

Tolerance and Social Harmonization of The Hindu Islamic Community of The Tengger Tribe in *Eid Al-Fitr* And *Nyepi*

Ali Hasan Assidiqi¹, Ahmad Barizi², M. Lutfi Mustofa³

^{1,2,3}State Islamic University of Maulana Malik Ibrahim Malang, Indonesia

¹220204210012@student.uin-malang.ac.id, ²abarizi_mdr@uin-malang.ac.id, ³mlutfi@psi.uin.malang.ac.id

Abstract: Indonesia is known for its many kinds of differences. Behind the friction that occurs, there are also many exemplary differences because they are able to create tolerance and social harmony of a strong community such as Islam and Hinduism in the Tengger Tribe. The purpose of this study is to provide an overview of the importance and practice of tolerance and harmonization between Islam and Hinduism that needs to be emulated through religious activities such as *Eid al-Fitr* and *Nyepi* Day. This study uses a qualitative type of anthropological approach by collecting the main data sources from interviews with three Islamic religious leaders, five Hindu religious leaders, and seven communities. Secondary data sources from books, and other papers and analyzed using B Miles and Huberman's theory. The results show that 1) the tolerance and harmonization of the Hindu Islamic community in the tengger tribe towards *Eid al-Fitr* worship is very strong. For example, during fasting, the Hindu people prefer to hide their food, when breaking the fast there are some who distribute free *takjil* and some participate in selling *takjil*. Every night of worship with *hadrah* never disturbed them. During holidays, they tend to help secure the course of worship by becoming a parking attendant and making their yard a parking lot or worship. 2) Likewise, the tolerance and harmonization of the Hindu Islamic community towards the *Nyepi* holiday worship is also well seen. For example, during the *Nyepi* celebration, Muslims also participate by limiting all activities including work and going out of the house so that they do not use lights or something shiny like Hindus do during *Nyepi*. During the food banquet, when Hindus invite, Muslims follow it well. In the analysis of Max Weber's theory of action, the Islamic and Hindu societies do all of this because they have a goal for the future good, which is known as instrumental rational action, and because they follow their parents and ancestors who are known for traditional actions. The next research recommendation is to focus on using quantitative research to determine the influence of worship or religious activities on the tolerance and harmonization of the Tengger ethnic group.

Keywords: Harmonization, tolerance, social, Tengger tribe.

Abstrak: Indonesia dikenal masyarakat yang memiliki banyak macam perbedaan. Dibalik gesekan yang terjadi, juga banyak hal perbedaan yang patut dicontoh dikarenakan mampu menciptakan toleransi dan harmonisasi sosial masyarakat yang kuat seperti Islam dan Hindu di Suku Tengger. Tujuan penelitian ini untuk memberikan gambaran pentingnya dan praktek toleransi dan harmonisasi antara Islam dan Hindu yang perlu dicontoh melalui kegiatan keagamaan hari raya *Idul Fitri* dan Hari Raya *Nyepi*. Penelitian ini menggunakan jenis kualitatif pendekatan antropologi dengan mengumpulkan sumber data utama dari wawancara kepada tiga tokoh agama Islam, lima tokoh agama Hindu, tujuh masyarakat. Sumber data sekunder dari buku, dan karya tulis lainnya serta dianalisis menggunakan teori B Miles dan Huberman. Hasil menunjukkan bahwa 1) toleransi dan harmonisasi masyarakat Islam Hindu di suku tengger terhadap ibadah hari raya *Idul Fitri* sangatlah kuat. Contohnya waktu puasa, masyarakat hindu lebih memilih menyembunyikan makannya, saat berbuka ada sebagian yang membagi *takjil* gratis dan sebagian ikut menjual *takjil*. Setiap malam ibadah dengan *hadrah* tidak pernah membuat mereka terganggu. Saat hari raya, cenderung membantu mengamankan jalannya ibadah dengan menjadi juru parkir dan membuat halaman rumahnya menjadi tempat parkir atau ibadah. 2) Begitupula toleransi dan harmonisasi masyarakat Hindu Islam terhadap ibadah hari raya *Nyepi* juga terlihat dengan baik. Contoh saat perayaan *Nyepi*, umat Islam juga ikut dengan membatasi segala kegiatan termasuk kerja dan keluar rumah hingga tidak

menggunakan lampu atau sesuatu yang bersinar sebagaimana umat Hindu lakukan saat *Nyepi*. Saat perjamuan makanan, ketika umat Hindu mengundang maka umat muslim mengikutinya dengan baik. Dalam analisis teori tindakan Max Weber bahwa masyarakat Islam dan Hindu melakukan semua itu dikarenakan memiliki tujuan untuk kebaikan kedepan yang dikenal tindakan rasionalitas instrumental dan dikarenakan mengikuti orangtua dan leluhur yang dikenal tindakan tradisional. Rekomendasi penelitian selanjutnya adalah memfokuskan menggunakan jenis penelitian kuantitatif untuk mengetahui pengaruh ibadah atau kegiatan keagamaan terhadap toleransi dan harmonisasi masyarakat suku Tengger.

