



COMMUNICATION INTER-RELIGIOUS IN THE TOLERANCE LIFE OF JAMIKA SOCIETY - BANDUNG CITY

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Abstract

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The research was conducted to find out how inter-religious harmony was built by the Jamika, Bandung society to create a good life of tolerance in the midst of social life. The research method used is a qualitative method, through a descriptive analysis approach. Data collection techniques were obtained through interviews and observations. The results of research show that communication is the key to the success of inter-religious harmony in building a life of tolerance in the midst of the diversity of Jamika residents of Bandung. Community leaders, youth leaders and different religious leaders have created a forum for friendship in strengthening tolerance that has been strong for generations. A good tolerance life in the Jamika community has received positive appreciation from the Bandung city government and the West Java provincial government, this is proven by the making of Jamika village, especially RW 04 society or better known as gang Luna gang Luna as a tolerance village to become a pilot village for residents in other areas.

Keywords:

Communication, People, Religious, Tolerance.

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INTRODUCTION

Humans are social creatures who cannot live alone. Within him, humans will have an urge and desire to communicate, interact, and cooperate with other humans. Therefore interaction with other humans is a fundamental need in human life and self, especially in realizing social life. The form of interaction in society refers to the form of reciprocal cooperation between individuals or groups with one another, and this process is usually aimed at the hope of an achievement for the common good. Humans live together with other humans to form a society. Society is a unit of human life that interacts according to a certain system of customs that is sustainable and bound by a sense of shared identity. (Koentjaraningrat, 2012)

Abdulsyani defines society as a community that can be seen from two perspectives, firstly viewing the community as a static element meaning that the community is formed in a container/place with certain limitations, namely showing part of the community unit so that it can be called a local community, for example villages, hamlets or small town. The local community is a container and area of the life of a group of people which is marked by the existence of social relationships and interactions. In addition, it is also equipped with social feelings, values and norms that are formed as a result of social life or living with humans. Second, the community is seen as a dynamic element, meaning that it involves a process that is formed through psychological factors and human relations, so that it contains elements of interests, desires or functional goals. (Abdulsyani, 2012).

Social interaction is basic adaptation of human relations, and also the basic process of social interaction is communication, where the process of sending and receiving symbolic stimuli through language, movement and symbols occurs. Communication between individuals is needed in forming community organizations.

In a society there are efforts to organize individual interests, regulate attitudes towards one another, and concentrate people in groups in order to take action for common goals. Social relations arising from social life can be seen as a system called social structure. Multicultural is a term used to describe shared life which emphasizes the acceptance of cultural diversity in a society. Multicultural society is defined as a group of people who live in a place or region with various types of culture. In terms of sociological and demographic factors, Indonesian society is a real manifestation of a pluralistic society. This is marked by the existence of cultural diversity that can be seen from the many ethnic groups, various languages and cultures, as well as various kinds of religions and beliefs that are adhered to by the people.

Tilaar said that ethnologically there are six hundred ethnic groups that live and inhabit the territory of Indonesia. Indonesia's strategic location has also made many religions and beliefs enter since centuries ago (Tilaar, 2004). As a nation formed of pluralism, every Indonesian citizen is required to realize the importance of applying the basic values of Pancasila as part of their life, so that tolerance can be realized in order to build peaceful national unity and integrity within the framework of *Bhinneka Tunggal Ika*.

Religious life is a form of acknowledgment of the existence of freedom in embracing and worshiping in accordance with the beliefs held by an individual. Harmony, peace will be created in the midst of social life, this can be realized if every religious community has an attitude of tolerance towards other people of different religions in carrying out their life activities in society. Inter-religious harmony is the state of inter-religious relations that is based on tolerance, mutual understanding, mutual respect, respect for equality in the experience of their religious teachings and also cooperation within the Unitary State of the Republic of Indonesia based on the values of Pancasila and the 1945 Constitution. (Warsah, 2017)

