



Religious Experiences of the Muslim Community in Tomohon City

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Abstract. This study describes the religious experiences of minority Muslim communities in Tomohon, which have become an objective reality. Using the theory of Peter L. Berger, the author mapped the pattern of the social construction of tolerance values that exist for minority Muslim communities in Tomohon City. This qualitative descriptive research uses data collection in in-depth interviews, observations, and documentation. Based on this research, it can be concluded that the social construction of the value of tolerance for the Muslim community in the city of Tomohon proceeds in three stages. As explained in the theory of the social structure of reality by Peter L. Berger, namely the social construction of attitudes and ways of life of tolerance between religious people can be seen from the internalization of the subjective side of religion, understanding pluralism and perspectives and ways of life to tolerate between religious people carried out by parents on primary socialization, as well as internalizing attitudes and habits of life to tolerance between religious people in social life. The doctrine of religious teachings carried out by religious figures on secondary socialization strengthens this internalization process. Attitudes and ways of life of tolerance between religious people can become a subjective reality in each child or individual.

Keywords: Social Construction · Religious Experiences · Tolerance · Tomohon City

1 Introduction

In religious life, tolerance is one of the main prerequisites for every society. For a form of life together that is safe and respectful. That way, it is hoped that there will also be good interaction and understanding among religious communities about the limitations of their rights and obligations in social life consisting of various differences, ethnicity, race, and religious belief [1].

However, although this meaning of tolerance contains a formulation of appreciation for the existence of others, it is not simple in its implementation. Many issues regarding the approach must be passed in forming a harmonious society, especially those related to differences in religious and religious matters. Thus, it can be summarized that this tolerance leads to an open attitude and willingness to believe in the existence of differences in terms of ethnicity, language, skin color, customs, culture, language, and religion [2].

Indonesia is a nation consisting of various tribes, beliefs, and heterogeneous cultures. That diversity is expected. The existence of diversity and religious differences in society is essential, growing and creating a tolerant lifestyle to support the benefit of life and social interaction between people. On the other hand, if the pattern of interfaith tolerance is not grown, then the possibility of social problems or conflicts related to religion will be confiscated by us a lot [3].

If you look back, Indonesia has had conflicts involving religions [4]; for example, in Maluku, there were riots in 1999–2001 which carried many religious polemics whose centre was in Ambon City and spread to several areas in Maluku, including on Buru Island [5, 6]. It leaves wounds in the people's hearts, both Muslims and Christians. However, from all these incidents, the community lives peacefully side by side in a single unit based on Pancasila [7, 8].

Arifuddin Ismail's Research (2010) on Reflections on Patterns of Religious Harmony focuses on Religious Phenomena in Central Java, Bali, and West Kalimantan. Explains that religious harmony is possible if religion is given the opportunity the space for dialogue simultaneously in the cultural area without any element of coercion based on other parties [9]. Religious harmony appears concrete through increasing the understanding of spiritual teachings in each religious community, upholding the disparity and diversity of religious thought, and leaving aside various reviews that suspect cultural approaches do not have a close relationship. Through this dialogue, religious maturity will also be created, that is, being able to respect and appreciate the disparity of beliefs in religion.

Ujang Mahadi's research explains that harmony can be realized from the existence of social relations, the establishment of unified communication, mutual tolerance, respect, and respect, and minimizing offensive feelings related to religion in people's daily lives. In addition, several other social factors support harmony, namely the realization of high awareness of each community towards the importance of living in religious harmony that has been built for generations from the ancestors, the embedding of the spirit of nationality or nationalism in citizens in the social life of society, the existence of family ties obtained from interfaith marriages [10].

Research the pattern of Religious Harmony in *Soppeng* Regency by focusing on the actual state of life, ways of harmony, and supporting unity and harmony of religious people. Research proves that the concrete phenomenon of living in an inter-religious community can be seen in mutual tolerance in cooperation in every activity or service work in the community. The form of community cooperation in creating a harmony commonly carried out, for example, intensifies deliberations or meetings between religious groups. The aim of dialogue related to increasing unity, peace, balance, and harmony between religious groups, as well as creating community harmony between religions, is motivated by the realization of mutual respect, mutual respect so that communication is established people bring positive thinking. With positive thinking, social life becomes safer, serene, comfortable, and far from misconceptions [11].