Kata kunci: Harmonisasi, Toleransi, Sosial, Suku Tengger.

INTRODUCTION

Indonesia is known for its pluralistic society. This is because Indonesia has many religions, tribes and races that are physically coexisting with each other, but they are separated due to differences in beliefs, ancestry and others. Responding to this, it is not surprising that the participation of the government and figures in each religion and tribe is important. Therefore this refers to the birth of the ideology of the Indonesian nation, namely *Pancasila*. Where, for example, in the first precept "The One Godhead". The point here is that every society is free to choose the religion it adheres to and that religious diversity in differences to respect is important in achieving freedom and peace (Daimah, 2018).

In religion, friction related to something sensitive can cause disharmony and the rupture of the unity and unity of the Indonesian nation which can result in unsuccessful national development. Therefore, the existence of these religions and their adherents should be truly aware that peace in differences is more important than hostility, or it can be said that harmony and tolerance. It is like a body that needs to eat and drink to be healthy and not sick (Mappiasse & Hayadin, 2022). Disharmony between religious communities is triggered by the rise of religious fanaticism which produces various disharmony in the midst of the unity of the nation, state, and society which leads to poor social interaction in society. This social interaction will be well established if it is based on the harmony of interests between individuals. On the other hand, differences in interests can be a trigger for the cloudiness of a social relationship that leads to social inequality in a group or society which eventually becomes social problems. Violations of the social order which is a common convention in society will also trigger social problems.

Social problems arise because of the disharmonious relationship between the community and the institutions of society in it, causing difficulties in socializing and adjusting to various kinds of social relations (Soekanto, 1982). These social problems by some artists as members of society are not avoided or wasted, including by authors. Authors who are productive, intelligent, and sensitive to social reality will be able to process them in literary works as a reflection of the socio-cultural conditions of the community by carrying out the goal of not only entertaining but also educating, criticizing, and improving the situation through persuasion contained in their works. This is because the author is influenced by his social sensitivity, his social conscience, his human conscience, and his sensitivity to his times (Lubis, 1997).

Some conflicts and differences that occur in society such as: the suicide bombing case that killed three churches (the Church of Santa Maria Immaculate, the Indonesian Christian Church (GKI), and the Pentecostal Church) in the city of Surabaya in May 2018 involving a Muslim family caused by the understanding of radicalism with the pioneers of others to carry out jihad and be guaranteed to enter heaven (Wardah, 2018). Likewise in the East Java Tengger Tribe, even though it is known for its strong culture and natural beauty that makes migrants feel at home, it does not mean that they are free from conflicts and differences. Several incidents have occurred such as the conflict on October 16, 2011, there was an act of destruction and arson against the settlement of Tengger tribe residents who adhere to Islam in *Tetelan* Hamlet, Kandang Tepus Village, Senduro District. The riot has been going on since Saturday, October 8, 2011 which caused dozens of residents' houses and a mosque to be damaged. This incident did not start from

the residents, but because of a provocateur on behalf of Perhutani's instructions which then finally made the community also get involved (Redaktur, 2011).

Apart from the various factors behind it, we must admit that such conflicts are due to the lack of knowledge and also the practice of religious tolerance. With this, until now, the people of the Tengger tribe realize that the disharmony has a bad impact, so that tolerance is more what causes after the harmonization in the Tengger community. One of the harmonized practices of tolerance is related to the big holiday of *Nyepi* for the Hindu community and the big holiday of *Eid al-Fitr* for Muslims. Therefore, in this paper, I want to reveal the rules and practices of tolerance that form social harmonization for the Islamic and Hindu communities of the Tengger tribe in the framework of *Eid al-Fitr* and *Nyepi* Day.

A study on the tolerance of religious people in the Tenger tribe has indeed been carried out in general as a study entitled *Pluaritas* Between Religious People in the Tenger Tribe (Huda, 2019). In this case, it was discussed related to the religious harmony of the Tengger tribe both between the majority and minority religions. Then the study entitled Dynamics of the Cultural Life of the Tengger Tribe in Interfaith Harmony (Mujiwati, 2023). This dynamic of tolerance makes a golden triangle concept between the three religions. Religious differences are not something that makes arrogance a problem in society in interacting in daily life. In the event that it is done, local wisdom and culture can be used as a form of solution in overcoming various problems. Furthermore, the study Dynamics of Tolerance of Religion and Culture of the Tengger Ngadas Community (Setyabudi, 2022). In the results in the midst of their heterogeneity, the Tengger Muslim tribe developed an attitude of tolerance, both religious tolerance related to responses to religious differences, cultural tolerance, and responses to cultural traditions and local wisdom. Both are running dynamically, along with social changes due to the influence of Islamization on the one hand and Tenggerization on the other. Study entitled Cultivating Multicultural Education Through Local History Learning (Case Study: The Value of Tolerance of the Tengger Tribe) (Ulfa, 2019). In the results, there are many cultural and behavioral things that can be exemplified in the world of education, such as the example of the life of the Tengger people in Ngadas Village who live in harmony and prioritize tolerance even though they live in religious diversity. And a study entitled Development of the Tenger Bromo Tribe Community Through the *Unan-Unan* Tradition to Increase Religious Tolerance (Fitria, 2023). The main element of the tradition of the Bromo Tengger Tribe begins with careful and careful preparation, starting with wearing traditional clothes, singing traditional songs, and accompanying offerings with prayers. The rituals and traditions in the *Unan-Unan* reflect an appreciation for the culture and customs of the Tengger tribe which includes dance, music, and special foods that are integral to the ceremony.

