

**Multiculturalism and Tolerance in Muhammadiyah Village:
Case in Yogyakarta City Center**

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Introduction

Multiculturalism is the most emphatic word to explain the rapid and diverse social changes. Multiculturalism can be said to be an undeniable social fact in a society with a diversity of tribes, religions, ethnicities, cultures and social classes (Kastoryano 2009, 2018). Therefore, multiculturalism has become an integral part of social construction with various kinds of diversity and differences that continue to occur dynamically. Multiculturalism can finally be used as the main glue in a society with fast and cosmopolitan social dynamics. In fact, multiculturalism has become one of the concepts in building nationalism and regional identity in a positive sense. (Devic 2002; Grishaeva 2012). This kind of thing can happen in villages in the city of Yogyakarta.

The villages in the city of Yogyakarta are known as a stopover for various cultures, customs, religions, tribes, ethnicities and social classes. This is because Yogyakarta City is one of the tourism cities in Indonesia with a variety of cultural symbols and community harmony towards various cultural dynamics, tribes, customs, ethnicities and social classes. Therefore, multiculturalism can also build a diverse civic cohesion (Akbarzadeh and Roose 2011; Tan 2017). The city of Yogyakarta has a good resistance to cultural diversity. The social capital of the city of Yogyakarta is the main support for maintaining community harmony with rapid social change. The city of Yogyakarta has social capital with many universities that have students from various ethnicities, regions, religions, social classes and tribes. (Maufur 2017; Wibawa and Hiryanto 2017; Woodward 2011).

The city of Yogyakarta with its strong social harmony symbolizes a city of tolerance that upholds and respects diversity without exception. Religious life that respects each other, lives side

by side and upholds differences is an inseparable part of the tolerant city of Yogyakarta. City of Tolerance is the most obvious appeal of Yogyakarta in social dynamics so far. (Bernard Addeney 2016; Menchik 2016a; Wajdi and Tobroni 2020). Community members respect each other because the diversity that occurs is an inseparable part of the ability of religious social organizations in the city of Yogyakarta (Qodir et al. 2021; Qodir and Nashir 2019). We know Yogyakarta is a province that has two major Islamic organizations, namely Muhammadiyah and NU, which continue to work in the community without distinguishing ethnic background, religion, ethnicity, race and social class. Muhammadiyah and NU perform services and dedication to the wider community based on religious ethics that are tolerant, inclusive and pluralist (Burhani 2018, 2019).

However, there are real challenges faced by the people of Yogyakarta, namely social tensions that come from problems such as the large number of hotel developments around the village area, garbage that often floods housing around the city's villages, jobs that are increasingly difficult to obtain by citizens, and the increasingly high cost of living in the city of Yogyakarta. (Hasibuan and Alvian 2017; Makin 2017a; Pamungkas 2016). Therefore, it is necessary to pay attention to the practices of multiculturalism and tolerance that occur in the villages in the city of Yogyakarta which continues to grow increasingly cosmopolitan and become sub-urban and even urban communities. (Abdullah et al. 2019; Arrobi 2019; Azca, Ikhwan, and Arrobi 2019).

This article aims to answer the question of what causes villages in the city of Yogyakarta to survive in the activities of tolerance and social harmony, with various challenges faced as a sub-urban and even metropolitan village. This research will provide an analysis of additional questions on what kind of social religious activities can bridge the harmony and tolerant conditions in the people of Yogyakarta. In addition, this article will provide an analysis of the challenges that arise in the urban village of Yogyakarta with the socio-cultural, religious, economic and political dynamics that occur.

This article is based on the theoretical approach of multiculturalism that is connected to the attitude and practice of tolerance so as to create social harmony in the village community of Yogyakarta city with various dynamics and challenges faced. With this theoretical perspective, it is hoped that we can make a basis for providing footing and lessons to develop tolerant attitudes and practices to develop a more equal, fair, and non-discriminatory life for all citizens in Yogyakarta.

The method in conducting the study in this article uses a qualitative approach with a case study

model. Data collection was carried out by means of field observations conducted in May-July 2024 in Sayidan village, Yogyakarta City. In addition, data collection was also carried out by conducting in-depth interviews with informants who had in-depth knowledge of the issues needed in the research, so that the informants were selected according to the research data needs. After observations and interviews, the data was sorted and analyzed, then concluded as part of the study so that a fairly in-depth understanding of the research subject was obtained.

