

## SOCIAL TOLERANCE IN DAILY LIFE BETWEEN MUSLIMS AND HINDUS IN PEMUTERAN VILLAGE, BALI



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### **Abstract**

*This research aims to analyze the forms of social tolerance that exist in daily life between Muslims and Hindus in Pemuteran Village, Bali. Pemuteran Village is one of the areas in Bali that has religious diversity, where Muslims and Hindus coexist harmoniously. This research uses qualitative with a phenomenological approach, data collection is done through observation, in-depth interviews, and documentation methods to explore inter-religious social interactions in the village. The results of the research based on Social Construction theory show that Externalization is seen in mutual cooperation activities, interfaith participation in celebrating holidays, and respect for each other's traditions. Objectification is reflected through mutual recognition of tolerance as a social norm that regulates relations between people. Internalization, in the end, makes tolerance a collective consciousness that is inherited across generations. The results of this study show that tolerance in Pemuteran Village is a model of harmonious diversity, supported by open communication, local values that respect differences, and a shared awareness of the importance of harmony. Pemuteran Village proves that religious diversity can be a strength to create social harmony.*

**Keywords:** social tolerance, religious diversity, daily life, Pemuteran Village, Bali.

## **INTRODUCTION**

Indonesia as a country with religious diversity is often faced with challenges in maintaining harmony between religious communities (Francisca et al., 2022). However, this diversity also often presents challenges, especially in maintaining harmony between religious communities (Fitriani, 2020). Living side by side peacefully amidst differences is not easy, but it does not mean it is impossible. One real example of the success of tolerance between religious communities can be found in Pemuteran Village, Bali. This village is predominantly inhabited by Hindus, but also has a Muslim community that lives side by side harmoniously (Desky, 2022). Daily life in this village shows that religious differences are not a barrier to building strong and mutually supportive social relationships. For example, when Muslims celebrate Eid al-Fitr, Hindus help prepare for the event. Likewise, when Nyepi Day arrives, Muslims respect tradition by not using loudspeakers in mosques. Simple practices like this show that tolerance is not just about theory or slogans, but is truly present in everyday life.

Although there have been many studies on interfaith tolerance in Indonesia, most of the studies are still general in nature and discuss more about formal policies or approaches from the government. Research that truly explores how local communities practice tolerance in their daily lives is still limited. In fact, social interaction at the community level plays an important role in maintaining harmony (Hariyanto, 2022). Therefore, this study aims to understand more deeply the practice of tolerance in Pemuteran Village, especially in the daily lives of its people. How they interact, how cultural values influence their attitudes, and what challenges they face in maintaining harmony will be the main focus of this study. This study aims to explore more deeply the forms of social tolerance practices in Pemuteran Village, understand the factors that support the creation of harmony, and identify the challenges faced in maintaining harmonious relations between religious communities. The main focus of this study is to see how local traditions, cultural values, and daily social interactions form a strong foundation for maintaining tolerance. In addition, this study also wants to understand how the collective consciousness of society is formed and passed down from one generation to the next.

This study uses social construction theory as the main foundation. According to this theory, social reality, including the practice of tolerance, is formed through social interactions, norms, and mutual agreements in society (Manuputty et al., 2024). Values such as mutual respect, mutual cooperation, and empathy do not just appear, but are built

and maintained through daily interactions. By understanding how the practice of tolerance is built and maintained in Pemuteran Village, this study is expected to provide new insights that can be applied to other communities in Indonesia. Unlike previous studies that often focus on communal worship areas such as Puja Mandala in Bali (Sudiartha, 2020), this study focuses more on the practice of tolerance in daily activities at the small community level. The emphasis on direct interaction between residents and how local traditions influence harmony makes this study have a more specific and contextual perspective. It is hoped that the results of this study will not only be academically useful but can also be a practical guide for other multicultural communities in Indonesia to maintain and strengthen harmony.

