



PORTRAIT OF RELIGIOUS HARMONY IN SPECIAL CAPITAL REGION OF JAKARTA, INDONESIA

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ABSTRACT

Objective: This study aims to measure inter-religious harmony in the D.K.I Jakarta with the variables that become measuring instruments have three dimensions, namely tolerance, equality, and of cooperation.

Theoretical framework: D.K.I Jakarta is considered a miniature barometer of religious harmony because of the plurality and heterogeneity of its people. One of the successes of developing religious harmony can be assessed by looking at the most basic indicators of harmony at the national and regional levels.

Method/design/approach: in this study, the research was characterized as quantitative, descriptive and explanatory, with data collected through a survey. Villages were selected by multistage random sampling in 4 districts in D.K.I Jakarta Province with total sample of 400 respondents.

Results and conclusion: The research findings show that the index of inter-religious harmony in the D.K.I Jakarta is 72.60, or in the high level of religious harmony category. For this reason, maintenance must continue improving to achieve a harmonious religious life. There are still sub-dimensions that need special attention, namely caring for the construction of other places of worship and being president or regional head regardless of religion.

Research implications: Through this research, policymakers or other related agencies can use it to anticipate the emergence of conflicts. The results of this research can also be used as evaluation material to improve the quality of religious harmony in the future.

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Originality/value: in this study was to determine the level of religious harmony and obtain information on mapping the strengths and vulnerabilities of inter-religious relations in D.K.I Jakarta.

Keywords: Harmony, Tolerance, Religious People, D.K.I Jakarta.

RETRATO DA HARMONIA RELIGIOSA NA REGIÃO ESPECIAL DA CAPITAL DE JAKARTA, INDONÉSIA

RESUMO

Objetivo: Este estudo tem como objetivo medir a harmonia inter-religiosa na D.K.I. Jacarta com as variáveis que se tornam instrumentos de medição com três dimensões, a saber, tolerância, igualdade e cooperação.

Estrutura teórica: O D.K.I. Jacarta é considerado um barômetro em miniatura da harmonia religiosa devido à pluralidade e à heterogeneidade de seu povo. Um dos sucessos do desenvolvimento da harmonia religiosa pode ser avaliado por meio da análise dos indicadores mais básicos de harmonia em nível nacional e regional.

Método/design/abordagem: neste estudo, a pesquisa foi caracterizada como quantitativa, descritiva e explicativa, com dados coletados por meio de uma pesquisa. As aldeias foram selecionadas por amostragem aleatória de vários estágios em 4 distritos na província de Jacarta D.K.I., com uma amostra total de 400 entrevistados.

Resultados e conclusões: Os resultados da pesquisa mostram que o índice de harmonia inter-religiosa na D.K.I. Jacarta é de 72,60, ou seja, na categoria de alto nível de harmonia religiosa. Por esse motivo, a manutenção deve continuar melhorando para alcançar uma vida religiosa harmoniosa. Ainda há subdimensões que precisam de atenção especial, como cuidar da construção de outros locais de culto e ser presidente ou chefe regional independentemente da religião.

Implicações da pesquisa: Por meio desta pesquisa, os formuladores de políticas ou outras agências relacionadas podem usá-la para prever o surgimento de conflitos. Os resultados desta pesquisa também podem ser usados como material de avaliação para melhorar a qualidade da harmonia religiosa no futuro.

Originalidade/valor: o objetivo deste estudo foi determinar o nível de harmonia religiosa e obter informações sobre o mapeamento dos pontos fortes e vulnerabilidades das relações inter-religiosas no D.K.I. Jacarta.

Palavras-chave: Harmonia, Tolerância, Pessoas Religiosas, D.K.I. Jacarta.

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1 INTRODUCTION

Indonesia is a country with diverse elements, ranging from ethnicity, religion, race, class, and culture. Maintaining this diversity is challenging to avoid causing friction that can cause division (Sudirman et al., 2023). A multicultural society already carries the risk of conflict between different groups based on ethnicity and other factors of difference (Wiranata & Marzuki, 2018). One source of conflict that is prone to emerge in a diverse society is a conflict that stems from religious differences (Hermawati et al., 2017). The role of government is needed to care for and keep the community from falling into conflict. That role can sometimes lead to the formulation of regulations that are multi-interpretive. This role can be done by encouraging the community to maintain harmony independently (Sapriallah, 2014). Indeed, the pluralistic Indonesian people always crave harmony, peace, tolerance and mutual respect. Tolerance is rhetoric and must be actualized in real life (Daulay, 2019).



Tolerance is a modern concept to describe mutual respect and cooperation between different community groups, whether ethnically, linguistically, culturally, politically, or religiously (Rachmadhani, 2018). Tolerance between religious communities in Indonesia is widely known as inter-religious harmony. The term is the official term used by the government. Religious harmony is one of the goals of developing the religious sector in Indonesia (Tohri et al., 2021). Harmony between religious communities has also become very meaningful, and of great value, so the values of harmony are highly expected and aspired by every element of society. Without good harmony, regional development programs will reach a dead end because there is no good cooperation between the government and the community (Fatih, 2018). The more stable inter-religious harmony and internal religious communities, the more solid the unity and integrity of the nation (Ismail, 2010).

Religious harmony is part of the pillars of development, which significantly influences success (Ismail, 2010). The 2020-2024 National Medium-Term Development Plan (RPJMN) regarding religious development policies is implemented, one of which is through efforts to increase religious harmony. This mandate is in line with the strategic plan of the Ministry of Religion, namely, to strengthen religious harmony and harmony. Thus the success of development in the field of religion can be seen from the conditions of inter-religious harmony. The religious harmony index is the main instrument used as a measurement tool for the achievements of harmony programs. The Religious Harmony Index was formed based on three main dimensions: tolerance, equality and cooperation, based on the Joint Regulations of the Minister of Religion and the Minister of Home Affairs Number 9 of 2006 and Number 8 of 2006. The dimension of tolerance represents mutual acceptance and respect for differences. Equality reflects the desire to protect each other and provide equal rights and opportunities without prioritizing superiority (Yunus et al., 2019). So religious harmony will be formed in a society depending on tolerance, cooperation, mutual respect, mutual trust, and the ability to resolve a conflict in a community (Nuriyanto, 2018).

D.K.I Jakarta, Indonesia's capital city, has very high diversity due to so many backgrounds of its people. Therefore, D.K.I Jakarta is often called the window of Indonesia. As one of the largest cities in Indonesia, D.K.I Jakarta has various kinds of complex social problems. D.K.I Jakarta, as a metropolitan city, faces problems with polluted environments, poorly managed infrastructure, uncontrolled urbanization, and economic inequality resulting in high crime rates. Its connection with religious life is that it makes D.K.I Jakarta is prone to conflict due to existing inequalities. The people of D.K.I Jakarta, who are predominantly immigrants and typologically belong to an urban society with various characteristics, add to the causes of conflict between the fellow and inter-religious people. To realize true inter-religious harmony, a concept of state life must be created that binds all members of social groups of different religions to avoid conflicts between religious communities (Afandi, 2018) (Rambe, 2017).