Subject and Location of Research

The Sayidan community has a non-Muslim population of 29%. Consisting of Christianity, Catholicism and Confucianism. The Muslim population is 71%. Sayidan's Muslim affiliation, like other urban Muslims in Indonesia, tends to be affiliated with the Muhammadiyah organization. In our pre-research, the village officials (RT-RW) have a dual position, namely at the same time as the Muhammadiyah branch board. These branch administrators and village leaders have a major contribution to the creation of religious harmony in Sayidan Yogyakarta.

During the initial observation, researchers found that Sayidan village did not have a history of social conflict between religious communities, even since two or three generations ago. Religious diversity coexists well to cooperate in every day. Especially on the momentum of religious holidays. Every qurban holiday, Muslim residents always distribute qurban meat to all residents, regardless of religion. Christians always need Muslim youths to guard the church and parking lot at every Christmas celebration. Confucian citizens share jobs with local residents for the sustainability of their companies.

In the pre-pandemic era, the graph of intolerance in Indonesia tended to increase. Even in Yogyakarta, which is known as a city of democracy and a city of culture, cases of intolerance continue to increase. Data from the Setara Institute from 2010 to 201 shows the frequency of intolerance in Yogyakarta can be seen as follows:(Halili 2016; Kemenag 2011; Ruhana 2010; Setara Institute 2018)

Tabel 1. Data Intolerance at Yogyakarta 2007-2019

No	Clusters	Intolerance Frequency
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1	Christian	11
2	Syiah	7
3	Ahmadiyyah	3
4	Individual	6
5	Pluralism Actors	2

The data above does not include activities such as the forced wearing of the jilbab by high school students in Bantul in August last year, the refusal to issue an IMB for a Javanese Christian church in Gunung Kidul, the revocation of the IMB for GPDI in Sedayu and the cutting of crosses in public cemeteries. In addition, there are also cases of intolerance in the form of demands for the removal of billboards of students wearing headscarves, demands for the replacement of non-Muslim sub-district candidates, the dissolution of documentary films, the closure of transgender pesantren, protests the construction of the cave of Mary and so on. Even data from the Wahid Institute states that Yogyakarta is the second most intolerant region after West Java. Even worse, Amnesty International also highlighted cases of intolerance in Yogyakarta.

Theoretical Framework and Literature Review

Multiculturalism is the most important word in explaining the diversity that occurs in societies with various ethnic backgrounds, religions, ethnicities, races and social classes. Appreciating, respecting and giving space to those who are different is a necessity that becomes a concern in the framework of multiculturalism. (Dagi 2004; Shavtvaladze 2018; Turner 2009). Therefore, differences in religion, ethnicity, culture, customs and social background cannot make a community group to treat them discriminatively. Multiculturalism becomes a matter of great concern when researchers want to bring up field facts related to the conditions of diverse societies. Even in European countries, there is sometimes an excessive fear of those who are different in religious views (Eid and Karim 2014; Hacisalihoğlu 2015).

Meanwhile, religious tolerance is a concept that refers to the attitude and behavior of mutual respect and acceptance of religious diversity in society. This tolerance involves recognizing the right of every individual to practice their religion without discrimination or pressure. Tolerance in

a religious context can be said to be an attitude and behavior towards those who differ in religious views and behavior. Tolerance is often associated with moderate attitudes and behaviors in religion (Hilmy 2013; Menchik 2019; Somer 2007). The latest basic concept of religious tolerance that is the basis of analysis in this study refers to a combination of theories between multiculturalism and religious tolerance.

Some keywords in multiculturalism as a form of tolerance are Recognition of Diversity. Recognition of diversity is a key cornerstone of religious tolerance. It involves understanding that the existence of different religions in society is a reality that must be respected. Each religion has unique values, traditions and beliefs, and this diversity is seen as a cultural wealth that enriches social life. (Ali 2011; Hosseini 2010; Islam 2020).

Another thing that is quite important in relation between multiculturalism and religious tolerance is Freedom of Religion. Freedom of religion is a fundamental right that must be guaranteed by the state and respected by the entire society. It includes the freedom of individuals to choose, practice and propagate their religion without fear of discrimination or oppression. (Fuller 2011; Hasan 2017; Hasyim 2011; Mehfooz 2021). Freedom of religion also includes the right not to have a religion as part of one's freedom to have an open and fundamental choice. (Singshinsuk 2019).

