

TOLERANCE AND FREEDOM OF RELIGION IN INDONESIA AND TUNISIA

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Abstract: This Article discusses tolerance and freedom of religion and social life between minorities and the majority of religious communities in Bali Indonesia and Djerba Tunisia. In Bali, Muslims are the minority population, while Hindus are the majority. Djerba Tunisia opposite of Bali, Muslims are the majority population while Jews are the minority. Something interesting from these two places is freedom of religion, tolerance, and a social life that going well. The existence of tolerance and freedom of religion indicates that the people in these two places uphold the values of human rights, freedom of belief and tend to keep the local culture that has existed so far. This is field research with a qualitative-descriptive method. The population of this study is the public, religious leaders, and the government of the Province of Bali and the people of the Province of Djerba. Semi-structured interviews and documentation do data collection. The results show; First, Indonesia and Tunisia have similarities in moderate religious ideology, the political history of post-tyrannical freedom, and the war against radicalism. Second, the existence of areas inhabited by minorities is tolerant, free and in harmony with the majority. Third, freedom, religious tolerance and social life in Bali and Djerba are based on a spirit of respect for all religions.

Keywords: freedom, tolerance, religion, and social life

1. Introduction

Tolerance comes from the Latin word "tolerant", meaning leniency, tenderness, relief, and patience. Generally, the term tolerance refers to openness, grace, willingness and kindness. UNESCO defines tolerance as mutual respect, acceptance, respect amid cultural diversity, freedom of expression and human character (Walzer, 1997: 56). Tolerance must be supported by broad knowledge, being open, dialogue, freedom of thought and religion. In short, tolerance is equivalent to a positive attitude and respect for others in the context of using basic human freedom (Nadar, 2019). Religious tolerance is tolerance, which includes issues of belief in human beings related to the belief of divinity that they believe (Supriadi and

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Purwanto, 2019). A person must be given the freedom to believe and embrace the religion of his choice and give respect for the implementation of the teachings held or considered. Religious tolerance is a realization of the expression of religious experience in the form of community (Flood, 2013). Tolerance is a form of accommodation in social interaction. Religious people must try to bring up a tolerance to maintain social stability so that ideological and physical clashes do not occur between people of different religions. Religious people should be able to eliminate the radical fanaticism that causes the loss of tolerance in religion (Efendi, 2019).

Religious tolerance is a necessity to guarantee social stability from ideological compulsion or even physical clashes in society. Building an educated and open-minded religious community is essential for achieving this goal. Ideal religious tolerance should be made through the active participation of all members of the community (Safri, 2015).

Tolerance between religions can be manifested in forms such as: (a). Mutual respect; (b). Give freedom to the followers of other religions to do their religious practices and beliefs; (c). Help in social life (Mokodenseho and Wekke, 2017).

Religious tolerance according to Islam is not to merge in faith. Nor is it for exchanging beliefs between different religious groups (Purwanto, 2019). Tolerance is the sense of social interaction. So, there are shared boundaries that can and cannot be broken. This is the essence of tolerance in which each party to control themselves and provide space to respect each other's uniqueness without feeling threatened by their beliefs and rights (Syafi'ie, 2011: 677).

The religious tolerance developed is not only respecting the theology and faith of each religion and religious community but also understanding and respecting the culture of the religious community. Religious tolerance can provide support for the formation of civil society that is inspired by spiritual values (Maksum, 2015: 83). Regarding tolerance, a person is only demanded to be willing to respect the choices of others towards something that is considered right, without reducing his beliefs and preferences (Knntiarta and Penuju, 2018: 3).

This attitude of tolerance and religious freedom has been applied in many countries in the world, including Indonesia and Tunisia.

Indonesia and Tunisia have several similarities, particularly the analogy of religious ideologies, political history and the same role in the fight against radicalism. Indonesia and Tunisia have a moderate religious ideology. The moderation of religion in both countries provides a wind of tolerance and freedom in practicing religion (Suharto, 2017: 156). In terms of politics, Indonesia and Tunisia have been controlled by dictatorial presidents for decades. Indonesia was ruled by President Soeharto for 32 years, and President Zine El Abidine Ali ruled Tunisia for 23 years. Both fell after the turmoil in the country. In Indonesia, there was a reformation 1998 and in Tunisia, there was Arab Springs 2011. Indonesia and Tunisia also equally faced war on radicalism and domestic terrorism, because a

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small portion of its citizens had become combatants in conflicted countries, such as Iraq, Syria, and Afghanistan.

