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THE MESSAGE OF PEACE FROM THE VILLAGE: DEVELOPMENT OF RELIGIOUS HARMONY FROM NGLINGGI VILLAGE

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tolerance

Abstract

Indonesia is a country with diverse religions, making it the world's most multicultural, plural, and heterogeneous country. The actual conditions are still not in line with the ideals, as conflicts between religious communities are common. Tolerance between religious communities is a perennial issue, owing to the diversity of religions among Indonesians, which leads to religious conflicts. Therefore, in managing the plurality of society, tolerance, equality, and cooperation are needed in social life, resulting in harmony. This study aims to determine the process of developing messages of tolerance and harmony, as well as the promotion process as a role model for other villages. This qualitative research with a case study approach taked the informants from employees of the Nglinggi village office, Klaten Regency, Indonesia. Data was collected using interviews, observations, and documentation to promote tolerance messages that had been built in other villages. The study's results

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demonstrate that the development of messages of harmony disseminated through the media related to religious community tolerance has a positive impact on other villages as literacy and promotion to build tolerance between religious communities can be applied to other villages.

Abstrak

Kata kunci:

pembangunan kerukunan beragama; desa damai; toleransi

Indonesia merupakan salah satu negara yang memiliki agama yang beragam sehingga menjadi Negara multikultur terbesar di dunia, Sebagai Negara yang plural dan heterogen. Pada kenyataanya kondisi yang terjadi masih tidak sesuai dengan cita-cita yang diharapkan yaitu sering muncul konflik antar umat beragama. Toleransi antar umat beragama merupakan salah satu persoalan yang selalu dihadapi, hal ini disebabkan oleh beragamnya agama masyarakat Indonesia yang memicu konflik keagamaan untuk itu dalam mengelola kemajemukan masyarakat dibutuhkan sikap toleransi, kesetaraan dan kerjasama dalam kehidupan bermasyarakat yang akan menghasilkan kerukunan. Penelitian ini bertujuan untuk mengetahui proses pembangunan pesan-pesan toleransi kerukunan serta proses promosi sebagai *role model* untuk desa lainnya. penelitian kualitatif dengan pendekatan studi kasus ini mengambil informan pegawai kantor desa Nglinggi, Kabupaten Klaten, Indonesia. Dalam mempromosikan pesan-pesan toleransi yang sudah dibangun kepada desa lainnya, Pengumpulan data dilakukan dengan wawancara, observasi, dan dokumentasi. Hasil penelitian membuktikan bahwa pembangunan pesan-pesan kerukunan yang disebarkan melalui media terkait sikap toleransi antar umat beragama memiliki dampak positif terhadap desa lainnya sebagai literasi dan promosi untuk membangun sikap toleransi antar umat beragama yang dapat diterapkan pada desa lainnya.

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INTRODUCTION

Because Indonesia is a country with diverse religions, it has become the world's most multicultural country. This can be seen in the country's socio-cultural and geographical conditions, which are complex, diverse, and broad. As a plural and heterogeneous country, Indonesia has the potential for multi-ethnic, multicultural, and multi-religious wealth, with the potential to build a significant multicultural country (Dyanasari & Arisanty, 2018; Muharam, 2020; Paramita & Sari, 2016). The concepts of inter-religious tolerance were incorporated into the 1945 Indonesian Constitution, specifically in Article 29, paragraph (2). The state guarantees each resident's freedom to practice religion and worship in accordance with their respective religions and beliefs. According to Article 28E paragraph (1), everyone has the right to embrace a religion and worship according to his religion, to choose education and teaching, to choose a job, to choose a nationality, to choose a place to live in the country's territory and leave it, and to return. Furthermore, paragraph (2) states that everyone has the right to free belief, to express their thoughts and attitudes according to their conscience.

Tolerance research has been widely conducted in various countries. Arab countries assume that political, economic, social, and structural transformations have harmed Arab society, contributing to a culture of tolerance in Arab communities (Al Zu'abi, 2018). In Nigeria, religious separation over religious diversity has hindered religious toleration and

provided a basis for assessing how changes in religious diversity and socio-political conditions over time affect the possible adoption of Christianity and Islam in ways that promote or hinder tolerance (Dowd, 2016). In Vietnam, where communist pluralism is well accepted, Vietnamese communism and religious pluralism can coexist strongly (Ngoc, 2020). The importance of religious tolerance in each country reflects the ideas of adherents of various religions who can practice and develop it in multiple development fields.

Income is another factor that influences tolerance attitudes. People with high incomes are also more religiously tolerant. Regarding the respondent's operational status, the unemployment rate negatively correlates with religious tolerance. In other words, the lower the unemployment rate, the higher the level of religious tolerance in the region (Berggren & Nilsson, 2016). Other studies show that the proposed index, which includes gender, minorities, immigration, and religious factors, is the four most common problems associated with global tolerance (Zanakis, Newburry, & Taras, 2016).

