



The importance of socialization is to live Silih Asih, Silih Asah, and Silih Asuh as a Strengthening of Religious Tolerance in The Village of Palalangan

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Abstrak

Keragaman Indonesia yang multikultural adalah anugerah yang harus dijaga dalam keharmonisan dan kesatuan. Sebagai masyarakat dalam menjalankan keagamaan menginginkan kedamaian, keharmonisan dan keleluasaan dalam menjalankan keyakinan masing-masing tanpa ada tekanan dan intimidasi dari lingkungan sekitar. Desa Palalangan, yang ada di kecamatan Ciranjang, Kabupaten Cianjur adalah merupakan daerah yang menjunjung tinggi nilai-nilai toleransi. Rumusan paradigma ini tertuang dalam silih asih silih asah silih asuh Metode pelaksanaan dalam pengabdian masyarakat ini dengan cara observasi, interview dan sosialisasi dari rumah ke rumah yang dilakukan kepada pemerintah (kepada dusun), tokoh masyarakat (adat/sesepuh) tokoh agama, dan beberapa masyarakat. Palalangan adalah sebuah desa yang terdapat di kecamatan Ciranjang, kabupaten Cianjur merupakan sebuah desa yang di dalamnya hidup mayoritas Kristen. Palalangan sendiri masuk dalam wilayah Kertajaya atau masuk dalam pemerintahan kertajaya. Untuk saat ini Kertajaya sampai ke Palalangan sudah menjadi desa yang mana penduduknya adalah plural sebab wilayah ini menjadi salah satu wilayah di mana banyak penduduk yang bermigrasi ke wilayah ini. Ini ditandai dengan keberagaman etnis. Setidaknya terdapat 15 etnis di desa Kertajaya. Etnis terbesar adalah Sunda karena mereka merupakan penduduk lokal. Beberapa indikator keberhasilan dalam sosialisasi ini diantaranya kemampuan dalam mengutarakan sikap toleransi beragama yang seharusnya terus dilakukan dalam kehidupan sehari-hari dan nilai-nilai silih asih, silih asah dan silih asuh dapat menjadi nilai luhur untuk mewujudkan dan mengembangkan sikap toleransi beragama.

Kata Kunci: Sosialisasi; Silih asih, Silih asah dan Silih asuh; Toleransi Beragama

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Abstract

The multicultural diversity of Indonesia is a gift to be preserved in harmony and unity. As societies in the practice of religion want peace, harmony and abundance in the exercise of each other's beliefs without any pressure and intimidation from the surrounding environment. The village of Palalangan, which is in the Ciranjang district, Cianjur district is an area that upholds high values of tolerance. This paradigm is based on the methods of implementation in the service of this society by observation, interview and socialization from house to house conducted to the government (to the people), the figures of the community (ad/sepuh) religious figures, and some communities. Palalangan is a village located in Ciranjang county, Cianjur county is one of the villages in which the majority of Christians live. Palalangan itself entered the territory of Kertajaya or entered in the government of Kertajaya. There are at least 15 ethnic groups in the village of Kertajaya. Some of the indicators of success in socialization include the ability to express the attitudes of religious tolerance that should continue in everyday life and the values of *Silih Asih*, *Silih Asah*, and *Silih Asuh* can be noble values for the realization and development of the attitude of religion's tolerance.

Keywords: Socialization, *Silih Asih*, *Silih Asah*, *Silih Asuh*, Religious Tolerance

Introduction

The preservation of Indonesia's multicultural diversity is vital for fostering harmony and unity. Indonesia, a nation characterised by its diverse cultural, tribal, racial, ethnic, linguistic, and religious attributes, represents a distinct entity within the Indonesian context. However, it is inevitable that the presence of diversity serves as a catalyst for societal conflicts, notwithstanding its inherent uniqueness. The issue of intolerance stemming from religious disparities sometimes leads to conflicts and tensions between different religious groups. Interreligious violence has a profound impact on society. An illustration of a regional conflict is the Ambon conflict in the Maluku region, which occurred from 1998 to 2000. Another instance is the Poso conflict, which unfolded in three distinct phases: the first in December 1998, the second in April 2000, and the third in June 2001. In 2015, a conflict also transpired in Tolikara, Papua (Hutabarat & Panjaitan, 2017).

However, it appears that religious intolerance in contemporary times is increasingly manifested through non-physical means, rather than outright violence. Religious life in Indonesia has several manifestations of intolerance. One instance that exemplifies the exclusion of individuals practising different religions within a certain region due to the perception of a dominant religious group, the opposition to the construction of places of worship, and the rejection of cultural practises by a particular community.²

Hence, fostering attitudes of tolerance becomes vital for promoting societal unity and peace. The term "tolerance" originates from the English word "tolerance" or the Latin term "tolerantia," which conveys the concepts of relaxation, gentleness, tenderness, and patience

² <https://kemenag.go.id/kolom/mengapa-moderasi-beragama>, Accessed on 28/08/2023, 17:42 PM