Various results of assessments and studies on harmony achievements have been made, but not all of them can be used as a measure because they are carried out based on different objectives, techniques and standards. The harmony index formed in this study is based on three major indicators: tolerance, equality, and cooperation. The tolerance indicator represents the dimensions of mutual acceptance and respect for differences. Equality reflects the desire to protect each other and to give equal rights and opportunities without prioritizing superiority. The results of this research are essential to disseminate so that all parties, especially local governments, especially in D.K.I Jakarta, can serve as reference materials and preferences as a basis for compiling programs and formulating policies that are friendly to the plurality of society, proportional and fair to all entities so that they can take anticipatory actions, on potential hidden conflicts caused or labeled as religious and their derivatives prior to acts of violence by one community group against another.



Seeing the condition of D.K.I Jakarta, which has a multicultural society, it is necessary to research the religious harmony index. In this context, it is necessary to study efforts to build and maintain religious harmony. This research is based on the assumption that specific causes do not necessarily cause the problems of religious harmony that appear on the surface today as many people perceive. Therefore, it is necessary to study the condition of religious harmony in D.K.I Jakarta. The purpose of this study was to determine the level of religious harmony and obtain information on mapping the strengths and vulnerabilities of inter-religious relations in D.K.I Jakarta. Through this research, policymakers or other related agencies can use it to anticipate the emergence of conflicts. The results of this research can also be used as evaluation material to improve the quality of religious harmony in the future.

2 THEORETICAL FRAMEWORK

In this study, the basic conception used to form the index dimension of religious harmony is the notion of harmony as in the Joint Regulations of the Minister of Religion and the Minister of Home Affairs Number 9 of 2006 and number 8 of 2006, namely the state of inter-religious relations based on tolerance, mutual understanding, respect each other, appreciate justice in the practice of religious teachings. This includes cooperation in social, national and state life within the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution of the Republic of Indonesia.

The concept of harmony above is juxtaposed with the concept of experts, including: Abdul Mukti Ali, Minister of Religion 1971-1978, said that "Religious harmony is a social condition in which all religious groups can live together without prejudice to each other's basic rights. to carry out their religious obligations. Each of them lives as a follower of a good religion, in harmony and peace" (Ali, 1975). Bahrul Hayat, in his book *Managing Religious Pluralism*, mentions that there are at least three basic principles to ensure that religion becomes a factor of national integration, namely the principle of recognizing (to accept), respecting (to respect) the existence of other religions, and cooperation (to cooperate). The principle of reciprocity is the principle of taking and giving and equally benefiting from shared existence in achieving common goals (Hayat, 2013).

Another conception of harmony is described by Hasbullah Bakry, in his book *Approaches to the Islamic World and the Christian World*. According to him, religious harmony in a practical sense can be interpreted as peaceful coexistence between one or more religious groups in religious life (Bakry, 1985). Meanwhile another writer, Amir Syarifuddin, said, "Interreligious harmony is a way to bring together, or regulate external relations between people of different religions in the social process. So inter-religious harmony does not mean uniting different religions."

The existence of this harmony is very important, apart from being a necessity in the context of protecting human rights, also because this harmony is a prerequisite for the realization of national integration, and this integration is a prerequisite for the success of national development. Religious harmony is determined by two factors, namely attitudes and behavior of religious people and state or government policies that are conducive to harmony. All religions teach this harmony, so that religion ideally functions as an integrative factor. And in fact, the relationship between religious adherents in Indonesia has been very harmonious.

Tolerance is an attitude of respecting and allowing for a position, opinion, view, belief or other that is different from one's own (Munawar, 2005). The tolerance as interpreted by Margaret Sutton is the ability and willingness of a person or individual and the general public to respect and be careful of the rights of small groups/minorities where they live in the rules formulated by the majority (Sutton, 2006).



Tolerance is also interpreted as giving freedom to fellow human beings or to fellow citizens to carry out their beliefs or regulate their lives and determine their own destiny, as long as carrying out and determining their attitude does not conflict with the conditions for creating order and peace in society (Hasyim, 1979). From a number of meanings of tolerance conceptualized by these experts, two major meanings can be drawn, namely: 1) accepting, 2) respecting other people who have different beliefs/beliefs from themselves. Furthermore, from these two meanings, each meaning is further developed and each of these meanings is used as a sub-indicator as the basis for drawing questions in this study.

The concept of equality is interpreted, among other things, as a view and attitude in life assuming that all people are equal in matters and obligations. The right to practice religion and worship and the obligation to live in the state and socialize with adherents of other religions. Measures of equality from various sources obtained the same level (no discrimination; reciprocity), equal opportunity (freedom of religious activity; safeguarding the rights of others), and protection (protection against differences in religious insults).

Cooperation is an act of take and give and both benefit from the joint existence of cooperation. This action illustrates the active involvement of individuals joining other parties and providing empathy and sympathy for various dimensions of life, such as social, economic, cultural and religious life. Another understanding is the reality of social relations in the form of concrete actions. For example, in acts of mutual help or mutual cooperation between religious groups.

Koentjaraningrat explained that cooperation can be realized because there is interaction between active units (Koentjaraningrat, 2003). cooperation in the form of inter-communal ties or networks that integrate two adherents of religions. In this case, Robert Putnam refers to this relationship as bridging social capital; then the relationship between adherents outside the ties or organizations whose members are of the same religion as binding social capital (bonding) (Putnam, 2000). Furthermore Varshney divides the network into two forms: a) associational, namely as a form of civic ties into business organizations, professional associations, sports clubs and labor unions; b) quotidian, is a daily relationship that is formed into a bond that does not require organization, or in the form of simple and routine life interactions, such as mutual visits between families of different religions, eating together, participating together in independence day ceremonies, allowing children their children to play together in the environment (Varshney, 2009). The interaction implied in the concept of relations (cooperation) in this study is social interaction (including socio-religious), namely a network of relationships between two or more people or between two or more groups that are a requirement for social life. The act of cooperation occupies the highest variable of harmony because cooperation can be realized when tolerance and equality are in good condition.

The development of harmony varies greatly in each region, where several aspects of harmony in certain areas become a concern and have been successfully realized or have become obstacles in promoting harmony. Therefore, it is necessary to look at the success of building religious harmony based on national achievements. Related to the index of inter-religious harmony, several previous studies with various perspectives and approaches are relevant to this research. First, research conducted by (Sulaiman et al., 2021) measures the level of tolerance in East Lombok Regency using the dimensions of perception, attitude, cooperation, government attitude, and people's expectations of the government. The study results show that the index of inter-religious tolerance is included in the high index category. Specifically, the dimensions of attitude and cooperation are categorized as sufficient. The dimensions of perception, government attitudes and expectations are in the high category. Research on the tolerance index in East Lombok Regency was also carried out by (Tohri et al., 2021). In this study, it was stated that the reality of tolerance as a social fact would not be sufficient if it were photographed only from one side, which was unable to reveal the meaning behind the fact because tolerance has



anemic but also has an ethical dimension. The results of research conducted by (Tohri et al., 2021) reveal a more comprehensive understanding of tolerance as a dynamic social reality influenced by the times and social change. Second, the research was conducted by (Hermawati et al., 2017) by measuring inter-religious tolerance in the city of Bandung. Using a quantitative method, measuring the value index of tolerance through three main dimensions: perception, attitude and cooperation between religions. The study results show that the Inter-religious Tolerance Index in the city of Bandung is in the high category, which indicates that the social interaction between religious communities in the city of Bandung has been going well and is within the limits of reasonable social distance.