Currently, there have been many studies on tolerance patterns in Indonesia. However, the research and surveys carried out only focused on areas inhabited by the majority of Muslims [12]. Meanwhile, research on community diversity in Muslim minority areas has not been conducted intensely. Therefore, the study examines the religious experience of Muslim communities in minority areas, such as in the city of Tomohon, which, in

2021, entered the top 5 places with a high tolerance level in Indonesia (*See Setara Institute Survey*).

Based on the reality above, this study will explain the process of the social construction of the value of tolerance in minority Muslim communities in the city of Tomohon and identify the factors supporting the creation of the community's social structure towards a pattern of life of tolerance among religious people. The social construction of social reality [13–15]. Social Construction of Reality is intended as a social series through behavior or activities as well as interaction relationships both between individuals and groups that are applied continuously to the prevailing circumstances or realities and are felt together subjectively [16].

2 Research Method

This research focuses on the social construction of the value of tolerance in the minority Muslim community in the city of Tomohon. It identifies the factors supporting the creation of social construction of the community towards a pattern of tolerant life between religious people. Furthermore, researchers place the representation of Muslim communities and religious leaders to be able to provide information following the direction of this research. The social construction of tolerance in society was analyzed with Peter L. Berger's approach, namely tracing the process of externalization, objectification, and internalizing the value of patience in the people of Tomohon city [17].

In qualitative research, the researcher is the main instrument because by using his reasoning, he is expected to be able to produce conclusions or verify data on field findings [18]. The data collection methods used are in-depth interviews, observations, and documentaries [19]. Interviews were conducted to explore information related to the religious experiences of minority Muslims in the city of Tomohon. Informants who provided these data included the Muslim community in the city of Tomohon and religious leaders. Observations are made to observe social and religious activities carried out by minority Muslims. Parents and children carry both out. In addition, observations were also made on activities in schools and mosques. Documentation is a research data collection tool for types of data in the form of documents such as images of the location map of the city of Tomohon or other documents.

3 Results and Discussion

3.1 The Reality of Religious Life in Tomohon

Tolerance is one of the important life values for every society to live in harmony and harmony in the plurality of Indonesian society. Tolerance is an essential element of intercultural communication; the ability to understand the important thing not only in oneself but in different cultures, to see values starting from others, and the beliefs of others, to avoid reasons that do not conflict with spiritual and moral values [20].

Literal tolerance is defined as patience (acceptance) of differences. In some cases, tolerance is connoted as an attitude of indifference to something that is not liked and often means to hold or restrain something that is not selected. Meanwhile, the character of

tolerance is: "Attitudes and actions that value differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of others that differ from himself [21, 22].

The harmony of the people of North Sulawesi is still well maintained because of the solid local wisdom. The people of Sulawesi remain calm, safe, and peaceful in harmony. North Sulawesi seems to be without problems, even though the residents of this province are also diverse in tribes, religions, races, and languages [23]. The harmony of religious people in North Sulawesi is a social reality. It is recognized at the local, national, and even international levels. The fact speaks that when other areas around North Sulawesi burned with emotion to conflict in the name of religion and ethnicity [24]. Based on statistical data in the city of Tomohon, it can be known that the Islamic community is a minority, and the majority religion is Christian. The people of Tomohon city converted to Christianity 96.27%, Protestantism 73.01%, and Catholicism 23.27%. Meanwhile, people who converted to Islam were 3.63%, and some were Hindus and Buddhists [25].

Differences in ethnicity, religion, and race are likely to cause conflicts, sometimes driven by political interests. In this era of globalization, high political growth causes SARA (discrimination) to be the target or scapegoat of conflict between each other or between society and the government [26]. Huntington stated significant changes in human civilization that generated inter-civilizational interests to win political and economic domination. Muslims, with a small population, can socialize and interact with society. Muslims of the city of Tomohon do not experience discrimination, intolerance, and injustice. Furthermore, Muslims of Tomohon can worship well and celebrate Islamic holidays in good circumstances. The tremendous public attention and religious tolerance make people understand and protect each other from one religion to another. The Muslim community in Tomohon City builds close relationships with other religious communities to collaborate with them on various issues such as religious and social harmony and understand the meaning of the differences themselves [27].