Apart from these three similarities, it turns out that there are regions in Indonesia and Tunisia that have similarities of tolerance, religious freedom, and social life. The two regions are Bali in Indonesia and Djerba in Tunisia.

Thus, this paper tries to compare tolerance and freedom of religion in Bali Indonesia and Djerba Tunisia. This paper discusses religious freedom and tolerance among the majority and minorities of the people in Bali Indonesia and Djerba Tunisia. In Bali, Islam is the minority religion and Hinduism is the majority, while in Djerba, Islam is the majority religion and Judaism is the minority. However, freedom of religion, respect, tolerance, and justice went well. This research is interesting and important because it will provide information about religious harmony amid the majority-minority of religions in Bali Indonesia and Djerba Tunisia.

1. Methodology

This Article discusses freedom, religious tolerance and social life between minorities and the majority of religious communities in Bali Indonesia and Djerba Tunisia. This research is field research with qualitative-descriptive method. The sample is the community, religious leaders, and the governments of the Indonesian Provinces of Bali and Djerba Tunisia. Data collection is done by interview, in-depth interview and documentation. Some of the questions are about religious life in Bali and Djerba, factors that influence religious tolerance, government support for religious life tolerance and the daily social life of people in Bali and Djerba. The sample consisted of 30 people in each place (Bali and Djerba). The total informants are 60 people.

The data and distribution of informants:

Table 1: Balinese informants

No	Informant	Information
1.	Number of Information in Bali	30 people
2.	Male Informants	17 people
3.	Female Informants	13 people
4.	Age Informants	21-63 years old
5.	Hindu informants	20 people
6.	Muslim informants	10 people

Table 2: Djerba Informants

N o	Informant	Information

1.	Number of Information in Djerba	30 people
2.	Male Informants	23 people
3.	Female Informants	7 people
4.	Age Informants	25-65 years old
5.	Jewish informant	12 people
6.	Muslim informant	18 people

2. Discussion

2.1 Bali and Religious Life

Bali Province consists of 8 districts, 1 city, 57 sub-districts, 715 villages, 1,482 Desa Pakraman and 3,625 Banjar Pakraman. Of the many regions, Denpasar City is the capital of Bali. The total population in Bali in 2018 is about 3,890,757 people. The religion that became the majority in Bali is Hinduism which numbered 3,247,283 or approximately 83.4% of the population. Islam in Bali is a minority religion which numbered up to 520,244 people or 13.37% of the 3,890,757 inhabitants of Bali. The largest concentration of Muslims in Bali is in the some of the local wisdom of people in Bali include "menyama braya" which means togetherness, living together / side by side, or in the general term "gotong-royong" which means cooperation. The continuation of Balinese culture is inseparable from the role of the Government in attempting for the development of the culture by building the culture through the Banjar or arts institutions and organizations. By holding an Arts and Culture Festival the event of arts and culture is directed for entertainment and tourism (Nusa, 2019: 3).

Regarding religious life, The people in Bali often hold Hindu practice in their daily lives. These religious practices include placing offerings in certain places such as in front of the gate of the house, at the intersection of the road, under a tree that they consider sacred, and at the place of worship manifest in each of their homes. Besides, there are religious ceremonies that they do at certain moments such as the Full Moon and the Tilem for every month (Karim, 2016).

As for the Muslims in Bali, they live in harmony, and respect for the majority religion while continuing to practice Islam in their daily life.

a. Tolerance in Bali

Bali is a Muslim minority region that has certain challenges and conditions (Wekke, 2018). The form of tolerance in Bali can be seen in the Puja Mandala area, Nusa Dua, Bali, which has five places of worship in the same area, which are side by side with Mosque, Catholic Church, Vihara, Christian Church, and the Hindu Temple. (Purwanto,

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2017). The form of tolerance in the Puja Mandala region is practice religion together in one area and this area is open to all religions. Because of this, the Puja Mandala region becomes social capital and spiritual capital in uniting a diverse Indonesian society. The form of tolerance in the Puja Mandala region is an example for the people of Indonesia and the world to bring peace in their respective environments (Waruwu and Pramono, 2018).

In Bali, local wisdom that is revived and developed again is a culture that upholds the values of balance and harmony among humans with God (*perhyangan*), humans with others (*pawongan*) and humans with the environment (*palemahan*). This concept is called Tri Hita (Amalia, 2018: 159).