The research approach to measuring religious harmony only sometimes uses a quantitative approach. Research conducted (Daulay, 2019) with multicultural policies in knitting religious tolerance in Tanjung Balai. The results of the study state that the multicultural harmony policy has become a national policy that has been carried out for a long time. Even though the government has carried out various policies through various religious dialogues on an ongoing basis, the potential for conflict always exists in society. In the Tanjung Balai case, the social media factor which contributed to spreading fake news and hate speech became an important part of triggering mass anger. Therefore, it is necessary to continuously strengthen dialogue between religious leaders, policies for conveying da'wah messages that are committed to harmony, to policies through education to strengthen the spirit of nationalism. Other research was also carried out (Salim & Andani, 2020) utilizing Michael Foucault's power relations theory. This research tries to reveal the power relations of religious leaders in maintaining religious tolerance, which has implications for creating community harmony. The research results show that Islamic religious leaders have a role in maintaining tolerance because they have hierarchical power and dependence so that society can accept this role. This role is realized by providing understanding according to the teachings of Islam to the public through tussah or lectures, providing input on certain situations that are routine or incidental, and preserving religious and social activities.

3 METHODOLOGY

The approach used in this research is survey research. Survey research collects information about the characteristics, actions, and opinions of a representative group of respondents from the population (Duarte et al., 2023; Sulaiman et al., 2021). This research was conducted in D.K.I Jakarta Province with survey locations in Central Jakarta City, West Jakarta City, South Jakarta City and Kepulauan Seribu Regency. This research was conducted by distributing questionnaires to religious adherents who were selected randomly in selected villages. Villages or sub-districts were selected by multistage random sampling in 4 districts/cities in D.K.I Jakarta Province. They are technically targeting villages, which allows an overview of the heterogeneous and homogeneous aspects of adherents responding to religious differences, both from the dimensions of tolerance, equality in the concept and practice of religion, and cooperation between adherents. This survey sample is Indonesian citizens aged 17 years and over or already married. The sample is determined using a tiered random sampling technique (multistage clustered random sampling).

This survey research aims to measure the level of inter-religious harmony in D.K.I Jakarta Province by referring to three dimensions: tolerance, equality, and cooperation in Table 2. To interpret the value or level of religious harmony, a common value is prepared with a score range of 0-100. Because the answers to each question vary between 1-4, set the standard value or level. The answer of respondent one will be given a score of 0, the answer of respondent two will be given a score of 25, the answering respondent three will be given a score of 75, and the answer to respondent four will be given a score of 100. In contrast, respondents who stated that



they did not know or did not answer would be given a score of 50. Religion obtained is categorized as follows in Table 1:

Table 1. Category Index of Religious Harmony

Score	Category
0-20	Very Low
21-40	Low
41-60	Moderate
61-80	High
81-100	Very High

Source: Religious harmony index report (2018)

Table 2. Dimensions of Religious Harmony

Dimensions	Question Items
Tolerance	1. Living next door to followers of other religions.
	2. Followers of other religions build houses of worship in the village where you live after obtaining permission from the local government.
	3. Followers of other religions hold religious celebrations in your neighborhood.
	4. Your children play/make friends with children of other religions.
Equality	1. All religious groups should be given the right to broadcast their religious teachings
	2. Every citizen is equal before the law regardless of religion.
	3. Every citizen has the right to get the same public services, regardless of religion.
	4. Every citizen has the right to get a decent job, regardless of religion.
	5. Indonesian citizens, regardless of religion, have the right to become regional heads.
	6. Indonesian citizens, regardless of religion, have the right to be President of the Republic of Indonesia.
	7. Every student has the right to receive religious education at school in accordance with his/her religion.
Cooperation	1. Visiting houses of other religions
	2. Participate in environmental/social activities involving followers of other religions
	3. Helping friends or neighbours who are followers of other religions who are experiencing difficulties or calamities
	4. Involved in a business managed with friends of different religions
	5. Buying and selling (transactions) with neighbours/friends/sellers of different religions
	6. Participate in community/professional organizations that involve adherents of other religions

Source: Religious harmony index questionnaire (2022)

4 RESULTS AND DISCUSSION

Based on data from the Directorate General of Population and Civil Registration of the Ministry of Home Affairs, the population of DKI Jakarta is 11.25 million. This number is equivalent to 4.13% of Indonesia's total population of 272.23 million people. In detail, as many as 9.43 million (83.81%) of the population in the capital are Muslims. As many as 963.19 thousand (8.56%) of Jakarta's population are Christians. Then, 438.13 thousand (3.9%) residents of Jakarta follow the Catholic religion. There are also 396.91 thousand (3.53%) of Jakarta's population who are Buddhists. As many as 20.34 thousand (0.18%) of Jakarta's population are recorded as Hindus. Then, Jakarta's Confucian population is 1665 people (0.01%). Meanwhile, 260 residents of Jakarta adhere to religious beliefs. Based on gender, 5.65 million (50.28%) Jakarta residents are male. The remaining 5.59 million people are female. According to marital status, the population of Jakarta who is not married is 5.38 million people (47.82%), married 5.33 million people (47.37%), divorced 159.29 thousand people (1.42%), and divorced 381.6 thousand people (3.39%) (Kusnandar, 2021). Based on these data, studying the level of harmony between religious communities in D.K.I Jakarta Province is interesting.



4.1 Responden Profile

The description of the research data aims to determine the general trend of the characteristics of respondents and samples in each research variable. Characteristics of respondents seen from Religion, last education and Marital Status. The number of respondents in this study was 400, spread over four regencies/cities, namely Central Jakarta City, West Jakarta City, South Jakarta City, and Kepulauan Seribu Regency, with 100 respondents each. The government of the Republic of Indonesia has officially recognized six religions embraced by its citizens, namely Islam, Protestantism, Catholicism, Hinduism, Buddhism and Confucianism. Even though Indonesia is not an Islamic country, most of the population adheres to religion. It is the country with the most adherents of the Islamic religion in the world. However, its residents respect each other's differences by applying the motto *Bhinneka Tunggal Ika*, which means that although we are different, we are still one. Table 3 shows the profile of respondents in D.K.I Jakarta based on their religion. The majority of respondents in D.K.I Jakarta are Muslim, namely 94.8%; Christian respondents are the second most, 2.8%, followed by Catholic respondents, 1.5%. Buddhist and Confucian respondents are 0.8% and 0.3%, respectively.

Table 3. Number of Respondents Based on Religion

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Buddha	3	.8	.8	.8
	Islam	379	94.8	94.8	95.5
	Catholic	6	1.5	1.5	97.0
	Konghucu	1	.3	.3	97.3
	Christian	11	2.8	2.8	100.0
	Total	400	100.0	100.0	

Source: Prepared by the authors (2023).