Apart from the two things above, mutual respect is also very important in the relationship between multiculturalism and religious tolerance. Mutual respect is the key to religious tolerance. It means respecting the right of others to have different beliefs and not imposing our beliefs on them. It also includes respect for different places of worship, religious symbols, and religious practices. (Biljana, Zhanet, and Pablo 2017; Tedi Priatna, Payiz Zawahir Muntaha 2019; Wajdi and Tobroni 2020).

Research Method

The type of research that will be used in this research is qualitative research, while the research approach used is a case study approach. (Kuczynski, L. & Daly 2003; Varma 2014). The case study approach seeks to elaborate on multiculturalism and inter-religious tolerance carried out by Muhammadiyah administrators in depth. Leaders in Muhammadiyah are used as informants

because they are people who could provide adequate information on the issues that are the focus of the research. From there, it is expected that the various information questioned in this study will be obtained in depth with the various enrichments needed by the researcher

Time and Location

This research has been conducted at Sayidan Yogyakarta. Observations and interviews were conducted on February 1, 2024 - July 31, 2024.

Data Sources and Data Collection Techniques

The data sources and targets of this research are residents, leaders of the three religions (Islam, Christian/Catholic, and Confucian), community leaders and activists of the three houses of worship in the Sayidan Yogyakarta area. The data collection techniques in this study used three techniques, namely: (1) observation; (2) interview; and (3) documentation study. Observation to reveal how man, place and actor in everyday settings. The observation that we will do is a type of non-participatory observation so that we get an accurate construction of religious tolerance in Sayidan. Researchers are not involved in the existing tolerance setting in the community, so that the practice of tolerance runs as it is. While the interview that we will use is a semi-structured interview that follows the flow of the informant's answers to get deeper data without being impressed to be researched. Thus, the meaning of the topic under study can be constructed. We will use documentation on all tolerance practices to strengthen the concept of new construction of religious tolerance.

Result and Discussion

Profile of Sayidan Village Yogyakarta

Sayidan Village is a village in the heart of Yogyakarta. This village is located about 200 m east of the zero-kilometer point of Yogyakarta City, precisely in Prawirodirjan Village, Kemantren Gondomanan. The area of Sayidan Village is 3.5 hectares and is divided into three Rukun Warga (RW), namely RW 04, RW 05, and RW 06. Each RW consists of 3 Rukun Tetangga (RT), so that in Sayidan Village there are 9 RT. The northern boundary is Ratmakan Village. The southern border is Prawirodirjan Village, the eastern border is Bintaran Village, and the western border is Gondomanan Village.

The use of the word Sayidan as the name of this village refers to the word sayid which is commonly used to name people of Arab descent. This refers to the historical fact that the area of Sayidan village was once the residence of sayids of Arab descent who worked in the Ngayogyakarta Hadiningrat Palace. They worked as courtiers who took care of religious activities and worship rituals in the palace. At that time, the Sultan gave land to the sayids to live in the area that is now called Kampung Sayidan.

The total population of Sayidan Village is 1,572 people with a fairly balanced composition of men and women, namely 773 men and 799 women. All of them are evenly distributed in the three existing RW. Islam is the religion practiced by the majority of Sayidan residents, with 1221 people or around 72% of the total population. Followed by Christianity and Catholicism with 453 adherents (29%), and the minority is Hinduism, Buddhism and Confucianism with 22 adherents (1%).

There are three houses of worship in Sayidan village. The first house of worship was the Klenteng, which was established since the Dutch colonizers were still in power in Indonesia. This temple is located on the edge of the highway in the RW 04 area and has now become one of the cultural heritages in the city of Yogyakarta. Followed by the establishment of the Baitul Mustaqim Mosque located in RW 06. Next, a Christian church was built in RW 06. Finally, with the waqf from the community, the Al Ihsan mosque was built in the RW 04 area. Until now, the four houses of worship are still actively used as places for each religion to carry out their worship rituals.

