

## **Religious Tolerance Model of Society in Jepara: Principles Analysis of Freedom, Acceptance, and Trust**

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### **Abstract:**

*Religious tolerance supports the conduciveness of society. This has far more impact on a religious country like Indonesia than it does on a secular one. In a religious country, religion has two sides, namely functional and dysfunctional. The functional side of religion can create peace. Conversely, the dysfunctional side of religion can lead to conflict in society. This study aims to analyze the model of religious tolerance that has developed in Jepara society. This research is a field research with a qualitative approach. Data collection techniques were carried out using semi-structured interviews with purposive sampling. Data were analyzed using Miles and Huberman's data analysis framework. The results of this study show that the Jepara people have a strong tolerance value. The religious tolerance of the Jepara people turns out to have three main principles, namely the principle of religious freedom, the principle of acceptance, and the principle of positive thinking and trustworthiness. These principles then become a separate model in the implementation of religious tolerance in Jepara society. This model of tolerance is able to support religious conduciveness which then has an impact on the conduciveness of various aspects, such as social aspects.*

**Keywords:** *religious tolerance, political stability, jepara regency*

### **INTRODUCTION**

The development of religious tolerance and moderation in Jepara Regency has been going on for a long time. The dynamics of the development of religious tolerance and moderation in Jepara Regency are very dynamic. The intolerance conflict that has occurred

and involved intra- and inter-religious communities in Jepara Regency has become a historical record that happened. These conflicts that happened around 1999 occurred in almost all sub-districts in the Jepara Regency. The root of these conflict are the political problem. The people of Dongos villages who are Nahdliyin (Nahdlatul Ulama members) majority polarized into two political parties, that are *Partai Kebangkitan Bangsa* (PKB) and *Partai Persatuan Pembangunan* (PPP) (Supriyadi, 2016). The polarization and fanaticism then caused the conflict among Muslims, it has spread to almost all Kedung sub-districts (Zazeri, 2007). This case of intra-religious intolerance has caught the attention of many parties in Jepara Regency. Another intolerance cases that happened in Jepara regency was the establishment of a Church in Dermolo village, Jepara regency. The conflict resolution involved various parties, starting from the Dermolo Muslim Solidarity Forum (FSMD), Nahdlatul Ulama' (NU), Muhammadiyah, Chair of LKMD, and the Regional Government of Jepara Regency. This conflict was finally resolved at the end of 2020, through the Jepara District Head's conflict resolution policy (Mashudi, 2016).

The two conflicts above are events of intolerance that have occurred in Jepara Regency. Even so, this incident of intolerance did not shift tolerance in Jepara Regency. On the contrary, he actually colored the development of tolerance in the Regency. There are many positive things that exist besides the practice of intolerance. For example, eliminating the dominant culture in society, maintaining tolerance and moderation in daily activities. The practice of tolerance can be seen in the teachings of Shia and Aboge Islam which still get space in society, the practice of tolerance in Tempur Village, Keling District, Jepara Regency where the mosque and church stand side by side, the practice of tolerance and religious harmony which is clearly illustrated at the moment of the holidays (Zulkifli, 2022). religious, the architectural building of the Matangan Mosque which consists of three cultures, consist of Javanese, Chinese and Hindu culture, all of this certainly enriches the treasures of tolerance in Jepara Regency. In the end, the built tolerance will have an impact on political stability in the Regency.

Based on the discussion above, the researcher believes that it is important to conduct research related to the model of community religious tolerance in Jepara district. A study of the tolerance model in Jepara Regency is needed to analyze the development of tolerance in the area. Furthermore, this research was conducted to formulate an appropriate model in the development of community religious tolerance in Jepara Regency. Community religious tolerance in Jepara Regency is built on three main principles, namely the principle of religious freedom, the principle of acceptance, and the principle of positive thinking and being trustworthy.

This study used qualitative research methods. Data collection techniques were carried out through interviews. Interviews were conducted with related parties, namely local government, village government, religious leaders, community leaders, and residents from the merchant/business element. The informants interviewed had diverse backgrounds, including village heads, religious leaders, community leaders, traders/entrepreneurs, and residents in general. In addition, data was also obtained through

documents and literature, both online and in print. The data collection technique was carried out by purposive sampling technique. The implementation of purposive sampling was realized through interviews. Interviews were conducted semi structured. Information data obtained through interviews is then compared with data obtained through literature research. Then, it is followed by triangulation (Sugiono, 2009, p. 85). The step after data collection is data analysis. Data analysis is an attempt to draw conclusions. By finding common threads from the results of domain, taxonomy and competency analysis, then the construction of an ideal form of building about tolerance in Jepara Regency.