(Samad, 2020, p. 19). Tolerance, in terms of its vocabulary, refers to an attitude characterised by mutual respect and the expression of viewpoints, beliefs, and convictions (Mulyono, 2021, p. 73). The concept of tolerance aims to foster an inclusive mindset that acknowledges and respects diverse distinctions encompassing tribes, races, languages, customs, cultures, and faiths (Devi, 2020, p. 2). According to W. J. S. Poerwadarminto's work titled "Kamus General Bahasa Indonesia," tolerance can be defined as an individual's disposition or inclination to acknowledge and accept a stance, perspective, viewpoint, or other forms of ideology that deviate from one's own established position (Poerwadarminto, 1986, p. 186). The necessary attitude of religious tolerance that should be cultivated entails the principles of acceptance, permission, and flexibility in embracing those with diverse views. Daryanto and Darmiatun (year) presented several measures that reflect the manifestation of religious tolerance. These indicators are as follows: (a) Ensuring the preservation of the religious freedom of individuals adhering to diverse religious beliefs and facilitating the practise of their respective religious teachings. (b) Engaging in cooperative endeavours with individuals of diverse religious, tribal, racial, and ethnic backgrounds within community-based initiatives. (c) Cultivating amicable relationships with individuals holding divergent viewpoints (Daryanto dan Darmiatun Suryatri, 2013, p. 145). Hence, the achievement of religious tolerance within society can be facilitated through the implementation of a cultural values-based strategy embraced by many regional communities.

The village of Palalangan, situated in the Ciranjang district of Cianjur, is renowned for its commitment to upholding principles of tolerance. Nevertheless, it is indisputable that there has been a noticeable drop or deterioration in the level of tolerance across religious groups since the 1980s.³ The inhabitants of Palalangan are likely to exhibit a desire to defend the principles of tolerance, which have the potential to foster unity among the populace. In this context, several entities such as public personalities, governmental bodies, custom shops, and religious establishments persistently endeavour to uphold the cohesion and concordance among local communities.

Therefore, based on the author's observation that alternatives are needed in reclaiming and preserving the values of religious tolerance in the Palalangan society. Therefore, the alternative we want to offer is to revive the values of love, love, and care that are the philosophy of the life of the Sundays. This paradigm is based on love and care (which must love each other, protect, and guide) as a philosophical life of Sundays people. The cultural norms prevalent in Sundays society exhibit a high degree of density in terms of promoting tolerance, hence fostering a robust environment conducive to the development of religious tolerance. Suryagala asserts that the fundamental principle of *silih asih silih asah* and *silih asuh*, commonly referred to as SILAS or 3 SA, serves as the fundamental basis for humanity (specifically the Sunda community) to achieve a harmonious existence in accordance with the divine creation. Living in harmony can be understood as a state of consciousness characterised by an awareness of interconnectedness, while simultaneously acknowledging the importance of one's own existence and the environment in which one resides (Suryalaga,

³ Interview with Mr. YN on June 30, 2023.

2010, p. 126). The philosophy of 3 SA is made as a life view or concept in order to create comfort and harmony for both yourself and others (Alhafizh et al., 2021).

Latif mentions that the concept of Sundance wisdom in *silih asih silih asah* and *silih asuh* is a concept of the value of life with the spirit of *gotong royong* (Latif, 2020, p. 186). Dinata says that this concept is a very important concept in building relationships in society and the concept is considered to be able to prevent the occurrence of conflict (Dinata, 2022, p. 58).

In connection with this problem, the activities carried out are to provide socialization about religious tolerance within the framework of culture. From this activity, it is expected to emerge a consciousness to continue to develop positive attitudes based on the approach of values of *silih asih silih asah* and *silih asuh* in values religious tolerances in the Palalangan society.

Method

The community's worship practises are implemented through a technique of observation, interview and socialisation, wherein individuals visit one other's homes to engage in religious activities. This approach involves the participation of government authorities, community members, religious figures, and various communities. The implementation of this activity is facilitated through the utilisation of socialisation techniques, namely employing face-to-face discussion methods. This proposal entails expressing a readiness to provide socialisation to other societies regarding the significance of values such as *silih asih silih asah* and *silih asuh*, with the aim of enhancing religious tolerance within the Palalangan community. The interview method can be defined as a systematic approach employed to gather data for the goal of research (Sirait, 2021).

Result and Discussion

Information Excavation

Palalangan is a rural settlement situated inside the administrative boundaries of Ciranjang county, which is a part of Cianjur county. It is worth noting that Palalangan is recognised as one of the villages where a significant proportion of the population adheres to the Christian faith. Palalangan personally traversed the jurisdiction of Kartajaya or assumed a position within the governance of Kartajaya. The geographical area in question was historically referred to as Mount Halu due to its distinct territorial boundaries, thereby earning the name Palalangan. The village of Kartajaya has a population of 7,298 individuals, comprising 2,209 residents. Among the inhabitants, there are 3,766 males and 3,535 females. The phenomenon under consideration is marked by a notable presence of ethnic variety. The settlement of Kartajaya is home to a minimum of 15 distinct ethnic groups.