Pancasila is the basis of the state and a reflection of the diverse character of the Indonesian nation. Indonesia was established with the aim of protecting and developing human

dignity and rights so that each one can live properly as a human being, able to develop himself, advance public welfare, and educate the nation's life, in social justice for all Indonesian people. (Nuraini & Santoro, 2017)

Judging from its history, from the Dutch colonial period socio-cultural pluralism already existed in the midst of the life of the people of Bandung, even though the majority of the population of Bandung itself is ethnic Sundanese. The history of the founding Bandung city is inseparable from the role of Daendles when creating the Jalan Raya Pos pioneering project in the early nineteenth century. In the beginning, only ethnic Sundanese and Dutch citizens lived and settled in the city of Bandung, but over time residents of Javanese, Chinese, Arab and other ethnic groups entered and settled to become part of the Parisian Javanese community.

The first foreign ethnicities who migrated and settled in the city of Bandung were Arabs, then ethnic Chinese who moved on a large scale from the city of Batavia and its surroundings after the Governor General of the Dutch East Indies abolished the rule prohibiting ethnic Chinese from entering Bandung. Furthermore, ethnic Chinese play an important role in the economic development of the city of Bandung. (sebandung.com)

The entry of other ethnic groups into the city of Bandung can be said to be late, unlike in other big cities in Indonesia which form a kind of coordination area, such as forming an Arab village or Chinatown. This can be seen from the presence of mixed buildings in several areas in the city of Bandung, as well as the existing culture. There is an area called the Bhineka route, which is inhabited by ethnic Sundanese and Chinese settlements are usually marked by the presence of houses of worship in the form of temples and monasteries. Meanwhile, in the middle of the city became a gathering point for European residents, especially Dutch citizens. (<https://www.cakrawalamedia.co.id>)

Currently, residents of the community living in the Gang Luna area are one of the areas included in the administration of Rukun Warga 04, Jamika Village, consisting of multi-ethnic and multi-religious hereditary. This diversity can be seen clearly through the existence of houses of worship consisting of 2 mosques, 4 churches and 4 monasteries which are located close together and some are even side by side. However, all members of the community in the Jamika sub-district can live peacefully with each other. At every celebration of religious holidays as well as at the daily and weekly worship services, the community members who live in Luna alley have never felt disturbed by the implementation of any religious activities of their residents, in fact often on every religious holiday the residents are aware of it. show responsiveness and concern for neighbors who are celebrating.

LITERATURE REVIEW

Communication and Social Interaction

In life, humans are the main element in a social order that cannot be separated from the so-called interaction. The interaction process will take place continuously. Interaction can occur between individuals and individuals, between individuals and groups, or between groups and groups. In a social interaction there will definitely be a process of communication. In order for a communication process to run well, a planning process is needed in order to achieve a desired goal.

The definition of communication comes from the word *Communias*, which means the same. That is, when someone carries out communication activities, that person seeks to equate perceptions with other parties through the message he conveys, and it is hoped that he will get an agreement that has the same meaning. Communication is defined as the process of conveying messages by one person to another to inform or change attitudes, opinions or behavior, either directly orally or indirectly through the media (Efendy, 2003)

The function of communication in general is to:

1. Influence and be influenced, this is related to changing the behavior and society.
2. Incidental or neutral, this incidental or neutral function is a function that does not directly affect the achievement of goals and relationships in social relations.
3. Creating understanding (mutual understanding), level of acceptance (common understanding or mutual agreement) and motivation, meaning that communication has a function to explain answers to various questions. The purpose of communication itself is to attitude change and behavior change. (Saefullah, 2007)

In communication activities, someone will provide an interpretation of the behavior of other people, what feelings the person wants to convey, so that then reacts to the feelings that the other person wants to convey. Through communication, every attitude and feeling of a group or person can be known by other groups or other people. This will then become the material for determining what reactions will be carried out. In communication, it is also possible that there are various kinds of interpretations of the behavior of others.