## **DISCUSSION**

### **The Concept of Religious Tolerance**

Tolerance means to accept, face or allow (Forst, 2018, p. 73). Catriona McKinnon argues that tolerance is a matter of surviving what is different from oneself. McKinnon assumes that tolerant people have a view of supporting themselves besides allowing other individuals who are not compatible with them to support themselves too, even though these individuals make noise and discomfort (Mckinnon, 2019). Meanwhile, Sullivan, Pierson, and Marcus, as quoted by Saiful Mujani, argue that tolerance is a willingness to accept something that is actually the opposite of the individual or community group itself (Mujani, 2007).

Mukti Ali defines tolerance as self-restraint, patience, and allowing each individual to stick to their own opinions even though they differ from their own. Tolerance also means being tolerant and considerate of individuals who differ in religion, beliefs, and views (Ali, 2006). Muhammad Ali gives the meaning of tolerance as an attitude that is far from religious exclusivity, and very close to pluralism. Religious exclusivity means closing oneself from association and not wanting to tolerate other beliefs. Meanwhile, tolerance involves believing in oneself while still trying to understand, respect, and accept differences between groups (Muhdina, 2016).

One of the principles of tolerance that must be present is agree in agreeing or agreeing to disagree. Every community must be able to agree on something that is different or not in accordance with what is believed (Ali, 2006). The tolerance reflection above can be crystallized into three main characters in tolerance, as expressed by Supriyanto and Wahyudi, namely peace, respect for differences and individuals, and awareness (Supriyanto & Wahyudi, 2017, p. 61).

Rainer Forst revealed that there are four conceptions of tolerance (Forst, 2018). First, the conception of permission (permission conception), which is a conception that is based on the relationship between the authorities or the majority and minorities who have different opinions. Second, the coexistence conception, is a conception that occurs in a collective agreement to acknowledge each other and equal existence in power. Third, the conception of respect (respect conception) which means that each party in society respects each other and establishes good reciprocal relations. Fourth, the concept of self-esteem (esteem conception) which focuses on the practice of tolerance which implies a fuller and

deeper idea of demands for mutual recognition between citizens than the concept of respect.

In addition to the conception of tolerance above, tolerance also has distinctive characteristics. Forst argues that tolerance is the value of justice and demands for reasons (Forst, 2018). He describes the general conceptual framework of tolerance into six interrelated characteristics, namely 1) There is always a certain context of tolerance; 2) Tolerance is very important placing the beliefs or practices of people or groups that are tolerated as something deviant. 3) In addition to the weighting component, there is always a positive acceptance component in the concept of tolerance; 4) There is a tolerance limit; 5) Tolerance cannot result from coercion; 6) Separation between tolerance as a practice and tolerance as an attitude.

Religion is the deepest element (the most basic element) in culture and is very influential in society in relation to the search for meaning in life (Elmirzana & et al, 2002). Religion has two sides, namely functional and dysfunctional. Religion is functional, meaning that religion is able to fulfill social functions, such as psychological peace, social cohesion, and the sacralization of social structures that maintain the internal balance of a society. Meanwhile, religion is dysfunctional, namely religion has the power to scatter, destroy, if religion is used to develop sentiments in a social conflict (Ramadan, 2017). The potential for this dysfunctional side of religion can affect political stability. In political practice, religion is often commodified into identity politics. Political interests are increasingly coming to the fore along with the strong bonds of sectarianism and primordialism which are promoted as a force in building the perceptions and beliefs of the people. If the issues of sectarianism and primordialism are increasingly rampant in political activities such as regional elections or even presidential elections, then inter-religious harmony will be at stake (Ramadhan, 2017).

### **Jejara Population Tolerance**

The population of Jejara Regency is a fairly heterogeneous society. Based on data from the 2020 population census by the Central Statistics Agency (BPS), the population of Jejara Regency is more than 1.2 million. Demographic data based on religion shows that most of the people of Jejara Regency adhere to Islam, namely 97.64%, followed by Christianity at 1.88%, Buddhism at 0.35%, Catholics at 0.09%, Hinduism at 0.04 %, Confucianism at 0.001%, and Believers at 0.001% (Jejara, 2021).