The difference is that the research conducted by the researcher is to photograph the tolerance and social harmonization of the Tengger Tribe's Hindu Islamic community on *Eid al-Fitr* and *Nyepi* because the two holidays are not only crowded but also used as an example of high social tolerance and harmonization, especially in 2024 the two holidays are only about a month apart. The purpose of this writing is to understand the concept of harmonization and tolerance carried out by the Islamic and Hindu communities in the Tengger tribe, so that later it can be used as an example in overcoming the problem of religious differences that occur in Indonesia. And make this example as one of the principles of happy togetherness even though we have different beliefs.

METHOD

The method used in this study is the Anthropological approach of E.B Tylor's Theory of Evolution with a qualitative research type with a two-month research period starting in March and April 2024. The selection of this time is based on the fact that in that month it falls into the area of *Nyepi* and *Eid al-Fitr* which are the subject of research. The Anthropological Approach of Evolutionary Theory from E.B Tylor is a theory used to look at the phenomenon of cultural

change in the anthropology in depth related to the culture being studied. This culture can be real but has to do with beliefs (Hardi, 2020). The stages of this approach include: savagery, barbarism and civilization. As for the type of research used in this study, it is a type of qualitative research. Qualitative research according to Kirk and Miller in the book *Qualitative Research Methodology* by Lexy J Moleong defines that qualitative research is a certain tradition in the social sciences that fundamentally depends on observations of human beings both in their regions and in their terms (Lexy J Moleong, 2018). So in this study, the researcher seeks to explain or describe the results of the field related to religion and society in detail, especially those related to the culture of *Eid al-Fitr* and the *Nyepi* holiday embraced by Islam and Hinduism on Mount Tengger.

The location of the research is in the Javanese community in the Mount Tengger area. The reason the researcher chose this location is because the area is still strong in language and culture and strong religion with a Hindu majority and a Muslim minority, but the tolerance and harmony that exists is very strong. There are two sources of data used, namely primary through interviews and direct observation of the Javanese people. Interviews were conducted with two Islamic and two Hindu religious figures. This was then reinforced by interviews with several people whose houses are adjacent to other religious places of worship which amounted to three Muslims and five Hindus. Meanwhile, observation is carried out through observation when holiday activities begin to observe before the implementation of the holiday, the time of the holiday to the eve of the holiday. This observation was carried out in several places in the Mount Bromo area which is inhabited by the Tengger tribe. Supporting data sources are archives including documentation, books on Tengger village activities, and others. The analysis method used is Matthew B. Miles and Michael Huberman who are education experts from the University of Geneva, Switzerland which include: data reduction, data presentation, conclusion drawing or verification. The data analysis in this study uses words instead of numbers. The data in the study was collected based on the results of semi-structured interviews and processed through recording, recording, and typing, but the analysis still used words that were then described in a concise and appropriate manner (Rijali, 2019).

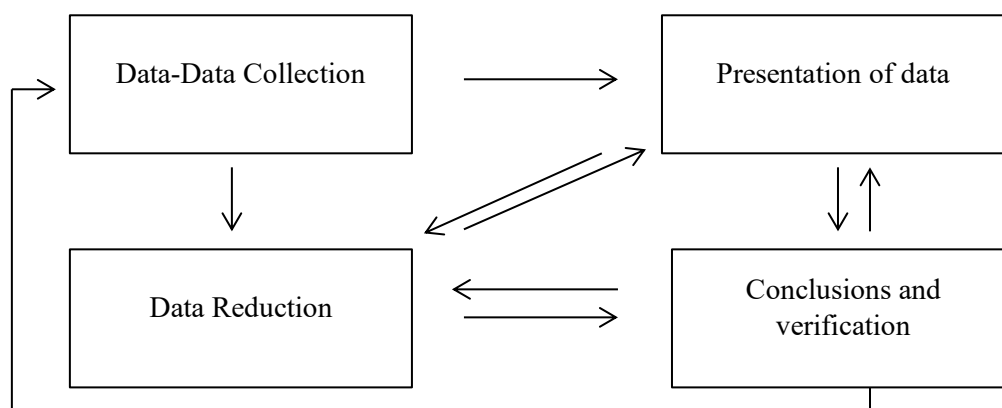


Figure. 1. B Miles Huberman Data Analysis Structure.