The distribution of Jakarta residents who were respondents in this study is by data published by Jakarta that the majority of the population of D.K.I Jakarta are predominantly Muslim, with Christians being the second largest. Not only Islam and Christianity, D.K.I Jakarta is also an area with the spread of Catholicism, Buddhism and Confucianism (BPS D.K.I Jakarta, 2020). The distribution of religious adherents in Jakarta causes religious pluralism, as seen in the Istiqlal Mosque, which stands opposite the Cathedral Church in Central Jakarta. In addition, D.K.I Jakarta is considered a miniature barometer of religious harmony due to the plurality and heterogeneity of society in the nation's capital.

Religious moderation is an effort to maintain an understanding of religion that is not excessive. The family is the most strategic small community unit to provide an understanding of religious moderation and moderation. The religious moderation movement in the family will protect the nation's generation from religious views that are too conservative and liberal. Based on Table 4, the number of respondents in D.K.I Jakarta, the majority of their marital status is already married, 73.30%. The number of respondents who are not married is 19%. Respondents with widower/widow marital status were 7.8%.

Table 4. Number of Respondents Based on Marital Status

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Not Married Yet	76	19.0	19.0	19.0
	Widower/Widow	31	7.8	7.8	26.8



Married	293	73.3	73.3	100.0
Total	400	100.0	100.0	

Source: Prepared by the authors (2023).

Table 5. Number of Respondents Based on Last Education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Graduated D3	11	2.8	2.8	2.8
	Graduated S1	48	12.0	12.0	14.8
	Graduated S2	2	.5	.5	15.3
	Graduated SD	48	12.0	12.0	27.3
	Graduated SLTA	185	46.3	46.3	73.5
	Graduated SLTP	49	12.3	12.3	85.8
	Never went to school	1	.3	.3	86.0
	Did not finish college	2	.5	.5	86.5
	Did not finish SD	2	.5	.5	87.0
	Did not finish SLTA	40	10.0	10.0	97.0
	Did not finish SLTP	12	3.0	3.0	100.0
	Total	400	100.0	100.0	

Source: Prepared by the authors (2023).

Various efforts have been made to maintain the nation's integrity, such as requiring general education for students in Indonesia from elementary school to the high school level, even in college. This is solely an essential support for Indonesian students' abilities when directly involved in the community. The respondent's profile in terms of the latest education is presented in Table 5; the majority of respondents having the last education graduated from high school 46.30%, this shows that respondents in D.K.I Jakarta have undergone nine years of compulsory education set by the government. Respondents in D.K.I Jakarta, who continued their education to tertiary education, was 15.30% consisting of 2.8% D3 graduates, 12% S1 graduates and 0.5% S2 graduates. Education for the younger generation, both theoretical education and character education at this time, needs to be instilled as early and as good as possible to protect the younger generation from the threats of various harmful effects of globalization because the younger generation is exposed to bad things, such as intolerance, promiscuity, radicalism and other destructive effects (Averoezy et al., 2021).

4.2 Dimension of Tolerance

Tolerance is an attitude or character of tolerance, i.e., respecting and allowing an opinion, opinion, view, belief, or other that differs from one's stance (Prayitno et al., 2022) (Abdullah et al., 2016). Mutual respect can also improve inter-religious relations in community life (Zulkefli et al., 2018). Respecting the existence of diversity can also contribute to political and national stability. In addition, tolerance has also been shown to have economic consequences. The more tolerant a place is, the more likely it is to create a more dynamic economy (Berggren & Nilsson, 2016). Tolerance is the basis for developing an inclusive society and democratic governance, and tolerance is included in the global sustainable development goals (Ardi et al., 2021).

Based on Table 6, 72.50% of the people in D.K.I Jakarta not objection living next door to adherents of other religions, and 15% strongly not objection living next door to followers of other religions. Respondents who expressed objections and strong objections to living next door to adherents of other religions were 9.6%. In general, most of the people of D.K.I Jakarta have no problem being neighbors with people of different religions. In social relations, they never



discriminate between people based on their religion. So, the potential for disagreements to occur is relatively small.

Local governments have greater authority over national policies regarding establishing places of worship. The role of local governments in granting permits for the establishment of places of worship is very decisive (Pamungkas, 2014). Table 7 shows the community's attitude regarding the construction of places of worship for adherents of other religions that have received permission from the local government. In Table 7, 64.30% of respondents stated that they not objections, and 10.50% strongly not objections if there were adherents of other religions building places of worship. Meanwhile, 21.1% of respondents expressed objections and strongly objections when there were adherents of other religions building a place of worship.

Table 6. Living Neighbors with Adherents of Other Religions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Don't know/Don't answer	12	3.0	3.0	3.0
	No Objection	290	72.5	72.5	75.5
	Objection	35	8.8	8.8	84.3
	Strongly No Objection	60	15.0	15.0	99.3
	Strongly Objection	3	.8	.8	100.0
Total		400	100.0	100.0	

Source: Prepared by the authors (2023).

Table 7. Construction of Houses of Worship

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Don't know/Don't answer	17	4.3	4.3	4.3
	No Objection	257	64.3	64.3	68.5
	Objection	63	15.8	15.8	84.3
	Strongly No Objection	42	10.5	10.5	94.8
	Strongly Objection	21	5.3	5.3	100.0
Total		400	100.0	100.0	

Source: Prepared by the authors (2023).

Denial of the construction of houses of worship by adherents of the majority religion against followers of minority religions (Fidiyani, 2016) is still found in D.K.I Jakarta. We all know that the case of refusing to build a house of worship is contrary to Pancasila as the basic foundation of the Indonesian state, namely the first and fifth Sila (“principle”), which read "Belief in the one and only God" and "Social justice for the all of the people of Indonesia", and contrary to the 1945 Constitution article 29 paragraph 2 which reads "The state guarantees the freedom of each resident to embrace their religion and to worship according to their religion and belief.”



Table 8. Celebration of Religious Ceremonies

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Don't Know/Don't Answer	16	4.0	4.0	4.0
	No Objection	260	65.0	65.0	69.0
	Objection	63	15.8	15.8	84.8
	Strongly No Objection	38	9.5	9.5	94.3
	Strongly Objection	23	5.8	5.8	100.0
	Total	400	100.0	100.0	

Source: Prepared by the authors (2023).

Table 9. Playing with Adherents of Other Religions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Don't Know/Don't Answer	12	3.0	3.0	3.0
	No Objection	291	72.8	72.8	75.8
	Objection	41	10.3	10.3	86.0
	Strongly No Objection	50	12.5	12.5	98.5
	Strongly Objection	6	1.5	1.5	100.0
	Total	400	100.0	100.0	

Source: Prepared by the authors (2023).