This study uses social construction theory to see how tolerance values are formed and maintained through social interactions and norms in the Pemuteran Village community. The emphasis on local traditions and cultural values makes this study more specific and relevant in describing the practice of tolerance in everyday life. This is expected to provide deeper insight into how diversity can be managed in a smaller and contextual context. Through the findings of the data obtained, this study aims to provide a deeper contribution to the understanding of the application of tolerance in people's lives, both in social and cultural aspects. In addition, the results of this study are expected to provide inspiration and practical guidance for other communities in Indonesia who are trying to maintain interfaith relations in everyday life.

## RESEARCH METHODS

This study uses a qualitative method (Ardiansyah et al., 2023) with a phenomenological approach. Phenomenology is a research approach that aims to understand individuals' life experiences in depth as experienced by themselves, by exploring the meaning given to certain phenomena without being influenced by external assumptions (Nasir et al., 2023). The design of this study aims to understand in depth the subjective experiences of the Pemuteran Village community in carrying out the practice of social tolerance between religious communities. The main focus of the study is to explore the meaning given by the community to their social interactions, as well as how tolerance values are formed and inherited.

Data and Data Sources used in this study include primary and secondary data. Primary data were obtained directly from the results of in-depth interviews, participatory observations, and documentation of community activities (Rizky Fadilla & Ayu

Wulandari, 2023). Secondary data came from official village documents, activity reports, photos, and videos that were relevant to the research topic. The data collection techniques used were in-depth interviews, participatory observations, and documentation (Alfansyur & Mariyani, 2020). Interviews were conducted with key informants such as religious leaders, community leaders, and ordinary residents to obtain their views on social tolerance. Participatory observations were conducted by directly observing community activities, such as mutual cooperation, celebrations of religious holidays, and daily interactions. Documentation in the form of activity notes, photos, and videos supports the visual depiction of tolerance practices in the village. Data were obtained from interviews with 15 informants:

No.	Responden	Total
1	Religious Leaders	1
2	Muslim Citizens	8
3	Hindu Citizens	6

The data obtained were analyzed using phenomenological analysis techniques that include the epoche stage (setting aside assumptions), reduction phenomenology (identifying main themes), and synthesis of meaning to understand the essence of the experience of social tolerance in Pemuteran Village. Validation was carried out through data triangulation to ensure the accuracy and consistency of the research results (Saadah et al., 2022).

## RESULTS AND DISCUSSION

### Results

In Sendang Pasir Hamlet, tolerance between religious communities is one of the values that is strongly woven into everyday life. Research conducted in this hamlet reveals how the practice of tolerance between Muslims and Hindus can be formed and maintained in community life. To understand how this tolerance develops, we can refer to the theory of social construction proposed by Peter L. Berger and Thomas Luckmann (Tarmizi Nurhidayat et al., 2024). In this theory, social reality is built through three main processes, namely externalization, objectivation, and internalization. These three processes can be clearly seen in the dynamics of tolerance that occurs in Sendang Pasir

Hamlet. By understanding these three stages, we can see how the value of tolerance in Sendang Pasir Hamlet is not just a discourse, but is also a part that forms social and cultural life there.

#### **A. Externalization: Tolerance Formed Through Everyday Social Practices**

Externalization, as one of the concepts in the theory of social construction developed by Peter L. Berger and Thomas Luckmann, refers to the process by which individuals or groups create social reality through everyday actions and behaviors (Nurhadi, 2020). In the context of Sendang Pasir Hamlet, this externalization is manifested in various social practices that lead to the formation of tolerance between religious communities, especially between Muslims and Hindus. Through intense social interaction and real actions, the people of Sendang Pasir Hamlet have formed a harmonious social reality, where tolerance is not just words, but is manifested in daily activities involving both religious communities. One real example of the externalization of tolerance in Sendang Pasir Hamlet is the practice of mutual cooperation carried out by Muslims and Hindus on various occasions. One of them is during the Nyepi celebration, where Hindus celebrate a holiday full of rituals and traditions (Ni Wayan Gateri, 2021). On this occasion, Muslims participate as *pecalang*, namely officers who are responsible for maintaining order and the smooth running of the celebration. This act is not a binding religious obligation, but rather a voluntary act driven by mutual respect and appreciation for the celebrations of different religions.