3.2 Social Construction of the Value of Tolerance

The social reality of the plurality of the people of Tomohon city, coexisting in a multi-religious social environment until now, has indirectly become a social reality found in Tomohon City. To become a social reality, the attitudes and ways of tolerance between religious people are inseparable from the process of social construction that aims to make this attitude and way of life tolerance between religious people into subjective and objective reality.

To make the attitudes and ways of life of tolerance between religious people from objective reality to subjective reality, the internalization of perspectives and practices of life tolerated between religious people is inseparable from the socialization process, which is based on the identification of the people of Tomohon city for the application of attitudes and ways of life to tolerate between religious people that can support the sustainability of social reality. The socialization process carried out by the Muslim community of Tomohon City takes place through 2 stages: 1. Primary socialization, which is the learning process experienced and received by children in childhood in their first social environment or family, and 2. Secondary socialization is an advanced learning process that children experience and welcome when they enter the public world or the broader social environment.

In the primary socialization stage, parents become the first to provide learning while internalizing attitudes and ways of life among religious people to children. In this case, the internalization process is based on the experience of a tolerant attitude and way of life among religious people that parents have and can apply while living their social life in the multi-religious City of Tomohon.

Before the attitudes and ways of tolerance between religious people are internalized, the first step taken by parents is to internalize the subjective side of religion or internalize the belief that parents have embraced in children, to form and clarify religious identity in children since childhood. The initial steps parents take in internalizing the subjective side of the religion are shown as an introduction to providing examples of the various cultures that have become characteristic of each religion they believe. Introduction to and illustration of multiple cultures that have become characteristic of each religion aims to internalize the initial picture of religious identity in children. After the initial concept of religious identity has been successfully internalized, parents habituate or habituate. This habituation or habituation aims to increase the participation and intensity of children in participating in and carrying out various religious events and rituals that each religion has advocated.

After internalizing, the subjective side is taken by parents. The next stage is to internalize the idea of pluralism. The internalization of pluralism is inseparable from the multi-religious phenomenon that has given rise to the characteristics of each religion. Thus, the internalization of this pluralism refers to objective truths in terms of religion, where this objective truth lies in the religious purpose of each religion itself, which is to worship God Almighty but in different ways.

After understanding this pluralism is internalized in the child, the next stage taken by parents is to internalize the attitudes and ways of life of tolerance between religious people. In internalizing the attitudes and practices of life of tolerance between religious people, in addition to being shown in the form of freedom of social affairs, the teachings of each religion that parents have subjectively embraced are used as a reference in supporting social space.

To further increase the success of internalizing attitudes and ways of tolerance between religious people and children, parents in Tomohon City began to introduce their children to various social life processes in Tomohon City. The form of teaching children about different social life processes that exist in Tomohon City is shown by providing concrete or actual examples of the application of attitudes and ways of life to tolerate religious people carried out by parents or that have become the objective reality of the people of Tomohon City, such as the attitude to each other and the way of life not to interfere with each other, does not interfere, and reduces the interests that are subjectively possessed when communicating with fellow citizens and when participating in various routine and conditional activities that exist.

Religious leaders in Tomohon City also have a role in internalizing attitudes and ways of life to tolerate religious people. The part of religious figures in internalizing the attitudes and practices of life of tolerance between religious people takes advantage of the moment that exists at religious events and rituals because when religious events and rituals are taking place, the teachings or values of the attitudes and ways of life tolerate between religious people brought by the scholars and kyai can be internalized to several

children directly, so that the process of internalizing attitudes and ways of life accept between religious people that refer to religious teachings can be easily internalized to some children.

After the attitudes and ways of life of tolerance between religious people are successfully internalized, then the next stage is the application of the perspectives and practices of life of tolerance between religious people. However, before the attitudes and ways of tolerance between religious people were applied by the Muslim community of Tomohon City to their social life, the community's first steps in responding to the multi-religious phenomenon were shown in the form of releasing the subjective side of religion. The release of the personal side of faith will lead the individual to pluralism that carries objective truths in terms of religion.