As with other villages located in the middle of the city, the majority of Sayidan's residents are workers. Most work in the formal sector both in government agencies and in the private sector, and others earn a living in the informal sector in the fields of trade, services and services. The strategic location of Sayidan Village in the middle of the city has made it the center of trade and services. On the outskirts of the main street of Sayidan Village, there are several hotels, banks, shops, restaurants, and offices of government agencies.

Although located in the middle of the city, the life of the people of Sayidan Village is full of harmony and harmony. Meetings between residents as a means of greeting each other and socializing are routinely held. *Sarasehan* meetings between residents are always held once a month in each RT. All heads of households attend the gathering to discuss the community activities that have been scheduled. Similarly, there are meetings at the RW level, which are attended by RW

administrators and all administrators of each RT in the RW. In every meeting, both at the RT and RW levels, the administrators always convey an appeal to maintain harmony among residents.

In Sayidan Village, there is also a Forum for Interfaith Communication (FKUB). This forum consists of religious leaders who live in Sayidan Village. The purpose of establishing this forum is to carry out tolerance education to the community so that tolerance, harmony and harmony between religious communities can be maintained in Sayidan Village. In addition, FKUB is also tasked with facilitating and encouraging inter-religious dialogue to build understanding, tolerance, and inter-religious cooperation in Sayidan Village.

Muhammadiyah Ranting Sayidan Yogyakarta

The discourse of harmony has never been a part of social life in Sayidan. This is possible because the theme of harmony has never been a problem in the daily life of the Sayidan community. Likewise with the administrators of the Muhammadiyah Sayidan branch. Harmony and tolerance have never been a special part of the agenda of the Muhammadiyah Sayidan Yogyakarta branch organization.

Islam as a teaching that is claimed to be *rahmatan lil alamin* becomes the basis of final values, so that organizational decision-making and policies always consider the general benefit of the people without distinguishing ethnicity and even religion of the residents. However, the branch administrators always have a standard of life as Muhammadiyah citizens who are always based on the Muhammadiyah Islamic Life Guidelines (here in after referred to as PHIWM).

PHIWM is a guideline for Muhammadiyah citizens that contains guidelines and parameters that can be applied by Muhammadiyah citizens in society. This guide regulates the procedures for Muhammadiyah citizens in society and life. Details of the PHIWM Material framework (Guidelines for Islamic Life of Muhammadiyah Citizens) have the following systematics: Part One: Introduction; Part Two: Islam and Life; Section Three: Islamic Life of Muhammadiyah Citizens; Personal Life; Life in the Family; Community Life; Organizational Life; Life in Managing Muhammadiyah Charities; Life in Business; Life in Developing Professions; Life in the Nation and State; Life in Preserving the Environment; Life in Developing Science and Technology; Life in Arts and Culture; Part Four: Implementation Guidance; Fifth Section: Closing

Thus, Muhammadiyah citizens in society, nation and state have standardized guidelines. With this guideline, it is hoped that Muhammadiyah citizens can become role models for other

citizens. The following Muhammadiyah Branch administrators are actively involved in community activities:

Imawan Wibisono

Imawan Wibisono is a building construction consultant. In the Muhammadiyah management structure, Wibisono serves as one of the heads of the Muhammadiyah Regional Leadership of Yogyakarta City for the period 2022-2027 in the field of Hajj and Umrah development. In addition, Imawan Wibisono also served as chairman of the takmir of Al Ihsan Mosque for the period 2020 until now. This mosque is in the middle of Sayidan village. While the position of village chairman was held for the 2015-2020 period.

Imawan Wibisono as the head of the takmir is active in promoting the discourse of Islam rahmatan lil alamin. Muslims must be role models for other communities. Mosque activities do not only focus on mahdhah worship but also social activities that can reach other people. In addition, the title as a village of religious moderation in Sayidan village is also inseparable from its struggle. Imawan Wibisono always calls for always maintaining unity and integrity considering that in recent years there have been indications that radical movements have also begun to sneak into the mosque congregation.

In his capacity as village leader, Imawan Wibisono has been active in fighting for ownership rights over the land they have occupied. The land committee was formed with members from all walks of life, regardless of religion and ethnicity. The land committee is tasked with providing advocacy and assistance for everything with land such as hearings with officials, land buying and selling policies and making written and unwritten agreements related to land ownership in Sayidan village.

