

Conference Paper

The Policy of Village Heads in Building Religious Tolerance in Kertosari Village

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Abstract.

Indonesia is a country that consists of various tribes, races, religions and customs, Indonesia has six official religions that are recognized by other countries: Islam, Christianity, Protestantism, Catholicism, Hinduism and Buddhism. Every citizen is free to choose their own belief system to follow. Lampung has a heterogeneous population, especially in the district of South Lampung, Tanjung Sari District, as they come from various tribes, so it is necessary that there is a sense of tolerance among every group. Inter-religious harmony in Kertosari village is the responsibility of the village government. This research shows how the village head's policy builds an attitude of tolerance of religion through the role of the FKUB in Kertosari village, for the purpose of knowing what the policies of the government are, especially the village government (village head) in building religious tolerance. This problem is based on the law regarding the harmony of the joint regulation of the Minister of Religion and the Minister of Home Affairs in Number 9 of 2006 and Number 8 of 2006. The method used in this research is a descriptive-qualitative method, with the process of collecting data done through interviews, observation, and documentation. Primary data was obtained directly from the results of observation and interviews directly with the village head, each religious figure and village government officials. The data analysis technique used after collection was descriptive-qualitative, such as presenting data in detail so that an overview of a conclusion could be obtained. The theory used in analysis was purposive sampling. The results show that the village head in Kertosari village did not yet have a written policy that was used to regulate the religious community in the village, and did not work according to the common rules of the Minister of Religion and the Minister of Home Affairs in Number 9 of 2006 and Number 8 of 2006.

Keywords: village Religious, Tolerance.

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1. INTRODUCTION

Indonesia is a country consisting of various tribes, races, religions and customs. This is what makes Indonesia rich in diversity from all over the archipelago. We can see that diversity within the framework of the Unitary Republic of Indonesia. Indonesia has six official religions that are recognized by the state, including Islam, Christianity, Protestantism, Catholicism, Hinduism and Buddhism. Various religions in Indonesia have their respective adherents. Every citizen is free to choose their beliefs. From this, it can be explained that the attitude of tolerance between religious communities is prioritized in order to respect each other for every difference. Lampung is a province on the eastern tip of the island of Sumatra which has its own uniqueness compared to other provinces in Indonesia. Lampung has a heterogeneous population that comes from various ethnic groups including Semendo, Balinese, Javanese, Lombok, Minang/Padang, Batak, Sundanese, Madura, Banten, Palembang, Aceh and many others. Based on the Joint Regulation of the Minister of Religion and Minister of Home Affairs Number 9 of 2006 concerning guidelines for carrying out the duties of regional heads or deputy regional heads in maintaining religious harmony, empowering forums for religious harmony, and establishing houses of worship is evidence that the government is very focused on maintaining the harmony of this national unity. . Where religious harmony is a state of inter-religious relations based on tolerance, mutual understanding and respect for equality in the practice of their religious teachings and cooperation in life. bali, java, lombok, minang/padang, batak, sunda, madura, banten, palembang, aceh and many others. Based on the Joint Regulation of the Minister of Religion and Minister of Home Affairs Number 9 of 2006 concerning guidelines for carrying out the duties of regional heads or deputy regional heads in maintaining religious harmony, empowering forums for religious harmony, and establishing houses of worship is evidence that the government is very focused on maintaining the harmony of this national unity. . Where religious harmony is a state of inter-religious relations based on tolerance, mutual understanding and respect for equality in the practice of their religious teachings and cooperation in life. bali, java, lombok, minang/padang, batak, sunda, madura, banten, palembang, aceh and many others. Based on the Joint Regulation of the Minister of Religion and Minister of Home Affairs Number 9 of 2006 concerning guidelines for carrying out the duties of regional heads or deputy regional heads in maintaining religious harmony, empowering forums for religious harmony, and establishing houses of worship is evidence that the government is very focused on maintaining the harmony of this national unity. . Where religious harmony is a state of inter- religious relations based on tolerance, mutual understanding and respect for equality in the practice of their religious teachings and

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To have a society, nation and state within the Unitary State of the Republic of Indonesia Based on Pancasila and the 1945 Constitution of the Republic of Indonesia. 3 Inter-religious harmony is an important element that must be maintained in Indonesia where people live in various ethnicities, races, sects and religions. For this reason, good tolerance is needed in addressing these differences so that inter- religious harmony can be maintained, because national peace can only be achieved if each religious group is good at respecting the identity of other groups. The government has the responsibility of maintaining religious harmony which is also the duty of the service sector, regulation and empowerment of religious people, religious community organizations and stakeholders such as FKUB, BKSAUA.