Communication is the basic thing in a social interaction, because without communication humans will not be able to react to each other. Communication is formulated as a means of conveying messages or meanings, both in oral and written form, to the use of symbols in language, banners and other forms (Huky, 1986). Social interaction is defined as a relationship between humans whose nature of the relationship is dynamic, meaning that the relationship is not static, it always experiences dynamics. Social interaction in question is a reciprocal relationship between individuals and individuals, groups and groups and between individuals and groups. (Soekanto, 1988)

Social interaction occurs because of a reciprocal relationship. A relationship takes place because of the following supporting factors:

1. Suggestion as behavior follows patterns that are within him, then accepted in the form of certain attitudes and behaviors. The process of suggestion occurs when the person giving the view is a person who has a positive impact or behaves positively so that it makes suggestions to other people;
2. Imitation, namely human action to imitate the behavior of the people around him. Imitation in the process of social interaction has a very important role, it can be seen from the impact it brings positive or negative things. Positively, the imitation factor can be an incentive for someone to comply with the rules and values that apply. Meanwhile, from the negative side, imitation can inhibit critical thinking, and even have negative consequences if the imitated behavior is a disturbing action and disrupts public order;
3. Identification, namely the tendency of a person's desire to be the same as another party. It usually happens to someone who knows the other party well who is the role model;
4. Sympathy is a process in which a person feels attracted to another party. (Soekanto, 2013)

Tolerance

Tolerance comes from the Latin word, *Tolerare*, which means to be patient with something. The opinion from W.J.S Poerwadarminta, tolerance is a state of being in harmony with anyone, then being tolerant, and allowing other people to give opinions and freedom of belief (Jirhanuddin, 2010)

Tolerance can be interpreted as a human attitude to respect and respect between individuals and between groups. The term tolerance in the context of socio-cultural and religious life means the ability of everyone to be able to refrain from things that are not in line with their

nature, and through an attitude that is able to bring kindness so that they can live side by side, respect and respect each other regardless of difference.

According to Jamrah, attitudes or actions that form the basis for the realization of tolerance include: first, inter-religious dialogue, namely in-depth and open conversations between religious communities. With this it is hoped that every religious community will be more open to different views. Both community cooperation, namely cooperation or mutual help, are also the basis for the realization of tolerance. If there is a good cooperation, then it can be ensured that an attitude of tolerance will also be created. (Jamrah & Talib, 1986)

The basic attitude of realizing a life of tolerance is respecting the freedom of each individual in choosing a belief or religion which according to them is correct and brings safety without anyone forcing or blocking it. This is part of human rights and is protected by the constitution. In carrying out a life of tolerance, we must have attitudes or principles to achieve happiness and peace. Tolerance is related to faith in human beings in dealing with His God. Every human being has freedom in believing in and embracing religion and belief as well as carrying out the teachings he adheres to and believes in.

The goal of tolerance is the formation of a system that provides personal guarantees for property, property and minority elements by respecting religion, morality and religious institutions, respecting the opinions of others and the differences that exist in society in order to avoid disputes due to differences in beliefs.

Steps to developing and building tolerance in social life are by doing the following:

1. Accepting differences as a blessing given by God, while our duty as humans is to be tolerant to accept and respect them.
2. Live in harmony among each other in order to increase unity and integrity in the community.
3. Establish better communication so that we have an open mind and keep us away from closed minds.
4. Giving freedom to other people to choose their way of life, including their beliefs in choosing religion, political attitudes, and so on.
5. Appreciate and respect the rights of others if we want our rights as human beings to be respected and respected by others. (www.kumparan.com)

In a book entitled "Tolerance Education Based on Local Wisdom", Muhammad Japar conveyed three things that are included in the form of an attitude of tolerance, namely:

1. Appreciate and respect the rights of others
2. Do not discriminate or discriminate against people based on ethnicity, religion, race, gender and so on.
3. Do not hurt or interfere with the freedom of others in choosing religion, political beliefs and choosing groups (Jafar, et al., 2020)

Inter-Religious Harmony

Inter-religious harmony is a social condition when all religious groups can live together, without prejudice to the basic rights of each adherent in carrying out their religious obligations. Each adherent of a good religion is able to live in harmony and peace with adherents of other religions.