The role of Muslims in maintaining order during the Nyepi celebration shows that the externalization of tolerance in Sendang Pasir Hamlet is not just a formality or theory, but is manifested in concrete, profound actions. This proves that the concept of tolerance has become an inseparable part of the social life of the local community. In addition, the externalization of tolerance is also reflected in the more general mutual cooperation activities in Sendang Pasir Hamlet, where Muslims and Hindus work together in various religious and social events. For example, when Hindus hold religious events or celebrations, they often need help with logistics, such as preparing food, cleaning the place, or even preparing equipment for the event. In situations like this, Muslims voluntarily provide assistance without being asked, and likewise when Muslims hold events, Hindus also provide support. Here is Mrs. Sani's statement:

*"We here rarely interact intensely every day, but when there is a big*

*event or someone needs help, we are always ready to help. It has become our habit." (Sani, 2024)*

This statement illustrates how the practice of helping each other in religious events has become part of the customs of the Sendang Pasir Hamlet community that is rooted in everyday life. This action is not just a formality or obligation given by religion, but a manifestation of local culture that emphasizes the values of mutual cooperation and mutual respect between religious communities. Another prominent form of externalization of tolerance is when Muslims deliberately turn off the mosque's loudspeakers during the Nyepi celebration which falls on Friday. This decision is not only based on Islamic religious reasons, but also as a form of respect for the Hindu religion which is celebrating Nyepi, a holiday that is identical with silence and tranquility, said Mr. Mulyono:

*"We understand that Nyepi is a sacred day for our Hindu brothers. Therefore, we try to maintain calm to respect them". (Mulyono, 2024)*

From this statement, Muslims show that they not only understand the importance of tolerance, but also actively implement it in their lives. This action shows that the externalization of tolerance does not only occur in big situations or events involving many people, but also in small decisions made in everyday life. Acts of mutual respect like this show how deeply the values of tolerance have penetrated the community of Sendang Pasir Hamlet. This practice of externalizing tolerance is also not limited to certain times, but has become part of their daily lives. In daily social interactions, whether in the market, at work, or in the surrounding environment, Muslims and Hindus always try to respect each other, as Putu Andre said:

*"We may differ in beliefs, but here we are one big family". (Putu Andre, 2024)*

Furthermore, the externalization of tolerance that occurred in Sendang Pasir Hamlet also reflects the process of social learning in the community. From generation to generation, these values of tolerance are passed down and maintained (Ciptadi & Mulyaningsih, 2022), making them part of the culture of society that is not only taught in schools or places of worship, but also in families and social environments. Parents and religious leaders play an important role in

instilling these values from an early age in their children, so that attitudes of mutual respect and mutual assistance can continue to be maintained in society.

Overall, the externalization of tolerance that occurred in Sendang Pasir Hamlet shows that the concept of tolerance between religions can be realized through concrete and organized social practices. The practice of mutual cooperation, helping each other in religious celebrations, and decisions that show respect for other religions are real forms of externalization of tolerance. All of these actions show that tolerance is not a concept that only exists in theory, but something that must be realized in real life. In Sendang Pasir Hamlet, tolerance has become a deeply rooted part of the local culture and a value practiced by the community every day, making them an inspiring example for other communities who want to create harmony between religious communities.

#### **B. Objectivation of Tolerance Becomes a Mutually Recognized Social Norm**

Objectivation is a process in which social reality created through externalization becomes something objective, recognized, and accepted as a norm that applies in society (Aman et al., 2022). In the context of Sendang Pasir Hamlet, the externalization of tolerance carried out by Muslims and Hindus finally developed into a social norm that is accepted by all residents. After the value of tolerance is formed through daily actions, this value then becomes part of the social norms that are widely recognized by society. The practice of helping each other in celebrating their respective religions, such as Muslims helping to maintain order during Nyepi, has been accepted as something natural and has become part of the social norms recognized by the entire community. This shows that the value of tolerance has been accepted as part of the social rules that apply in Sendang Pasir Hamlet. One concrete example is the active role of Muslims in maintaining order during the Nyepi celebration. Here is Arya's statement:

*"During Nyepi, Muslim friends here become pekalang. They help maintain order. That is a real form of tolerance, not just talk." (Arya, 2024)*

This illustrates that the practice of tolerance that has been built is not only limited to individuals, but has also become part of a social structure that is mutually recognized by society as a whole (Sofinadya & Warsono, 2022). The involvement of Muslims in maintaining order during Nyepi is not only a voluntary

act, but has become part of the norms that are expected and appreciated by the entire community. In addition, another prominent form of externalization of tolerance is when Muslims deliberately turn off mosque loudspeakers during the Nyepi celebration, which coincides with Friday. This decision is not only based on Islamic religious obligations, but also as a form of respect for the religion and traditions of Hindus. The following is Mr. Lampri's statement:

*"The actions we take, such as turning off the mosque loudspeakers during Nyepi which falls on Friday, and not using vehicles when going to the mosque, are real forms of respect for Hindus who are celebrating their holiday." (Lampri, 2024)*

This statement shows that the actions taken by Muslims in Sendang Pasir Hamlet are not merely religious obligations or formalities, but a step taken to create harmony and mutual respect between religious communities. This is a clear example of how the value of tolerance is translated into daily life practices. This action also reveals that the norm of tolerance in Sendang Pasir Hamlet has been understood and accepted by all parties as part of the social practices that must be carried out in life together. These norms are not only accepted by individuals, but have also become part of the common rules that are appreciated and carried out by the entire community. The objectivation of this tolerance value is real evidence that the people of Sendang Pasir Hamlet not only consider tolerance as a value that must be practiced, but also as a value that has been internalized in their lives, making it a social obligation that must be respected by all citizens.

### **C. Internalization: Tolerance as Part of Collective Consciousness**

Internalization is a process in which social values that have become objective norms are accepted and made part of individual consciousness, so that the behavior is carried out automatically in everyday life (Putri & Muslim, 2023). In the context of Sendang Pasir Hamlet, internalization means that the value of tolerance has been embedded in each individual, both in their personal and social lives, so that everyone automatically carries out these values in everyday life. This collective awareness of tolerance is reflected in the attitude of mutual respect that has become part of the outlook on life of the people in Sendang Pasir Hamlet. Although the interaction between Muslims and Hindus is not always intense, mutual respect is maintained and becomes part of the mindset (Anwar &



Muhayati, 2021). Here is Mrs. Okta's statement:

*"Even though we rarely meet on a daily basis, we still respect each other. That's what's important here". (Okta, 2024)*

This statement shows that although Muslims and Hindus rarely meet in everyday life, the values of mutual respect and tolerance have become part of the collective consciousness that shapes their social interactions. Tolerance is not only manifested in actions taken when there are celebrations or certain events, but has become part of the social life that is carried out every day. This internalization process is reinforced by the teachings of each religion, both Islam and Hinduism, which emphasize the values of mutual respect and mutual assistance. In Hindu teachings, the value of ahimsa (non-violence) teaches the importance of respecting fellow living beings (Sumartini, 2021), while in Islamic teachings, there is an emphasis on good morals and the importance of mutual assistance. These values have been embedded in the consciousness of individuals and society, both through formal religious education and in daily social interactions. In this context, tolerance becomes an inseparable part of the mindset and behavior of the Dusun community.

#### **D. Subjective and Objective Reality in the Social Construction of Pemuteran Village Society**

Subjective reality refers to an individual's personal views, perceptions, and experiences of the world around them, including the values, beliefs, and experiences that shape their mindset (Mustikasari et al., 2023). In the Sendang Pasir Hamlet community, this subjective reality is seen in how each individual views the acts of tolerance that occur around them. For example, the actions of Muslims who help Hindus in celebrating Nyepi or participate in maintaining order during Hindu religious ceremonies can be seen as something ordinary for some people, but for others, these actions can be considered a form of deep appreciation for different religious celebrations (Ritonga et al., 2023). This subjective reality is influenced by the background, life experiences, and religious teachings received by each individual, so that interpretations and assessments of tolerance can vary from one person to another (Basuki et al., 2023).

