tolerance of the interreligious families would

¹⁵ Samuel Hanneman, *Perspektif Sosiologis Peter Berger* (Jakarta: PAU Bidang Ilmu-ilmu Sosial Universitas Indonesia, 1993), 9.

¹⁶ Hanneman, *Perspektif Sosiologis Peter Berger*, 28.

¹⁷ Hanneman, *Perspektif Sosiologis Peter Berger*, 28.

last for quite a long time; coupled with the process of deposition of the new tolerance in the community life of Pancasila village.

In the process of habituation and deposition, the interreligious family members in Pancasila Village play an important role and function in the objectivation of tolerance. The interreligious family members not only provide the knowledge and the answers needed by other family members like the children how need to solve one or various kinds of problems but also help and guide them to construct their own knowledge. Then, they could explore and develop their abilities based on their life experiences, social interactions as well as cultural environment surrounding it. In addition, the role played by the interreligious family members in the context of habituation is by placing the 'better' tolerance, in which it has become the more objective reality in thought and behavior. Then the people will make the 'better' tolerance become a new guide or direction in their life in Pancasila Village. In other words, the tolerance of the interreligious family members become traditionalized or inherited. In other words, after experiencing the process of deposition, the various kinds of tolerance in the children or interreligious family member themselves undergo traditionalization. One of the aims of traditionalizing tolerance is to make religious adherents and others help each other's, and make the religious celebration run well and successfully.

In the successful traditionalization of tolerance is determined by language, symbols, sign and the like. All have important role in the process of tradition of tolerance because they have their own function and meaning, however they should be known by people.¹⁸ Even so, the tolerance in Pancasila Village still involves a process of legitimacy. Why is that? Because the legitimacy functions to make social reality including tolerance be accepted by the Pancasila Villages society. In other words, the legitimacy makes the tolerances in Pancasila Village be common sense, and can be reasoned or interpreted intersubjectively. Thus, the symbol which can provide the much-needed legitimacy would be accepted easily. In such a context, the tolerance has become a new social reality which is objectively accepted by the community. In other words, the tolerance of the interreligious families is an objective reality in Pancasila village.

Table 3. Construction Process

No	Construction Process	Element	Needed Component
2	Objectivation	Public Discourse of tolerance	Discourse
		Intersubjective meaning	Language
		Institutionalization acceptance	Symbol
		Habituation	Sign
		Traditionalization or inheritance of tolerance	
		Legitimation	

After the process of externalization and objectivation, the process of construction tolerance in the interreligious families in Pancasila Village is internalization one. The internalization process itself can be understood as a moment or process in which the individuals in the interreligious families in Pancasila Village try to **reabsorb** an objectified social reality (the tolerance) and **reidentify** themselves in the midst of inter-religious life. Based on the results of the study, the researcher found that the internalization process in the construction of tolerance was carried out by lots of interreligious families and others in Pancasila village. This internalization process is recorded in the tolerance that exists among the members of interreligious families and the community in Pancasila Village in general. The individuals in the interreligious families not only reabsorb the social reality (the tolerance) in the community of Pancasila village but also reinterpret it by **considering** and **seeing** their position in the life of the Pancasila Village community. In other words, the individuals in the interreligious families try to understand and

¹⁸ For detailed explanation about language role in objective reality, see Soerjono Soekanto, *Sosiologi: Suatu Pengantar* (Jakarta: Rajawali Press, 2012), 212.

consider their existence and position in Pancasila Village related to the tolerance which has been becoming a social reality. In the re-identification process, the researcher found that the individuals in the interreligious families who had good or high position in Pancasila village are Rik and Sud. Both are prominent families in Pancasila village. Rik is the honored state servant and Sud is the ex-head village and rich person in Pancasila village. Besides that, when the individuals in the interreligious families have reabsorbed the tolerance which has been a guide in their lives. Thus, the individuals in the interreligious families are products of a society; or the interreligious family member is a social product. Further, the internalization process itself is a process that presupposes that the individuals of the interreligious families in Pancasila Village can reabsorb the tolerance, its meaning, as well as its models or types. So that, they could make the new tolerance model as a guidelines for their together living. Besides that, the internalization process would provide opportunities for everyone to respond the tolerance by linking their position in the midst of society. In other words, everyone can interpret the tolerance subjectively. However, there are many individuals who prefer to absorb the vertical aspect of tolerance; also, there are people who prefer to absorb the horizontal part of tolerance; and so forth.¹⁹ Therefore, what is surely related to the internalization process is how the individuals in interreligious families try to reabsorb, redefine, recontextualize, and reinterpret the existing tolerance before doing the externalization again.²⁰

Table 3. Construction Process

No	Construction Process	Element	Act
3	Internalization	Reabsorption	Experience Practice of tolerance
		Reposition	
		Recontextualization	
		Redefinition	

In the end, the relationship among the individuals in the interreligious families in Pancasila Village is actually a dialectic (intersubjective reality) which is expressed in three moments or processes, namely: i) the externalization (society is a human product), ii) the objectivation (society is an objective reality), and iii) the internalization (human is social product).²¹

D. Conclusion

Referring to the discussion, the researcher concludes several points: i) the externalization of tolerance in the interreligious families is carried out by externalizing the tolerance as a social reality that exists in Pancasila Village. The externalization of tolerance is done by anyone including the interreligious family members who have previous knowledges and experiences related to the previous tolerance practice; and this can be accepted by the people who have the same knowledges and experiences. Then, the externalization of tolerance affects the practice of previous tolerance that already existed in Pancasila Village, ii) the objectivation of tolerance in Pancasila Village is carried out through public discourse and negotiable meaning among the individuals or the interreligious family members. The tolerance of the interreligious families which has undergone an intersubjective process of discourse is accepted institutionally, so it gradually becomes an inseparable part of life for society of Pancasila Village. Besides that, the tolerance undergoes a process of habituation and deposition, in which this process could take a long time before being passed on to the next generation in the future. The most effective means of inheriting of tolerance is through language. The process of inheriting of tolerance will run smoothly and successfully, when the tolerance that has become a social reality in Pancasila Village

¹⁹ Berger and Luckman, *Tafsiran Sosial Atas Kenyataan Risalah Tentang Sosiologi Pengetahuan*, 33.

²⁰ Berger and Luckman, *Tafsiran Sosial Atas Kenyataan Risalah Tentang Sosiologi Pengetahuan*, 176.

²¹ Malcolm Waters, *Modern Sociological Theory* (London: SAGE Publications, 1994), 35.

is supported by various legitimacies, and iii) the social reality of 'tolerance' that has been inherited and practiced in the Pancasila Village has made the individuals or the members of interreligious families reabsorb the tolerance, its meaning, and so forth. Then, they redefine and recontextualize personally or subjectively the meaning of tolerance that exists and grows in their family and Pancasila Village at large, before doing the re-externalization of tolerance in Pancasila village.

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