The religious harmony index score issued by the Ministry of Religion, Central Java in 2019, occupies 13th position with a score of 74.6%. This score is above the national average of the national KUB index. Meanwhile in Jejara Regency, according to the Jejara Regency Religious Harmony Forum (FKUB), the level of tolerance and moderation in Jejara Regency in 2020 is quite high, with an index of over 78% (Sila & Fakhruddin, 2020). There are three main indicators to test the condition of religious harmony in an area used by the Research and Development and Training Agency of the Ministry of Religion,

namely tolerance, equality, and cooperation (“Still High, Indonesian Religious Harmony Index 73.83,” n.d.). This can be seen more clearly in highland areas such as Tempur Village.

Mariyono said that Tempur Village residents have a high tolerance. The community is involved in helping. They complement each other, do not discriminate in terms of religion, and prioritize community togetherness. Non-Muslim residents during Eid al-Fitr also visit the homes of Muslim families who celebrate. At Christmas, Muslim friends work together in the implementation. The Nahdlatul Ulama Multipurpose Front (Banser) helped secure the celebration. It shows tolerance, and doesn't mind differences. In terms of population administration, there are only two religions in Tempur Village, namely Islam and Christianity. Tempur Village has six hamlets. The current number of souls is 3,575. Until now there has been no conflict with a religious background (Mariyono, 2021).



Picture 1:  
Mosque and church side by side in Tempur Village, Jepara(Aji, 2021)

In addition to interactions between religious adherents, there are several ethnic immigrants who live in the area. including Madura, Padang, and Aceh. Tolerance in this village is running relatively well. Residents live with mutual respect. There is also a phenomenon where one large family has family members from various religions. Vivi, one of the informants, said that her husband's family members are Confucianists. During Chinese New Year celebrations, they often distribute angpao or basket cakes to Muslim family members (Vivi, 2021).

Likewise in Gerdu Village. Winaryo Wibowo stated that inter-religious tolerance in this country is relatively harmonious. Small conflicts have occurred when there was a political party. Differences in political views often trigger conflicts in society, and divide society into several camps. However, in Gerdu Village, the conflict was resolved immediately. The approaches taken are to provide discussion forums to build togetherness and a sense of mutual care. This discussion took place in the village hall and residents' houses alternately. Winaryo said that the population of the village is only around 2,400 people. so it's easy to control (Wibowo, 2021).

A conducive atmosphere of religious life can also be seen in Plajan Village, Pakis Aji Jepara District. One of them is manifested by mutual respect between Muslim-majority residents and Hindus. During Nyepi Day, the mosques near the temples do not use

loudspeakers to call out the call to prayer. This local wisdom is not just an expression of words, but has been ratified through an official appeal by the Government of Plajan Village. Through letter number 353/15 dated March 4 2019, the Head of Plajan Priyatin Village asked his residents to tolerate Hindus during Nyepi Day. Among its contents is asking for tolerance from Muslims and Christians for disturbances to security and order during Brata Nyepi activities. They are advised to maintain the conduct of the Nyepi ritual by not ringing loudspeakers and not creating a noisy atmosphere around the temple. The goal is none other than strengthening the building of peace between religious communities. The government of Plajan Village is trying to foster a climate of peace in society through inclusive policies (Febrianto, 2021).



Picture 2:  
World Peace Gong in Plajan Village, Pakis Aji, Jepara (Sitam, 2014)

In Bondo Village, the harmonization of religions is also visible. There are two major religions that live as community beliefs in Bondo: Islam and Christianity. The latest data shows that there are 9 churches in Bondo. Meanwhile, the number of mosques is 7 plus 19 surau. The closest position is the Baitul Ma'mur Mosque and the Evangelical Church in the Land of Java (GITJ) Ngelak Mulyo. The two places of worship are only about 20 meters apart. Two houses are separated in the Bondo Beach area. The multi-religious families in Bondo Village still get along. In fact, during the death ceremony, they will be treated according to their beliefs. Not his family beliefs. For example, even though he is the only Muslim in a Christian family, the corpse is still treated as a Muslim corpse. This includes residents holding *tahlil* for seven days. Vice versa, when a Christian in a Muslim family dies. Christian religious leaders will lead the body procession to the funeral, including holding consolation. It is a form of respect for the rights of corpses (Putra, 2020).

A harmonious socio-religious portrait between religious adherents has been going on for a long time in Plajan Village, Pakis Aji District, Jepara Regency. The communication strategy through gathering events between religious elite groups is considered to be one of the important factors in the growth of a climate of order among the diverse Plajan people. By means of group communication, each religious community in Plajan, namely Islam, Christianity and Hinduism, strengthens brotherhood with one another (Ma'arif, 2015). In Plajan almost always a prayer is held at the end of the year before the beginning of the year.