Surahman

Surahaman is the head of the Muhammadiyah Sayidan branch. In addition, he serves as the takmir of one of the Baitul Mustaqim Mosques in Sayidan. In addition, he is the chairman of RW 05 Sayidan 2015-2020. As the head of the branch, he always socializes the Muhammadiyah Islamic Life Guidelines (PHIWM) for Sayidan residents. Muhammadiyah citizens must always be role models for other citizens in the life of society and the state.

In addition, he successfully initiated Sayidan village as a tourism village through water tourism. Surhaman is the head of the Sayidan tourism village organization. In collaboration with other residents, he built the Code river to be used as a playground using rafts and boats. This tourism is growing rapidly and has even become an icon of water tourism in Prawirodirjan sub-district.

Muhammad Sodik

Muhammadi Sodik is a young figure who serves as Chairman of the LPMK/Community Empowerment Organization of Prawirodirjan Sub-district. In addition, he is also the Secretary of the Muhammadiyah Ranting Sayidan Branch as well as the secretary of the Sayidan Yogyakarta tourism village.

Muhammad Sodik was active in the establishment of the Ramadhan village. Ramadhan village occupies the location of the water tourism village. He collaborated with BMT BIF (Bina Ihsanul Fikri) Yogyakarta in awakening community entrepreneurship. In this moment of Ramadan village, Muhammad Sodik promotes tourism while trying to build the economy of the people through the Ramadan market. Ramadhan market is a market held every month of Ramadan. Residents who want to be entrepreneurs are given loans from BMT BIF and after the completion of Ramadan residents are obliged to return all installments by sharing the results with the BMT.

Practices of tolerance at Village Central Yogyakarta

Sayidan is a village in the middle of the city. The land area of this village is approximately 3000 m² with a population of around 500 people. When entering Sayidan village, you will feel the atmosphere of a crowded village with houses that are crowded together. Almost all houses have no yard or garden. The village road can only be passed by two-wheeled vehicles. If driving a car, it must be parked on the west side of the village or the north side of Sayidan village. However, the village infrastructure is relatively good. The road, which has a width of about one meter, has been hardened with cement, and partly with concrete blocks. Although relatively narrow, the village streets look clean.

The community has various ethnicities and religions, but togetherness has been harmoniously established. The geographical location of the village in the middle of the city makes this village very dynamic. This is evidenced by the many village activities initiated by residents,

be it social, economic, political or even religious activities. Regular community meetings are held to discuss the dynamics of community life. The place of the meeting varies, some of which occupy the community hall, take turns in people's homes or in places of worship.

Social Boundaries in Sayidan Village

As explained earlier, a factor that influences the dynamics of the Sayidan community is the geographical location of Sayidan village. There are many advantages to this geographical position, including the availability of infrastructure and proximity to circles of power, which allows for faster social rotation. The community is busy in various activities initiated by residents. The following is a description of the various life supports in the community.

Cultural Boundaries

The social life of Sayidan residents in the socio-cultural realm is very dynamic. There are five kinds of community activities that also reflect the needs of residents in the socio-cultural aspect. The members of this association are residents. The five are Band Sayidan, Kampung Tanggap Bencana, Kampung Panca tertib, Kampung wisata 2015, and Bregodo manggala Sayidan. All five have their respective social roles that serve as social glue between fellow Sayidan residents to this day.

Economics Boundaries Society

The geographical location of the village in the middle of the city means that economic activities receive more attention from the community. Residents are actively involved in finding opportunities for their income. There are six activities of residents in increasing family income, namely: the existence of a Batik Bersama business unit, a dried flower business unit; a screen-printing business unit, a market snack business unit, a water tourism business unit and a Ramadhan Market business unit. All these business units are able to support the economy of community members when the Covid-19 period arrives until now, so that Sayidan community members can also owe money to these business units.

Political Boundaries Society

The thing that really affects the unity of Sayidan residents is the common fate of land ownership rights. All residents are united to fight for the legality of the land they occupy. The struggle to obtain the legality of this land made residents form a land committee, which is a

committee to overcome the problems that arise related to land legality. Because politically the community does not own the land that has been occupied, then among them protect each other and maintain it so that there is no seizure and forced sale.

