



# Strengthening the Character of Tolerance Through Habituation of Kindness as an Effort to Anticipate Conflicts in Multicultural Communities in Tempur Village, Jepara Regency

Tutik Wijayanti<sup>(✉)</sup> and Muhammad Andi Kurniawan

State University of Semarang, Semarang, Indonesia  
tutikwijayanti@mail.ac.id

**Abstract.** The purpose of the study was to examine the strengthening of the character of tolerance through habituation of kindness as an effort to anticipate conflicts in multicultural communities in Tempur Village, Jepara Regency. This study used a mixed-method with data collection techniques through observation, interviews, documentation, literature studies, and questionnaires. Qualitative data were analyzed using Miles and Huberman's model, which is descriptive analysis, while quantitative data was analyzed using simple quantitative analysis. The results of this study show that diversity is not a threat, but a gift that God gives in giving color to life. As a country that upholds democratic principles and is based on the principle of diversity, strengthening the character of tolerance is very important in the digital era, considering the many issues of intolerance, primordialism practices, and radicalism in a multicultural society that threaten the integrity of the Republic of Indonesia. Therefore, it is necessary to have a strategic solution through the implementation of strengthening the character of tolerance as an effort to fortify oneself with science in maintaining the unity and unity of multicultural communities in Tempur Village, Jepara Regency. Implementation of strengthening the character of tolerance is carried out by the community through a series of habituations of kindness. This research also found the fact that the implementation of strengthening the character of tolerance through habituation of kindness is very effective in reducing conflicts and creating harmonization in multicultural communities in Tempur Village, Jepara Regency. The results of the effectiveness test, namely 68.23% of the community stated that good habituation is very effective in anticipating conflicts in society, while 31.77% of the community stated that good habituation is effective in reducing conflicts in society.

**Keywords:** Habituation of Kindness · Multicultural Society · Strengthening the Character of Tolerance

## 1 Introduction

Industrial revolution 4.0 presents new lines in various sectors of life. The Executive Chairman of the World Economic Forum, in his book (*The Fourth Industrial Revolution*, 2017), first introduced that humans are currently at the beginning of a revolution that is fundamentally changing how they live, work and interact with one another (Ghufron, G. 2018). In the Industrial Revolution 4.0 Era, new technologies and approaches that combine the physical, digital, and biological worlds will fundamentally change the order of life and human interaction. As a phase of technological development, the Industrial Revolution 4.0 gave birth to a new transformation with the Digital Era, which has implications for significant changes in the pattern of people's lives in Indonesia who live side by side with digital technology.

The rapid development of technology must be balanced with strengthening the character as the axis of the citizen's personality. Character education in the Digital Age must be competent in placing itself in order to be able to penetrate the joints of people's social life so that these moral messages can be conveyed and well received by the younger generation. Character values are not only in the form of knowledge but also must be embedded in the practice of real action by building moral beliefs and imagination that are continuously instilled from an early age so that they are embedded in the heart. As one of the most important instruments in national education, tolerance character education becomes a movement for public awareness to be able to live together and side by side to overcome all the challenges of life in a multicultural society (Astuti, A. et al. 2019).

Indonesia is the home of 1,340 ethnic groups, 2,500 types of languages, a rich cultural heritage, and local wisdom with all the characteristics in each extraordinary region. This plurality is an extraordinary asset and investment for the country. Based on the Cultural Statistics data in 2019, about 1,340 tribes/ethnicities still survive in Indonesia. That makes each of them have social and cultural values within the framework of *Bhineka Tunggal Ika*. A pluralistic Indonesian society provides implications and challenges for the harmony of pluralistic Indonesian society. The undeniable reality is that the diversity born of ethnicity, culture, language, and religion continues to force into incompatible understandings, minority and majority groups, as well as different social views as a problem and contains the potential for conflict and disintegration. Therefore, with the condition of the multicultural Indonesian society, it is important to have harmonization efforts by developing the character values of tolerance through habituation of kindness to anticipate conflicts in a multicultural society.