harmony is a term that has the meaning of good and peace. In essence, the ability to live together in society with "one heart" and agree not to create disputes or fights. This meaning

must be the basis for realizing the ideal harmony that is coveted by all individuals who are members of society. Prawiranegara conveyed the definition of religious harmony as a condition of harmony among citizens who adhere to different religions, who live in a community helping each other and never disturbing each other. (Asri, 2017)

The attitude of life in creating harmony, *ukhuwah*, national unity and unity, can be realized with security, the ability of all elements of the nation, and the ability to control oneself from words and actions that can offend and harm other people. (Ishmael, 2019). Every citizen is obliged to respect the diversity and differences in teachings found in every existing religion and belief, whether recognized or not recognized by the state. Every adherent of a religion is demanded to always be able to position themselves in the context of plurality which is based on the spirit of mutual respect and appreciation for the existence of other religions, by not criticizing, imposing or acting arbitrarily against adherents of other religions. (Ruslaini, 2000)

Matters that regulate living harmony between religious communities, in Chapter IV page 49 of the Basic Guidebook of Religious Life issued by the Ministry of Religion mentions the following matters:

1. Harmony in religious life is a dynamic process that takes place in line with the growth of society itself.
2. Fostering religious harmony is an effort that is carried out consciously, planned, directed, organized and responsible for increasing religious harmony by:
 - a. Instill an understanding of the value of social life that is able to support religious harmony.
 - b. Strive for an environment and circumstances that are able to support attitudes and behavior that lead to harmony in religious life.
 - c. Growing and developing attitudes and behavior that create harmony in religious life.
3. The condition of religious communities in Indonesia. The implementation of fostering religious harmony is intended so that religious people are able to become responsible development subjects, especially fostering religious harmony. (<https://kesbangpollinmas.klungkungkab.go.id>)

RESEARCH METHODS

This research, in its implementation, uses qualitative methods through a descriptive approach. The use of qualitative research on natural object conditions will place the researcher as a key instrument. According to Danim opinion, qualitative research as artistic behavior. The philosophical approach and application of methods within a qualitative research framework are intended to produce "soft" sciences, such as the behavioral sciences and social sciences. The main concerns in qualitative research are the limitations of objectivity and social control which are essential. Qualitative researchers believe that "truth" is dynamic and can be discovered only through studying people in their interactions with social situations and history. (Danim, 2002)

Descriptive approach is a strategy to analyze data by describing or explaining or describing data regarding certain realities. It is called a qualitative descriptive if it describes the data in more depth because it is verifiable from various aspects and dimensions, so that the data is mostly in the form of narratives of reality construction (Kriyantono, 2006). Seltiiz, Wrightsman, and Cook said that a descriptive approach is often used in insightful research, where researchers go into the field without being burdened or directed by theory. This means that research does not intend to test theories so that perspectives are not filtered, researchers are free to observe the object, explore and find new insights during research. His research is also

constantly undergoing reformulation and reduction when new information is discovered. (Rachmat, 2002)

The use of the constructivist paradigm in this research is because constructivists see that reality is created by individuals and exists in the minds of individuals, so that the perception of each individual will vary due to differences in background. When collecting data, researchers will focus on exploring the meaning (interpretation of reality) of individuals by exploring in-depth data in a dialogic way, such as exploring social, cultural, psychological, economic motives and contexts that underlie the answers from the individuals studied, not just focusing on the data on the surface (answers that are simply spoken). (Kriyantono, 2006)

The basic principles of the constructivist paradigm in qualitative research methods are:

1. Emphasizing empathy and dialectical interaction between researchers and informants to reconstruct the reality being researched, through qualitative methods such as participant observation.
2. Idographics through providing an explanation of reality based on a thick description (thick - description) by parsing specific details related to individual meanings and are inductive, namely based on cases (case - based) and do not mean generalizations.
3. Hermeneutical, namely in-depth research on texts and social situations and connecting parts into a whole in order to find deeper meanings.
4. Revealing the cultural meanings contained in social reality in natural settings (naturalism). (Kriyantono, 2006)

The fundamental reason for choosing a constructivist paradigm in supporting this research is with the view that knowledge can increase and develop as research progresses, which is influenced by experience and the results of the thought construction of the subjects studied. Sources primary data in this research were obtained through interviews with community leaders, several religious leaders, youth leaders and ordinary citizens. And secondary data as supporting data in this research, obtained from several reference books, scientific journals, as well as several other documents to strengthen the results of the analysis researcher.