Development of tolerance among religious people today is essential in various countries, which always demands to be fought for among religious adherents to seek a peaceful and harmonious life and understand living together. One of the ongoing issues confronting the Indonesian people now and in the future is how to manage societal plurality. Managing society's plurality requires tolerance, equality, and cooperation in social life that results in harmony. Harmony means living peacefully with mutual tolerance among people of different religions (Rusydi & Zolehah, 2018). The tolerance indicator represents the dimensions of mutual acceptance and respect or appreciation of differences. Equality is the desire to protect each other, to provide equal opportunities without prioritizing superiority. In the social, economic, cultural, and religious dimensions, cooperation is the active participation of joining other parties and providing empathy

and sympathy for other groups (Balitbang Diklat RI Ministry of Religion, 2019). Tolerance is defined as a rule-following attitude or human behavior in which one can respect the behavior of others (Bakar, 2015). It is an open, generous, voluntary, and gentle attitude (Casram, 2016), that does not compel people to follow their religion or interfere with their religious affairs (Ghufron, 2016).

From some of the meanings of tolerance, it can be concluded that tolerance is the willingness to accept feelings, behaviors, habits, or beliefs that are different from one's own beliefs, and the ability to accept other people's experiences, or the ability to accept and experience. All five principles can be used as guidelines for all religious adherents in their daily lives: 1) No religion teaches its followers to be evil; 2) There are similarities between religions, such as teachings about doing good to others; 3) There are fundamental differences in what religions teach. There are differences in the scriptures, prophets, and ordinances of worship; 4) There is evidence of religious truth; 5) It is not permitted to force a person to adhere to a religion or a belief. An area's high and low tolerance cannot be separated from the influence and role of religious leaders and community leaders. This is due to how people think social actors are drivers of religion and society. Religious and community leaders serve as interpreters of religious and social values and agents of change in the direction and purpose of the messages of harmony they convey (Salim & Andani, 2020).

One of the Village's SDGs is to create safe conditions so that village governments can work fairly and effectively. As a result, the Village Government and the Village community must make several efforts to reduce violence and find long-term solutions to village conflicts significantly. Unfortunately, the incidence of crime in the village is still relatively high. From 2011 to 2018, theft was the most common type of crime in Indonesian villages, accounting for more than 36-45 percent of all villages. Meanwhile, mass fights have increased over the last year, from

3.26 percent of villages in 2011 to 3.38 percent of villages in 2014, then to 3.75 percent in 2018.

Therefore, the Village SDGs establish several targets that must be met by 2030: the absence of incidents of crime, fighting, domestic violence, and violence against children; the preservation of the village's culture of cooperation as the operational support; increasing the village's democracy index; and the absence of human trafficking and child labor. Literacy and promotion, as well as role models for the importance of religious tolerance among religious communities, are critical in social life to provide positive outcomes that can be applied to other areas.

The Peace Village initiative aims to address the threat of radicalism by empowering the community, one village at a time, through strengthening social cohesion, community resilience, and increasing social equality and respect for diversity. This initiative puts the strategic vision of Prevention of Violent Extremism into action. This action uses a well-designed approach that combines three essential components in building resilience in the community: economic improvement, social mechanisms of peacebuilding, and women's empowerment. At the same time, village governments are encouraged to integrate peace values into their policies. This joint effort is further strengthened by connecting key stakeholders ranging from grassroots leaders, local governments, regional and national governments, and international institutions.

At the first launch of the peaceful village initiative, which was held in conjunction with the commemoration of the International Day of Peace in Guluk-Guluk village, Sumenep Regency, Madura (East Java), on 8 October 2017, President Joko Widodo stated that the role of women in villages was significant in developing peace. Women can play an important role in bringing about peace at the family, district, provincial, national, and international levels. The President also emphasized that peace must be nurtured rather than forced. Therefore, women hold a strategic position

and play an essential role in fostering long-term peace in their communities. Since the first Peace Village declaration until now, ten villages/*kelurahan* have joined to become Peaceful Villages. The following are the ten villages that have declared themselves to be peaceful villages: 1) Sawangan Village, Depok (West Java); 2) Tajur Halang Village, Bogor Regency (West Java); 3) Gumblegan Village, Klaten Regency (Central Java); 4) Jetis Village, Klaten Regency (Central Java); 5) Nglingi Village, Klaten Regency (Central Java); 6) Candirenggo Village, Malang Regency (East Java); 7) Sidomulyo Village, Batu City (East Java); 8) Payudandundang Village, Sumenep Regency (East Java); 9) Prancak Village, Sumenep Regency (East Java); and 10) Guluk-Guluk Village, Sumenep Regency (East Java).