Kertosari Village in South Lampung Regency has various customs, cultures and religions. According to the information that the researchers obtained, Kertosari Village is one of the villages that has problems in religious affairs, the location of houses of worship that are close together and also the policies carried out by the village head in handling and following up on problems in religion. Kertosari Village, Tanjung Sari District, South Lampung Regency, tolerance is a plural life that is reflected in the daily life of the village community. Kertosari Village has monographic data with a population of various religions which can be seen as follows. Kertosari Village Archives, South Lampung in 2018 Based on the table above, it can be seen that the number of religious adherents in Kertosari Village shows a high number so that the number of houses of worship is also quite large. There are several houses of worship including 12 mosques, 22 prayer rooms, 2 churches and 1 monastery. 5

Based on the problems above, the researcher wants to do further research related to the policy of the village head of Kertosari Village regarding policies that exist in Kertosari village in tolerance between religious communities. The formulation of the problem in this research is what is the village head's policy in building inter-religious tolerance through FKUB in Kertosari Village, Tanjung Sari District, South Lampung Regency?

2. RESEARCH METHODS

The type of research in thesis writing is field research, namely a field research conducted in real life. Researchers must actively go into the field themselves and use systematic observation techniques or predetermined observations in the form of a framework. Type of field research with a case study approach. The case study meant that the research took the subjects being studied were they or the community who had not been able to socialize well in their environment and the role of the Village Head in Kertosari, Tanjung Sari District, South Lampung Regency in fostering a sense of tolerance between religious communities.¹

Judging from its nature, this research is descriptive analysis. This descriptive method is a method in researching an object that aims to make a systematic and objective description, picture or painting, regarding facts, characteristics, characteristics and relationships among existing elements or certain phenomena. In research This will be illustrated by reviewing Law No. 6 of 2014 on the village head's policy in building tolerance between religions in Kertosari Village, Tanjung Sari District, South Lampung Regency.² The types of data used in this research are primary data and secondary data. What is meant by the data source of this research is the subject from which the data was obtained. Data sources are the main elements that are targeted in research to obtain concrete data and which can provide information to obtain the data needed in this study.³ There are several methods of analyzing the data used in this study, namely the data reduction stage, the data presentation stage, and the data verification stage.

3. FIND AND RESULT

3.1. Village Head Policy in Building Religious Tolerance Through FKUB in Kertosari Village, Tanjung Sari District

Law number 6 of 2014 Article 55 concerning village consultative bodies to design, formulate and decide on a village regulation, this law explains the administrative process of selecting village apparatus, duties, principles and functions of the village head.

Regulation of the Minister of Religion and Minister of Home Affairs on the policy of the village head towards tolerance between religious communities in Kertosari Village, Tanjung Sari District, South Lampung Regency.

Based on interviews conducted by researchers, there are several things that researchers encountered in the field. To find out the results of the research, the researcher conducted interviews directly with related parties in Kertosari Village, both those who were questioned by the village head, the community, religious leaders and also members of the Forum for Religious Harmony (FKUB) without changing the results the researcher got during the interview.

The village government in fostering religious harmony is very strategic. Elements of village government such as the village head play a central role in the continuity of religious harmony in Kertosari Village. How could it not be, in this case, the Village Head as the leader of the Village Government is required to be sensitive, open, and communicative towards various problems that plague the community? The first development target object is essentially the soul of the community.

The village head is the steering wheel of a wheel of government in the village concerned, the village in this study is Kertosari Village, Tanjungsari District, South Lampung Regency, as the village head the village head should have designed regulations to maintain and build tolerance in Kertosari, bearing in mind that in Kertosari village there are several people who adhere to various official religions in Indonesia. Several religions exist in the village of Kertosari, namely Islam, Catholicism, Christianity and Buddhism.⁴ In fostering religious harmony in Kertosari Village, Tanjungsari District, a village head is in charge of administering government affairs, appointing and dismissing village officials, holding village financial management powers, and fostering harmony in village community life, fostering security and peace for the Kertosari village community.

