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Identity Negotiations for the Development of Inter-Religious Harmony in a Peaceful Village, Nglinggi Klaten, Indonesia

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Abstract:

This research examines the emergence of tolerance for inter-religious harmony in rural communities, providing a model for other Indonesian villages to reduce conflicts. It emphasizes the role of influential community leaders in fostering tolerance. Using qualitative methods, this study employs a case study approach and diverse data collection techniques. Findings highlight the importance of identity negotiation (Knowledge, Motivation, Skill) in shaping tolerance, as seen in initiatives such as the “Peaceful Village.” This framework guides interreligious harmony and communication strategies. Identity negotiation includes identity knowledge, mindfulness, and negotiation skills, fostering self-awareness for coexistence. The study underscores leadership’s role in promoting respect, appreciation, and mutual protection and fostering parity, tolerance, and cooperation. This research contributes by thoroughly exploring interreligious tolerance at the village level. It underscores the leader’s importance, offers communication strategies, and introduces identity negotiation. These insights guide other Indonesian villages to reduce conflicts and enhance harmony.

Keywords: identity negotiation, peacefull village, tolerance between religions.

在和平村庄中发展宗教间和谐的身份谈判，恩林吉克拉滕，印度尼西亚

摘要：

这项研究探讨了农村社区对宗教间和谐的宽容的出现，为其他印度尼西亚村庄减少冲突提供了典范。它强调有影响力的社区领袖在促进宽容方面的作用。本研究采用定性方法，采用案例研究方法和多种数据收集技术。研究结果强调了身份协商（知识、动机、技能）在塑造宽容方面的重要性，正如“和平村庄”等倡议所体现的那样。该框架指导宗教间和谐和沟通策略。身份谈判包括身份知识、正念和谈判技巧，培养共

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存的自我意识。该研究强调了领导力在促进尊重、欣赏和相互保护以及促进平等、宽容和合作方面的作用。这项研究通过深入探讨村庄一级的宗教间宽容做出了贡献。它强调了领导者的重要性，提供了沟通策略，并引入了身份谈判。这些见解指导其他印尼村庄减少冲突、增进和谐。

关键词：身份谈判、和平的村庄、宗教之间的宽容。

1. Introduction

Tolerance between religious adherents is a problem that is always faced due to the diversity of religions in Indonesian society, which triggers religious conflict. Therefore, in managing a pluralistic society, an attitude of tolerance, equality, and cooperation is needed in social life to produce harmony. An area's tolerance level is inseparable from the influence and role of religious and community leaders. This is due to people's way of thinking that requires social actors as a driving force in religion and society. Religious and community leaders as providers of understanding regarding religious and social values as agents of change in the direction and objectives of the messages of harmony conveyed (Salim & Andani, 2020). Religious and community leaders must participate in solving this problem. To accommodate various interests related to interreligious relations and relations between interethnic and interreligious community leaders (Imron, 2011).

Indonesia's current condition is still not in accordance with the expected goals; that is, attitudes and actions of intolerance often appear; intolerance itself is an inability or unpreparedness to accept other people's different views, beliefs, and behaviour. Acts of intolerance in Indonesia related to violence in the name of religion continued to occur repeatedly before and after the reform era (Susanto et al., 2022), from riots with religious nuances in cities and provinces in 1995-1997, anti-witchcraft campaigns in Java, and conflicts between religious groups in Central Sulawesi and Maluku in 1998-2001 to the mobilization of religious-based paramilitary groups and bombings carried out by terrorist groups in the name "jihad" in 2000-2005. Until mid-2018 (June 30, 2018), the SETARA Institute recorded 109 incidents of KBB violations with 136 actions. KBB violations were spread across 20 provinces. Most violations occurred in DKI Jakarta with 23 incidents. Meanwhile, according to the Wahid Institute, cases of intolerance in the 2019 Report showed that violations occurred in 29 provinces or 101 districts/cities in Indonesia. Of the 29 monitored areas, West Java had the highest number of violations (35), followed by DKI Jakarta with 20 violations, East Java with 18 violations, Nanggroe Aceh Darussalam (NAD) with 17 violations, and South Sulawesi (Sulsel) with 16 violations (Djafar & Mardika, 2020). The Setara Institute also recorded the latest cases of intolerance in various regions in September 2020: prohibition on the construction of office housing facilities for pastors at the Pakpak Dairi Protestant Christian Church (GKPPD) in Napagaluh District,