Held for three consecutive nights according to the number of religions that are here. For example, the first night is Muslim, the next night is Christian, and ends with Hinduism (Saefudin & Rohman, 2019).

In Gerdu Village, Pecangaan District, the Village Head stated that local religious leaders and community leaders attend socialization forums and invitations from the District Government to discuss issues of tolerance at the grassroots, so that potential conflicts can be detected and anticipated early (Wibowo, 2021). Such as the Dialogue on Religious Harmony and Moderation of Religious People which was held by the Jepara Regency Ministry of Religion on October 7, 2021. In this event, the Regent of Jepara Dian Kristiandi said that the plurality and diversity of religions and understanding of beliefs that exist in our country are in essence a very valuable asset for national and state life. Religious people are less than optimal in appreciating pluralism or differences, both between and within religious communities and there is an over-attitude in propagating their understanding and teachings (Kristiandi, 2021).

A good form of relationship with religious figures can be seen in Bondo Village. The form of mutual understanding is the establishment of the Al Yaqin Mosque, one of the major mosques in Bondo. Several years ago, the mosque needed expansion because it could no longer accommodate worshippers. Next to the mosque is land belonging to the church and next to the church land is waqf land. Religious leaders also gathered and agreed to exchange land. That way, the expansion of the mosque can still be carried out and the church has replacement land. Every time there is a non-worship religious event, you can be sure that both religious leaders are present. Both of them took turns giving speeches at the event. Prayers in this event were carried out twice, namely in Islam and Christianity (Putra, 2020).

In addition to leadership from religious leaders, the relationship between officials is also evident from the appointment of leaders from various faiths, not just those from the majority group. This was conveyed by the Regent of Jepara that there were several villages whose leaders came from minorities. Meanwhile, according to a Hindu religious figure from Plajan Village, Pakisaji sub-district, he said that there is generally no problem with religious tolerance in Plajan village. Because so far we have been very conducive in carrying out worship, both Hinduism in Plajan village and other religions around Plajan village. It has been almost 12 years since the implementation of examples of commemorating major holidays, such as Nyepi, where all residents conditioned them not to make noise. There is no problem in the relationship between the majority Muslim community and minority Hindus, either in the Rukun Tetangga (neighbourhood association) or Rukun Warga (community association) environment, and even in the village because the village itself has been conditioned to get along well. Regarding leaders, the people of Plajan want leaders who have openness so that tolerance can be established. In the previous period, the village head of Plajan had been held by a minority (Kristiandi, 2021).

Based on an interview with one of the local adherents, Eko, he explained that after the Constitutional Court's decision, adherents of the faith have wider access to public

facilities. For example, in the field of education, there are students from religious adherents who attend SMP 1 Mayong. Students there receive religious instruction from teachers who are also adherents. Within the scope of Mayong Lor Village, the presence of adherents of the belief establishes strong relationships with stakeholders. Once a year, the Penghayat group (A group that lives the belief) submits an activity report to the Village Government, District Government, and the Mayong Police. This agenda is also used as a gathering event (Eko, 2021).

Currently, there are 100 adherents of the faith in Jepara Regency, consisting of adherents of Sapta Darma, the True Science College, Kalima Usada Roso Sejati, and others. The adherent group has 3 places of worship, namely in Mayong Lor, Mayong Kidul, and Donorojo Villages. Every Suro celebration, the Penghayat group invites the community to be involved in these activities with the aim of increasing awareness and togetherness.

Rafina, who is domiciled in Pelang Village, shared her experience in relating to colleagues who have different beliefs. On average, workers understand and respect people with different beliefs. Many newcomers to Pelang Village remember that the interaction between the migrant community and the original residents must have different backgrounds, but they try to maintain and respect one another. The attitude shown is to maintain friendship, help each other. In terms of work, Refina further explained that first you have to accept differences, both religious differences and differences in mindset, be polite in your speech to fellow co-workers, and not discriminate in the work environment, for example due to different positions between one employee and another. others, and trust between one employee and another.