3.3 The Role of Religious Figures

Building a tolerance attitude and way of life between religious people becomes an objective reality. The role of religious figures (Islam), in this case, ulama and kyai and local government, cannot be separated. The part of religious leaders can be seen through a series of programs that always involve all elements of society, ranging from all religious leaders, community leaders, and all members of the community itself, in strengthening the values of tolerance in society. Religious Figures (Islam) are an example or role models through religious teachings. While various spiritual events and rituals are taking place, religious leaders (Ulama, Ustad, and Kyai) give an overview of the teachings of tolerance between religious people based on Islamic religious education, such as the teachings of "*lakum dinukum wa liyadin.*"

The role of the local government is also vital in building the value of tolerance. Therefore, the government invites all elements of society to implement its work program, a form of legitimacy owned by the government to familiarize the people of Tomohon City in applying attitudes and ways of life to tolerate social life.

3.4 Tolerance as an Objective Reality

Tolerance attitudes and ways of life among religious people are capable of being subjective realities and objective realities. This condition is inseparable from a series of social construction processes that have been successfully implemented by the Muslim community of Tomohon city. When in his personal life as well as in his social life. Referring to the theory of social construction of Peter L. Berger, the analysis of this study began through the moment of internalization, which in it was divided into two stages, namely: primary socialization played by parents, as well as secondary socialization played by schools and religious figures (Ustad, Ulama and Kyai).

At the moment of internalization, children are deliberately used as the main targets in the process of socialization or learning based on the results of identifying the Muslim community of Tomohon city for their attitudes and ways of living to tolerate religious people who can support the continuation of social reality in the city of Tomohon. This is done because, in addition to the child being the next generation who will continue the course of social life, the process of socialization or learning at the moment of internalization also aims to internalize attitudes and ways of life to tolerate religious people in

children. Internalization of tolerance attitudes and ways of life between religious people through the stages of primary socialization and secondary socialization, indirectly the attitudes and practices of life of tolerance between religious people that were previously part of the objective reality of the Muslim community of Tomohon city, transformed into a subjective reality in each child.

Evidence of the transformation of attitudes and ways of life of tolerance between religious people from objective reality to subjective reality can be shown through the ability of each individual in the city of Tomohon to express the attitudes and ways of life of tolerance between religious people that they have received before at the moment of internalization, which in this case is a form of the externalization phase.

The moment of externalization shown in the form of the ability of each individual to apply a series of states of attitudes and ways of life of tolerance between religious people in their daily social life indirectly shows that the perspectives and ways of life of tolerance between religious people are already part of the subjective reality in each of these individuals. However, in connection with the attitudes and ways of life of tolerance between religious people, which are also able to be applied objectively by each individual, indirectly, this attitude and way of life of tolerance between religious people is also an objective reality in the Muslim community of Tomohon city, which means that in this moment of externalization, the attitudes and ways of life of tolerance between religious people capable of being an objective reality are forms of expression of the moment of objectivization. Therefore, the ability possessed by the Muslim community of Tomohon city to coexist in its multi-religious social environment can become a social reality based on the intersubjective experiences of the Muslim community of Tomohon city during the moments of the social construction process that can take place in a dialectic manner.

4 Conclusion

From the above, it can be concluded that the process of the social construction of the value of tolerance for the Muslim community in the city of Tomohon proceeds in three stages as explained in the theory of the social structure of the reality by Peter Berger, namely the social construction of attitudes and ways of life of tolerance between religious people can be seen from the internalization of the subjective side of religion, understanding pluralism and perspectives and ways of life of tolerance between religious people carried out by parents on primary socialization, as well as the internalization of tolerant attitudes and practices of life between religious people in social life. The doctrine of religious teachings carried out by religious figures (Ustad, Ulama, and Kyai) on secondary socialization strengthens this internalization process. The attitudes and ways of life of tolerance between religious people can become a subjective reality in each child or individual.

Concerning the attitudes and ways of life of tolerance between religious people who can become subjective realities and objective realities through a process of social construction that is dialectic, then this process of social construction will not stop until the moment of objectivization alone but will return to the moment of internalization and proceed according to the flow that the researcher has previously explained. Thus, social reality in the form of the ability of the people of Tomohon city to coexist in a multi-religious social environment can still be found today.

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