Nglinggi village is one of the unique villages. It is home to approximately 2,400 people of various faiths, the majority of whom are Muslim. However, it does have a village head from a minority religion, Christianity. When he ran for village head in 2013, there were only 20 Christians. However, the majority of his supporters at the time were Muslims. Nglinggi Village, South Klaten, Central Java Province, Indonesia, is an example of a cultured, peaceful village by the Ministry of Villages, Development of Disadvantaged Regions, to maintain the values of living harmony and tolerance among community members, despite their diverse nationalities, ethnicities, religious ethnicity, and social groups. This village consists of various religious elements ranging from Islam, Catholicism, Christianity, Hinduism, and Buddhism. So far, inter-religious harmony in Nglinggi can be maintained, including when celebrating holy days. Nglinggi Village, was chosen as a model for Cultured Peace Village by the Ministry of Villages, Development of Disadvantaged Regions and Transmigration (*Kementerian Desa, Pembangunan Daerah Tertinggal, dan Transmigrasi*). In addition, Nglinggi village is one of the villages designated as a Pancasila village by the Military District Command (*Komando Distik Militer*). The declaration of Nglinggi Village as a Pancasila Village will be used as a binder, adhesive, or label for the development of Nglinggi Village.

Furthermore, the Klaten District Prosecutor's Office has designated this village as a restorative justice village, which is considered more empowering for residents because it involves no legal cases and can be resolved at the village level. This study aims to describe and analyze the message of harmony spread by Nglinggi Village in Klaten. This study specifically aims to discover the process of developing messages of tolerance and peace and the promotion process as a role model for other villages.

METHODS

The case study qualitative research method is appropriate for this study. Using this approach, the author can also provide a comprehensive and in-depth view of the peaceful village information media as a role model for other villages. Yin (2009) expresses another definition of a case study. Yin (2009) states that a case study is an empirical inquiry that investigates phenomena in real-life contexts when the boundaries between phenomena and contexts are not visible. There are multiple sources of evidence to obtain accurate and complete research results.

The case study is the limited distribution of peaceful village development. Therefore, it is necessary to study how the socialization of quiet villages through community empowerment is carried out in Nglinggi Village, South Klaten District. Thus, it can be seen that information dissemination is important in spreading messages of tolerance so that they can be accessed by the larger community and help overcome the problem of religious tolerance. The primary data in this study were obtained from directly related parties using the following data collection techniques: The interview is a method of gathering data through direct question and answer with personnel and obtaining data based on research. Several village officials are kept as informants from the village office. Observation is a data collection method that uses observation and sensing to collect data.

For example, the researchers observed how the Ngilinggi village business creates a peaceful village with community support. Documentation is used to track down historical information. Researchers used archives, documents, and news from the quiet village of Nglinggi Klaten to create this documentation.

RESULTS AND DISCUSSION

According to the Ministry of Religion's Simlitbangdiktat research, some factors cause conflict, including "religious factors" and "non-religious factors." Other religious factors include religious broadcasting, the establishment of houses of worship, foreign religious assistance, marriages between adherents of different religions, the adoption of a child, religious education, the celebration of religious holidays, the care and burial of corpses, blasphemy of religion, splinter group activities, and religious information transparency.

Meanwhile, non-religious factors include economic disparity, political interests, and differences in cultural values (Ministry of Religion Research and Development Research and Development Research and Development, 2019). In terms of religion, Indonesian society is diverse. When there is a social conflict, groups frequently use religious factors that cause conflict as a trigger for religious communities to create social conflicts that develop into religious conflicts or intolerance.

Information dissemination is an activity aimed at groups or individuals to obtain information, raise awareness, receive, and ultimately use information. When disseminating information, communicators must pay attention to management principles and the design of dissemination elements so that information can be transmitted effectively, which has become necessary. Information dissemination activities cannot be separated from communication as an intermediary. In addition to serving as a promotional medium for an organization or institution, one of the

purposes of information dissemination through internal media is to facilitate communication between the organization or institution and its members or predetermined receivers. In disseminating information, communication media is needed, which plays an essential role in all aspects that occur when conveying information. One of the dissemination of information in this study is related to developing tolerance among religious communities through peaceful villages. Communication media is the main point that attracts every individual's attention, especially in the process of disseminating information. The evolution of communication media is currently accelerating, and there are many advances in the field of communication technology, one of which is online media. Online media are media or communication channels that are accessible via an internet connection. Online media distribute information more quickly and at a lower cost.

Tolerance requires communication, specifically "dialogue" between religious communities, as the first step toward harmony and peace. A meeting forum is necessary for the dialogue, which means that religious leaders or sects of belief in each region must form an institution or organization (Ginting & Ayaningrum, 2009). Jena (2019) discovered that dialogue resulting from encounters and tolerance could be classified into five themes: 1) Houses of worship and religious celebrations as places and catalysts for encounters; 2) The importance of designing public spaces as meeting places (specifically mentioned tourist attractions, villages, and cities, including schools); 3) The importance of modeling or role models for encounters and tolerance (explicitly mentions the role of religious leaders). Through dialogue, which produces social interactions by the community, social interaction is a natural thing, even a basic need; 4) Community group initiatives in building space for encounters; 5) Cultural support with various symbols for meeting and tolerance. The development of a dynamic attitude of tolerance in religious life aims to create religious

harmony through harmonious interaction and communication, mutual respect and appreciation, as well as the creation of a culture of mutual cooperation and togetherness that benefits society, nation, and state (Mahadi, 2013).