The character of tolerance is a process of transforming life values through attitudes and behaviors that reflect respect for differences that are grown in one's personality so that it can make a positive contribution to the willingness to accept existing differences. The development of the character of tolerance implies that all academic units in Indonesia must include character education in the educational process. A national education platform that re-replaces the meaning and value of a character as the main generator of the implementation of education returns character education as the spirit and foundation of education through harmonization of the heart (ethics), taste (aesthetics), thought (literacy), and sports (kinesthetic). (Budhiman, A. 2017). Character education carries out a noble mission in making students able to live together in differences and appreciate every

diversity. With Indonesia's pluralistic conditions, efforts need to be made to promote the internalization of the value of tolerance as an inseparable part of national education [6].

Difference and diversity are a necessity. It is unavoidable in human life. Differences arise from various aspects, such as differences in ethnicity, race, and religion. Indonesia is one of the countries that has so much diversity, not only in customs or culture and art, language and race but also in religious diversity. Although the majority of the Indonesian population embraces Islam, several other religions and beliefs are also embraced by the population in Indonesia. Christianity, Catholicism, Hinduism, Buddhism, and Confucianism are examples of other religions that are also widely embraced by people in Indonesia. Each religion undoubtedly has its own rules in carrying out customs and worship. However, the differences are not a reason for the Indonesian people to be divided. Indonesian people must have the spirit of one brother in the same homeland, and every Indonesian citizen is obliged to maintain religious harmony in Indonesia so that this country remains a unified whole and achieves its goal as a prosperous and socially just country following the Pancasila mandate.

However, it is regrettable that violence after violence has occurred one after another in Indonesia. This unity does not only originate from vertical issues but then spreads to horizontal issues. This conflict manifested in the form of inter-ethnic and inter-religious conflicts. This religious difference is a good momentum for some individuals who want to find shortcuts to divide society in Indonesia. For example, in Poso, Central Sulawesi, conflicts that started as fights between residents turned into conflicts between Muslim and Christian religious communities (Moesa, 2007, p. 4). Various regions in Indonesia also found many ethnic and religious differences, one of which was religious differences that occurred in the community in the Tempur Village, Keling District, Jepara Regency, Central Java (Fig. 1).

Tempur Village is one of the villages at the eastern end of Jepara Regency, with an area of approximately 2,431.00 ha and a total population of about 3572 people. This village is one of the villages in Jepara that has a diversity of religions in one area. Even though Islam is the majority religion, the minority religion of the community can live in harmony in unity. The fact of plurality sometimes becomes a boomerang because religious differences are used as an excuse to ignite the fire of division. This certainly makes the Tempur Village vulnerable to problems and conflicts between religious communities that can divide the community.

Diversity is not a threat but a gift that God gives in giving color to life. As a country that upholds the principles of democracy and is based on the principle of diversity,



**Fig. 1.** The Beauty of Tolerance of Mosques and Churches Side by Side in Tempur Village

strengthening the character of tolerance is very important in the digital era, given the many issues of intolerance, primordialism, and radicalism practices in a multicultural society that threaten the integrity of the Unitary Republic of Indonesia. Therefore, it is necessary to have a strategic solution through the implementation of strengthening the character of tolerance as an effort to fortify oneself with science in maintaining the unity and integrity of the multicultural community in the Tempur Village, Jepara Regency.

## 2 Research Method

This type of research is mixed methods research, namely a method that combines quantitative methods and qualitative methods [5]. This research method aims to obtain more comprehensive, valid, reliable, and objective data. The mixed methods model used in this study is a sequential exploratory model (qualitative-quantitative), in which qualitative data is collected in the first stage, followed by quantitative data to interpret the findings from the qualitative data.

This research was conducted in Tempur Village, Keling District, Jepara Regency. This location was chosen because it has a plural society of various ethnicities and religions but can still live in harmony and peace. In the qualitative method, the data sources in this study were informants consisting of community leaders and residents of the Tempur Village. The focus of this research is on strengthening the character of tolerance through habituation of kindness as an effort to anticipate conflict in a multicultural society in the village of Tempur, Jepara Regency.