To foster a sense of tolerance between religious communities, the village head does not have a specific policy on tolerance, but the village head is able to unite all the people in Kertosari village in a good way. kertosari, he said that there had been no program conveyed to the community, especially those who had authority over FKUB so that the head of the village of Kertosari did not have a superior program for issues of tolerance between religious communities.⁵

The harmony that exists in Kertosari Village is only limited to mutual help and mutual respect. When questioned about the rules, the answer will be that Kertosari Village does not have real rules or in the form of written rules.⁶ The same statement was made by a Christian religious figure, Mr. Eko Hari Yadi, who is also a Christian member of FKUB.⁶

The houses of worship in Kertosari Village after conducting interviews with various sources, the houses of worship are not in accordance with the rules set forth in the regulations of the minister of religion and the minister of home Affairs number 9 of 2006 and number 8 of 2006, in this regulation various criteria are explained for building houses worship, Mr Agus Sriono said that houses of worship, especially the Vihara in Kertosari Village, did not meet the criteria in the regulation, because what is stated in the regulation is that one of the conditions for building a house of worship is that each house of worship can and must accommodate only 80 people or the congregation of each house of worship.⁷

The house of worship in Kertosari Village remembers that the number of residents in Kertosari Village is 8,895 people which can be seen in the explanation in table 1, but even so according to the head of the village Mr. Albert Halomoan there is no need for construction for houses of worship, especially now that we are in a Covid situation -19 then more residents to worship from home only.⁸

The harmony in Kertosari Village is very good, when there is an association, every citizen is obliged to gather without distinguishing various backgrounds, whether from religion, ethnicity, and others, so that there are almost no disputes for each religion,45 Mr. Hartono as a religious figure from the Islamic religion, he explained that inter-religious harmony is a priority in this village, does not discriminate because according to him when he enters Kertosari village, he has become a family for all of us.⁹

Even though there are various kinds of religions in the village, every religion that organizes religious events coordinates and informs each other like Christians are having a big event at the church, the administrators provide information to village officials especially for notifications and vice versa with other religions.¹⁰

It should also be noted that in raising the issue of leadership in making policies there are differences in perceptions between oneself and others regarding leadership style. What is applied by the Head of Kertosari Village to the community will have its own influence, response, assessment, and perception of the community he leads, in this case the interfaith community in the local village. Perceptions of the village head's leadership style may differ from the actual leadership style. So, this assessment really depends on how close the researcher's perception is to the perception of the Kertosari Village community as an object (subject to it) in general.

In terms of leadership behavior, the behavior pattern of the Kertosari Village Head tends to reflect a democratic style, where this behavior also adapts to the circumstances of the community concerned (social basic). Democratic values are relevant in dealing with multicultural situations as part of a response to address various village policies. Without democratic aspects, it is impossible to accommodate the various aspirations

of people who also have various interests, for example from Christians, Muslims, and Hindus.

The leadership pattern of the Kertosari Village Head who has influence in stabilizing the condition of the community does not just come. This explanation can be explained through a social learning approach which is the basis for providing a thorough understanding of village head leadership. This emphasis has a correlation with the democratic style of the Kertosari Village Head, the mutual interaction of the community with the village government, as well as the continuity of religious harmony in Kertosari Village. This was conveyed by the village apparatus of Kertosari Village, Tanjungsari District, South Lampung Regency.¹¹

Kertosari Village is a village that has very high potential in Tanjungsari District, South Lampung Regency, both from agricultural products and business results from the community itself. One of the religious leaders in the village of Kertosari has a business that will also involve the local community to become a livelihood for people who don't have a job. This business was also just started by the family of Mr. Agus Sriono, he hopes that this business will later become a bridge between people, not only for certain people. This effort is one of the steps taken by us as religious leaders and also those who are members of the FKUB to maintain harmony among all religious communities, who pay attention to each other, help each other and also take care of each other's kinship even though they have different beliefs.¹²