Commemoration of the Celebration of Religious Holidays can be interpreted as a developmental historical value in the course of a belief or historical value about holy books or high-ranking teachers in each belief (Mariyono, 2020). Table 8 shows the attitude of the people in D.K.I Jakarta when adherents of other religions hold religious celebrations in their neighborhood. The majority of respondents (65%) said they not objections if adherents of other religions held religious celebrations, and 9.5% said they strongly not objections, but 21.6% of respondents in D.K.I Jakarta expressed objections and strongly objections. Table 9 shows the community's attitude when children play with followers of other religions. 72.8% of respondents said they were not objectionable, and 12.5% said they strongly did not object. Respondents who expressed objections and strongly objected if children played with adherents of other religions were 11.8%.

The four questions in the tolerance dimension show that the tolerance level between religious communities in D.K.I Jakarta is still excellent. Tolerance in society is not limited to coexistence with adherents of other religions but also matters of worship. This shows that to build social relations between existing religious groups, it is significant to be called harmonious. The number who do not mind living next door to followers of other religions, do not mind if there are adherents of other religions build places of worship, do not mind when there are adherents of other religions doing religious celebrations, and do not mind when children play with adherents of other religions more than those who object or strongly objected.

4.3 Dimension of Equality

The concept of equality is interpreted, among other things, as a view and attitude to life assuming that all people are equal in terms and obligations. The right to carry out religious worship and obligations to state life and to socialize with adherents of other religions. Equality among religious people is also crucial in measuring harmony between religious communities. The concept of equality is interpreted, among other things, as a view and attitude to life assuming that all people are equal in terms and obligations. Religious pluralism is the equality of religions before the law without distinction of social status, ethnicity, skin color, mother



tongue, and religious belief, meaning that all religions have the same position before the law, not based on the majority or minority religion (Sahfutra, 2014).

One of the fundamental aspects of religion is the right to broadcast religious teachings for both individuals and groups, which the state must fully guarantee (Hakim, 2021). Religious harmony in D.K.I Jakarta in terms of equality can be seen in Table 10 on the equality of rights to broadcast religious teachings. As many as 76.5% of respondents agreed, and respondents who strongly agreed 19%, that every religious adherent was given the same right to broadcast their religious teachings following applicable laws and regulations. 3.3% of respondents stated they disagree and strongly disagree. The right to broadcast religion is part of the acceptance of equality, the value is categorically high but contributes to correcting the value of religious harmony.

Table 10. Equality in Broadcasting Religious Teachings

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	306	76.5	76.5	76.5
	Disagree	7	1.8	1.8	78.3
	Don't Know/Don't Answer	5	1.3	1.3	79.5
	Strongly Agree	76	19.0	19.0	98.5
	Strongly Disagree	6	1.5	1.5	100.0
	Total	400	100.0	100.0	

Source: Prepared by the authors (2023).

Table 11. Equality Before the Law

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	254	63.5	63.5	63.5
	Disagree	4	1.0	1.0	64.5
	Don't Know/Don't Answer	6	1.5	1.5	66.0
	Strongly Agree	132	33.0	33.0	99.0
	Strongly Disagree	4	1.0	1.0	100.0
	Total	400	100.0	100.0	

Source: Prepared by the authors (2023).

Article 27, paragraph (1) of the 1945 Constitution affirms that all citizens are equal before the law. Equality before the law means that law enforcement officials and the government must treat every citizen fairly. Table 11 shows that 63.5% of respondents agree, and respondents strongly agree 33% that every citizen is equal before the law regardless of religion. Equality here requires equal treatment, which in the same situation must be treated equally. Article 28D paragraph (1) states: "*Everyone has the right to recognition, guarantee, protection, and fair legal certainty and equal treatment before law.*"

Table 12. Equality of Public Service

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	251	62.7	62.7	62.7
	Don't Know/Don't Answer	5	1.3	1.3	64.0
	Strongly Agree	140	35.0	35.0	99.0
	Strongly Disagree	4	1.0	1.0	100.0
	Total	400	100.0	100.0	
Total	400	100.0	100.0		

Source: Prepared by the authors (2023).



Bureaucratic reform has become necessary to improve the public service delivery system to promote public welfare as mandated by the constitution (Maryam, 2016). Table 12 shows people's attitudes about equality; every citizen has the right to get the same public services regardless of religion; 62.7% of respondents agree, and 35% strongly agree.

Table 13 shows that every citizen has the right to get a decent job regardless of religion; in this question, 62.5% of respondents agreed, and 32.8% strongly agreed. Article 27, paragraph (2) of the 1945 Constitution of the Republic of Indonesia states, "Every citizen has the right to work and a decent living for humanity." This verse acknowledges and guarantees that everyone gets a job regardless of their religion.

Table 13. Equality in Getting a Decent Job

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	250	62.5	62.5	62.5
	Disagree	2	.5	.5	63.0
	Don't Know/Don't Answer	11	2.8	2.8	65.8
	Strongly Agree	131	32.8	32.8	98.5
	Strongly Disagree	6	1.5	1.5	100.0
	Total	400	100.0	100.0	

Source: Prepared by the authors (2023).

Table 14. Equality to Be Regional Head

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	245	61.3	61.3	61.3
	Disagree	72	18.0	18.0	79.3
	Don't Know/Don't Answer	12	3.0	3.0	82.3
	Strongly Agree	61	15.3	15.3	97.5
	Strongly Disagree	10	2.5	2.5	100.0
	Total	400	100.0	100.0	

Source: Prepared by the authors (2023).

Table 14 shows that every Indonesian citizen, regardless of religion, has the right to become a regional head (Governor/Mayor/Bupati/Village Head), 61.3% of respondents agree, and 15.3% strongly agree. Meanwhile, the respondents who disagreed and strongly disagreed were 20.5%. The bitter experience of the relationship between religion and general elections occurred in Indonesia when a case of blasphemy hit Basuki Tjahaja Purnama (Ahok). This incident occurred in a series of Regional Head Elections in DKI Jakarta in 2017. This led to the conclusion that religious friction can cause problems if it enters the realm of harmony which should flow in the state's life, including general election activities.

Table 15 shows the equality of Indonesian citizens; regardless of religion, they have the right to be President of the Republic of Indonesia, 47.5% of respondents agree, and 14% of respondents strongly agree. At the same time, 35.8% of respondents disagree and strongly disagree. The rights of citizens to become president and vice president are regulated in Article 6, paragraph 1 of the 1945 Constitution. "The candidate for president and vice president must be an Indonesian citizen from birth and have never accepted another nationality because of their own free will, have never betrayed the country, and are mentally and physically able to carry out their duties and obligations as president and vice president." whose implementation is further regulated in law. History records that presidents and vice presidents in Indonesia have always had Muslim backgrounds. Throughout the presidential election, there has been no non-Muslim candidate.



Table 15. Equality to Be President

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	190	47.5	47.5	47.5
	Disagree	120	30.0	30.0	77.5
	Don't Know/Don't Answer	11	2.8	2.8	80.3
	Strongly Agree	56	14.0	14.0	94.3
	Strongly Disagree	23	5.8	5.8	100.0
	Total	400	100.0	100.0	

Source: Prepared by the authors (2023).