If tolerance has been realized, harmony will be created, becoming the capital of nation-building. Religious harmony is a condition that must be worked for if Indonesia is to become a place where all of its citizens can always live in peace. Considered one of the most significant key assets are national unity and harmony. Even the most effective development plan will be ineffective without unity and harmony. The objective of development is a radical transformation that affects both the material and non-material aspects of people's life. In the community-based development process, the desired quality of life improvement is achieved. Haar & Ellis (2006) propose four significant categories of religious resources used to develop communication. These are: 1) religious ideas (which people believe in); 2) religious practices (including ritual behavior); 3) religious organizations (concerning how religious communities are formed and function); 4) religious or spiritual experiences (such as subjective experiences of inner change or transformation). These resources "produce knowledge that, in principle, can be helpful in the community for development purposes" (Laka, 2015). Religious development creates harmony to improve people's welfare by improving the quality of services and understanding of religion and religious life, increasing mutual trust and harmonious society. Harmony helps build a tolerant and balanced community life on an ongoing basis.

The development of a community will experience obstacles. When there is a conflict, achieving results in the community or group will be difficult because every development effort or advancement requires collective support from all community circles. If the development is effective, however, the community will appreciate and defend it. In order to prevent producing difficulties in the community, it is crucial to comprehend

the development efforts that take into account the consequences of the steps to be done. Moreover, in the event of a social conflict, a strategy is required to manage the social conflict effectively and minimize religious and social conflict by emphasizing religious equality, conducting religious dialogue, engaging religious adherents in social activities, and avoiding religious egoism (Khadiq, 2005).

Peacebuilding in society is urgently needed to respond to religious conflicts. Conflict is typical among humans, but it can benefit if appropriately managed. However, efforts to prevent conflicts must be carried out carefully, directly, and realistically. The Wahid Foundation, women's groups, and the village government have compiled the indicators for village peace. These indicators are expected to respond to the need to prevent the occurrence of conflict in society. Of course, indicators are not always developed without direct consultation with the community and experts.

The administration has released numerous policies in reaction to the dynamics of a pluralistic society and, in some ways, to difficulties that threaten the unity of the Republic of Indonesia. On the basis of the 1945 Constitution, which defends human dignity, the following principles govern the prevention and management of social conflicts: 1) Constitution (*Undang-Undang*) No. 7 of 2012 concerning Handling Social Conflict; 2) Government Regulation No. 2 of 2015 Concerning Implementing Regulations of Law No. 7 of 2012; 3) Presidential Regulation No. 18 of 2014 on the Protection and Empowerment of Women and Children in Times of Social Conflict; 4) Coordinating Minister for People's Welfare Regulation No. 7 of 2014 concerning the National Action Plan; 5) Protection and empowerment of women and children in social conflict (RAN P3AKS); 6) Regulation of the Minister of Home Affairs Number 300.05/261 of 2017 concerning the Integrated Team for Handling Social Conflicts.

Figure 1. Research Trends 2017-2022. Keywords: *"Pembangunan Toleransi Agama"*

Figure 2. VOSviewer Results For Studies Related To *"Pembangunan Toleransi Agama"*

Based on the development of journal article publications during the 2017-2022 period, the discussion of journal publications in Indonesia focuses on religious tolerance. These topics also dominate the total number of articles published in the last five years. The research topic in 2022 will focus on building tolerance through formal education. Razak, Bakar, & Yusuff (2022) found that teaching students the value of tolerance in the curriculum can prepare them to apply pure values in their daily lives, such as biodiversity, ecosystems, and development. Moreover, according to another study, the Islam Nusantara Model, which was pioneered by the most significant Islamic groups in Indonesia and throughout the world, namely NU (Nahdlatul Ulama) and Muhammadiyah, demonstrates a moderate, anti-radical, inclusive, and tolerant Islamic model (Kusuma, Rahmawati, Ode, & Fathun, 2022). There has been no structured and planned research on the village's development of religious tolerance from 2017 to 2022. According to several other research articles, tolerance is included in the realm of local wisdom, which has deep cultural roots.

The purpose of establishing a peaceful Village is for the community to live side by side by practicing the principles of humanity, equality, and justice in economics, social, politics, and transparency. The next question is, what criteria need to be in place if a village is called a "Peaceful Village"? Through a process of consultation and focus group discussions with the government (national, district/city, and village), academic and community experts, peace activists, and local communities (especially women), several significant variables were found in the formation of peaceful village: 1) Some rules are jointly prepared and obeyed by residents to live safely and comfortably in their village; 2) In a multicultural society built from the family level, there is a movement to promote universal values, peace, gender equality, tolerance, and justice; 3) There is an attitude of citizens who understand and practice the values of brotherhood and tolerance; 4) Local Wisdom Values and Norms: There are arts and culture-based community

activities that reflect and promote the practices of cooperation, care, and sensitivity that all members of the community adhere to; 5) Early Warning System: The existence of an early detection mechanism for preventing violence, radicalism, terrorism, and social conflict; 6) There is a system or mechanism for quick response and action for conflict management, recovery, rehabilitation, and reintegration of victims of violence, whether carried out by the community itself or by external parties; 7) Women's Participation: There is an active role for women in all sectors, starting from village institutions, village security, the economy, politics, and education; 8) There is a village structure or an institution that has the mandate to design, run, and provide reports or documentation of systems that run in the community; 9) There are adequate community facilities and infrastructure for a village to carry out its village activities collectively and together, for example, a public hall or space for community meetings, communication facilities or channels between residents, and complaint or aspiration center facilities.