Aceh Singkil Regency; disruption of a group of intolerant people over the worship of the HKBP KSB congregation in Bekasi district; rejection of worship by a group of Graha Prima residents in Jonggol District, Bogor Regency, against congregations from the Pentecostal Church in Indonesia (GPdI); prohibition of worship for Christians in Ngastemi Village, Bangsal District, Mojokerto District.

Suppose the cases of intolerance above are left unchecked and not given special attention by the government and society. In this case, it will hurt social relations between people and can transform into extreme thoughts toward radicalism. It is not only against the foundation of the Indonesian state but also against Pancasila and the 1945 Republic of Indonesia Constitution. Cases of intolerance hamper national development efforts and resilience. Furthermore, intolerance harms religion itself, which makes religion ugly in the eyes of other religions, whatever religion other people fear. Several acts of religious intolerance often occur: 1) spreading wrong information about a group's religious beliefs or practices even though the information is easy to check and correct; 2) spreading hatred against a group, for example, declaring that all groups are evil, immoral behavior, etc.; 3) making fun of and belittling all members of a religious group because of different beliefs and practices; 4) trying to impose the religious beliefs and practices of others; 5) limiting the human rights of a religious group; 6) degrading other religions is considered worthless and evil; 7) inhibiting a person's freedom to change religions.

This intolerance is caused by different opinions on beliefs, disputes with other ethnicities, and disputes due to personal problems. However, it brings their respective religions and feeling disturbed by religious activities held around the environment (Djafar & Mardika, 2020). The problem of intolerance is rooted both within and outside religion, namely a narrow understanding of religion and a lack of familiarity with cultural diversity or pluralism. Meanwhile, from the outside, it comes from problems that entangle society, such as poverty, unemployment, weak educational infrastructure, and environmental problems (Pujiono et al., 2019). In the end, intolerance creates an attitude of rejection of other people or groups without being followed by clear reasons or considerations, namely, without regard to the capabilities or capabilities of other people (Haryani, 2019). There are two religious communities in a multicultural society: educated people and religious communities. Ordinary people. For educated people, understanding religious teachings

must include rational analysis and put aside intuitive and symbolic understanding. They are easily invited to tolerate religion and adherents of other religions. In contrast, ordinary religious people understand religious teachings as full of symbols and do not use rational analysis. Emotions easily ignite them, and it is not easy to tolerate other religions and adherents of other religions. This group is easily moved by a group of people or communities with alliances in politics and socio-culture (Casram, 2016).

Peace-building in society is urgently needed to respond to religious conflicts that may occur. Conflict is common in human life, but if managed properly, it will provide benefits. However, efforts to prevent conflict must be carried out directly and concretely. The Wahid Foundation, women's groups, and the village government have developed indicators for a peaceful village. These indicators are expected to respond to the need to prevent conflict in the community. Of course, indicators are only necessarily created in direct consultation with the community and experts. In addressing the dynamics of a pluralistic society and responding to problems that threaten the unity of the Republic of Indonesia, the government issued several policies. Based on the 1945 Constitution, which upholds human dignity and worth, the following policies regulate the prevention and handling of social conflicts:

1. Law No. 7 of 2012 Concerning Handling of Social Conflicts;
2. Government Regulation No. 2 of 2015 Concerning Regulations for Implementing Law No. 7 of 2012;
3. Presidential Regulation No. 18 of 2014 Concerning the Protection and Empowerment of Women and Children in Social Conflict;
4. Regulation of the Coordinating Minister for People's Welfare 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 No. 300.05/261 of 2017 Concerning the Integrated Social Conflict Handling Team.