Table 16 shows the equality of every student entitled to receive religious education in schools with the religion he adheres to; 64% of respondents agree, and 33.5% strongly agree. One of the children's rights is to receive religious teachings according to their beliefs. The regulations have regulated this to protect children's right to obtain religious education in their lives. In Law No. 23 of 2002 concerning Child Protection, Article 43 states that the protection of children's rights in embracing their religion includes coaching, mentoring, and practicing religious teachings for children. Education is a means to provide equality for all students regardless of their identity or background, to develop themselves, and to defend their legal rights in any case (Jayadi et al., 2022).

Table 16. Equality to Get Religious Education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Agree	256	64.0	64.0	64.0
	Disagree	4	1.0	1.0	65.0
	Don't Know/Don't Answer	3	.8	.8	65.8
	Strongly Agree	134	33.5	33.5	99.3
	Strongly Disagree	3	.8	.8	100.0
	Total	400	100.0	100.0	

Source: Prepared by the authors (2023).

4.4 Dimension of Cooperation

Harmony must give birth to cooperation to achieve common goals, so that religious harmony is dynamic and not theoretical but must reflect the togetherness of religious people as a community or society (Rachmadhani, 2018). Cooperation between religious communities is essential because we are always commanded to live alongside people of other religions. Religious cooperation is the relationship between religious communities based on tolerance, mutual understanding, mutual respect, and mutual respect in the practice of equality of religious teachings and cooperation in the life of society and the state. Cooperation acts occupy the highest variable of harmony because cooperation can be realized when tolerance and equality are in good condition.

Table 17. Visiting the House of Believers of Other Religions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Don't Know/Don't Answer	6	1.5	1.5	1.5
	Unwilling	47	11.8	11.8	13.3
	Very Unwilling	4	1.0	1.0	14.2
	Very Willing	39	9.8	9.8	24.0



Willing	304	76.0	76.0	100.0
Total	400	100.0	100.0	

Source: Prepared by the authors (2023).

Based on Table 17, of respondents in D.K.I Jakarta, 76% stated that they were willing to visit the houses of adherents of other religions or to be visited by adherents of other religions 9.8 respondents stated that they were very willing. As many as 11.8% of respondents are unwilling to visit the homes of adherents of other religions. 1% of respondents stated that they were very willing. The same thing is also shown in Table 18, namely participating in environmental activities involving followers of other religions, 76.8% of respondents are willing, and 16.3% are very willing to participate in environmental activities, such as independence celebrations, community service and so on.

Table 18. Participate in Environmental Activities

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Don't Know/Don't Answer	7	1.8	1.8	1.8
Unwilling	19	4.8	4.8	6.5
Very Unwilling	2	.5	.5	7.0
Very Willing	65	16.3	16.3	23.3
Willing	307	76.8	76.8	100.0
Total	400	100.0	100.0	

Source: Prepared by the authors (2023).

Table 19. Helping Neighbors of Other Religions

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Don't Know/Don't Answer	2	.5	.5	.5
Unwilling	8	2.0	2.0	2.5
Ver Unwilling	3	.8	.8	3.3
Very Willing	91	22.8	22.8	26.0
Willing	296	74.0	74.0	100.0
Total	400	100.0	100.0	

Source: Prepared by the authors (2023).

The solidarity of people of different religions in D.K.I Jakarta is shown by helping neighbours who are experiencing difficulties or disasters regardless of their religious status as a form of concern for others. This is shown in Table 19; 74% of respondents said they were willing, and 22.8% said they were very willing to help friends or neighbours who were adherents of other religions who had difficulties or calamities. This sense of solidarity grows because of the awareness of social life because they are aware and always need the help of others.

Based on Table 20, 70.8% of respondents said they were willing, and 14% said they were very willing to be involved in a business managed with friends or friends of different religions. This statement also does not contradict the respondents' answers; 76.8% stated they were willing, and 13.5% said they were very willing, as shown in Table 21 regarding buying and selling (transactions) with neighbors or friends or relatives, or sellers of different religions.



Table 20. Engaging in Business with Adherents of Other Religions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Don't Know/Don't Answer	12	3.0	3.0	3.0
	Unwilling	46	11.5	11.5	14.5
	Very Unwilling	3	.8	.8	15.3
	Very Willing	56	14.0	14.0	29.3
	Willing	283	70.8	70.8	100.0
	Total	400	100.0	100.0	

Source: Prepared by the authors (2023).

Table 21. Buying and Selling with Adherents of Other Religions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Don't Know/Don't Answer	9	2.3	2.3	2.3
	Unwilling	28	7.0	7.0	9.3
	Very Unwilling	2	.5	.5	9.8
	Very Willing	54	13.5	13.5	23.3
	Willing	307	76.8	76.8	100.0
	Total	400	100.0	100.0	

Source: Prepared by the authors (2023).

In Table 22, 74.3% of respondents are willing, and 11.3% of respondents stated that they are very willing to participate in community or professional organizations that involve adherents of other religions. While 9.3% of respondents said, they were not willing.

Table 22. Participate in Community with Adherents of Other Religions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Don't Know/Don't Answer	21	5.3	5.3	5.3
	Unwilling	33	8.3	8.3	13.5
	Very Unwilling	4	1.0	1.0	14.5
	Very Willing	45	11.3	11.3	25.8
	Willing	297	74.3	74.3	100.0
	Total	400	100.0	100.0	

Source: Prepared by the authors (2023).

4.5 Analysis of Religious Harmony Indeks

This survey research aims to measure the level of harmony between religious communities by referring to three dimensions: tolerance, equality, and cooperation. For religious harmony to grow stronger, tolerance must be accompanied by an attitude of equality. Furthermore, the attitude of equality must be accompanied by concrete actions in working together in a pluralistic society. With sincere cooperation, a strong trust is built among fellow nation's children with a common understanding that they can live side by side in peace, calm, mutual advancement, and strengthening, not hurt and get rid of each other.

4.6 Index of Religious Harmony in Central Jakarta City

Based on Figure 1, the equality dimension has the highest harmony index score of 79.32%, and the lowest is the tolerance score of 71.63%. However, the dimensions of Tolerance, Equality, and Cooperation fall into the high category. Overall, the community



harmony index in Central Jakarta City is 75.86%, which means the community harmony index is high.

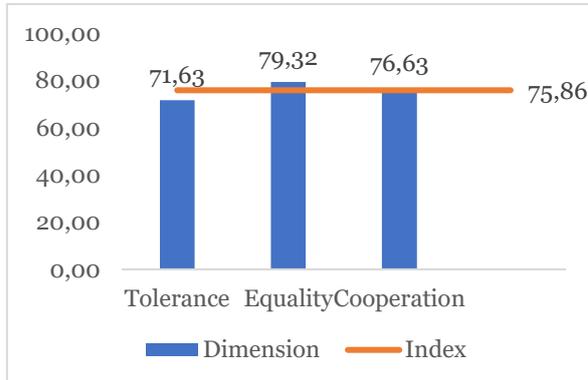


Figure 1. Index of Religious Harmony in Central Jakarta City
Source: Prepared by the authors (2023).