Interviews and observations are techniques used in an effort to obtain research data. The interview guide used in the interview guide schedule contains systematic instructions that direct the researcher in conducting the interview. Points of questions that will be asked to respondents have been arranged systematically, starting from easy questions to more complex ones. (Kriyantono, 2006: 291)

For the observation technique, the researcher chose the participant technique, which is an observation method that directly involves the researcher participating in the activities of the group under study. This method allows researchers to observe the lives of individuals or groups in real situations. This allows researchers to understand the real conditions that occur, including understanding the patterns and interactions that take place. (Kriyantono, 2006: 301)

Interviews conducted by the author to get data in depth, in addition to interview techniques the author can make conclusions from what is found in the field and gain an understanding from different points of view. Observations made by reseachers to obtain the most effective data relating to places, activities, time, events. Observation techniques are carried out by observing conditions research locations and some of the activities of the research subjects.

RESULTS AND DISCUSSION

Communication and Social Interaction of Citizens

Jamika is a sub-district located in kecamatan Bojongloa Kaler, in the government area of the city of Bandung. Even though the people who live in the RW. 04 Jamaican sub-districts are diverse, both ethnically, culturally and religiously, but as good citizens they live peacefully side by side.

Although there are only houses of worship for 3 different religions, the Jamika sub-district also has members of other faiths, namely Catholics and Hindus. And all elements of society are always actively participating in every ongoing activity which has become a routine agenda as a result of a joint agreement. Communication has always been very good, both vertically between government officials and residents, and horizontally, namely communication between citizens.

The people of Jamika are aware that communication has become the main key for citizens in maintaining social harmony. Communication, both formal and non-formal, has been very strong and has been passed down from generation to generation among the people of RW 04 Jamika. Both community leaders, some religious leaders and residents are used to sitting together just to make small talk to discuss matters regarding their environment.

Residents and leaders also said that since the existence of smart phones, communication and coordination between residents to discuss community activities has also become easier through messages in the WhatsApp group. The activities of community organizations and youth organizations of the Jamika society are indeed functioning and running very well. Tolerance and solidarity are evident in organizational activities, organizational administrators involve diversity but remain focused on their goals, namely serving and managing administrative interests for all citizens.

Every time there is an activity at both the RT and RW levels, all residents always sit together to discuss and discuss it through deliberations, so that in its implementation which must involve the role of the whole members of society in mutual cooperation it can be realized well. Cultural acculturation can also be seen in the life of the Jamika peoples, this can be seen from the many residents who are accustomed to using Sundanese as their daily language for communication, some residents who have lived there for a long time for generations also choose to give their descendants names with distinctive names. Sundanese.

Most of the residents of Chinese ethnic descent who have lived in Gang Luna for a long time are residents who have regenerated, they were born in Bandung, in fact. They prefer to be called "Urang Bandung"

Gathering and talking, visiting each other, working together and participating in maintaining order in the celebration of religious holidays from neighbors of different religions has become a daily part of the social interaction of the Jamika peoples. All residents live in harmony with each other regardless of differences. As for some social interactions in community activities that involve cooperation between religious communities that always take place in the Jamika sub-district, are:

1. The weekly exercise program, which is usually followed by mutual cooperation activities cleaning the village, ends with a meal with all members of the community.
2. Provision of additional food in Pos Yandu activities where donors for the provision of food come from houses of worship in rotation.
3. Distribution of groceries for the elderly and underprivileged residents.
4. The community and religious leaders in the Jamika sub-district have a unique custom when they will welcome the celebration of Independence Day, to be precise, every

August 16th evening, they will hold a gathering together to hold Tasyakur Night. Activities are usually filled with joint prayers according to their respective beliefs for the sake of the continuity of the harmony that has been created, then the residents will sing the Indonesian Raya song and close with a joint meal.