Kertosari Village Head to determine a decision that is of a nature and purpose for the affairs of the general public, the village head in determining policies must go through deliberations, these deliberations are carried out with various elements consisting of community leaders, religious leaders, traditional leaders and village government with goals and objectives clear in setting policy. Things to consider in determining a policy are: 1. Seeing the type of problem 2. Level (moderate and complicated) of the problem 3. Source of the problem 4. Solutions that will later become policies 5. Rules in written form. In addition to paying attention to the steps in forming a policy, the village head must also pay attention to the human resources in Kertosari Village, Tanjung Sari District, South Lampung Regency. This human resource will also support the success of a set policy. In this policy the community is the key to success, but this policy is not yet owned by the people in Kertosari village, this was conveyed by community leaders in Kertosari village, so to see the success of a policy it cannot be said to be successful because the policy it is not visible yet.¹³ Policies: If Kertosari Village has a policy of tolerance between religious communities, the village will be more organized than before. From the results of an interview with one of the local residents, according to him the village head should have a policy that guarantees the harmony of citizens between religious

communities, so if a problem later occurs, then to solve the problem not only through deliberations, but during deliberations we already have one basis, namely policy made by the village head and his apparatus.

The program from the village head of Kertosari Village which is very common and is often carried out by the community is mutual cooperation, in this activity the community is directly involved by village officials to strengthen kinship and avoid disputes that are often found in other villages. Until now, programs that lead directly to religious activities have not been found, not only when the current village head was in office, but from the previous village head, indeed he did not really show policies towards religious people in Kertosari village, policies regarding religion were not unthought of by the village government but the village government is still unable to decide on policies that will involve the general public,

The process of forming a policy and determining it must go through a process first, one of which is socializing the policy to the community, so that the public knows that there will be a policy regarding religious harmony so that there is no overlapping of information related to the policy, this policy is implementing or implementing not only from the village government but the participation of the Kertosari village community is also a major factor in whether or not a policy made and determined by the village head of Kertosari Village works or not.¹⁴ If the policy Kertosari Village is currently included in a village that has a good order, both from the village administration and also the social life order of the local community, the presence of a policy will further regulate up to challenge a problem in the social life of the people in Kertosari Village. of a policy that will be felt directly by the community.¹⁵

The same thing was conveyed by Mr. Hartono that every community is obliged to receive benefits from every policy given by the village government, both regarding religion, arts, business and customs in Kertosari Village, Tanjungsari District. The government is obliged to notify and disseminate to the public if there is a new policy that is formulated and will be ratified soon, so that there is no overlap and negative thoughts arise from the public regarding the ratification of the policy.¹⁶

When asked about the superior program from the village head on how to build tolerance between religious communities in Kertosari village, the village head could not answer the question, because according to him and the fact that he did not yet have a program that could increase tolerance and mutual respect.¹⁷ The local village government apparatus also conveyed the same thing for village government programs, only that they could rely on the attitudes of their respective communities, while all programs were good and did not interfere with all activities in Kertosari village, the village government would always support it.¹⁸

Programs that should have been owned or created by the village head and village In the research carried out there were several things that the researchers found during the research, namely an indicator that the researchers presented in tabular form, we can see the table below:

TABLE 1

No	Object	Research Findings
1.	Fost erring Harmony	Tolerance is important in every day of life. because by applying mutual respect people will be more careful if they are going to act and will think again if they want to make decisions, for example in meetings/ deliberations
2.	Mutual	In cultivating the spirit of Cooperation Spirit Mutual cooperation is to work together well and fairly, be responsible and be wise. because a common interest will be good if it goes through a good initial process so as to get satisfying results and enthusiasm for mutual cooperation is always increased in every circle, be it old, young, or children
3.	Conflict Resolution	By reconciling through prevention, deliberation and peace agreements with wise decisions so that conflicts do not occur again among the community, especially the residents of the village of Kertosari. other than that also maintain good communication because humans live need and need each other
4.	Maintaining the preservation of existing traditions	In maintaining and preserving customs is to pass them on so they are not lost and forgotten. Apart from that, they often apply it in the daily life of the Kertosari village government should have existed since the village head's election status was determined, so that the program could make the village head a role model for a government in policy community. According to various sources, it is found that conflict resolution is by conciliating through prevention, deliberations and peace agreements with wise decisions so that the conflict does not recur.