Interviews, documentation, and observation carry out qualitative data collection techniques, and focus group discussions, with data collection tools in the form of interview guidelines, field notes, observation sheets, and focus group discussion guides. Testing the validity of the qualitative data was carried out by reviewing informants, member checks (peer checks), and triangulation. The triangulation is a triangulation of sources (informants, events, documents) and tools, namely interviews, observations, and documentation, as for the qualitative data analysis technique, namely interactive analysis. Through qualitative data analysis techniques, the phenomenon of diversity and harmony between religious communities in Tempur Village, Keling District, and Jepara Regency can be explained in detail.

In the quantitative method in this study, the research variables consist of independent and dependent variables. The independent variable in this study is strengthening the character of tolerance through good habituation, while the dependent variable is conflict in a multicultural society. The population is the Tempur Village community. The sample is 30 residents consisting of 20 communities with several different ethnicities and religions, ten village officials, and leaders (elders). Quantitative data collection techniques through questionnaires provide a set of questions or written statements for respondents to answer [1]. Analysis of quantitative data using the percentage formula referring to Nana Sudjana (2005: 118) as follows.

### 3 Results and Discussion

#### 3.1 Implementation of Strengthening the Character of Tolerance Through Habituation of Kindness as an Effort to Anticipate Conflict in Multicultural Communities in Tempur Village, Jepara Regency

Tolerance character education is a series of processes of transforming social life values through attitudes and behaviors that reflect respect for differences that are grown in one's personality so that they can positively contribute to the willingness to accept existing differences. The development of the character of tolerance implies that all academic units in Indonesia must include character education in the educational process. A national education platform that re-places the meaning and value of a character as the main generator of the implementation of education returns character education as the spirit and foundation of education through harmonization of the heart (ethics), taste (aesthetics), thought (literacy), and sports (kinesthetic). Become the foundation for implementing character education [7].

Character education carries out a noble mission in making students able to live together in differences and appreciate every diversity. With Indonesia's pluralistic conditions, efforts need to be made to promote the internalization of the value of tolerance as an inseparable part of national education. Differences born of ethnicity, culture, language, and religion that are very diverse in Indonesia are a valuable momentum to be grateful for the differences. Therefore, character learning is not just a theory and understanding but must be implemented by moral imagination and actual action practice. Learn to live together in harmony and peace, especially in the heterogeneous conditions of the Indonesian nation.

The fact that the plurality of the Tempur Village community is very diverse is a challenge in strengthening the character of tolerance. Diversity is not a threat but a gift that God gives in giving color to life. As a country that upholds the principles of democracy and is based on the principle of diversity, strengthening the character of tolerance is very important in the digital era, given the many issues of intolerance, primordialism, and radicalism practices in a multicultural society that threaten the integrity of the Unitary Republic of Indonesia. Therefore, there is a need for a strategic solution by strengthening the character of tolerance as an effort to fortify oneself with science in maintaining the unity and integrity of the Tempur Village, Jepara multicultural community Regency [8].

The implementation of strengthening the character of tolerance can be done through teaching kindness, justice, and tolerance by providing a clear understanding to the community so that a sense of love for goodness grows, which becomes power and an engine that can make it fun to do good. Growing awareness that was doing good behavior is motivated by a sense of love for the excellent behavior after going through the process of understanding and loving kindness, which involves cognitive and affective dimensions. The next implementation is through the act of a positive experience of goodness. Through its role in the family, school, and community environment combined with the role of digital media as a campaign effort to habituate goodness in a multicultural society in the digital era.

Tempur Village is a unique area, a village that has a diversity of religions in one area, so it is very vulnerable to social conflicts and even conflicts between religious communities. One alternative solution innovation that can be done to reduce conflicts in a multicultural society is through harmonization between religious communities based on Bhinneka Village. It is a social movement initiated by the entire community in the Tempur Village to build a sense of tolerance and reduce conflicts between religious communities through positive movements within the frame of continuous good habituation carried out by all religious communities based on Pancasila values and social culture. In order to maintain the integrity and harmony between religious communities in the Tempur Village.

