



Manifestation Tolerance at Hok Tik Bio Pati Temple in Interfaith Social Relations

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Abstract

Social relations between religious communities are generally not easy because of differences in backgrounds. Inter-religious ties are prone to conflict. Communities in the Pati district can interact despite differences in ethnicity and religion. Inter-community interaction can be seen through activities at the Hok Tik Bio temple, Pati Regency. The Hok Tik Bio temple is active in social-based religious activities for inter-religious people. This study used qualitative research methods. This research focuses on the manifestation of tolerance at the Hok Tik Bio temple in Pati Regency in interfaith social relations. The study shows that religious toleration images are realized through religious celebrations at the temple or non-religious celebrations for the temple's people, such as natural disaster assistance, distribution of takjil in the month of Ramadan, free vaccines, and others. The Pati district community accepted the activities held at the Hok Tik Bio temple by attending in an orderly manner and helping each other. The community was very enthusiastic because the action was suitable for teaching tolerance. The government also contributes by permitting activities and attendance.

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INTRODUCTION

The temple is a place of worship for adherents of the Confucian religion brought by people from China when they migrated to Indonesia. According to ancient Chinese history, they began to come to Indonesia during the Tang dynasty, to be precise, at the end of the dynasty's reign (Hapsari, 2016). The spread of the Chinese community in Indonesia also shows the existence of temples in various parts of Indonesia. The term *kelenteng* is closely attached to the habits and characteristics of terms in regional languages, especially on the island of Java, and regional languages in Indonesia in general.

The temple on Confucian religious holidays, namely Chinese New Year and the temple's birthday, has a social function as a place for charity and for traditional and cultural carnivals. The existence of the Hok Tik Bio temple in Pati has a position other than religion, namely, a social process. Its existence is a social reality that has been going on for a long time. The Hok Tik Bio Temple was built by Chinese people who came from Batavia; they fled to the Pati area because, at that time, there was a mass killing in Batavia, and the party behind the incident was the VOC; this temple was built in 1741 AD (Sari & Hendro, 2020).

Integration is built by the temple with the interfaith community around it. Followers of the Confucian religion who manage the Hok Tik Bio temple with Muslim and Christian communities are shown to have social activities that involve or are aimed at other people. The temple's social movements are usually seen before religious celebrations such as Chinese New Year, Cap Go Meh, and King Hop Ping. However, not only that, social activities as a form of inter-community concern can also be seen through social assistance for natural disasters and the Covid-19 health disaster.

Social phenomenon rarely occurs in society, considering that people with various religious backgrounds are generally prone to conflict. The existence of stereotypes between groups who have different religions can trigger

conflicts between religious communities which continue with attempts to attack each other, kill, and burn houses of worship and places of value to each religion.

The condition of the vulnerability of religious conflicts that occurred in Indonesia, for example, in the Sampang-Madura region in the Suni-Shia group in 2012, then another example is the Tanjung Balai conflict in 2016 which resulted in 11 monasteries and two foundations being damaged by residents. Pati Regency is different and needs to be explained how people of other religions can relate well. The relationship between religious communities in Pati Regency can be seen through the activities held by the Hok Tik Bio Temple.

In this condition, the writer needs to look at other forms of tolerance which can prove that religious conflicts between communities in Pati are less or even non-existent compared to the resulting community harmony. The author wants to provide another description of the religious tolerance created by the Pati people through the Hok Tik Bio Temple. The plural reality that occurs in an interfaith society is not merely a discourse but a fact that has been discussed in previous research conducted by Ahmad Suyuti Ikhsan (2021) by describing the existence of relations between people of different religions, namely the Temple Management and the Church Congregation. The discussion of manifestations of tolerance in this study is different from Ikhsan's research (2021) which lies in the research object, namely regarding religious and non-religious celebration activities at the Hok Tik Bio Temple where interfaith relations are established.

This research was designed to describe religious tolerance in Indonesia that anyone can create even though it is a minority group, namely the Chinese ethnicity in Pati Regency. In relations, the majority and minority religious groups create harmony through the Hok Tik Bio temple in Pati. However, before that, the most important thing to mention is the role of the temple in social relations with the surrounding environment and each other. Because tolerance is not just a concept, its form must be applied to

maintain harmony. This study aimed to analyze: 1) Manifestations of tolerance of Confucian adherents at the Hok Tik Bio Pati Temple in interfaith social relations. 2) the response of the community around the temple in interfaith social relations 3) The government's role in encouraging tolerance of Confucian adherents at the Hok Tik Bio Pati Temple in interfaith social relations. The three formulations of the problem are studied with Peter L. Berger's Social Construction Theory.