Tolerance As A Message Of Peace

Communication is essential in human life because it allows all types of ideas that are delivered to be bridged. The message transmitted via the appropriate medium, language that is basic and accurate, and terms that are easy to comprehend are vital components of every communication. The communicator will explain and facilitate comprehension of the message's intent and purpose, and can be divided into three sections: message code, message content, and message form. The message code is a set of symbols that are arranged in such a way that they have meaning to other people. Code is an example of Indonesian, consisting of sound, sound, letters, and words arranged to have meaning. The message content is the material for or material selected by the communicator to communicate their point. The message's form is something that encases the message's core. The

communicator provides a tangible form so that the communicant is interested in the message's content within it.

The message is something that the communicator communicates to the communicant in the form of feelings, values, ideas, or the communicator's desire, to provide stimuli to the communicant to elicit the expected response, both physically, verbally, and nonverbally, and can be done face-to-face or through the medium of communication. In this study, the message of tolerance built through peaceful villages is expected to provide knowledge about management in building an attitude of tolerance that creates inter-religious harmony.

Tolerance research from a religious perspective has also been conducted, for example, the teaching of tolerance is inherent in the principles of Islamic teachings as found in faith, Islam, and *iḥsan* (Damanik, 2019), and the teachings of Christianity teaching tolerance. Without causing antagonism and anarchy, believers' unity can be used to build communication related to essential issues at the heart of teaching in each denomination (Simon & Arifianto, 2021). Furthermore, Catholicism teaches that one should respect other religions and beliefs because they contain truth and salvation (Nurwardani et al., 2016). One of the Hindu teachings is Tat Twam Asih, which is a form of not hurting others. As a result, we must love and cherish one another. The Hindu book, the Book of Shruti, is a revelation from God and was believed to be until now.

Meanwhile, the Book of Smerthi results from teachings derived from the Shruti book (Arifin, 2019). Buddhism teaches that Buddhism is developed in the spirit of love, not by power, let alone by violence (Chowmas, 2009). Meanwhile, the teachings of the Confucian religion, which is a new religion accepted by the Indonesian people, are to uphold unity. Indonesia is a diverse country, which makes the Chinese people who follow Confucianism highly enforce a sense of tolerance (Huda, 2019). In the teachings of all religions regarding tolerance above, it is apparent

that every religion has guidelines for living that promote peace, harmony, and harmonious life in society with the government. Ultimately, a tolerant society is one where people enjoy the freedom to do what they want to do and be who they want to be and accept appropriate justifications for any political or social restrictions of these freedoms (Ceva, 2020).

Tolerance can be interpreted in two ways. First, an adverse interpretation states that there is an attitude of letting and not hurting other people or groups, both different and the same. Second, a favorable interpretation states that tolerance is not just like the first (negative interpretation), but that there must be help and support for the existence of other people or other groups. There are several points of reflection regarding tolerance, among others: 1) Peace is the goal, tolerance is the method; 2) Tolerance is being open and receptive to the beauty of difference; 3) Tolerance respects individuals and their differences; 4) Providing opportunities to find and remove stigma caused by nationality, religion, and inheritance; 5) Tolerance is mutual respect through understanding (Tillman, 2004).

In order for the Indonesian nation to become a conciliatory nation, an educative approach must be taken towards the younger generation of students through educational institutions that incorporate constructive conflict resolution exercises, school curricula, negotiation, and mediation with peers. As organizations with a key role in avoiding all forms of religious violence, educational institutions must likewise assist this.

Furthermore, the role of the community and religious leaders is crucial for their contribution to creating harmony and peace within the framework of religious tolerance, which is the hope of all parties, because, as we all know, the role of religious leaders in religious life gives the community a sense of security and comfort. Among people with different religions and beliefs, if tolerance has been used as a lifestyle and culture, we can be sure that religious harmony will be guaranteed and

conditions will become conducive. On the other hand, if there are mutual suspicions and there is still a conflict between religions, there will be social tension. As religious people, we are aware and understand that human beings essentially want a harmonious and peaceful life, not only in the environment but also in the life of the nation and state. In the content of delivering the presented religious messages, they provide coolness and enlightenment for the community by prioritizing messages of safety, comfort, and peace, contributing to the development of religious diversity among various communities (Musmuallim, Prasetiawan, & Chamadi, 2021).