In testing the role of FKUB, we have reference to certain people who are directly involved in the institution concerned, because those who run the wheels of the organization are the members who are involved and in charge of that organization. So, since FKUB is an institution that takes care of religion, of course those who become members of this institution are people who have more knowledge and who are able to carry out the program of the institution even without prior debate, the members are religious leaders.¹⁹

Forum for religious harmony, hereinafter abbreviated as FKUB, is an organization that is directly responsible for religious affairs, especially in religious affairs in Kertosari village, FKUB has been regulated in written rules, namely regulations of the minister of

religion and the minister of home affairs which explain the duties and functions of the FKUB .

According to Mr. Albert Halomoan as Village Head of Kertosari Village, Tanjung Sari District, religious leaders have a big role in fostering religious harmony. The condition of the local village interfaith community seems to have representation in these figures.

The Kertosari people really appreciate the different beliefs of several people in this village, according to them, tolerance must be the root for establishing a family, so mutual respect must be respected, which should be bridged by the existence of this FKUB. Tolerance is not just words. but that what is meant by this tolerance is a condition of mutual respect between adherents of religions without disturbing each other, in accordance with the theory conveyed by the Indonesian Department that this culture of tolerance is defined as a living condition, a life that reflects peace, tolerance, orderliness, serenity, prosperity, respect, respect, mutual cooperation and in accordance with the teachings given in every religion and Pancasila personality.

Mediation between religious communities is often carried out through the relevant figures when there is a deliberation or dialogic activity, because basically these figures are considered capable of representing groups of people with certain criteria. Therefore, as long as these figures do not have problems with one another, during that time religious people will always believe in and follow in the footsteps of these religious leaders to always participate in creating a better society.²⁰

FKUB itself has a very important role for the life of religious people, especially in Kertosari Village, the roles of the FKUB are:

1. (a) FKUB as Mediator The purpose of this mediator is that FKUB is a bridge for all religious leaders, and people who adhere to different religions, become a medium to convey the aspirations of every religious community in religious matters.

(b) FKUB as a Motivator The forum for religious harmony apart from being a mediator also places itself as a motivator, namely providing motivation especially to the two disputing parties and generally to the people of Kertosari Village regarding inter-religious harmony which is indeed a necessity for the people of Kertosari Village, because remembering they live in pluralism, especially in the field of religion. And if there are a few problems between religious communities, it is normal because they live in the midst of differences. As well as FKUB giving directions to residents who attend the forum to uphold inter- religious harmony but when they enter into religious activities they must be able to distinguish between things that need to be done together or things

that must be done alone by their respective religions. because seeing what has been going on in Kemiri Hamlet, all religious activities are carried out together.²¹

The FKUB in Kertosari Village already has a structure that complies with written provisions, but until now the FKUB has not been running according to its duties and responsibilities, this was conveyed by Mr. Agus Sriono when the researcher met him. 59 Apart from that, Mr. Sumidi as the village apparatus also said that when we met at his residence, FKUB had to solve every problem in Kertosari village, one example of this problem was the existence of a group of people belonging to HTI who also worried local residents, finally the problem could be solved slowly by the village government and FKUB administrators as well as local residents.²²

Living in an area that has pluralism in religion is of course prone to conflict, such as in Kertosari Village, a village located in the Tanjungsari sub-district, South Lampung Regency. The people in Kertosari Village are people who are aware of practicing their respective religions, but sometimes it is still unclear in distinguishing religious activities from cultural activities. They consider that the important religion is harmony because all religions are good and true.