RESULT AND DISCUSSION

The habit of visiting, delivering and sharing food has become a common tradition among residents, especially for Muslims and Hindus who have a big dominance for the community in Tengger Pasuruan. Respect and appreciation for followers of other religions for them is not something special because from generation to generation, traditions and attitudes of tolerance have been taught and inherited by their ancestors and are still maintained until the current generation, even though they are very different. The following is a complete description of the harmonization and tolerance that occurred in the Hindu Islamic community of the Tengger Tribe:

Tolerance and Social Harmonization of the Hindu Islamic Community of the Tengger Tribe in *Eid al-Fitr*

Muslims and non-Muslims alike accept the presence of other groups and practice worship, avoid conflicts, do not interfere with each other, and maintain harmony and peace. There are no Muslim rituals that are seen as clashing with the Tengger tradition, both the main rituals such as the five-time prayer, Ramadan fasting, Friday prayers, *Eid al-Fitr* celebrations, qurbani on *Eid al-Adha*, to *sunnah* such as grave pilgrimage. Muslim groups generally carry out the tradition of *tahlilan* and *kenduri*, which is usually identical to traditional Muslim traditions influenced by Javanese culture. In fact, they are quite flexible in carrying out this Islamic-Javanese tradition.

In tolerance and social harmonization between Islam and Hinduism during the *Eid* holiday, it is said to be going well. Almost all traditions of Muslims, from staples such as Ramadan fasting to cultural rituals such as salvation in the month of Ramadan, run well and are acceptable to the community, including for Hinduism. However, all of this must still be done with protocols and mutual agreements to maintain harmony, meaning that every time someone is going to hold an event or enter a certain time, ask for permission from other religious leaders, including Hindus. So that with permission and cooperation, *Eid* activities are well established.

"As a minority in the Tengger area, Muslims are treated well. Religious activities, namely Ramadan, *Eid al-Fitr* and *Adha* to *takbiran*, are carried out as they should. The only difference is that we Muslims, every time we want an event, we have to ask for permission or report to other religious leaders and also some traditional and regional leaders such as village heads. This is done because it is a form of respect, so that during the event everything goes well and is even assisted by other religions, especially the majority of Hindus," said Islamic Figure, Mr. Ahmad.

In fact, it is not uncommon during *tarawih* prayers and *Eid* prayers, in the Tengger tribal community, including Hindus, to secure the course of prayer as if it were a mandatory security, thus making several courtyards of Hindu houses used as a place to accommodate Muslim pilgrims' vehicles without being asked for fees or rewards.

"Many residents in this area, especially Hindus, are very respectful of Muslims. In fact, all of us usually help secure activities such as *Eid* prayers, *tarawih* prayers. Hindu houses that are near the place of worship of Muslims, we welcome parking lots or places to accommodate special food after the *Eid al-Fitr* prayer. All of this is carried out happily for us," said Hindu Leader, Mr. Somad.

"Hindu Islam is very harmonious, in activities and daily life, including during *Eid al-Fitr* and also the *Nyepi* holiday. Everyone respects each other because they feel that it is their duty and goal to live in peace. During *Eid al-Fitr*, there are many parking lots or even places provided by Hindus and vice versa, Muslims also provide and help Hindu activities." Said Mr. Ri as one of the Hindu Leaders and Traditional Leaders

Uniquely, when observing many *takjil* moments and after *Eid al-Fitr* or known as the greeting, they enjoy it too. Where during Ramadan *takjil*, many non-Muslim sellers participate in selling, even including Hindus distributing their food during the moment to carry out iftar for free to Muslims. Of course it is not common, because not all regions do that. They do this because there is an awareness of maintaining and caring for togetherness and respecting differences. During the moment of the holiday, the Hindu community also enlivens by receiving an apology from their Muslim neighbors, meaning that the Muslim community visits neighbors near the house and apologizes for their birth and mind even though they are different religions. Because in *Eid al-Fitr* it is also known that there is a special food banquet for *Eid al-Fitr*, Hindu houses

are also prepared even though not as many as in Muslim homes. But the tolerance and harmony of the tengger tribal community needs to be exemplified as a unit of mutual respect.

In addition, harmony and strong tolerance also occur during the night of *takbiran* or when certain nights in Ramadan require flying sounds and poetry songs performed by several youths and adults. Indeed, before doing this, they usually ask for permission first so as not to disturb other people who are doing their activities. Where on certain nights, especially Friday nights in the month of Ramadan, there is a tradition of prayer carried out by some Muslims. Where during the sound of prayers and *syiir* accompanied by flying musical instruments, non-Muslim people, including Hindus, feel undisturbed and even some listen from their homes or outside the existing prayer room or mosque area. For them, it is natural to do it because it is part of the worship routine for Muslims. Likewise, during the night of *takbiran*, it is the night of Muslims so that Hindus appreciate and respect it. This is what was said by one of the Hindu leaders in the Tengger Tribe, Pak Muji.