Religious Boundaries Society

The Sayidan community, which is Muslim, is also active in preserving its teachings. They are active in establishing various religious activities. There are several religious activities including: Establishing Mosque takmir management, Children's Education Parks, Regular recitations for mothers and recitations for fathers. The religious life that is built in the Sayidan Community reflects obedience to the religious teachings that the community has adhered to over time. Diverse fellow citizens help each other and respect the religious practices found in society. With mutual tolerance and respect, Sayidan village has been named a village of religious moderation in Prawirodirjan Village, Yogyakarta City.

Muhammadiyah Multiculturalism and Tolernace in Village at Central Yogyakarta

The process of spreading elements of tolerance in Sayidan has unique characteristics. The administrators of the Sayidan Muhammadiyah Branch are not residents who have expertise in social sciences. They carry out community activities as usual but are still guided by PHIWM as explained previously. Apart from that, the Muhammadiyah branch administrators did not design the aim of their community activities to achieve tolerance, so it could be said that the creation of tolerance and harmony in Sayidan is social capital. Some multicultural practices and tolerance are:

Multicultural Ethics Activities in Society

Public awareness of the history of Sayidan living peacefully with heterogeneous people. Harmony has been an undeniable part of Sayidan history since their ancestors. The norm of tolerance in Sayidan is a historical legacy from its predecessors. Sayidan Village is a gift for sayids of Arab descent from the Ngayogyakarta hadiningrat Palace.

The Sayids were basically palace officials who were given the task of managing the spiritual affairs of the palace and spreading the religion of Islam. The Sayids then occupied a village with an area of approximately 3000 m² to be used as a place to live. That's when the Sayids

played the role of being role models for a harmonious life, so that until now the founders of Sayidan village only inherited the harmony that existed since the founding of Sayidan village.

Awareness of tolerance seems to have become folklore in Sayidan. The majority of residents understand this narrative, because the name Sayid eventually became eternally attached to the name of the village they live in to this day, namely Sayidan. In a social setting like this, it will be an anomaly when there are residents who destroy the harmony that has been built for hundreds of years.

Socialization of Tolerance in Society

Even though harmony has never occurred, this does not mean that there are no continuous efforts to remind the community. Folk tales about harmony in Sayidan that have been passed down from generation to generation are always maintained to avoid exposure to radicalism that has emerged in society. This folklore is not just a fairy tale but is the unwritten basis that intolerance in Sayidan is taboo.

Practices Internalization of Multicultural and Tolerance

The internalization of norms of religious tolerance in Sayidan society is not in the form of theories and concepts but has become a set of skills for living side by side with diversity of beliefs, places of worship, ethnicity and political choices. There is no set of structured concepts of tolerance norms that serve as a guide to living together and respecting each other. However, togetherness and cooperation between religious communities has become commonplace. This tolerance skill arises purely from neighborhood and social life. These tolerance skills include several neighborly living skills in dealing with the various characters and differences of community members. Society accepts and experiences diversity of differences.

The internalization of norms of religious tolerance in Sayidan did not happen suddenly. This internalization of tolerance was formed from the beginning of Sayidan village. The new generation of Sayidan adopted and preserved tolerance between religious communities to this day. They continue to strive to establish communication and cooperation in various fields. The

following are elements of the norm of tolerance between religious communities in Sayidan which are well internalized in the Sayidan community.

Norms of cooperation between religious communities. Cooperation in Sayidan is not mutual cooperation as in society in general, such as building roads or cleaning sewers. Cooperation between religious communities here reaches the momentum of religious holidays. For example, non-Muslims are also actively involved in cooperation in preparing for the slaughter of sacrificial animals. During Covid 19, non-Muslims were also involved in preparing for Eid prayers. Meanwhile, on Christmas/Easter days, young Muslim men are parking guards for church congregations who celebrate Christmas at church. Apart from that, two Muslim youths also became night watchmen for the church. These two people have been trusted to guard the church for many years.