This movement is carried out simply but is implemented in everyday life. As well as community service, siskamling, healthy week movement, and various other positive activities such as during the holidays of each religion, the two people help each other. During Tarawih Prayers, Christians at the location also helped maintain the mosque's security. At Christmas, Muslims also take part in securing the church. The presence of this movement is expected to increase the unity between religious communities in the digital era based on the nation's motto, namely "Bhinneka Tunggal Ika," which means different but still one. The essence of this idea are as follows:

#### 1) Village Innovation Program

The Village Innovation Program is an innovative village community development and empowerment activity that follows the needs of the community as well as a form of harmonization of citizens in the spirit of togetherness and cooperation together hand in hand to build creative and innovative villages in developing all the potential contained in the Tempur Village, primarily related to by increasing entrepreneurial capacity and developing local economies and tourism, improving the quality of village infrastructure, and developing the quality of human resources (HR) carried out and managed by the entire Tempur Village community (Fig. 2).

Tempur Village is the highest village in Jepara Regency which has the potential to become a Tourism Village in Jepara and even in Indonesia to be able to go international. This tourism potential is based on the results of research observations that the authors have done, finding a fact that the Tempur Village has five potentials in the field of Tourism,



**Fig. 2.** Tourism Potential and Organization of ARJUNA

namely Religion, Nature, History, Socio-Cultural, and Culinary; with that potential, the Village Government in synergy with the community is committed to collaborating to build a youth organization called "ARJUNA" to work together to develop village potential, especially in the field of tourism, this organization also serves tour guides in Tempur Village to guide tourists, both regional tourists and even international tourists who come for vacation.

## 2) Reactualization of Pancasila Village

Re-actualization of Pancasila Village is an effort to empower and harmonize village communities and inter-religious communities in the Tempur Village through a collective social movement based on the implementation of Pancasila values in an integrated and systematic way through Interfaith Communication through a meeting forum involving all Religious Leaders, the community, and the apparatus. Villages in the Tempur Village to communicate with each other, and increase a sense of tolerance, a sense of unity and oneness in order to build inter-religious harmony in an effective, efficient and sustainable manner. So that the values of tolerance and community harmony that continue to be well maintained become a culture and social culture that cannot be separated from the social life of the people in Tempur Village, Keling, Jepara.

In successfully implementing this program, it is necessary to have synergy and support from all parties, both from the community, government and digital media. The community is the key to success in harmonizing between religious communities, which plays a role in maintaining harmony, adhesive unity, and harmonization of society in sustainably implementing programs. The government or the government is a team of experts who will provide counselling/socialization related to supervision, direction and policies that support the achievement of harmonization between religious communities. Media as supporters of creating branding of the Harmonization program between religious communities to be better known by the community both locally and nationally so that it will provide dignity and positive examples of maintaining the unity and integrity of Indonesia in the digital era. The results of this study indicate a success where the community in the Tempur Village Region has a spirit of tolerance, concern, high spirit of unity and integrity through harmonization of religious harmony as an effort to glue the unity of the Indonesian nation in the digital era.

### **3.2 The Effectiveness of Strengthening the Character of Tolerance Through Kindness Habituation as an Effort to Anticipate Conflict in Multicultural Communities in Tempur Village, Jepara Regency**

The effectiveness of strengthening the character of tolerance through habituation of kindness as an effort to anticipate conflict in Tempur Village, Jepara Regency's multicultural community, can be seen from the residents' responses to several programs in the village to strengthen the tolerance character of the residents. The program designed by the village apparatus and the residents is carried out to increase tolerance between residents so that they can anticipate conflicts in the Tempur village community.

The results of the percentage of responses from Tempur villagers were obtained by providing a citizen response questionnaire regarding the effectiveness of strengthening the character of tolerance in anticipating conflict in a multicultural society. The results of

**Table 1.** Citizen Response Recapitulation

No.	Respondent	Response to the Effectiveness of Tolerance Character Reinforcement			
		Ineffective (%)	Less effective (%)	Effective (%)	Very effective (%)
1	Villagers	–	–	33,84	66,16
2	Village Figures and Apparatus	–	–	29,70	70,30
<b>Average</b>		–	–	31,77	68,23

the response indicate that 68.23% of the community stated that good habituation effectively anticipated conflict in the community. In comparison, 31.77% of the community stated that kindness habituation effectively reduced social conflict. The following is a recapitulation Table 1.