Pakisaji and Keling sub-districts became pioneers in creating a safe and peaceful situation after the 1990 conflict in Jepara Regency. Various ethnicities and religions live in harmony and friendliness, and the people are considered to uphold the values of religious tolerance and moderation. Minority religions are considered to be able to contribute to the creation of a safe and peaceful situation in the area during the conflict in the 90s. Various religions are known to be very tolerant and moderate towards other religions. While in other sub-districts they are still carrying out social changes in their community groups. The respect conception has been intertwined from ways of carrying out life, and cultural practices, all of which recognize one another as moral and political obligations recognizing that they are equal. That is, the equality that occurs in Jepara Regency is embedded culturally-historically. As explained by the Regent of Jepara (Dian Kristiandi) that the openness of the Jepara people to differences runs naturally without any formal regulations to be implemented. Cultural elements are inherent in Jepara society itself so that a form of religious tolerance and moderation is the "roso problem". (Regent of Jepara, interview, 18 October 2021) A qualitative form of equality in the conception of respect is also present in the bureaucracy in Jepara Regency. The people of Jepara, with their personal will, are free to choose the column of belief in their population identity, one of the manifestations of which is that there is already a column of belief for adherents of belief in the Disdukcapil,



Jepara Regency. In other words. Equality in Jepara Regency has reached the political realm with a certain ethical-cultural identity that needs to be respected and tolerated.

### **The Model of Community Tolerance in Jepara Regency**

The development of tolerance in Jepara Regency is inseparable from 3 main principles, namely: the principle of religious freedom, the principle of acceptance, and the principle of positive thinking and trustworthiness (Burhanuddin, 2016). The diversity that exists in Jepara Regency makes it a plural and tolerant district.

Essentially, every human being has rights attached to him since he was born. One of them is the right to freedom of religion. Freedom of religion contains a conducive situation for a person to choose a religion (according to his beliefs) and to live his religion without any hindrance or coercion from any party (Burhanuddin, 2016). One form of freedom of religion is that Jepara Regency is also home to adherents of the belief, one of which is Sapta Darma in Mayong Lor Village. Ismoyo Eko is one of the adherents of Sapta Darma said that they do not experience discrimination in carrying out their worship and interacting in daily life (Eko, 2021). Especially since the Decision of the Institutional Court regarding the Population Administration Law, where this decision has given new spirit to adherents of belief in Indonesia, where the decision allows adherents to write down their beliefs in the religious column of identity cards (KTP). Ien also said that one of the secondary schools in the Mayong area has provided religious subjects for adherents, as well as recruiting religious teachers from adherents of the faith (Ien, 2021). This is one example that religious minorities in Jepara have the freedom to carry out their religious activities, not only worship activities but also organizational activities. Even though they sometimes still experience obstacles such as processions and burial locations, the local village government is always the intermediary and provides the best solution for creating harmony in the community.

Meanwhile the principle of acceptance is willing to accept others as they are. In other words, not according to self-made projections (Burhanuddin, 2016). If we project adherents of other religions according to our will, then association between religious groups will not be possible. Jepara Regency society is a heterogeneous society. There are many differences in social life. However, this is different from one of the southernmost sub-districts of Jepara Regency which is directly adjacent to Demak Regency, namely Kedung District. Kedung District can be considered as a fairly homogeneous area, where the majority of the villages there are Muslim.

The people of Kedung District in a community that has a homogeneous image, its citizens are very tolerant of social variations and the plurality that develops in social life. The image of homogeneity refers to the forms of activity and social institutions that are dominant in the community, so that homogeneity does not mean uniformity, but a general impression that appears to be its social characteristic. With regard to this understanding, the people of Kedung District emphasize that the image of a homogeneous community also has multiple variations and social segmentations as a consequence of regional growth.

The homogeneity of the people of Kedung Subdistrict compared to other subdistricts in Jepara Regency shows that people can accept the differences and plurality of their society even though they come from dominant groups. Tolerance is shown by acceptance of members through marriage. They can accept family members who marry into tribes or from other ethnic groups. People of other religions can still be accepted through mixed marriages, although this can be prevented or avoided. However, they tend to object to the migration of their members to adhere to other religions. In this context, it seems that the problem is caused more by the idea of a single family and efforts to maintain the reputation of parents and relatives in terms of educating its members to obey.

The people of Kedung District tend to limit the involvement of others in their personal lives or in discussing their religion, belief or political affiliation. In this case, problems related to the family tend to be resolved internally within the family and relatives. More than that, people can accept and even freely express other social issues, such as neighborhood relations, work, and hobbies.

The harmony that exists in Kedung District can also be seen from the openness of local religious leaders in the acceptance and openness of religious activities that are usually held. As stated by Islamic religious leaders from the villages of Bugel and Sowan Kidul who both believed that the basis for achieving harmony and harmony is openness. The practice of openness occurs regardless of community background. For example, when distributing qurbani, zakat, compensation for orphans, everything is based on the socio-economic context, not on beliefs (Muhammad Nashih and Fatkhul Huda, interview, 19 October 2021).