The participation of religious leaders in major events at the provincial level during the holidays of Hindus makes Muslims in Bali get the same treatment as Hindus. furthermore, Muslims in Bali adopt Bali's cultural values (Rosyati, 2020). This can be seen from the way they celebrated Eid and Eid al-Adha. The two Muslim holidays are not only held by practice Eid prayers, but also they practice some of the same series as Hindus when they welcoming Galungan day. The series begins by making Tapai (Penapean) 3 days before, then proceed with making snacks (*penyajaaan*) which are carried out on two days before and the day before, they butcher animals (*penampahan*), during Eid, and a day after "Lebaran" there is a sweet tradition (*setelah hari raya*) (Napsiah, 2019: 108).

b. Freedom of Religion in Bali

Freedom of religion is an inseparable part of the Human Rights conception of freedom of thought and expression. It must be acknowledged that Bali has several Hindu nuances. Even so, the Government of Bali still provides space for other religions to grow and coexist. This policy has been built since the era of small kingdoms, such as the Kingdom of Waturenggong in Klungkung and the Kingdom of Badung in Denpasar. It was during these kingdoms that the term "Menyama Braya" was popularized. Due to the process of modernization and the political authority of the New Order Government, the tradition of *Menyama Braya* gradually was not seen in Balinese society (Basyir, 2016:192). *Menyama Braya* is one of the Ajeg Bali which means "I am you and you are me." The culture is one of the reaffirm tolerance among religions in the city of Denpasar. According to Balinese, if you love yourself, you must treat others just as you would wish to be treated yourself. If these principles can be implemented, the harmony of life in this world will be achieved. The real manifestation of the application of that concept can be found in daily life such as the tradition of *Ngupoin*, *Mapitulu*, *Mejenukkan*, *Ngejot*, and others. All of those are the form of entwined harmony between religious communities in Bali (Purwanto, 2020: 263-271).

Muslims in the villages refer to Hindus as Nyama Bali, and the other way around, Hindus refer to Muslims as Nyama Selam. Both of these terms have the meaning of brothers. Nyama Bali and Nyama Selam developed amid the community as a binding like the agreement that was not written and held in high esteem. The implication is that despite

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ethnic, racial, religious and political party differences, Bali remains in a harmonious condition because it is bound by a long-standing history and tradition (Fauzi, 2019: 3).

The freedom and harmony of the religious community in Bali are well-connected with a cultural system called *nyama braya* means brothers, relatives and close relatives, so the non-Hindu or non-Balinese friends are considered relatives. One example of the relationship that exists between the Muslim community and the Hindu community is social relations such as marriage between the two, keeping each other safe while the Muslim community holds an event and the other way around for Hindu community (Purwanto, 2020: 1116-1120).

Peace, freedom of religion, and tolerance are following Islamic teachings as well. Islam not only prohibits the use of coercion and violence in matters of belief but also prohibits the use of abusive language to other religions (Nasution, 2018: 73). Islam gives freedom of religion and practices of worship following the teachings of its religion, which is also stated in the Quran of Surah al-Kafirun: 6 "for You Your Religion and Me Mine".

2.2 *Djerba and Religious Life*

Djerba is an island in Tunisia and the largest island in North Africa. The area of Djerba is estimated at 514 square kilometers, located in the Gulf of Gabès, off the coast of Tunisia. It has a population of about 139,544 in 2004, while the latest official estimate is 163,726, with about 1,200 Jews. Even according to local tradition, Jewish has been there since a long time ago (Ghachem, 2017).

Djerba Island, located in southern Tunisia, it is famous for its white-painted buildings, sandy beaches, and turquoise water, colorful markets, date palms, olive groves, luxury hotels, beautiful villages and the oldest Jewish houses of worship. La Griba [25]. The small island is home to Tunisian Jews, with one of the largest and most vigorous Jewish populations in the Arab world (Young, 2017).

a. Tolerance in Djerba

The population of Tunisia is about 11.5 million with ninety-nine percent (99%) is Sunni Muslim (July 2018). The rest, which is one percent (1%) are Christians, Protestants, Jews, Ibadis, Shiites, and Bahais (Ksouri, 2014).

Tunisia is a country full of tolerance, coexistence, and freedom of belief. Tunisia is home to one of the largest Jewish communities in North Africa. Jews have lived in Tunisia since Roman times, and the community once numbered 100,000. However, their number now is about 2,000, with more than 1,200 living in Djerba (Elguedri and Ferjani, 2017).