Opinion leaders are closely related to the prevailing political culture in society. There are differences in the acceptance of opinion leaders from one region to another. If a society still adheres to local cultures, the level of practice of religious teachings is still strong. The existence of opinion leaders is still relevant because it follows the local political culture. In the study of communication science, there is a theory known as the two-step flow of communication theory (double-step communication flow). This theory views that a piece of information conveyed (message) is not directed directly to the entire audience due to various limitations and complex problems. Many people have heard this information, but few understand it.

Meanwhile, many people who do not hear directly do not understand it because noise (interference) may interfere with the process of delivering information. In this case, opinion leaders will first digested and interpret the information. Then, they will continue the information to the public. Therefore, in addition to communicating, it is essential to pay attention to religious leaders and community leaders in coordinating various elements of society and understanding the character of religiously different people. If a conflict arises, it must act immediately by coordinating, negotiating, and then providing understanding to the community by holding a forum

meeting or environmental meeting attended by the community and influential figures to be able to explain the meaning of coexistence and respecting differences.

Dissemination Of Tolerance Information From Peaceful Village

In the context of interconnected communication science, information dissemination is synonymous with "message delivery" to the public or society. In theory, several "traditional" communication models can be used to theorize communication messages or information delivery. Schramm (1973) emphasizes the importance of experience in communication. In that case, Schramm (1973) observed whether the message was received by the recipient as intended by the sender. It means that if there is no similarity in field of experience (language, great background, same culture, social structure, then there is a slight chance that the received message will be interpreted correctly and well according to the goal of the communication. If the requirements proposed by Schramm (1973) are met, the information dissemination process has a high chance of success. Testing is required to determine the effectiveness of communication. Theory communication is one of the parameters closest to stating whether information dissemination is effective or ineffective. The dissemination of adequate information will determine the effectiveness of message communication.

Information dissemination can serve several purposes in society, including: 1) maintaining and developing the structure of internal relations between individuals and groups within parts of an institution or between institutions; 2) increasing individual or social awareness of the interdependence between individuals and groups within parts of an institution or between institutions; 3) maintaining and developing the principle of balance between individuals and groups.

Creating tolerance comes from rules and legislation and is also made because of a growing culture. Culture consists of numerous elements, but five essential things are directly related: history, religion, values, social organization, and language (Samovar, Porter, & McDaniel, 2010). Cultural clashes are unavoidable when an individual or a group of people interacts with other groups of different languages and cultures. Culture clashes between different groups can result in both parties trying to understand each other, leading to conflict (Tamburian, 2018). Culture is a collection of fundamental ideas, practices, and experiences from a group of people symbolically passed down from generation to generation through a learning process. Culture consists of beliefs, norms, and attitudes that are used to guide behavior and solve human problems (Littlejohn & Domenici, 2007).

In order for the Indonesian nation to become a conciliatory nation, an educative approach must be taken towards the younger generation of students through educational institutions that incorporate constructive conflict resolution exercises, school curricula, negotiation, and mediation with peers. As institutions with a key role in preventing all forms of violence in the name of religion, educational institutions must also support this initiative.

Furthermore, the role of the community and religious leaders is critical in contributing to the creation of harmony and peace within the framework of religious tolerance, which is the hope of all parties. This is because, as we all know, religious leaders' roles in spiritual life provide a sense of security and comfort in the community. Among people with different religions and beliefs, if tolerance has been used as a lifestyle and culture, we can be sure that religious harmony will be guaranteed and conditions will become conducive. On the other hand, if there are mutual suspicions and there is still a conflict between religions, there will be social tension. As religious people, we certainly realize and understand that human beings essentially want a harmonious and peaceful life, not

only in the environment but also in the life of the nation and state. Google trend shows that searches related to peaceful village information are still relatively high regarding news in online media.
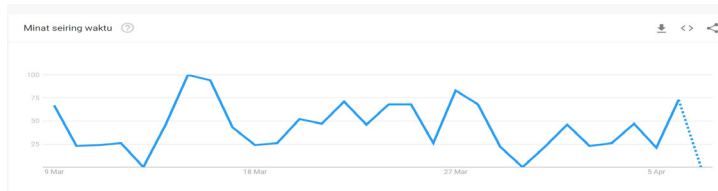

Figure 3. Google Trend *"Desa Damai"*

Klaten is one of the Wahid Foundation's peaceful villages, established in collaboration with UN Women. Nglinggi Village is 3 km southwest of Klaten City and 1.5 km north of Yogya-Solo. With an area of 123,1250 ha, this village has the potential for soil fertility, making it suitable for agricultural land with sufficient irrigation. Peaceful villages are a form of concern for the emergence of intolerable ideas and movements that end in violence. Nglinggi Damai Village was declared on November 1, 2017. Up until now, Nglinggi Village has become a role model for other villages. So far, the development of Nglinggi Damai Village has received positive responses from various parties, including the Ministry of Villages, Development of Disadvantaged Regions, and Transmigration (*Kementerian Desa, Pembangunan Daerah Tertinggal, dan Transmigrasi*), which chose Nglinggi Village as a model for a Cultured Peace Village. The announcement was made by the Director-General of Specific Regional Development of the Ministry of Villages, Development of Disadvantaged Regions, and Transmigration, Aisyah Gamawati, online on September 3, 2020, witnessed by officials from the Community Empowerment Service and Kesbangpol Klaten Regency, Situbondo Regency, Pulomatu Regency, Belu Regency, Wahid Foundation Representative, and Nglinggi Village Head Sugeng Mulyadi. Furthermore, on June 1, 2021, the Governor of

Central Java, Ganjar Pranowo, appreciated the declaration of Nglinggi village, South Klaten sub-district, Klaten as a peaceful village as grounding the values of Pancasila. According to Ganjar, Nglinggi Village already has sufficient capital to continue village development, namely the element of peace, particularly when it coincides with Pancasila's birthday.