The people of Kedung District in their social life also have a pattern of developing religious tolerance and moderation that helps each other, both between religions and between religious sects. As told by community leaders and local religious leaders who agree that maintaining religious tolerance has been ingrained in the guidelines of the Muslim community itself, namely through the argument "Your religion is for you, and my religion is for me." (QS. Al Kafirun: 6) (Mustain & Asmaudin, 2021).

One of the parties that is closely related to the pattern of religious tolerance and moderation in Kedung District is the village government. Programs launched by a village government will shape a sense of religious tolerance and harmony in a society. As happened in Sowan Lor Village, the existence of a community service village program that is social every 2 weeks adds to the intimacy and harmony between residents. And this program will directly involve individuals to strengthen religious tolerance and moderation in their area (Hadiyanto, 2021). At this level, it can be seen that there is a respectful conception.

The existence of the Peace Gong in Plajan Village, Pakisaji, Jepara has explained how the development of tolerance has become a strong symbol in Jepara Regency. A panoramic view of the diversity of villages with adherents of four different religions, namely Islam, Christianity, Hinduism and Buddhism. Also, the establishment of 14 mosques, 40 prayer rooms, 4 temples and 1 church adds to the pluralism in the region

(Setiawan, 2017). Then related to the principle of acceptance (acceptance) contained in the symbolic interaction of society in Jepara Regency which is very closely related to the role of religious leaders in shaping public understanding of tolerance from their followers. Community understanding will make a collective effort to form social control. Social controls that occur in society will then create certain symbolic interactions. The principle of acceptance in creating religious tolerance and moderation has now become a very embedded part of the daily life of the Jepara people.

The third model is the principle of positive thinking and trustworthiness. It means that instilling in each person to judge something new or positive against oneself (Burhanuddin, 2016). Positive thinking and trustworthiness build by interreligious dialogue (religious dialogue). Interreligious dialogue in Jepara Regency can be carried out through FKUB (Religious Communication Forum). The FKUB of Jepara Regency is an open space, as well as forming an inclusive interreligious dialogue space. In several forums that have been held, participants are given the same opportunity to express opinions, submit questions, suggestions, and suggestions related to various issues in religious life. The key to tolerance through interreligious dialogue is that all elements of religious harmony play an active role in maintaining religious tolerance and moderation. In its development, the FKUB of Jepara Regency must become an entry point for interreligious dialogue that starts from the village (Admin, 2021).

In Tempur Village, Keling, Jepara, mosques and churches stand side by side. The portrait of religious harmony in the village is clearly illustrated at the moment of the holiday, they will look after each other to maintain order. Even in daily religious worship. Both of them tolerate each other in their own way. This proves the existence of coexistence conception and respect conception as a form of tolerance. A similar development of tolerance also occurred in Mantingan Village, Tahunan, Jepara. The symbol of the acculturation pattern of the 3 cultures in the mosque, namely the culture of the Javanese, Chinese and Hindu people, is the domination displayed in the architecture of the Mantingan Mosque. This shows how the development of tolerance in all religions and cultures occurs in Jepara Regency.

The historical experience of Jepara Regency in carrying out the principles of tolerance and multiculturalism has brought the Jepara people to have an implicit understanding of the concept of tolerance. The conception of tolerance in Jepara Regency has entered the realm of the concept of self-esteem (esteem conception). Ethical appreciation of cultural and religious forms has been embodied in public activities. This is the main driving force for Jepara Regency to become a tolerant district which is implemented through equal awards in everyday life.

## **CONCLUSION**

It turns out that the religious tolerance of the Jepara people has three main principles, namely the principle of religious freedom, the principle of acceptance, and the principle of positive thinking and being trustworthy. These principles then become a

separate model in the implementation of religious tolerance in the Jepara community. Such a tolerance model can support religious conduciveness which then has an impact on conduciveness to various aspects, such as social aspects.

This study has limitations in sampling. Follow-up research may use a more comprehensive sample using a different method than the current researcher. Further research can discuss the factors that influence religious tolerance, models of comparison of religious tolerance of the Jepara community with other district communities, the impact of government policies and programs and community organizations in increasing community religious tolerance, as well as efforts that can be made to increase community religious tolerance. Advanced research is useful for the development of research conducted by researchers.

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