The aim of establishing a peaceful village is to enable people to live side by side by practising the principles of humanity, equality, and justice from economic, social, political, democratic, and transparent standpoints. The next question is, what criteria should be in place if a village is to be called peaceful? Through consultation and focus group discussions with the government (national, district/city and village/kelurahan levels), academics and community experts, peace activists and local communities (especially women), several significant variables were obtained in forming Peaceful Villages.

Identity negotiation is very influential. The long-term goal of the "Peace Village" program is to create a democratic and just society based on tolerance, diversity, and peace. This goal is realized through the

formation of peaceful villages in Indonesia. The main actors of the peaceful village movement are women. This program produces peace cadres from women in peaceful villages who will promote tolerance and peace to create strong social cohesion. These peace cadres are directly involved and receive reinforcement through organizing and training as part of efforts to strengthen the capacity of the groups. This research analyzes the role of negotiating the identity of leaders and village communities in building tolerance attitudes to realize interreligious harmony.

2. Literature Review

Several studies have used identity negotiation theory, including that by Casram (2016), concerning the Minahasa cultural identity in the presence of Christianity. They determine the community identity of the perpetrators of the Kampetan ritual cultural practices who bravely show cultural identity to the Minahasa people with Christian identities. The kampetan ritual itself is an ancient belief practice that is almost lost. People still do it to maintain their identity in the midst of Christianity. Ritual performers negotiate their Christian identity in practice. This is in line with research by Mawardi et al. (2019). This study describes the experiences of Christian students negotiating with Muslim students in public spaces in Langsa. Based on the social space that is different from the conditions of Christian students, the discussion is intended to reveal why Christian students choose to study in Langsa, where the social conditions differ from their area of origin. A picture of the tolerant interaction between Muslim and Christian students in public spaces in Langsa was obtained. The form of negotiation patterns in the public space is functional biculturalism, which respects different identities with actors. This pattern is considered to be more effective for resolving the shock of a new culture and facilitating student interaction.

Ting-Toomey (2017) expresses an identity negotiation theory that refers to individual identities of diverse cultures, ethnicities, religions, social classes, gender, sexual orientation, professional, family/relational roles, and personal image based on self-reflection and social construction processes, according to the socio-cultural identity that claims the identity of ethnic membership and social class with family, role problems, and personal identity (Mawardi et al., 2019). Ting-Toomey (2017) distinguishes primary and secondary identities. Some examples of primary identities are race, ethnicity, cultural identity, sex, gender identity, sexual orientation, spiritual identity, physical/mental ability, generation, language, age, social classes, family roles, relationship identity, professional roles, and individual attributes that make a person stand out from the crowd. Secondary identities include recreational habits, educational experience, and job roles (Ting-Toomey, 2017). Ting-Toomey sparked three basic foundations in identity negotiation theory:

- Knowledge as an understanding of the importance of ethnic identity and the ability to see what is

important to others;

- Mindfulness means readiness to change to a new perspective;

- Skills, namely the ability to negotiate identity through careful observation, listening, empathy, non-verbal sensitivity, politeness, and collaboration.

In general, the theory of identity negotiation states that each individual will negotiate identity when facing other individuals who have different identity values.

Furthermore, Adriyani et al. (2019) explain that the existence of religion in religious differences demands negotiation; the goal of negotiation is for individuals or groups to gain recognition from one another. Through negotiation, social groups are formed through religious and ethnic differences that other religious groups recognize. In negotiations, each group tries to reduce its bargaining position to reach an agreement that benefits both groups. Followers of minority religions have used this negotiation model.

Most of the research above pays attention to negotiation to modify, construct, and acculturate identity. Meanwhile, this study, in addition to these three processes, will also show efforts to affirm and explain one's own identity while challenging other identities, both from the majority (Minang) and minority (Nias) groups.