Norms of awareness of mutual need between religious communities. There was a deep spiritual experience from one of the non-Muslim residents in Sayidan. When this resident was sick, complications occurred, and various medical treatments were taken but the disease did not go away. At that time there were Muslim residents who offered to provide alternative treatment with dhikr and prayer together. After several times of dhikr and prayer together by local Muslim residents, it turned out that the residents' illnesses disappeared, and they have been cured until now. This feeling of mutual need between religious communities also exists at the economic level. A total of 21 Sayidan residents work as hotel employees owned by ethnic Chinese residents who are Buddhists. Apart from that, it turned out that two of the church's night guards were also Muslims. Not only are they guarding the church, but they are also young Muslim men who control vehicle traffic during worship services and holidays at the church

Norms of mutual respect. A climate of mutual respect at Sayidan has been created for a long time. At every holiday, be it Christmas, Eid al-Fitr or Chinese New Year, the practice of respecting people of different beliefs has become a good tradition at Sayidan. At the Qurbani moment, all Sayidan residents will receive coupons to take sacrificial meat, both Sayidan residents who are Christians, Catholics and Buddhists. Meanwhile, at the Chinese New Year and Christmas momentum, Christian and Buddhist residents will give gifts to residents around churches and temples who are Muslim. Apart from that, this practice of respecting each other and maintaining unity also occurs in religious activities. The temple will provide information well in advance to

residents when they will set off firecrackers as the highlight of the Chinese New Year celebration. In this way, the deafening sound of firecrackers will also be received with full understanding.

Norms of respect for minorities. Minorities feel valued at Sayidan. According to the informant who is a prodeacon (a Catholic who is a priest's assistant in social affairs), minority residents in Sayidan feel they have a place and are respected in Sayidan village. This village is considered worthy of spending the rest of its life. As Catholics, we often must practice choir as part of our religious activities. Even though it felt noisy during routine choir practice, no one in the community ever had a problem with it. Apart from that, when Catholic residents held an event at the RW hall for the National Holy Book Month (BKSN) devotional month, other residents also gave permission and supported it. Apart from that, when two residents of different religions die on the same day, the community takes turns and works together to complete the burial of the body with cooperation without discriminating against the religion of the bereaved. This kind of citizen appreciation makes minority residents feel appreciated and considered as citizens in general.

Norms of communication between religious communities. The quality of communication between religious communities in Sayidan does not only stop at the level of rhetoric but has reached the level of practice and cooperation between religious communities. This makes the level of communication one level better than verbal communication, namely it has reached the level of connection between religious communities. The involvement of residents of different beliefs in religious holiday activities is clear evidence. Non-Muslim residents participate in preparing the place for slaughtering sacrificial animals. Muslim residents also provide sacrificial meat to all Sayidan residents without distinction of religion. Vice versa. Muslims are involved in guarding the church during Christmas, Muslims are also the night watchmen of the church. On religious holidays they give each other gifts. Even Buddhist residents employ dozens of people to work in the hotels they own.

Dissemination of Tolerance Norms

The spread of tolerance norms in Sayidan is evenly distributed in all aspects of social life. The norm of tolerance between religious communities in Sayidan is not only in the religious aspect but also develops in aspects of social life, politics and even tolerance in the economic aspect. Some

activities for spreading ethical norms of tolerance, are: Spread of tolerance norms in the social realm.

Religious communities in Sayidan give and receive benefits from each other. There is good friendship between community members. The momentum of giving mutual benefits does not only occur during religious holidays such as Eid, Chinese New Year or Christmas where they give each other gifts. Mutual connection also occurs on ordinary days. There was a touching incident that occurred when a non-(Catholic) citizen was suffering from complications for a relatively long period of time. Various medical treatments were unable to cure the disease. At that time there were Muslim residents who offered non-medical treatment, namely through dhikr and prayer together. The offer was accepted, and the procession of remembrance and prayer together took place at the house concerned. Unexpectedly, a long-standing illness was finally cured, and this dhikr treatment became an unforgettable gift from Muslims to non-Muslims in Sayidan Yogyakarta.

Apart from that, minority residents in Sayidan feel valued in Sayidan. For some religious activities, non-residents are also welcome to use public facilities, namely the RW Hall. Activities such as routine church choir practice and national holy book month (BKSN) devotional events ran smoothly without interruption. Apart from that, now when a non-citizen died, Muslim residents were also actively involved in preparing the body release ceremony as usual. Cooperation in death goes on as usual without discriminating against the religion of the deceased. Momentum like this is what makes minority residents feel respected and becomes the glue for tolerance between religious communities in Sayidan Yogyakarta.