“Usually on the night of *takbiran* and fasting, there are some who do music and the sound of Islamic recitation accompanied by music. People who know him are prayers. For us, especially I have never felt disturbed, even there has never been a story about it being a problem in the people of the Tengger tribe because for us it is part of the tradition of Muslims that we must respect”.

The harmony and tolerance between Islam and Hinduism in the Tengger Tribe based on the description above can be described as follows:

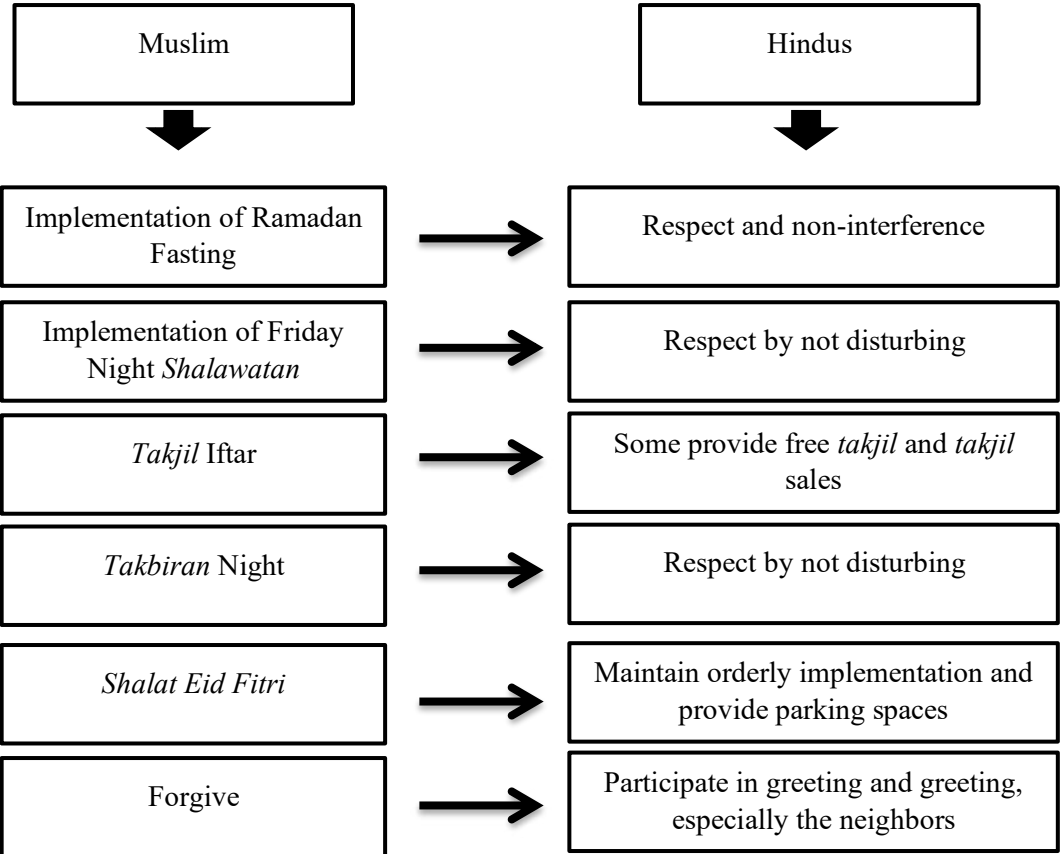


Figure. 2. Tolerance and Harmonization of *Eid al-Fitr* Worship Based on the results of interviews and observations

Tolerance and social harmonization of the Hindu Muslim community of the Tengger Tribe in *Nyepi*

Just as the tolerance and social harmonization of the Islamic community towards Hindus in the tengger tribe on Islamic holidays, so is the opposite. The Muslim community in the Tengger tribe also does the same to the Hindu celebrations which are indeed the majority religion in the Tengger tribe area. This is proven as the words of Sumaryadi, one of the Tengger people who are Muslim, said that, presenting a small example. When *Nyepi* is celebrated by Hindus, all Muslims, including himself, are willing to "suffer temporarily" to give up their interests and daily activities in honor of the *Nyepi* holiday which is full of togetherness. The Muslim community on that day felt happy to participate in restricting (temporarily) going out of the house, not turning on the lights, not sounding the sound, not working part of the work in the Tengger community area and not celebrating anything, so it can be said that everyone enjoyed *Nyepi*. Because in the *Nyepi* celebration there are four things that are not done first, namely *Amati Geni* (it is forbidden to light lights or fires), *Amati Karya* (it is forbidden to work), *Amati Lelungan* (It is forbidden to go home) and *Amati Lelanguan* (it is forbidden to watch or have fun). All of this is done solely as a form of tolerance and respect for different religious groups as well as other groups also respect them. Thus, practically, the symbols of religious harmony have always been maintained by the residents so that they do not disappear with the passage of time.