Figure 4. Peace Village Inscription (Source: https://klatenkab.go.id/)

Nglinggi Village is unique in choosing a village head. This can be seen when the elected village head has a Christian religious background, where most religions in the village are Islam. According to BPS South Klaten 2020 data for Nglinggi Village, the locals consist of 1,556 Muslims, 77 Protestants, 679 religious Catholics, 24 Hindus, and 3 Buddhists. The data presented shows how multicultural life is a society that cares for and respects the beliefs of others. Although most of the population is Muslim, no social conflicts have been reported due to religious differences. Even social life is very harmoniously intertwined, and everyone respects one another. This has grown into a robust social capital for the community in their efforts to create a "Peace Village," and it deserves program support.

The interview with *"Carik"* (Village Secretary) stated that with the designation of Nglinggi Village as a peaceful village, this village often received visits from other Villages. The goal is to learn to build a quiet town in the place of origin. In addition, during the interview, the village head, Mr. Sugeng, visited and guided several villages in the Semarang Regency area to provide and share experiences in building peaceful villages.

In disseminating information, communication media is needed, which plays an essential role in all aspects that occur when conveying information. This study discusses disseminated information related to the development of tolerance among religious communities through peaceful villages. Communication media is the main point that attracts every individual's attention, especially in the process of disseminating information. The development of communication media is currently very rapid. Of course, there are many advances in communication technology, including online media. Online media refers to media or communication channels that are accessible via an internet connection. Online media distribute information more quickly and at a lower cost.

Figure 5. Peace Village Declaration

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The messages of harmony in Nglinggi Village are well packaged. This is a form of responsibility as a peaceful village, providing an example or role model for other villages. Nglinggi Village has full support from the Wahid Foundation, and this can be seen on the website http://peacevillage. id/ *Nglinggi Damai, Klaten Damai, Indonesia Peaceful.*
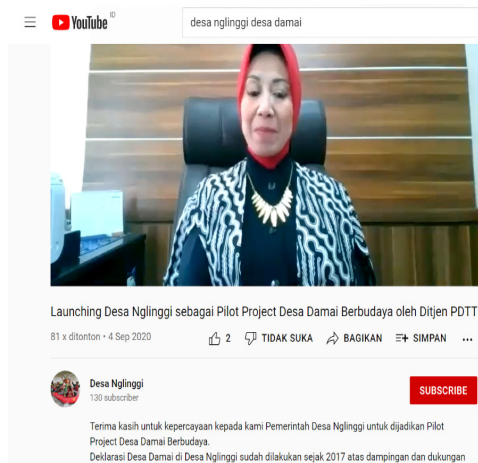
Figure 6. *YouTube* Channel Nglinggi Village
(Source: https://www.youtube.com/watch?v=Pgk1N9v5Hxg)

The next promotion uses *YouTube* through the Nglinggi Village channel. This video-based social media provides immediate and informative benefits. Promoting messages of harmony, for example, in Nglinggi Village, makes it easier for people to obtain information about peaceful villages.

Figure 7. *Desa Nglinggi* On *Instagram*.

The role of social media can be used to build harmony between religious communities. In Nglinggi Village, social media is used for communication, encouraging people to understand peace and to live in love with one another so that peace can be formed in people's life, as well as a way to invite someone to make peace in the form of a written invitation broadcast on social media. Online media also often helps promote messages of harmony in Nglinggi Village, including https://jatengprov.go.id/
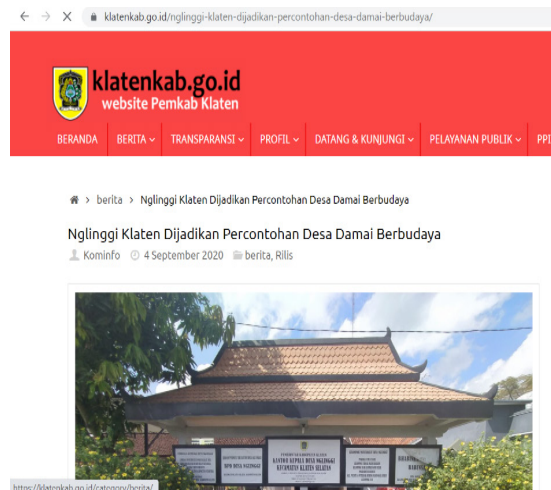

Figure 8. Website klatenkab.go.id.