Caring for each other's feelings is also a value of everyday life at Sayidan. Religious communities in Sayidan look after each other's feelings towards each other. This is proven by several religious events that are considered to disrupt order or cause noise, always asking permission and informing residents first. For example, when the Chinese New Year celebration is synonymous with firecrackers, the temple provides information well in advance so that people can understand it.

Spreading norms of tolerance in the realm of religion

Tolerance towards fellow believers is the main keyword in Sayidan. Cooperation between religious communities has been around for a long time. Religious communities in Sayidan support each other to ensure the smooth worship of people of different religions. On the occasion of the Qurban holiday, non-residents work together to prepare for the slaughter of the sacrificial animal. On the other hand, during Christmas, young Muslims are also involved in preparing for smooth worship services. Apart from that, they actively guard the parking lot, regulate the flow of passing vehicles when non-religious residents carry out their worship.

Vice versa. During the recent Covid-19 momentum, cooperation between religious communities was also routinely carried out. At this moment, non-residents also took part in preparing the place for the ID prayer, which at that time was held outside the house. Non-residents provide places for Eid prayers on the village streets next to their homes for Eid prayers. Mutual cooperation between religious communities to support each other in the smooth running of worship is a unique value in our country considering that in other places many people in the same region obstruct each other's worship of other religions. However, in Sayidan, the opposite happened, other religions participated in preparing the smooth running of worship services from different religions.

Spread of tolerance norms in the economic realm

Cooperation with an economic dimension between religious communities is an inseparable part of the dynamics of tolerance between religious communities in Sayidan. Religious communities need each other's labor from other communities. Hotels in Sayidan owned by non-residents employ 21 Muslim Sayidan residents. Apart from the hotel, the church also employs 2 employees (Muslims) to be the church's night watchmen. Apart from night guards, Muslims are also employed as church parking guards who are on duty during every scheduled church service.

Spread of tolerance norms in the political realm

One of the main bonding forces of the Sayidan Community is the common fate in terms of land politics. This is a unification of the most basic differences due to the shared political problems that society has. One of the reasons why the Sayidan community can become citizens with a high level of tolerance and harmony is because they are facing quite complex common problems. A relatively serious common problem is the legality of the land they occupy. All residents are focused

on uniting to fight for the legality of land, the community even formed a land committee which functions to deal with everything related to the ins and outs of land. Thus, community unity is a very important need. Differences in ethnicity, belief, culture have no place to be questioned.

Challenges of Multiculturalism and Tolerance

The most real challenge of multicultural life and tolerance is the presence of community groups who are present as anti-multiculturalism and tolerance. They tend to be intolerant and extremist in Yogyakarta. Groups that often pose threats are religious groups such as the Yogyakarta Mosque Youth Forum, Majlis Mujahidin, Anti-Shia and Ahmadiyah Forum and the Anti-Maksiat Movement (Germas). These are groups that are close to intolerant and extreme movements(Makin 2017b; Mujiburrahman 2008)

Various challenges have arisen, such as the destruction of houses of worship for people of other religions, the destruction of facilities of the Indonesian Ahmadiyah Congregation, the destruction of facilities of the Yogyakarta Shia congregation, disbanding forums deemed not in accordance with Islamic teachings, giving threats to the Ahmadiyah and Shia communities, as well as giving threats through social media with various posts that are threatening because they are considered not in accordance with Islamic teachings. All these things pose a threat to the dynamics of multiculturalism and tolerance that have become part of the life of the Yogyakarta village community. It turns out that this kind of threat is not only in Yogyakarta but also in other areas such as Bandung, Jakarta, Madura and Makasar.(Maksum, Febrianto, and Wahyuni 2019; Menchik 2016b; Mietzner and Muhtadi 2020; Suradi, Kenedi, and Surahman 2020).

Conclusion

Based on the analysis that has been carried out, it can be said that multicultural practices and tolerance in the urban villages of Yogyakarta have shown strong field evidence. However, there are challenges that continue to face multicultural practices and tolerance by different groups of people in understanding the two main concepts in a society that is very dynamic and leads to sub-urban and even metropolitan areas like Yogyakarta. Thus, it is something that needs to receive

joint attention so that multicultural practices and tolerance are adequately understood by residents of Yogyakarta society from all groups and levels, so that incorrect understanding of the concepts and practices of multiculturalism and tolerance is reduced.

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