METHOD

This research was conducted in the Pati Wetan/Dosoman sub-district, Pati District, Pati Regency. This village was chosen as the research location because there is a temple called Hok Tik Bio, where the temple is very active in social-based religious activities.

This research focuses on inter-religious tolerance in the people of Pati Regency, especially the manifestation of patience by the Hok Tik Bio temple in interfaith social relations, the response of the community around the Hok Tik Bio temple, and the government's role in encouraging tolerance through activities at the temple in interfaith social relations. There were nine informants in this study, including the head of the temple and the caretaker of the Hok Tik Bio temple, the people around the temple who were present at the Chinese New Year celebrations, religious figures such as priests, the government, namely the Pati Wetan village head. This study uses a qualitative method with data collection techniques using in-depth interviews, village documentation, archives, and Internet sources.

The data analysis technique used is the interaction analysis model from Miles & Huberman (Rijali, 2019); the analysis flow is divided into three stages. The first stage is data reduction, and the next stage is data presentation and drawing conclusions or data verification. The data reduction process in this study began with determining the theme, namely regarding religious tolerance, then choosing the research problem, namely describing the manifestation of

religious tolerance in activities held by the Hok Tik Bio temple, then explaining the response of the surrounding community to activities held by the temple in social relations. Cross religions, and the third problem describes the government's role in encouraging tolerance through activities in temples. In addition to creating problems in the data reduction process, the authors also created question instruments for informants, which were classified based on issues. The second flow is the presentation of data. Namely, this process is carried out by the three authors who have obtained the results of field research through interviews and observations. Then, the results are processed with theoretical analysis to become a detailed descriptive narrative that already tells or answers the problem formulation. The third flow concludes by presenting new and unprecedented findings regarding religious tolerance through activities at the Hok Tik Bio temple. The new findings are narrated concerning research results.

RESULTS AND DISCUSSION

Profile of the Hok Tik Bio Temple in Pati Regency

The Hok Tik Bio Temple is a temple under the auspices of the Dhanagun Foundation. It is located in the Pati Chinatown area, to be precise, in the Pati Wetan/Dosoman sub-district, Pati District, Pati Regency. The host, who is right in the middle of the Hok Tik Bio temple gam, there is the earth god, and his bodyguard, Hok tek tjien sien, is the name of the earth god in China.



Figure 1. Hok Tik Bio Pati Temple
2022 Author Documentation Resources

There needs to be a complete record regarding the certainty of when the Hok Tik Bio Temple was founded; the reason is that before being able to write down the history of the Hok Tik Bio Temple, the temple's caretaker died first. The bookkeeping only contains the pagoda, which has undergone several renovations and management changes. However, according to the statement of the head of the Hok Tik Bio temple, the temple was founded in 1875. When it was first built, this temple faced west, then in 1970, it was changed to face south, and in 2005 to face east.

Manifestations of Tolerance at the Hok Tik Bio Pati Temple in Interfaith Social Relations

In Indonesia, tolerance between religious communities is fundamental, as many ethnicities, religions, and races spread from Sabang to Merauke (Amalia & Nanuru, 2018). In terminology, Abu A'la Maududi defines *tolerance* as an attitude of respecting other people's beliefs and the actions of other people that are wrong from our point of view (Rosyidi, 2019). In the sociocultural and religious context, tolerance has meaning as an act that does not allow discrimination against groups or groups that have differences in society (Bakar et al., 2015).

All levels of society must make efforts to create a life of tolerance, starting from the smallest unit of society, namely the family, to those who have a significant role and influence through their policies, namely the government or the state. Tolerance can be taught from childhood to infinity. However, it is not easy to teach the concept of tolerance so that individuals can understand and internalize it. The capitalization process must occur in forming a tolerant attitude or thought.

The Chinese ethnic group is included in Indonesia's diversity of pluralistic society. The Chinese population has long occupied several areas that have spread to various parts of the world, including Indonesia, which also brings various cultures and traditions. According to historical records (Sepia et al., 2021), the arrival of ethnic Chinese people to Indonesia can be

traced back to the Han Dynasty (206 BC – 220 AD).