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In addition to the government website, several online news sources also help spread messages of tolerance and build harmony, including:

Table 1.
Online News Messages From The Peaceful Village Of Nglinggi Klaten

No	News date	Media	Title
1	Wednesday, June 2, 2021	https://area.sindonews.com/	See How Nglinggi Village in Klaten Brings Pancasila to Life.
2	June 1, 2021	https://www.solopos.com/	As a peaceful village, Nglinggi Klaten is considered to have grounded the values of Pancasila.
3	02/06/2021	https://regional.kompas.com/	Ganjar Identifies Cultured Peace Village as a Model of Earthing Pancasila
4	June 1, 2021	https://timlo.net/	Nglinggi Village Klaten Will Be Declared as a Village of Cultural Peace
5	Tuesday, June 1, 2021	https://mediaindonesia.com/	Ganjar Visits Cultured Peace Village on Pancasila's Birthday
6	September 19, 2021	http://jateng.news/	The Nglinggi Village Government has a unique tradition of congratulating its residents on their birthdays.
7	November 18, 2021	https://www.wartajogja.id/	Visit Peace Village Sleman, Minister of PPA, is impressed with the Peace Village Concept

In Nglinggi Village, Klaten Regency shows that in social life, people can accept the differences and plurality of their society even though they come from dominant groups. The election of a village head from a non-majority religion demonstrates that religious background is not the primary reason for village head election. Still, the ability to lead is the most critical asset. Various efforts in developing messages of tolerance and establishing inter-religious harmony are critical assets in providing role models for other villages so that harmony can be realized in all villages in Indonesia. The Wahid Foundation's support proves that Nglinggi Village is a village that deserves the title of "Peaceful Village". The plan to create a peaceful village can continue with an optimal working group. Messages of tolerance

in building harmony continue to be disseminated as a form of the spirit and responsibility of a peaceful village. Of course, these messages must continue to be supported by the central and local governments so that the role model is sustainable and can mildly affect other villages.

CONCLUSION AND SUGGESTION

Conclusion

Harmony is something that all Indonesian people must protect. Because Indonesia has a lot of diversity, it represents the wealth of the Indonesian state, which includes race, language, nationality, culture, and religion. In the 45th Constitution, belief in all people's right to religion is based on God Almighty. As a result, a person's inner freedom in determining religion is required. The development of messages of tolerance in building harmony in the peaceful village of Nglinggi Klaten can be said to be successful and sustainable. This can be seen from various appreciations from government institutions, both central and regional, to make Nglinggi Village a role model for Peaceful Village. The primary goal of peaceful villages is to provide messages of harmony that can be created if stakeholders collaborate and set good examples of harmonious life. Various efforts that can be emulated include how to provide understanding to the community about the importance of living in harmony with development strategies, such as providing knowledge, building motivation, and building skills in social life to realize the goals of Peaceful Village. The key to preserving community harmony is a prompt response to significant events. Not less important is the government's facilitation of the community with the principle of justice so that no significant conflicts arise.

The role of the Peaceful Village in living in Indonesia is an excellent example of how the village can build the peace that creates inter-religious harmony. This is determined by participatory communication carried out

by stakeholders at the village level, who invite the community to continue to build harmony with the various strategies implemented. If tolerance has been realized, harmony will be created, becoming the capital of nation-building. Religious harmony is a condition that must be fought for if one wishes for Indonesia's development to be one that consistently provides peace for all of its citizens. The essential assets include national unity and harmony. Without unity and harmony, no matter how good a development plan is, it will be in vain. The goal of development is a sweeping change that covers various aspects of people's lives, both material and non-material. With increasing public understanding, people can take advantage of opportunities to practice caring for others, regardless of ethnicity, religion, race, or other backgrounds. One of the things that can be done is exploring and implementing local wisdom in relationships with others where human dignity is upheld.

The message of religious tolerance is found in the peaceful village of Nglinggi, South Klaten, Klaten district, Central Java. Then, the messages of tolerance conveyed through information dissemination are Nglinggi village's efforts to build a cultured, peaceful village through internet media. Based on the search and analysis of data, Nglinggi Village deserves to be a role model in developing a peaceful village that creates inter-religious harmony.

Suggestion

Social media has become very useful in the development of intolerance, especially for village officials' village development. One factor that encourages the development of tolerance through social media is the convenience provided by the internet. The spread of tolerance messages can be packaged briefly, quickly, widely, attractively, and effectively.Many people are still unfamiliar with peaceful village management, compelling village administrators to take the initiative to create information related to

peaceful villages via social media to inspire people to utilize the internet as a platform to expand their knowledge. Regarding the benefits of tranquil villages.

Given the significance of information delivery in achieving effective communication, Nglinggi village should consider increasing the number of peaceful Village Media productions carried out so that all communities receive complete information. The availability of information for the entire community will affect the increase in community knowledge from other villages to help create the next peaceful village. In the digital era, the use of social media in Nglinggi Village is still not optimal, so it takes the ability to manage social media to design more exciting messages to spread the message of peace to all Indonesian people.

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