4.7 Index of Religious Harmony in West Jakarta City

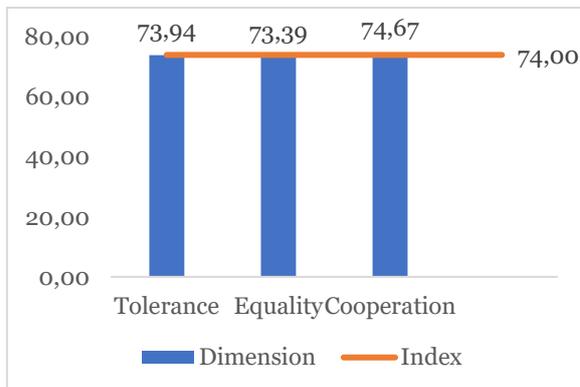


Figure 2. Index of Religious Harmony in West Jakarta City
Source: Prepared by the authors (2023).

Based on Figure 2, the cooperation dimension has the highest harmony index score of 74.67%, and the lowest is the equality score of 73.39%. However, the dimensions of Tolerance, Equality, and Cooperation fall into the high category. Overall, the community harmony index in west Jakarta City is 74%, which means the community harmony index is high.

4.8 Index of Religious Harmony in South Jakarta City

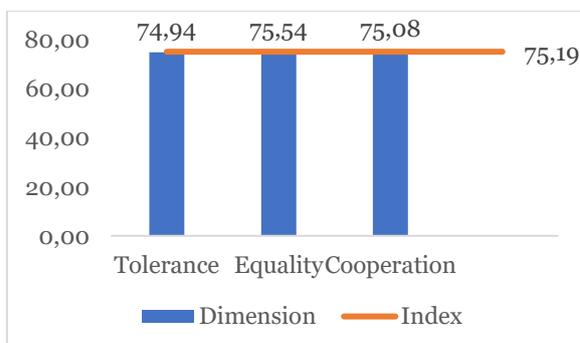


Figure 3. Index of Religious Harmony in South Jakarta City
Source: Prepared by the authors (2023).



Based on Figure 3, the cooperation dimension has the highest harmony index score of 75.08%, and the lowest is the tolerance score of 74.94%. However, the dimensions of Tolerance, Equality, and Cooperation fall into the high category. Overall, the community harmony index in South Jakarta City is 75.19%, which means the community harmony index is high.

4.9 Index of Religious Harmony in Kepulauan Seribu Regency

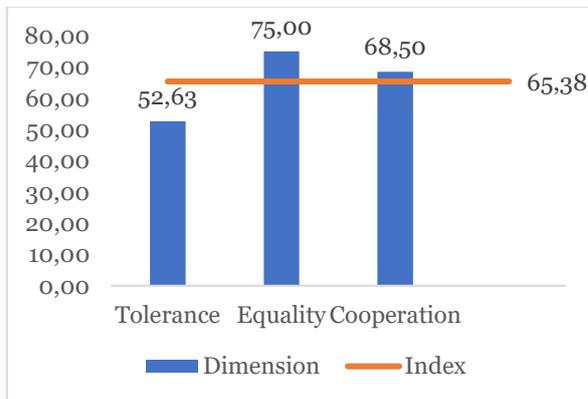


Figure 4. Index of Religious Harmony in Kepulauan Seribu Regency
Source: Prepared by the authors (2023).

Based on Figure 4, the equality dimension has the highest harmony index score of 75%, and the lowest is the tolerance score of 52.63% fall into the moderate category. However, the dimensions of Equality, and Cooperation fall into the high category. Overall, the community harmony index in Kepulauan Seribu Regency is 72.60%, which means the community harmony index is high.

4.10 Index of Religious Harmony in D.K.I Jakarta

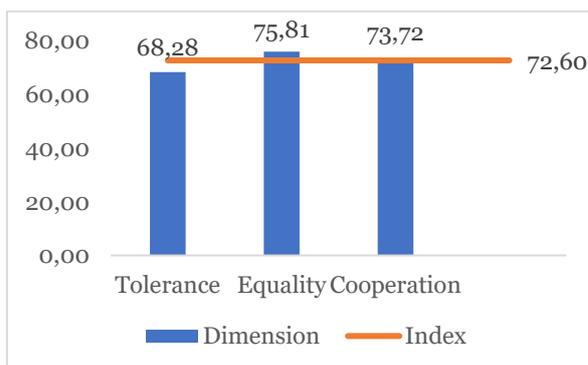


Figure 5. Index of Religious Harmony in Kepulauan Seribu Regency
Source: Prepared by the authors (2023).

The index of religious harmony in D.K.I Jakarta has increased from the previous year, which was 70.28 in 2021 and 72.60 in 2022. Increasing the index of religious harmony in D.K.I Jakarta is challenging because D.K.I Jakarta is the center of government, so various political dynamics exist here. Besides that, D.K.I Jakarta has a very heterogeneous society. There is an attitude of high tolerance and mutual respect between religious communities so that harmony and peace can be created in Indonesia, especially in D.K.I Jakarta. In addition, he said, the people in D.K.I Jakarta are primarily immigrants. They came to Jakarta bringing exclusive values from their respective regions. In addition, social media influences people's real life.



Because interaction in society tends to decrease as a result of being replaced by communication through social media. The religious harmony index survey departs from people's perceptions. People's perceptions are more or less shaped by what they read and what they share on social media. This means that strengthening the religious moderation program is a solution to our problems in the future. Moreover, it has become a prominent theme that Religious Moderation has become a direction for religious development program policies in Indonesia. All elements of regional leaders have a shared commitment to maintaining regional conductivity, relations between people of different religions, and respecting ethnicity and culture. In addition, the D.K.I Jakarta Religious Harmony Forum (FKUB) has played a role in various efforts to maintain, maintain and develop the harmonization of religious life through dialogue forums. Dissemination of various government policies regarding religious harmony and absorbing people's aspirations regarding religious harmony.

4.11 Analysis of Correlation Between Dimension of Religious Harmony

Correlation analysis is a term commonly used to describe whether there is a relationship between one thing and another. Correlation analysis is a method to determine whether there is a linear relationship between variables (Garay et al., 2022). If there is a relationship, the changes in one variable will result in changes in the other variables. A correlation between two variables is not always linear, such as the addition of the value of the Y variable if the X variable increases, this kind of correlation is called a positive correlation. Sometimes it is found that there is a relationship where if one variable value increases, the other variable decreases; such a relationship is called a negative correlation.

Based on Table 23, it can be seen that the correlation coefficient value between the dimensions of religious harmony and the index value of religious harmony. The value of the correlation coefficient of the tolerance dimension is 0.82, which means that the relationship between the tolerance dimension and the index of religious harmony is strong. The correlation coefficient value of the equality dimension is 0.6, which means that the relationship between the equality dimension and the index of religious harmony is strong. The correlation coefficient value of the cooperation dimension is 0.73, which means that the relationship between the cooperation dimension and the index of religious harmony is strong. The policy to increase the Religious Harmony Index in society so that it can effectively become an instrument for religious harmony, the government needs to improve the quality of all dimensions, taking into account the scale of priorities for enhancing the quality indicators. The most crucial focus for improving the quality of indicators is by increasing the quality dimensions with the most significant correlation values, namely tolerance, and cooperation. Dimensions of tolerance and cooperation are the most dominant factors. That is, if the time and funds allocated by the government to improve the quality of the Variables of the Religious Harmony Index are limited, then the government must prioritize improvements in tolerance and cooperation.