However, despite variations in individual understanding of tolerance, the objective reality in the Sendang Pasir Hamlet community shows that the practice

of tolerance has developed into a social norm accepted by all members of society. Objectivation is a process in which values formed through externalization become norms that are mutually accepted as part of the social rules that apply in society. In this case, the objective reality of tolerance is manifested in collective actions that are accepted as part of the social rules that must be respected by everyone (Aprillia, 2022). For example, the involvement of Muslims in maintaining order during the Nyepi celebration or the decision to turn off the mosque loudspeakers on the same day shows that the norm of tolerance has been accepted as normal and has become part of the social structure of society that is recognized and respected by all parties. Tolerance is no longer just a religious teaching or individual action, but has become a social obligation that is valued by the entire community (Yuniarto et al., 2023).

The internalization process strengthens these two realities by making tolerance part of the collective consciousness of society. Internalization is a process in which values that have become objective norms are accepted and carried out automatically by individuals in everyday life. In the context of Sendang Pasir Hamlet, the value of tolerance that has been accepted as a social norm is then internalized in each individual, both through religious teachings that teach mutual respect and help, and through social learning that occurs in everyday interactions. As a result, although Muslims and Hindus in Sendang Pasir Hamlet do not always interact intensively, the value of tolerance that has been embedded in the collective consciousness of society influences the way they interact with each other. Tolerance has become part of their outlook on life, so that each individual voluntarily and without coercion carries it out in their social life.

The relationship between subjective and objective realities creates harmony in the Sendang Pasir Hamlet community. Although there are different personal views on what tolerance means, the social norms that are accepted together serve as guidelines for all members of society to maintain harmony between religious communities. Thus, the interaction between subjective and objective realities in the Sendang Pasir Hamlet community creates a social order that fosters tolerance, mutual respect, and peaceful coexistence between religious communities. These two realities strengthen each other and form a harmonious social culture, where tolerance is not just a theory, but also becomes part of the daily life practices carried out by the local community.

## **CONCLUSION**

This study shows that in Pemuteran Village, interfaith harmony is created through organized social interactions based on local cultural values and traditions. The subjective reality of this harmony is built from the experiences and understandings of individuals who consider the importance of tolerance in everyday life, although it is not always seen in intense direct interactions. Objectively, this harmony has become a social norm that is accepted and implemented by the village community, as seen in the practice of mutual cooperation, helping each other in religious events, and acts of respect for different religious traditions. This tolerance is not only limited to the individual level, but also becomes part of a social structure that is mutually recognized at the community level.

The processes of externalization, objectification, and internalization play an important role in shaping this harmony. Externalization of tolerance occurs through social practices that shape relationships between religious communities, such as active participation in religious events and decisions to respect different traditions. The process of objectification occurs when these actions are accepted and recognized as social norms that apply in the village. Tolerance becomes part of the rules that are valued by society. Meanwhile, internalization occurs when these values of tolerance are embedded in the collective consciousness, becoming part of the way people think and act automatically, both in their personal and social lives.

However, this study has several limitations. First, the scope of the study was limited to one village, so the results may not be fully generalizable to other areas with different social and cultural contexts. Second, this study places more emphasis on aspects of social interaction that are seen in everyday life, while the role of the media or the influence of other external factors has not been fully studied. Third, the limited time and resources in this study made data collection rely more on interviews with key individuals, without involving a larger representation of society as a whole. As a recommendation for further research, it is important to conduct further studies on the dynamics of tolerance in communities with greater religious diversity, as well as to dig deeper into the challenges faced in maintaining harmony between religious communities in more urban communities or in other areas with different social backgrounds. More in-depth research on the role of educational and religious institutions in influencing the internalization of tolerance values can also be an important area to study.

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