Likewise, when there is a joint meal done by residents, they do not look at feathers in inviting them to serve it. People in the Pasuruan area of the Tengger Tribe, always invite them to eat together, and usually the food is separated or put together and can be taken separately. This thing that needs to be considered for them, especially people other than Islam, is the selection of side dishes and their management. Where they sometimes also separate between religions even in one place, especially for Islam who are taught not to carelessly eat haram animals that may be served in that place. But usually every invitation like this religious people already know other religions, including for the Hindu community to Islam, so that later they can enjoy their togetherness. This form is the key to tolerance and harmonization of the Hindu Islamic community in the Tengger Tribe so that differences are not a problem but a learning about living together in differences so that later peace and togetherness are more important than hostility.

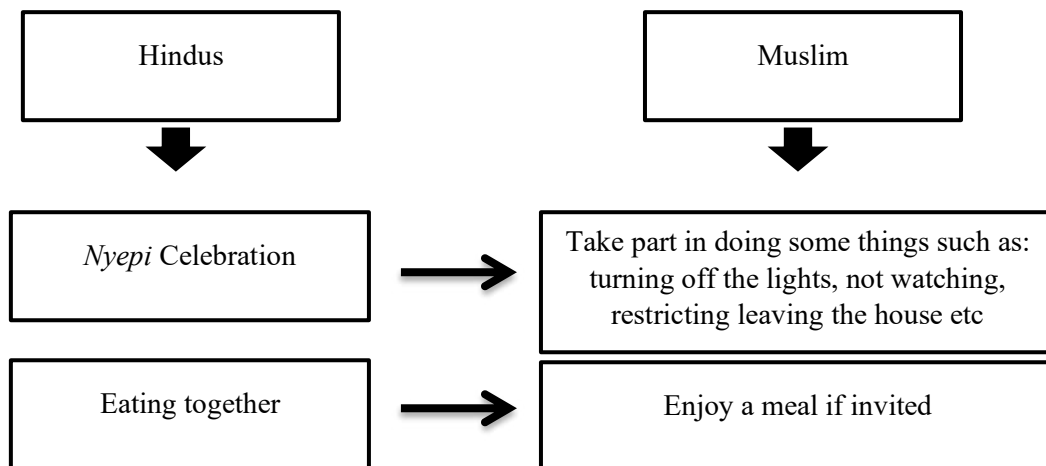


Figure 3. Tolerance and Harmonization of the Hindu Islamic Community in the Tengger Tribe towards *Nyepi* Day Worship

Analysis of Tolerance and Social Harmonization of the Tengger Hindu Islamic Community

If we analyze the above based on Max Weber's theory of action related to social actions carried out by a person, that the Islamic and Hindu communities that respect each other above are included in the actions referred to by Max Weber. In Max Weber's theory of action there are four which include: Instrumental rationality (actions that have their direction and purpose), value-

oriented rationality, affective actions or actions influenced by emotions, and Traditional actions/Actions due to habit or hereditary (Weber, 2016). Where if we look at the results of research related to the community that it was found that there are two appropriate actions. These actions are instrumental rationality and traditional actions.

Where in the act of instrumental rationality, in theory, it states that humans in doing something are based on a direction and purpose. With this, based on the results of interviews with three Muslim leaders and five Hindu leaders which were then strengthened by several brief interviews with the Hindu and Islamic communities, it was found that they have the same goal, namely to form a happy and safe society together regardless of their religion and beliefs. From the results of interviews with three Muslim figures, it was stated that all of them were the same as carrying out tolerance and harmonization activities with other religions because they had goals and directions. The direction and goal in question is to be able to live peacefully and happily. According to them, all of this is important for the achievement of happiness in the world, besides that it has been ordered by religion and also the Constitution in Indonesia. For example, for example, Muslims respect Hindus when performing *Nyepi* worship with Muslims, limiting all activities outside, and even some stop working on that day with the aim of respecting *Nyepi* Hindus. In terms of observation, similar findings are also the number of shops that are closed during *Nyepi* and even Muslim shops that sell goods or staples are also closed on *Nyepi* day.

Meanwhile, from Hindus, based on the results of interviews with five Hindu leaders, it was also mentioned that all of them related to their goals and directions for tolerance and community harmonization. The goal is to live in peace and harmony with mutual respect and the absence of hostility. Because for them a peaceful and quiet life is better than hostility which results in a negative impact from both. For example, when Muslims carry out fasting Ramadan, none of the Hindus are hostile, ugly or even mocking it. Even Hindus, even though they eat normally, limit themselves by not opening food stalls too wild. Everyone thinks that it is a form of respecting Muslims so that harmony is maintained. The same thing also happened when observations, it was found that during Ramadan many Hindus dressed in Hindu clothes also participated in providing free food or free *takjil*. Some also used banners with greetings for breaking the fast to Muslims.