In addition to identity negotiation theory, several theories are often applied in the study of cultural identity in an intercultural environment, including social identity theory and identity management theory. Social identity theory studies individual group identities in intergroup interactions and examines cross-cultural transition processes and identity changes. In particular, Tajfel's (1981) theory of social identity reveals that when dealing with other cultures, the old communal identity (ingroup membership) becomes more prominent. At the same time, a new cultural identity emerges (outgroup membership), which enhances the original culture of the individual. This theory shows that individuals often experience and construct cultural identities in emotionally driven ways rather than using rational strategies. According to Kim (2008), when outgroup relationships conflict with or threaten ingroup membership, individuals often respond defensively or even discriminatively to outgroup members (Sefriyono, 2018).

The village of Damai Nglinggi is unique in choosing a village head. This can be seen when the elected village head has a Christian religious background where most religion in the village is Islam, according to 2020 South Klaten BPS data for Nglinggi Village consisting of 1,556 Muslims, 77 Protestants, 679 Catholics, 24 Hindus, and 3 Buddhists. In the interviews conducted, it was explained that religion was not the main factor in choosing leaders, but the performance shown in developing villages was more advanced.

Furthermore, the economic empowerment of women in Desa Damai, which the Wahid Foundation

funds, is called Women in an Inclusive Society (WISE). The WISE program is a women's economic empowerment program in Nglinggi Village to build and promote peace. Women's economic empowerment takes the form of forming entrepreneurial groups or developing previously owned businesses. To achieve peacebuilding through women's economic empowerment, several other activities have been carried out in Damai Village, funded by the Wahid Foundation. They are forming small and medium enterprises groups, increasing the capacity of the women they support and business development. Through the Peaceful Village program, it is hoped that the women of Gemlegan Village can participate directly in economic activities, participation, acquisition of knowledge, skills, etc.

Apart from assisting in boosting economic growth, the Peaceful Village program launched by the Wahid Foundation has carried out several capacity-building activities to run businesses effectively and tell stories of peace. Activities related to capacity building include consulting on peace narratives and financial management, training on product creation, and training local facilitators and representatives of group members.

3. Materials and Methods

A qualitative approach is used for the first objective of this study, which concerns analysis in describing identity negotiation theory in building inter-religious tolerance in villages through communication strategies. The qualitative approach is intended to explain the in-depth phenomena of an object. This qualitative approach was initially carried out to explore the research object. This qualitative approach will be carried out with case studies, referring to Creswell and Creswell (2018), who stated that a case study is an exploration of a bound system or a case/various cases from time to time through the collection of in-depth data and involves rich sources of information in a context. This bound system is bound by time and place, while cases can be studied from the perspective of a program, event, activity, individual, and organization. In other words, a case study is research in which the researcher explores a particular phenomenon (case) at a certain time and activity (program, event, process, institution or social group) and collects detailed and in-depth information using various data collection procedures over a certain period (Pho, 2018).

The data collected in this study are primary and secondary. Primary data in the qualitative approach were obtained directly from the main informants in this study, namely village apartments consisting of village heads and officials in charge of fostering community harmony, religious and community leaders, and village people. The required data include the informants' explanations of activities, a form of communication in building tolerance. The qualitative approach was used to obtain secondary data through interviews with central and local governments and from other data

sources such as books, activity reports, mass media, and data and information obtained by agencies.

The informants in this study comprised eight people, including those from village heads, working groups for the peaceful village program, heads of religious harmony forums, Islamic communities,

Protestant Christians, Catholics, Hindus, and Buddhists. The aim of this study was to determine how to build tolerance between religions through identity negotiation. Interviews were conducted from December 2022 to March 2023 in Nglinggi Village, Klaten Regency, Central Java Province, Indonesia.

Table 1. Distribution of the informants

No.	Name	Religion	Role
1	Sugeng	Catholic	Village Head
2	Vita	Catholic	Peace Village Working Group
3.	Mulyadi	Islamic	Head of the Religious Harmony Forum
4.	Djani	Islamic	Islamic religious figure
5.	Untung	Catholic	Catholic religious figures
6.	Buntoro	Buddha	Buddhist figure
7.	Suhardi	Hindu	Hindu religious figure
8.	Retno	Protestant Christian	Protestant Christian religious figure

The interview questions aimed at exploring the role of negotiating the identity of individuals from various religions in Nglinggi Village, Klaten Regency, Indonesia:

1. *Knowledge*: What is the perception of tolerance between religious communities? What is your perception of or response to religious differences in society? What is your perception of Harmony? According to you, how to create social harmony? What are the forms of harmony in this village?