Based on preliminary field observations and interviews conducted with local people, significant findings indicate a decline in religious tolerance values within the Palalangan farm. According to an interview conducted with an individual referred to as Mr. YN (pseudonym), it is important to recognise that contemporary society has witnessed the emergence of a phenomenon wherein the divergence of beliefs has become a prominent factor. This current state of affairs stands in stark contrast to the cooperative atmosphere prevalent in the 1990s, where societal groups actively supported one another. The involvement of both the Muslim brothers and ourselves was evident in the construction of the mosque. However, despite the contrasting circumstances in comparison to previous times, it is within the realm of possibility for our Palalangan community to retain that particular grouping.⁴ In accordance with an interview conducted with an individual referred to as Mr. AJD (pseudonym), it was expressed that there is an ongoing effort to uphold the principles of religious tolerance. This endeavour involves the continuous instruction of youngsters to foster a sense of compassion and reverence towards others, irrespective of their varying characteristics.⁵

Table 1 Indicators and Assessment of the Value of Silih Asih, Silih Asah, Silih Asuh

Variabel	Dimensi	Indicator	Exposure
Falsafah Sunda	Silih Asih	<ol style="list-style-type: none"> 1. Empathy 2. Sacrifice 3. Friendly attitude 4. Self-expression in brotherhood 	<ul style="list-style-type: none"> • Help and relieve those who are in trouble. • Ability to sacrifice one's own interests for the common good. • Speak courteously and politely to the elderly. • Be polite to everyone. • Meet anyone.
	Silih Asah	<ol style="list-style-type: none"> 1. Live Gotong Royong 2. Build Solidarity 3. Synergize with many other parties and groups to improve quality of life 	<ul style="list-style-type: none"> • Want to engage in the work of faith in the surrounding community. • Encourage good cooperation with everyone to build a better quality of life. • Discuss and exchange thoughts. • Have a spirit in making an impact on others.
	Silih Asuh	<ol style="list-style-type: none"> 1. Respect and respect for everyone 2. Fairness 3. Charity and 	<ul style="list-style-type: none"> • Respond in a good way to the opinions of others. • Do not impose one another's will. • All creatures are equal in their position.

⁴ Interview with Mr. YN on June 30, 2023.

⁵ Interview with Mr. AJD on June 30, 2023.

		equality	Don't focus on one's own interests but common interests. • Give support to each other when committing mistakes.
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Based on the indicators of *Silih Asih*, *Silih Asah*, *Silih Asuh*, can be an alternative offered to the people of Palalangan in connection with the realization of religious tolerance attitudes. So in this Society Devotion Activities, the researchers socialize directly that the attitude of religious tolerance should be applied within the framework of the values of *Silih Asih*, *Silih Asah*, *Silih Asuh* and implemented in the way:

a. Live each other loving

The core of the philosophical value of *silih asih* is the expression of one's affection or love for one another. Therefore, in the discussion that has been opened to some societies, they are invited to respond to this value of love, by asking: "Will a father/mother limit themselves in loving, if the person is different beliefs, tribes, and cultures?" The results of the discussion indicate that they are willing not to restrict the attitude of love only because of religious, tribal, or cultural differences.



Image 1 Socialization to religious figures

b. Gotong Royong's life

The essence of *Silih Asuh* guides individuals towards fostering togetherness and solidarity via collaborative efforts, hence enhancing mutual support and cohesion. In this particular scenario, one of the focal points that is socialised within society is the significance of cooperation. One illustrative instance of community engagement involves the pursuit of cleanliness initiatives, when local community members actively participate in related endeavours. The purpose of this is to facilitate social integration among individuals. Religious tolerance is characterised by the absence of self-imposed restrictions on social

interactions and a willingness to collaborate with diverse religious, ethnic, tribal, and cultural groups.



Image 2 Socialization to the figure of Society (Adat)

Image 3 Socialization to the head of Dusun Palalangon

c. Live Respecting and Loving Each Other

Silih Asuh it is an attitude of respect for one another, of honour, of dignity, of self-respect, of respect and dignity. It is a attitude in which all aspects of the attitude must be reflected in the everyday life, namely respect, appreciation, honour and integrity, in the life of a group of people. On the occasion of this socialization it was reminded that the simple example that can be reflected in the attitude of mutual appreciation and respect is not to insult each other, ridicule because of differences of belief, culture or even race.



Image 4 Socialization to Society

Conclusion

The socialisation activity aimed at promoting the significance of living in harmony through the principles of *Silih Asih*, *Silih Asah*, and *Silih Asuh* as a means to enhance religious tolerance in the village of Palaalangon. This activity was conducted in two parts. The initial phase took place on June 30, 2023, while the subsequent phase concluded on July 6, 2023. During the process of inter-house socialisation, the community exhibits a kind and receptive attitude, readily offering positive responses and welcoming any inquiries or feedback voiced during the socialisation process. Certain signs of success in the process of socialisation encompass the capacity to effectively demonstrate religious tolerance, which ought to be perpetuated in one's daily existence. Additionally, the virtues of generosity, *silih asah*, and tutoring can be seen as commendable values that contribute to the realisation and cultivation of religious tolerance.

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