In traditional actions, according to this theory, the formation of habits has been rooted from generation to generation and has been preserved from generation to generation. In psychological theory, it is learned that memories can be called if activities or actions are carried out repeatedly. Based on the results of the interviews as mentioned above, conducted to three Muslim leaders and also five Hindus, they also agreed that in addition to the direction of the purpose of carrying out a behavior of tolerance and harmonization, they also mentioned that it was because of the tradition of customs that had been handed down. Indeed, this does not cover all deeds, only some of them explain that it is part of the tradition of their parents or their families. For example, during *Eid al-Fitr*, Muslims usually only do greetings or known as *hahal bihalal* to Muslims only, but in the Tengger tribal community because according to them there are many people to the point that they themselves believe that their parents or ancestors also do to people other than Muslims, including to Hindus, Muslims during *Eid al-Fitr* also do handshakes and *halal bihalal* to Hindus.

Likewise from the side of Hindus, during the *Eid al-Fitr* celebration they also in addition to carrying out security activities that have been used to happening for a long time to always secure the event so that without any orders, every holiday Hindus are always ready to provide and help the order of the *Eid al-Fitr* event. And when the *Nyepi* celebration is also the same, Muslims also do and help. All of this is not only a good goal, but also part of the legacy that they continue to do without having to wait for cues from religious leaders or from the local government. When observing, it is clear that the implementation of many people maintain security such as highways to parking for Muslim worship, and they are all Hindus with their characteristic clothing, especially Hindu clothes and *blangkon*.

Meanwhile, if analyzed based on the government, several things are very related to the creation of tolerance and social harmonization. In the 1945 Constitution, in the section of citizens and religions in article 29, it is stated that the state guarantees the freedom of each resident to

embrace their respective religion and to worship according to their religion and beliefs (Mahkamah Konstitusi, 1945). So it is hereby explained that keeping here is respecting all forms of belief and not distinguishing or forcing others to follow their religion is including respect as well as the application of the Constitution. And that is what is done in the Tengger community, especially for Muslims and Hindus. They never discriminate because of their religion or beliefs. They take care of each other, respect and also secure each other in every activity so that tolerance and social harmony are very felt, and directly carry out the mandate of the 1945 Constitution.

In addition, this proof is even stronger with the existence of Presidential Regulation 18 of 2020 concerning the 2020-2024 RPJMN. Where the RPJM which is known as the National Medium-Term Development Plan which is the president's VISION and MISSION which is the responsibility of the Ministry of Religion in the name of religious moderation is also a form of maintaining religious differences in society as in the Tengger Tribe (Kementrian Agama Republik Indonesia, 2020). This is a reinforcement that the Tengger tribal community between Muslims and Hindus has carried out the mandate.

The key to harmonization and tolerance of religious people is because the Tengger tribal community as a whole has been protected by their civil rights and religious rights by mutual respect, including Muslims and Hindus. Figures and institutions are also the key who are able to play a role in maintaining a conducive situation for the creation of social harmony and solidarity for the benefit of the nation, so that the harmonization and tolerance of the Islamic and Hindu communities in the Tengger tribe has occurred until now. All worship and customs and cultures are respected so that their daily lives are carried out peacefully and deliciously, both because there is a purpose and also because of the culture of the ancestors that continues to be carried out to this day.

CONCLUSION AND SUGGESTIONS

Therefore, from the discussion above, it can be concluded that 1) the tolerance and harmonization of the Hindu Islamic community in the Tengger tribe towards the *Eid al-Fitr* worship is very strong. An example based on interviews is when the implementation of *Eid al-Fitr* is carried out by the Hindu community as usual and does not disturb Muslims. Even some things are very careful such as fasting time, the Hindu community prefers to hide every meal. Based on observations during *iftar*, there are some Hindus who share free *takjil* and some take part in selling *takjil* to Muslims. Every night of worship until the sound of *hadrah* never disturbed them. During holidays, Hindus tend to help secure the course of worship activities by becoming parking attendants and there are also those who allow their yards to be a parking lot or worship for those close to mosques and prayer rooms. 2) Likewise, the tolerance and harmonization of the Hindu Islamic community in the Tengger tribe towards the *Nyepi* holiday worship is also well seen. This is exemplified based on interviews that during the *Nyepi* celebration, Hindus carry out, Muslims also respect by limiting all activities including work and going out of the house so that they do not use lights or something shining like Hindus do when *Nyepi*. During the food banquet, when Hindus invite, Muslims follow it and the Muslim arena is identical to avoid haram foods such as pork, so they also entertain it by distinguishing to avoid haram food. In the observation findings, it was also found that the Hindu community was enthusiastic about distributing food to neighbors even though they were of different religions. Of course, the phenomenon of harmony and tolerance above is maintained because of strong mutual support between the community, the government and also religious leaders so that it is carried out properly and peacefully.