2. *Motivation*: Do you have hopes and aspirations to improve harmony? How do you improve interfaith harmony in society? What supporting and inhibiting factors influence this motivation? How to create security in the community? How do you build awareness that respecting other religions is important in society? How do you establish that all religions are not better than yours?

3. *Skills*: How empathetic do you feel in a community environment? What is the ability/readiness to listen and communicate in dealing with differences between religious communities? What is your ability to understand cultural and religious differences? What is your ability to manage conflicts?

4. Results and Discussion

Identity and cross-cultural communication: Ting-Toomey (2017) developed a cross-cultural communication model that incorporates the concept of identity negotiation. This model acknowledges that individuals possess intricate and interconnected identities that encompass religious aspects as well. Regarding fostering a spirit of tolerance among religious communities, identity negotiation holds significance because it involves acknowledging and honoring the religious identity of every individual and group.

Development of intercultural communication proficiency: Ting-Toomey (2017) highlights the importance of honing intercultural communication skills within the context of identity negotiation. The capacity to communicate effectively and sensitively with individuals belonging to diverse religious

identities can facilitate the process of promoting tolerance. These communication skills encompass empathetic listening, respect for others' viewpoints, avoiding biases, and understanding differences in religious beliefs and practices.



Figure 1. Interfaith celebration of Christmas (Personal documentation)

Fostering cultural and religious awareness: Identity negotiation additionally plays a pivotal role in cultivating improved cultural and religious awareness among individuals and groups. By recognizing and valuing diversity in religious identities, people can gain deeper insights into the beliefs, rituals, and principles that underpin various religions. This understanding is a potent antidote to the stereotypes and prejudices that often arise during interactions between individuals of different faiths.

Promoting tolerance among religious communities: Ting-Toomey's (2017) approach to identity negotiation offers a valuable framework for cultivating an attitude of tolerance between religious communities. By comprehending and effectively managing religious identities, individuals and groups can foster an inclusive, respectful, and tolerant atmosphere that embraces religious differences. Such an approach lays the foundation for meaningful and harmonious interfaith relationships.



Figure 2. Interreligious harmony between Islam and Hinduism working together (Local government of Klaten Regency)

The first aspect is understanding religions and beliefs. Accurate knowledge of religions and beliefs in Nglinggi Village helps reduce misunderstandings and negative stereotypes between religious communities. By understanding the beliefs, practices, and values underlying different religions in the village, people can better understand the differences and similarities between religions. This allows them to respect the religious diversity in the village and create an inclusive and respectful environment.

Respect for religious identity: Knowledge of religious identity in Nglinggi Village helps the community appreciate and respect the religious beliefs and practices of others. By understanding the importance of religion in one's life and respecting the religious values that individuals or groups hold dear, a society can create an environment of tolerance and mutual respect. Knowledge of religious identity also helps avoid actions or remarks that may hurt other people's feelings or demean the religion of others. Through in-depth knowledge of different religions, beliefs, cultures, and practices in Nglinggi Village, the community can build a strong attitude of tolerance and respect for religious diversity. This knowledge enables them to understand and appreciate differences, prevent conflicts, and build a harmonious religious life in the village.

a. *Knowledge:* Knowledge in identity negotiation plays an important role in shaping constructive processes and creating inclusive collective identities. By understanding differences, establishing effective communication, and choosing the right negotiation strategy, individuals or groups can reach mutually beneficial agreements and build a more harmonious society within the diversity of identities.

"Diverse tolerance means that we respect each other's religions by living together; we practice that if we don't go out, we don't live together. So togetherness in the sense that we are one and mixed is good in my opinion if it is not raised, does not look good, and cannot be transmitted to others. Therefore, if we are good only for people who are said to be tolerant but only toward people of only one group, in my opinion, it is less tolerant. We have to get out of, finish, join, and accept what is around us even though it is different and don't forget the good conditions. I think it might be refined with others" (Interview with Participant 5).