Assimilation policies in various fields for ethnic Chinese were issued during the New Order government as regulated in Presidential Instruction No. 14 of 1967 (Hudayah et al., 2014). As a result of this policy, various forms of Chinese nuances that stand out will be seen by the government as something that has the potential to cause problems. This regulation ultimately complicated the situation for the Indonesian Chinese ethnicity. The strict regulations of the New Order impacted ethnic Chinese who could not freely celebrate Confucian rituals and celebrate Chinese New Year by holding lion and lion dance performances and parading the Toapekong openly (Utami, 2018).

The impact of lifting various restrictions and prohibitions on religious activities and Chinese cultural practices during the time of President Gus Dur is still being felt today, including in Pati Regency. Chinese New Year celebrations can be held open at the temple. Even the peak of the Chinese New Year celebration at the Hok Tik Bio temple in Pati can be felt by people with different religious backgrounds.

Chinese New Year celebrations at the Hok Tik Bio temple are filled with activities that can exemplify interfaith harmony. Religion is one of the driving factors for the dynamics of social interaction, which can also influence patterns of social interaction between religious communities. Interfaith interaction and cooperation through Chinese New Year celebrations in Pati Regency are manifested through:

Chinese New Year Religious Celebration

Culture can be a unifying tool amid differences, including differences in religion (Karim, 2016). Chinese ethnic culture in celebrating Chinese New Year in Pati district can unite religious differences.

Activities held by the Hok Tik Bio temple before the Chinese New Year celebration are thick with inter-religious tolerance. The first activity starts with cleaning the Temple. These

activities are routinely carried out even during the Covid-19 pandemic. It was carried out by Chinese citizens and dozens of interfaith community elements assisted by state apparatus such as the TNI and Polri in Pati. Present also helped several nuns who also participated in the ritual of cleaning the pagoda, which ethnic Chinese residents of Pati Regency carried out.

The second activity is the Chinese New Year market. The Hok Tik Bio Temple held a Chinese New Year market in the road complex around the Temple. The exhibition presents a variety of snacks or food and various local superior products. In total, there are 92 outlets provided for MSMEs. With the Lunar New Year Market, other business sectors such as parking, toilet, and freight forwarders can also be revived. The leading Chinese New Year market's impact can improve the community's economy.

The third activity is the distribution of groceries and basket cakes. Ahead of the Chinese New Year celebration, there were 3,000 basic food packages and 3,000 basket cake packages which were distributed to employees of the Budi Agung Juwana Hospital, Raudlatul Falah Gembong Pati Islamic Boarding School. The Catholic Church, Laskar Pelangi, the Regent received a total of 150 food packages and cakes. Baskets, the community around the Temple, and several areas in Pati Regency were primarily designated for ethnic Chinese such as Tayu and Kajen. The essential food items were also distributed to widows in Cebolek village with 50 packages of necessities and basket cakes:

The fourth activity is the Barongsai or the Barongsai cultural carnival. The committee staged four lion dances from Setia Madya Pati, Two Mustika Rembang, the Golden Dragon Kertosono East Java, and Dharma Asih Semarang. The Bahana Swara marching band from MA Salafiyah Kajen Margoyoso was also brought in, and the drum band from Muzikaria Ihyaul Ulum Wedarijaksa, traditional entertainment was also presented, namely six Reog Ponorogo complete with their traditional dances, as well as interfaith figures from the Soko Tunggal Islamic Boarding School, namely

Gus Nuril, Kyai Happy from the Raudlatul Falah Islamic Boarding School Gembong Pati.



Figure 2. Free Imlek stall service at Hok Tik Bio Temple

Source: Author Documentation 2022.

The fifth activity is free meals or Chinese New Year stalls. The Hok Tik Bio Temple in Pati Regency opened a free stall for the general public. The Chinese New Year Warung is expected to be able to help the community around and outside Pati amid economic difficulties due to the co-19 pandemic.

The sixth activity is Sharing Angpao. Residents are enthusiastic about distributing Angpao. However, Angpao is distributed only to children who come to enjoy the free food provided, and the distribution is done randomly.

Non Religious Celebrations of the People of the Temple.

The first activity is the distribution of takjil. The form of concern from the Hok Tik Bio temple in Pati for people of other religions can be seen during Ramadan when Muslims are fasting. The Temple held an activity by distributing 5000 takjil along Jalan Pemuda, the champion intersection, and its surroundings.