Analysis according to Max Weber's theory of action that Islamic and Hindu societies are tolerant and harmonized because of two things. First, because it has a goal to be achieved, namely to create a good and respectful society. This is in accordance with three Islamic figures and five Hindu figures to some people believe that what they are doing is for a good purpose and creating togetherness even though they are different. And that is the main reason for harmonization and

tolerance. In Max Weber's theory, this is the dialect of instrumental rationality. Second, they harmonize and tolerate those who are different because of the customs brought by their ancestors or their parents. In this case, not all, only a few things. For example, related to appreciating when there are guests from Muslims during *Eid al-Fitr* where the culture of the Hindu community is connected and also provides food like Muslims for those who want to be guests. Examples like this, according to three Islamic figures and five Hindu figures, because they follow the culture brought by their ancestors or parents. In Max Weber's terms, this is known as a traditional action because it follows what already exists. All of this is also in accordance with the mandate of the 1945 Constitution and Presidential Decree 18 of 2020 concerning the 2020-2024 RPJMN regarding the importance of harmonization, and tolerance in society.

The author's limitation in this case is that he has not revealed how far the percentage of people who do with tolerance and harmonization very well and also how far the influence of village activity programs or related disciplines is to achieve a harmonious and tolerant society for the Tengger tribe. Therefore, the researcher hopes that the next suggestion for researchers is to develop it by using a quantitative research approach to find out how influential activities in the community are for harmony and tolerance in the Tengger tribe.

REFERENCES

- Daimah. (2018). Peran Perempuan dalam Membangun Kerukunan Umat Beragama: Studi Komparatif Indonesia dan Malaysia. *Jurnal Pendidikan Islam El-Tarbawi*, XI, 132. <https://doi.org/https://doi.org/10.20885/tarbawi.vol11.iss2.art3>
- Fitria, S. S. (2023). Pengembangan Masyarakat Suku Tengger Bromo Melalui Tradisi Unan-Unan Untuk Meningkatkan Toleransi Beragama. *Al-Tanwir*, 10(2), 137–146. <https://doi.org/https://doi.org/10.35719/9rv50465>
- Hardi, E. (2020). *Buku Ajar Sejarah Teori Antropologi*. Universitas Negeri Padang.
- Huda, M. T. (2019). Pluralitas Antara Umat Beragama Di Suku Tengger. *Of Social-Religion Research*, 4(1), 4.
- Kementerian Agama Republik Indonesia. (2020). *Peta Jalan Penguatan Moderasi beragama 2020-2024*. Kementerian Agama Republik Indonesia. https://cendikia.kemenag.go.id/storage/uploads/file_path/file_13-04-2023_6437ba3889fa4.pdf
- Lexy J Moleong. (2018). *Metode Penelitian Kualitatif*. Remaja Rosdakarya.
- Lubis, M. (1997). *Sastra dan Tekniknya*. Yayasan Obor Indonesia.
- Mahkamah Konstitusi. (1945). *UNDANG-UNDANG DASAR NEGARA REPUBLIK INDONESIA 1945* (Vol. 105, Issue 3). <https://www.mkri.id/public/content/infoumum/regulation/pdf/UUD45 ASLI.pdf>
- Mappiasse, S., & Hayadin. (2022). TOLERANSI BERAGAMA MAHASISWA: Membandingkan Muslim Siswa di Sekolah Umum dan Pesantren. *ISLAM INDONESIA*, 16, 330.
- Muchamad Ibnu Fahriza Rizqi dan Yuniar Mujiwati. (2023). Dinamika kehidupan budaya masyarakat suku tengger dalam harmoni lintas agama. *Pedagogi*, 10, 253. <https://doi.org/https://doi.org/10.51747/jp.v10i1.1253>
- Redaktur. (2011). *Sebuah Mushalla, Ladang dan Pemukiman Kampung Muslim Tengger Dibakar*. www.Voa-Islam.Com. <https://www.voa-islam.com/read/news/2011/11/08/16625/mushalla-ladang-dan-pemukiman-kampung-muslim-tengger-dibakar/>
- Rijali, A. (2019). Teori Analisis Data Kualitatif. *Alhadharah: Jurnal Ilmu Dakwah*, 17(33), 81. <https://doi.org/10.18592/alhadharah.v17i33.2374>
- Setyabudi, M. (2022). Dynamics of Tolerance of Religion and Culture of the Tengger Ngadas Community. *Masyarakat Dan Budaya*, 24(2), 187–206. <https://doi.org/10.55981/jmb.1560>
- Soekanto, S. (1982). *Sosiologi Sastra: Suatu Pengantar*. Raja Grafindo Persada.

- Ulfa, M. (2019). Penanaman Pendidikan Multikultural Melalui Pembelajaran Sejarah Lokal (Studi Kasus: Nilai Toleransi Masyarakat Suku Tengger). *Pendidikan Multikultural*, 6(1), 83–98.
- Wardah, F. (2018). *Bom Surabaya Upaya Adu Domba Antar Umat Beragama*. Wwww.Voaindonesia.Com. <https://www.voaindonesia.com/a/bom-surabaya-upaya-adu-domba-antar-umat-beragama-/4392623.html>
- Weber, M. (2016). *The Sociology of Religion*. Beacon Press.