Other views on tolerance are as follows:

"In some definitions or understandings that I have mentioned that tolerance is not just respect, respect but is will, good faith or self-awareness, openness in accepting the views of others or specifically according to our view religious tolerance is equality of views" (Interview with Participant 6).

Next is how to implement tolerance between religious communities in Nglinggi Village, Klaten Regency.

"The practice of tolerance toward the environment

in Dukuh Gatak in particular: When tomorrow is the commemoration of any religious day, all must work together to clean up first; this is cleaning the river using flowers; then, in Pokoh, young Muslims want to clean the road so they are also tolerant toward the environment every holiday; in Nglinggi, it is also like that; if it has involved others, there is Eid al-Fitr, which is mandatory guarding; it is a village apparatus that non-Muslims are obliged to guard and secure as other religions" (Interview with Participant 1).

Knowledge in identity negotiation is an important element that influences how individuals or groups interact, understand, and shape their identity during the negotiation process. Knowledge can play a role in various stages of identity negotiations, whether seeking mutual understanding, overcoming differences, or building a more inclusive collective identity.

b. *Mindfulness in identity negotiation:* Mindfulness, within the context of identity negotiation, pertains to the capacity of an individual or group to offer complete and conscious attention during the process. It involves being fully cognizant of the thoughts, emotions, and responses that arise while negotiating identity, without hastily judging or reacting to them. Practicing mindfulness enables individuals or groups to remain composed and emotionally balanced when confronted with differences and challenges. By fostering this self-awareness, individuals can navigate the complexities of identity negotiation with greater clarity and equanimity.

"Religious tolerance must be upheld. We don't care what your religion is, anyway with whom we must be kind, respect each other, if there is something we need help we must help, sometimes we also need the help of others" (Interview with Participant 8).

During the election of the head of the Nglinggi Village, non-Muslims were elected. During his leadership, the non-Muslim village chief never faced terror from other religious groups. That is because he formed a religious harmony group. Where religious figures always meet and chat.

"As long as you can lead the community well, that is leadership. The leader is in question two. For example, the leadership is held by Muslims, but what about the mess? Corruption is everywhere" (Interview with Participant 4).

Awareness of emotions and reactions: Mindfulness empowers individuals or groups to acknowledge and comprehend emotions that surface during identity negotiations. By paying complete attention to these emotions, they can recognize and understand the feelings without being overwhelmed or controlled by them. This enables them to respond to differences with greater tact and thoughtfulness, thus avoiding impulsive reactions.

Managing stress and challenges: Identity negotiation often involves challenging and stressful situations. Mindfulness aids individuals or groups in managing the stress that may arise, allowing them to stay composed and focused while seeking solutions.

Enhancing communication quality: Mindfulness plays a crucial role in elevating the quality of communication during identity negotiations. By fully attending to what the other party is expressing, individuals or groups can become better listeners and gain a deeper understanding of the other person's perspective.

Fostering creativity in solutions: In a calm and conscious atmosphere, individuals or groups tend to be more creative in seeking mutually beneficial solutions. Mindfulness enables them to perceive differences as opportunities to forge a more inclusive and harmonious collective identity.

Avoiding prejudice and stereotyping: Mindfulness helps individuals or groups avoid falling into the traps of prejudice and stereotypes that may emerge during identity negotiations. By thinking more objectively and rationally, they can view others as unique and multifaceted individuals, rather than mere representatives of specific groups.

c. *Skill:* Proficiency in identity negotiation serves as the primary means of achieving mutual understanding, discovering inclusive solutions, and cultivating an attitude of tolerance between religious communities.

"Actually, tolerance can be exercised if they are sure to study the scriptures they are studying. If they have learned their religion, it will definitely arise in their behavior. Their behavior must now be a manifestation of aspirations in the heart and mind. If it has been realized, surely, they will do good. If I as a Hindu am a minor, I want to do good to be accompanied by others, so that there is something our friends help me with. Both the government, community, and state protect me" (Interview with Participant 7).