From the results of the response of the effectiveness of citizens to strengthening the character of tolerance through habituation of kindness in anticipating conflict, it can be seen in Table 1 that the village community showed a 68.23% very positive response. Meanwhile, 31.77 showed a positive community response to strengthening the tolerance character that had been carried out in the Tempur Village. That means that efforts to strengthen the character of tolerance through habituation are considered effective in anticipating conflicts in a multicultural society.

## 4 Discussion

The implementation of strengthening the character of tolerance through the habituation of kindness that has been implemented in the Tempur Village is a shared reflection. As a multicultural country, Indonesia should respect and respect every difference in society. The key to revolutionizing the character of tolerance in creating a harmonious society is to get used to the character of doing good for others to create a foundation of ethical values. This idea is in line with the theory put forward by (Lickona, 2003), which defines character education as an effort to develop a good personality to help someone understand, care and act based on ethical values. According to Lickona, character education must fulfil three main elements: knowing the good, desiring the good, and doing the good.

### 1. Knowing the Good

Character education is directed to knowing the good things and can be easily taught because knowledge is cognitive. Teaching good, fair, and valuable means it can provide a clear understanding to students about goodness, justice, honesty, tolerance, values and others. Someone who behaves well is fair and tolerant, without realizing it even though conceptually does not know and does not realize what good behaviour, justice, or honesty is.



## 2. Desiring the Good

Character education has a noble goal of cultivating a love of goodness, namely how to feel and love goodness which then becomes power and engine that can make happy to do good. So that the awareness grows that humans want to do good behaviour because of love for good behaviour.

## 3. Doing the Good

Character education is directed to take someone's actions, which is directed to do acts of kindness, after going through the process of understanding and then loving kindness which involves cognitive and affective dimensions so that a last step is an act of experiencing goodness that is carried out continuously.

Strengthening the character of tolerance will be very easy to achieve if all parties always hold the noble values of Pancasila and always uphold beliefs and synergize in respecting diversity. Building and cultivating the values of tolerance in society is a necessity that must always be maintained and cared for so that it produces results in creating a peaceful and radiant environment.

Strengthening the character of tolerance through habituation of kindness to anticipate conflict in a plural society is very appropriate because the value of tolerance is a fixed price that must be maintained in order to create a harmonious life free from prolonged conflict and victims of anti-tolerance [3]. That is what the community in Tempur Village strives for with their diversity but always strives to maintain harmonization in social life through the implementation of strengthening the character of tolerance through good habituation.

The study results show that 68.23% of the community considers that strengthening the character of tolerance through good habituation is very effective in anticipating conflicts. That is in line with the opinion of Giddens [4], who states that habitus can create a life structure that makes it easier for a person to act. Through habitus, people do not have to struggle to reason, take distance or give meaning every time they will act. Therefore, the habit of doing good will be very effective in minimizing conflict, especially in a multicultural society. Keraf and Komalasari [2] also conveyed a similar statement, which stated that one could strengthen one's character through habituation. This means that the research results in Desa Tempur support the effectiveness theory from those stated by several previous researchers.

## 5 Conclusion

Tempur Village is one of the villages with an urgent vulnerability to social and religious conflicts. This is a special village with ethnic and religious differences in one area. However, with the community's commitment to increasing tolerance between religious communities in Tempur Village through positive activities based on good habituation and harmonization between religious communities, it becomes a torch of light for creating community harmony. The results of this study show that the implementation of strengthening the character of tolerance through habituation of kindness is very effective in reducing conflict and can create harmonization in the multicultural community in Tempur Village, Jepara Regency. The effectiveness test results, namely 68.23% of the community, stated that good habituation was very effective in anticipating conflict in

the community. In comparison, 31.77% of the community stated that good habituation effectively reduced social conflict. The presence of this movement is expected to increase the sense of unity and unity among religious communities in the digital era based on the nation's motto, "Bhinneka Tunggal Ika".

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