Most Jews in Djerba live in the Hara Gria neighborhood, their home next to a Muslim household, where they exchange visits and gifts at religious events and weddings (Carboni, 2017).

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In Djerba, there is a place that is considered holy by the Jews called the Ghriba Synagogue. Historically, the Ghriba Synagogue was founded in 586 BC by Jews who fled when Sulaiman Temple in Al-Quds (Jerusalem) was destroyed. This synagogue is visited by Jews all over the world every May.

Every May (spring), thousands of Sephardis Jews from all over the world make a journey to Ghriba to celebrate the Jewish holiday Lag B'Omer. The dormitory and dining room in the synagogue courtyard filled with travelers. the travelers drink bokha (local liquor) and eat grilled meat for celebration (Bouthier, 2017).

In May, when the Jews visited Djerba, Islamic religious leaders in Tunisia also went to Djerba to promote the message of interfaith tolerance. Djerba is an island where we can find peaceful interaction between the majority of Muslims and the Jewish minority (Benkari, 2017).

According to residents around the Ghriba Synagogue, the month of May in Djerba is like the pilgrimage season in Mecca and Medina. During the month of the visit, thousands of Jews gathered in Djerba to pray at the Ghriba synagogue. They believe that the Ghriba Synagogue is the oldest place of worship for Jews.

For them, the Ghriba Synagogue has its value compared to Baitul Maqdis in Jerusalem. Ghriba Synagogue is the oldest Jewish shrine and only belongs to them, while Baitul Maqdis in Jerusalem is a shrine acknowledged by three religions, which is Judaism, Christianity, and Islam (Tono, 2019: 39-55).

Tolerance in Djerba is at least visible in several ways: first, during the May pilgrimage conducted by Jews from all over the world, Muslims in Djerba appreciated the activity. They joined in maintaining security and order and tried to provide maximum service for the Jews who came.

Second, the Muslim community around the Ghriba Synagogue live side by side with the Jews. They respect each other and respect each other's religions. Habitually, during Muslim holiday, the Jewish population around Ghriba gave praises and gifts to Muslims and the other way around (Fadhilah, 2020: 2070-2075).

Third, in some cases in Djerba, a Muslim may also marry a Jew and live in harmony (Othman, 2018).

b. Religious Freedom in Djerba

Islam is the official religion of Tunisia. About 99 percent of the population of the republic in North Africa is Muslim. The constitution states that Tunisia is an Islamic country, the government is the custodian of religion, and the president must be a Muslim (Purwanto, 2019: 96). However, the Tunisian Constitution guarantees freedom of belief based on morals and guarantees freedom of religious practice (El-Kateb, 2018).

Based on the Tunisian constitution, freedom and religion in Djerba are protected by the government. The majority must not suppress the minority, the majority must not impose

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their will on the grounds of democracy. The majority should not force minorities to convert to the majority religion.

Religious freedom is now happening in Djerba. The majority of Muslims have never forced their will on the Jewish minority to convert or follow their beliefs. Judaism, which is only 0.5% of the total population of Tunisia, is allowed to remain viable in Djerba.

In the end, the majority of Muslims and the Jewish minority in Djerba lived peacefully in harmony and respect between them. There is no compulsion in religion. Everything is based on the belief that each religion, according to its partisans.

3. Conclusion

Indonesia and Tunisia have several similarities, the similarity of religious ideologies, the similarity of political history and a similar role in fight radicalism. Indonesia and Tunisia have a moderate religious ideology. In terms of politics, Indonesia and Tunisia are both countries that have been controlled by dictatorial presidents for decades. Indonesia and Tunisia also equally faced war on radicalism and domestic terrorism, because a small portion of its citizens had become combatants in conflicted countries, such as Iraq, Syria, and Afghanistan.

Apart from these three similarities, it turns out that there are regions in Indonesia and Tunisia that have similarities in religious freedom, tolerance, and social life. The two regions are Bali in Indonesia and Djerba in Tunisia. In Bali, Islam became the minority religion and Hinduism became the majority, while in Djerba, Islam became the majority religion and Judaism became a minority. Even though in these two regions the minority and majority live peacefully in freedom of religion, tolerance, freedom of speech, and respect between religions.

This harmony between religions occurs because of the minority and majority respect one another. The majority does not suppress the minority and the minority also respect the majority as well.

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