However, it is not impossible that the development of understanding and or lack of joint awareness of joint religious activities will lead to various conflicts, but even so, the Kertosari Village community always supports all forms of activities prepared by the village administration, and the community will also participate in order to increase friendship, kinship between communities. One of the FKUB members explained that in every religion that is adhered to by the people in this village, there is no religion or belief that directs its people to go astray or take a step towards evil, every religion will teach the goodness of tolerance, compassion, love to help one another. with others.²³

According to Mr. Agus Sriono, in building tolerance between religious communities, the FKUB does not force the people of Kertosari village to embrace Islam, Christianity, Buddhism or other religions. FKUB itself respects the existence of other religions, as stated by an Islamic religious leader in Kertosari Village, "that we are not allowed to disturb other people's beliefs or religion, as long as we respect their religion, they will also respect us more."²⁴

The village head becomes a leader and role model for local residents, the village head should provide a policy regarding tolerance between religious communities even though the village does not have conflicts over religious matters, but this policy will serve as a guide or guideline for residents and FKUB administrators in carrying out their responsibilities in the future. management, so as to minimize existing conflicts so

that they don't reoccur in the future, but until now the Kertosari village head has no policy to build a sense of tolerance between religious communities, so the FKUB also does not emphasize tasks and functions within the Kertosari village.²⁵

In the process of forming a policy, especially in religious affairs, the FKUB has an important role in formulating the policy, because every religion has its own customs and procedures, with the FKUB participating in the formulation of a policy, there will be no mistakes in forming a policy. Policy is a rule that is very vital for the social life of society, because this policy must really consider and pay attention to the objectives of the policy.²⁶

FKUB members explained that in order to build a house of worship, it must be in accordance with the existing rules, where the rules consist of administrative rules and technical requirements for buildings. Meanwhile, special requirements for the establishment of places of worship that must also be met are a list of names and identity cards of at least 80 people using the house of worship which are also legalized by local officials and known by local religious leaders.²⁷

According to Mr. Agus Wahyudi, there is a need for education for members of FKUB in particular, where in education there will be tolerance education which emphasizes an important part of this FKUB one of which is by educating all religious people, in this approach it will be emphasized again that in building tolerance between religious communities by: 1. Instilling awareness in every community that in every religious life there is no need to question differences both in terms of beliefs and in terms of teaching experience, because in Kertosari Village there is not only one religion that is adhered to by the village community, but there are several religion in this village. 2. Instill awareness of human rights, that every human being has the freedom to choose in embracing a religion that is believed, One of them is building a place of worship. The construction of this house of worship sometimes becomes a problem for the village community, so FKUB works together with the village government to take an approach in the process of building a house of worship. 3. Instilling an awareness of inclusism, namely emphasizing that every religion has differences and similarities. Religious leaders or religious leaders instill and formulate religious values that are the same for all religions, such as all religions require themselves to be peacemakers, no religion teaches intolerance. Islam, for example, claims to be a religion of salvation or peace in accordance with the word "Islam" itself which means safe, surrender, obedient, and peaceful. Catholics and Christians also claim that the Lord Jesus came into the world to act as a savior and peacemaker.²⁸

4. CONCLUSION

The conclusion of the Kertosari Village Head's policy in building tolerance between religious communities as explained in the results of the research is that the village head does not have a specific policy for the implementation of a peace and policy and mutual respect between communities in Kertosari village. Based on the research that the researchers did, from pre- research to the end of the study, the researchers found about the policies of the Head of Kertosari Village, Tanjungsari District, South Lampung Regency, namely: Mutual cooperation coordination between religious leaders if there is a religious activity, Respect each other in every major religious events, Involve the entire Kertosari village community in activities and commemoration of national holidays, both cultural, religious and other holidays.

Based on the problems regarding the policy of the Kertosari village head in building tolerance between religious communities, it can be concluded that, policies that are written or contained in the form of village regulations, the Kertosari village government has not drafted these regulations.

Notes

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⁶Eko Hari Yadi, Member of FKUB, Live Interview, on 16 October 2020, 09.35 WIB.

⁷Agus Sriono, Chief Executive of the Kertosari Village Monastery, Live Interview, On October 16 2020, at 08.45 WIB

⁸Albert Halomoan, Head of Kertosari Village, Live Interview, on 16 October 2020, at 08.15 WIB

⁹Hartono, Islamic religious leader, Live Interview, on October 16 2020, WIB

¹⁰Eko Hari Yadi, Christian religious figure, Live Interview, on October 16 2020, 09.35 WIB

¹¹Sumidi, Kertosari Village Apparatus, Live Interview, on October 16 2020, 10.45 WIB.

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