People's expectations in building skills in negotiating identities:

"I just want to say that tolerance can be achieved in our view because of several factors. The first is that it is imposed in the sense that with the enactment of laws issued by the regime or ruler, there are so many government rules that tolerance is implemented. The second is initiated by the government. Tolerance can be realized properly because it is initiated by the government by forming a communication forum or creating an institutional body that initiates it. The third is guiding solutions, intervening with many parties, and finding a middle or peaceful way by solving problems. The fourth is mutual agreement between stakeholders, with weak consequences often relenting. The fifth is the citizen initiative and the most difficult. During my time in Klaten, Mr. Suyoto once initiated the togetherness forum. It was purely a citizen initiative but difficult to implement, and there was no continuation".

Building an attitude of tolerance: To foster an attitude of tolerance, individuals require several essential abilities:

1. *Empathy:* A fundamental skill in identity negotiation, empathizing with others enables individuals to understand and appreciate the

perspectives and emotions of different groups, creating a welcoming and respectful environment.

2. *Communication:* Effective communication, including attentive listening and clear expression, is vital for enhancing understanding among all parties involved in the identity negotiation process.

3. *Cultural awareness:* Being aware of the customs, beliefs, and traditions of other groups helps avoid stereotypes and misunderstandings, thus contributing to a harmonious negotiation.

4. *Creativity:* Creative skills allow individuals to find innovative solutions that bridge identity differences, facilitating the discovery of common ground in challenging situations.

5. *Conflict resolution:* The ability to manage conflicts wisely and avoid hasty actions is crucial for maintaining a peaceful atmosphere during negotiations.

6. *Multicultural education:* Appreciating diversity and commitment to learn about various religions and cultures deepen awareness and understanding, promoting tolerance in identity negotiation.

7. *Self-control:* Practicing self-control helps individuals remain calm and patient, even in emotionally charged or stressful situations.

8. *Diplomacy:* Tactful and strategic diplomacy aids in building positive relationships and achieving shared objectives.

9. *Openness to learning:* Embracing an attitude of continuous learning and being open to change reinforces tolerance during the identity negotiation process.

10. *Patience:* Recognizing that identity negotiation can be time-consuming, patience allows individuals or groups to persist in seeking understanding and agreement.

Identity negotiation in Nglinggi Village, Klaten, holds great significance as it effectively manages the diverse religious and cultural landscape within the region. This process plays a critical role in fostering tolerance and harmony among the various religious communities that coexist in this multicultural setting.

One positive aspect of identity negotiation in Nglinggi Village is the community's adeptness at interacting and seeking mutual understanding despite religious and cultural differences. The fluid dialog and interaction among different religious groups reflect a willingness to embrace differences as opportunities for learning and sharing experiences.

Interreligious tolerance has become a foundational element of the collective identity forged through this negotiation process. The presence of mutual respect and support among religious groups has cultivated an inclusive and harmonious environment. The people of Nglinggi Village have come to recognize that social harmony can be achieved by embracing and respecting the existing diversity.

However, identity negotiations in Nglinggi Village are not without challenges. Political tensions and negative perceptions toward certain religious groups remain issues to be addressed. While progress has been

made in promoting tolerance, there are still instances where religious and cultural differences have become sources of tension and conflict.

In tackling these challenges, the role of community leaders and stakeholders becomes crucial. These leaders can act as facilitators in the identity negotiation process, fostering safe spaces for open dialog and discussions. Furthermore, promoting multicultural education and raising awareness about the importance of tolerance can be strategic steps to further enhance the process of identity negotiation in the village. By continually striving for better understanding and acceptance, the Nglinggi Village can strengthen harmonious co-existence among religious communities.

5. Conclusion

Research on negotiating identities in building inter-religious tolerance in the Nglinggi Village, Klaten, has yielded valuable insights into the dynamics of multicultural societies in the region. The findings of this study lead to several significant conclusions:

Importance of identity negotiation: Identity negotiation plays a crucial role in fostering tolerance between religious communities. Through this process, individuals and groups work toward understanding their identities and finding common ground for peaceful co-existence.