The second activity is social assistance for natural disasters. From 2021 and 2022 to 2023, the Pati Regency experienced a natural disaster that flooded 43 villages in six sub-districts. Caring for the flood victims, the Hok Tik Bio Pati Temple also held social services by establishing a Flood Post and a shared kitchen.

The third activity is the distribution of free masks and vaccines. The Hok Tik Bio temple realized efforts from the government to deal with the surge in Covid-19 cases by carrying out free vaccinations in the temple courtyard and

distributing free masks. Other efforts to help the government, namely the Hok Tik Bio Temple and volunteers, facilitated free vaccines. As many as 4,000 doses of vaccine have been prepared.

The reality of religious tolerance is found in the people of Pati district through the activities held by the Hok Tik Bio Temple, as described above. According to Peter L. Berger, social reality or social reality is built or reconstructed by individuals to become an objective reality through objectivation. The objectification process of those meanings is a subjective reality. *Subjective reality* is a social reality built and then applied or institutionalized into society through a process of externalization or subjectification by society back to individuals. Then the process of objectification and externalization again affects the individual (internalization moment). A group of individuals with the same background, ethnic Chinese in the Pati Regency, created their social reality through socio-religious activities at the temple. A group of ethnic Chinese in the Pati district determine the reality of religious tolerance, which they have created. An understanding of tolerance through the teachings of the religion adhered to. It can integrate people of different religions, including Islam, Christianity, Confucianism, and Buddhism.

The understanding of tolerance by a group of ethnic Chinese in Pati Regency is applied to the community into social action in the form of concern for humans, which is manifested in free meals, distribution of necessities, cultural carnivals that also bring in marching bands from Salafiyah Kajen, cheap markets that MSME players in Pati district are allowed to participate in. - distribution of free masks and free vaccine services in the temple courtyard, distribution of takjil, and assistance to victims of the natural flood disaster in Pati Regency. Applying tolerance through activities held by the Hok Tik Bio temple is an externalization process. Acceptance of the non-ethnic Chinese community in Pati Regency in the application of tolerance by the Chinese ethnicity without conflict or rejection

(externalization moment), the concept of tolerance and activities aimed at interfaith communities influence individuals (internalization moment) again as well as the emergence of a spontaneous figure who helps the way forward traffic so as not to get stuck because of the Chinese New Year event.

Social Construction of Reality (Social Construction of Reality) is interpreted as a social process created from actions and interactions where individuals or groups continuously create a reality that is owned and experienced together subjectively (Kamelia & Nusa, 2018). A group of ethnic Chinese in Pati Regency creates religious tolerance through activities aimed at and involving interfaith continuously at every religious celebration and in the context of natural disaster assistance and the Covid-19 health disaster

Community Response Around the Hok Tik Bio Temple in Interfaith Social Relations.

The sensitivity of the Indonesian Chinese ethnicity will differ from other ethnic groups living in Indonesia. When viewed from its history, there have been many significant tragedies in Indonesia whose victims were ethnic Chinese. The labeling of "newcomers" or "outsiders" for the Chinese Ethnic has resulted in them being frequently targeted in various political upheavals in Indonesia, even though they are not directly involved.

The ethnic Chinese, as victims of horizontal and vertical conflicts, relatively experience the same thing in all regions of Indonesia. Several discourses emerged against the Indonesian Chinese Ethnicity not suddenly but over a long historical process (Alfarabi, 2010). For example, discourse is that the existence of ethnic Chinese tends to be exclusive, which is strengthened by the existence of the Chinatown area. The third discourse is in the economic field; ethnic Chinese are in the top layer because they can control trade in Indonesia.

Differences in religion or belief are offset by ethnic differences, namely Javanese and Chinese ethnicities who live in certain areas. It is

generally not easy to interact with each other. Religion has a foundation of truth that is equally sacred and is guarded by each of its followers. (Muka, 2020). The community's response was different from the activities held by the temple.

According to Subandi (Rosyidah & Listyaningsih, 2019), the response is a reaction that can be in the form of an affirmation or rejection and can be indifferent to what the communicator conveys. The response itself can be divided into a form of opinion (opinion) and can also be in the form of an attitude. The responses in this study were divided into two, namely community responses (pros or cons) and community contributions as follows:

Community Response

The people who came to the event held by the Hok Tik Bio temple gave an accepting response. The Hok Tik Bio temple in Pati Regency entertained the general public because, during the celebration, people could enjoy the cultural carnival of the Gods, lion dance, and marching band. Apart from entertainment, the Hok Tik Bio temple indirectly teaches religious tolerance. According to Fathullah (Sunan et al., 2022), that tolerance contains concessions, which means giving based on generosity and kindness, not other rights, then gives rise to an attitude of tolerance among the community. An essential component in teaching tolerance so that social harmony can be realized is one figure considered important in society.