Table 23. Correlation Coefficient Between Dimensions of Religious Harmony

	Tolerance	Equality	Cooperation	Index
Tolerance	1			
Equality	0.317833317	1		
Cooperation	0.38082412	0.337016436	1	
Index	0.82864493	0.669329146	0.736243108	1

Source: Prepared by the authors (2023).

To see in more detail the indicators that make up the index of religious harmony, see Table 24, which is an indicator that makes up the dimension of tolerance. The construction of places of worship for adherents of other religions and followers of other religions hold religious



celebrations in your neighbourhood is one of the most significant indicators in the dimension of tolerance with a correlation value of 0.83 and 0.86, however, the attitude of the community towards the construction of places of worship and religious celebrations of other religions has a low score of 64.75 and 64.18. Those who live in a homogeneous environment, whose indicator is the presence of followers of other religions around them, tend to have a lower value of harmony than those who live in neighbors or have followers of other religions at the village level. For this reason, the role of all parties is needed to continuously increase awareness of the importance of positioning religious values as inspiration and motivation to do good.

Table 24. Correlation Coefficient of Tolerance Dimension

Indicator	Correlation Coefficient	Indicator Score
Living next door to followers of other religions	0.76	73.06
Followers of other religions build houses of worship in the village where you live after obtaining permission from the local government	0.83	64.75
Followers of other religions hold religious celebrations in your neighborhoods	0.86	64.18
Your children play/make friends with children of other religions	0.76	71.12

Source: Prepared by the authors (2023).

Furthermore, the indicators on the dimension of equality can be seen in Table 25. The perspective of equality cannot be separated from a political perspective. Those who accept and believe that regional heads and the President of the Republic of Indonesia may have other religions have low scores, namely 67.18 and 58.50. The influence of politics, social media, and regional attitudes are causing the index for religious harmony in D.K.I Jakarta to be below the national average for religious harmony. The acceptance of regional heads of other religions is quite significant in contrast to national leaders. The dynamics of regional leadership without really questioning religion are quite interesting. Religious background does not seem to be the primary benchmark, the evidence is that people accept these differences. The value of the national religious harmony index also went down and up in crucial years when direct elections for regional heads and direct presidential elections took place. So, indirectly politics affects the value of the religious harmony index.

Table 25. Correlation Coefficient of Equality Dimension

Indicator	Correlation Coefficient	Indicator Score
All religious groups should be given the right to broadcast their religious teachings	0.48	77.43
Every citizen is equal before the law regardless of religion	0.66	81.62
Every citizen has the right to get the same public services, regardless of religion	0.57	82.68
Every citizen has the right to get a decent job, regardless of religion	0.60	81.12
Indonesian citizens, regardless of religion, have the right to become regional heads	0.67	67.18
Indonesian citizens, regardless of religion, have the right to be President of the Republic of Indonesia	0.66	58.50
Every student has the right to receive religious education at school in accordance with his/her religion	0.55	82.12

Source: Prepared by the authors (2023).

Religious harmony is the central discourse that fills various discussions as a response to the disharmony of reality between religious communities. Disharmony between religious communities arises from an understanding that one group is considered the most righteous while the other is the opposite. Excessive religious enthusiasm without the provision of



religious knowledge is one of the triggers. Political issues also play an essential role in indoctrinating such views. At some point, these problems sometimes lead to horizontal conflicts. Schools must be a place for students to learn about Pancasila values such as pluralism and the spirit of Unity in Diversity. According to DKI Jakarta, it is a plural city that shows the complete Indonesian model because it consists of various ethnicities, religions, and cultures. So it is miserable if this image is tarnished because of incidents of intolerance in schools, as has been widely reported recently. The indicator of religious education regarding the right to education cannot be ignored that fulfilling the right to religious education is a crucial issue in terms of human development in Indonesia. The emergence of the obligation to provide teachers of the same religion needs to be measured down to the grassroots level. It significantly affects the value of harmony.

Furthermore, the indicators for the dimensions of cooperation can be seen in Table 26. Harmony is related to life experience and willingness to cooperate with followers of other religions. Both in daily life and the relationship between professions and economic interests, it is an essential factor to see the attachment to each other. Specifically, the indicator of Visiting houses of other religions, participating in a community/professional organization that involves other religions and a business managed with friends of different religions is lower in value than other indicators in cooperation with value 70.43, 71.62 and 71.43. However, the existing numbers reflect the relationship between religious communities who are factually willing and have had a relatively high level of cooperation.

Table 26. Correlation Coefficient of Cooperation Dimension

Indicator	Correlation Coefficient	Indicator Score
Visiting houses of other religions	0.67	70.43
Participate in environmental/social activities involving followers of other religions	0.73	75.87
Helping friends or neighbours who are followers of other religions who are experiencing difficulties or calamities	0.65	79.00
Involved in a business managed with friends of different religions	0.79	71.43
Buying and selling (transactions) with neighbours/friends/sellers of different religions	0.81	73.93
Participate in community/professional organizations that involve adherents of other religions	0.77	71.62

Source: Prepared by the authors (2023).

5 CONCLUSION

In the research, three main dimensions are used to measure the level of harmony in the Special D.K.I Jakarta: tolerance, Equality, and interfaith cooperation. The research results on tolerance perceptions score 68.28, 75.81 Equality and Inter-religious Cooperation 73.72. From the average results obtained, it can be concluded that inter-religious harmony in the D.K.I Jakarta is 72.60, which is already high. For this reason, maintenance must continue improving to achieve a harmonious, harmonious, and harmonious religious life. Although, in general, it is in a high category, there are still sub-dimensions that need special attention, namely from the dimension of tolerance, the community objected to the construction of places of worship of other religions. From the dimension of Equality, people in D.K.I Jakarta do not agree if people of different religions and themselves become presidents of the Republic of Indonesia. From the dimension of cooperation, the community is unwilling to visit houses of worship adherents of other religions and engage in business with colleagues of different religions. To maintain religious harmony in D.K.I Jakarta, one thing that can be done is to maximize the role of FKUB in each region by making conflict maps in each region based on the results of a survey of religious harmony. Then, the Government needs to build a centralized coordination mechanism.



This is done to take preventive and solution steps in handling various potentials of disharmony and social conflict in their respective contexts.

The limitation in this study is that the measurement of the Religious Harmony Index takes a macro approach in measuring harmony at the national or regional level. Therefore, this index does not always cover conflicts or tensions that may occur on a local or micro scale. Conflicts between religious communities at the local level can have a negative impact on religious harmony as a whole, although this is not always reflected in the index. It is important to remember that the Religious Harmony Index is a tool that provides an overview of the situation of harmony in a country or region. Finally, it is recommended for future work to understand conditions of harmony more comprehensively, a more in-depth analysis needs to be carried out involving various relevant factors and contexts.

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