Influence of social and religious factors: The dynamics of identity negotiation in Nglinggi Village are influenced by various social, cultural, and religious factors. Interactions between groups, religious beliefs, and societal norms shape the negotiation process.

Challenges and opportunities: This study identifies various challenges in identity negotiation, such as ignorance of religious diversity, negative stereotypes, and political tensions. However, it also reveals opportunities for building interfaith dialog, promoting multicultural education, and creating an inclusive environment.

Positive impact on society: The research has positive implications for the people of Nglinggi Village, as it promotes interfaith understanding and respect. Tolerance cultivated through negotiated identities contributes to social harmony, reduces potential conflicts, and nurtures an inclusive society.

Academic contribution: This study contributes to the academic understanding of multicultural societies and the role of identity negotiation in achieving tolerance. The results serve as an inspiration for further research on efforts to achieve peace and harmony in diverse communities.

In conclusion, this study confirms the significance of identity negotiation in building an attitude of tolerance between religious communities in Nglinggi Village, Klaten. Emphasizing the importance of understanding differences and seeking common ground, this research offers practical guidance for governments and communities to address the

challenges of religious diversity with mutual understanding and respect. It is hoped that the people of Nglinggi Village will continue to progress toward a harmonious, inclusive, and peaceful society.

This research provides a significant academic contribution. This report highlights the role of identity negotiation in fostering coexistence among religious communities that are influenced by social and religious factors. Challenges such as limited diversity awareness and opportunities for interreligious dialog have been identified. This research has positively impacted Nglinggi Village, encouraging interreligious understanding, social harmony, and inclusiveness. This study enhances the academic understanding of multicultural dynamics and the role of identity negotiation intolerance. This inspires further research into achieving peace in diverse communities. These findings provide practical insights for the government and society to address religious diversity in an understanding manner.

6. Limitations and Further Study

However, several limitations need to be acknowledged. First, the study's sample size is restricted to Nglinggi Village, which might limit the generalizability of the findings to larger populations or different geographical contexts. Moreover, the contextual specificity of the village's sociocultural and religious landscape might restrict the applicability of the study's conclusions to communities with different characteristics. The qualitative nature of the research, which relies on interviews, observations, and discussions, introduces the potential for researcher bias in data interpretation. Although efforts were made to minimize this bias, subjectivity remains a limitation.

Additionally, temporal factors need to be considered as the findings could be influenced by the specific period during which the research was conducted. Long-term impacts and potential shifts in attitudes over time may be partially captured. Furthermore, due to practical constraints, the study's scope might encompass only some voices or perspectives. Finally, cultural sensitivities affect the willingness of participants to openly discuss specific topics, potentially limiting the depth of insights. Despite these limitations, the research's insights contribute significantly to understanding identity negotiation and its role in fostering inter-religious tolerance. The findings provide a foundation for further studies in diverse contexts, promoting a broader understanding of harmonious coexistence in multicultural societies.

Given the above-mentioned limitations, several promising directions emerge for further research. First, broadening the scope of research to cover diverse geographic and cultural contexts will increase the applicability of the findings. Longitudinal studies that temporally track changes in attitudes can provide a deeper understanding of subject dynamics over time. In addition, combining qualitative insights with

quantitative data and exploring cross-cultural comparisons will yield more comprehensive insights. In-depth individual interviews and focused research on tolerance levels between religions can shed more light on the intricacies of identity negotiation. Finally, exploring online space and applying a mixed methods approach are valuable pathways to enrich our understanding of the role of identity in fostering interreligious harmony. By addressing this viewpoint, future research can draw on the contributions of current research while expanding and refining our understanding of these critical issues.

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Authors' Contributions

Tri Susanto designed the research, collected and analyzed the data, and wrote and revised the manuscript. Sumardjo contributed to the research design, collected and analyzed the data, and contributed to the manuscript writing. Sarwititi contributed to the data collection and analysis and provided important input to the manuscript preparation. Rilus A. Kinseng contributed to the data analysis and provided input to the revision of the final manuscript.

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