Community leaders are not just a symbol. More than that, community leaders have several roles ranging from strategic, practical, educative, and psychological. Thus, community leaders can later become the helper in trouble, the enlightener in the dark, the teacher in ignorance, and the coolant in the heat (Rahmawanto, 2016).

Community leaders who attended this activity included government figures and religious leaders. The government, namely the Regent and Deputy Regent, Lurah Pati Wetan, and religious leaders, came from priests, kyai, and banter.

The community is pro in the activities carried out by the temple because of their sense

of concern. According to Darmiatun (Hidayati et al., 2019), Caring is the action of a person or group of people who want to assist those in need. The Hok Tik Bio temple's religious-based social activities are a form of concern for the Hok Tik Bio temple for fellow human beings.

Society lives in a condition of accepting or rejecting something. Differences in views are a natural thing in society. The counter reason for the residents from the Chinese New Year celebration activities at the Hok Tik Bio Temple was the quota of essential food coupons.

Community Contribution

According to Anne Ahira (Syarief, 2016), contributions can be realized in terms of thought, leadership, professionalism, finance, and others. The Hok Tik Bio temple is classified as having contributed both in leadership, financial, and professionalism. Communities around the temple also contribute through their actions which can be seen from the enthusiasm of residents around the temple, even outside the area, to attend the Chinese New Year celebrations.

Responses or responses arise because of the process of interaction. According to George Simmel (Ramlan, 2022), the interaction process can be distinguished from the content of the interests, goals, or specific purposes pursued from the interaction. Simmel in (Ramlan, 2022) suggests that conflict and cohesiveness are forms of social interaction. Each group has established cohesiveness and strength among its members to fight for interests considered the ideal thing in the group.

The Government's Role in Encouraging Tolerance through Activities at the Hok Tik Bio Pati Temple in Interfaith Social Relations.

The role of the government in encouraging religious tolerance is vital and much needed. There are no citizens who disobey the government. According to Soerjono Soekanto (Yare, 2021), the definition of *the role* is a dynamic aspect of position (status), so if a person exercises his rights and obligations by his position, he has already carried out the role. According to Raph Linton in Berry (1995) in

(Ketjil et al., 2022)) with his statement "the dynamic aspect of status," a person carries out a role. That person has carried out the rights and obligations, which are status, while status is a "collection of rights and duties," a collection of rights and obligations.

The government's role in socio-religious activities at the Hok Tik Bio temple is urgently needed to strengthen the trust of the people who attend that this activity is well done. The Government of Pati Regency, through the Regent and Lurah of Pati Wetan, participated in the religious tolerance forum. In addition to FKUB activities, the Pati Regency government also carried out its role in events organized by the temple, namely:

Licensing

Licensing mechanisms for activities carried out by the temple on the eve of Chinese New Year, Cap Go Meh, and King Hopping celebrations are carried out through letter attachments. The letter consists of an application for a permit to hold an event and an invitation letter to attend the event.

Presence

Pati regency government participation is manifested in presence. His figure in the event organized by the temple came in several activities, including the Chinese New Year celebration.

CONCLUSION

Social relations are carried out by everyone regardless of ethnicity, religion, race, and between groups and occupations. Social relations can be established with individual openness to achieve their goals, just like inter-religious relations that occur when religious or non-religious celebrations occur at the Hok Tik Bio Temple. The existence of heterogeneous social relations is a manifestation of tolerance that can occur. The openness of volunteers results in cooperation to hold social-based religious activities such as the distribution of free groceries and basket cakes, and free meals called Imlek stalls. Uniquely, every celebration the temple holds always involves people of other

religions as a valid form of tolerance. The community's response around the Hok Tik Bio temple was divided into two, namely 1) The negative response was directed at the staple food coupons, which were unlike previous years 2) The positive response from the community could be seen from the enthusiasm of the people who came with the excuse of looking for entertainment, free meals, looking for red packets, and teaches tolerance because several religious figures such as clerics, bante, priests and government figures are presented at the peak of the Chinese New Year celebrations. The arrival of figures from the government can make the community believe that the temple's activities are suitable, creating a sense of trust in the community.

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