5. Appreciation of the Karang Taruna organization on every youth oath day, which is usually attended by elderly Jamika community leaders from various ethnicities and religions.
6. Fun walking activities every birthday celebration for the City of Bandung, where prizes or entertainment come from donations from places of worship and donations from residents.
7. Every month of Ramadan there is an agenda of routine activities for breaking fast together and distributing food to residents which is carried out by the Vihara Dharma Ramsi.

Harmony Inter-Religious

The practice of inter-religious harmony is embodied in the concept of carrying out life side by side over existing differences, with more emphasis on creating peace and tranquility in society. The existence of several houses of worship from 3 different religions, which are located in the middle of a residential area. The houses of worship in question consist of 4 church buildings namely the Pentecostal church, the Rehoboth Ebenhaezat church, the Bethseda church, and the Jemaat Christ church. There are 4 monasteries including the Yasodhara vihara, Bright Hati vihara, Aman vihara and Ratnapani vihara. And there are 2 mosque buildings, namely the Al-Amin mosque and the Al-Asror mosque.

According to local community leaders, residents have never felt disturbed by the differences and diversity that exist in living their lives as members of society, because the key is in communication and being able to show an attitude of tolerance in maintaining peace that has been going on for generations. The attitude of mutual respect in every religious activity is very much reflected in the community life of RW 04 Jamika from several sources. This clearly shows that the community can appreciate every religious activity of each of its citizens, and this shows a form of tolerance for the residents of RW 04 Jamika in their daily lives.

Community leaders and youth leaders in the Jamika sub-district are used to holding meetings with all different religious leaders, and these meetings they called "silaturahmi forums". So it's not surprising, if there is going to be a celebration of a religious holiday, usually there will be communication between religious leaders, society leaders, officials and residents as a step to inform and coordinate to all members of society regarding the possibility of crowds during the celebration.

Due to habits that have been attached to the lives of members of the community for generations, if every time there is a celebration of a religious holiday, the residents in RW 04 Jamika seem to be used to it and do not feel disturbed by the crowds of events taking place, instead residents of different religions will voluntarily help maintain security and order during the event. One example is when Buddhists will celebrate Chinese New Year, it is not uncommon for Muslim youths and Christian youths to help carry out Chinese New Year cultural activities, and even arrange traders who will sell goods around the monastery.

According to the views of the people of Jamaica, harmony and tolerance in inter-religious life have an important role in creating common interests and smooth relations between citizens. Thus it will also facilitate relations and cooperation in carrying out activities, solidarity and conduciveness in society. The success of the RW 04 Jamika peoples in fostering inter-religious

harmony has received a positive response from the Bandung city government. Harmony inter-religious society has made Gang Luna crowned as a village of tolerance.

The designation of RW 04 or better known as Gang Luna in the Jamika sub-district as "Kampung Tolerance", has a positive aim, namely to make it an exemplary model for the success of community members in maintaining diversity, and is expected to be an example and inspire people living in others areas. Jamika Village officially holds the title as a tolerance village on August 20 2017, the title was given by Ridwan Kamil who was then the Mayor of Bandung. At that time, Mr. H. Dede was directly appointed by the Mayor as the coordinator of the activities of the tolerance village.

The Tolerance Village has a main activity agenda on every religious holiday, in fact it has been properly scheduled, the activity agenda includes social service activities, Baptism, Iftar, Tasyakuran, and visits to houses of worship on holidays. Even for the financial needs of inter-religious activities, they always make donations voluntarily.

The community and religious leaders in the Jamika sub-district have a unique custom when they are about to welcome the celebration of Independence Day, to be precise, every August 16th evening, they will hold a gathering together to hold Tasyakur Night. Activities are usually filled with joint prayers according to their respective beliefs for the sake of the continuity of the harmony that has been created, then the residents will sing the Indonesian Raya song and close with a joint meal.

The view of tolerance according to the chairman of the Village Tolerance Gang Luna is a form of mutual respect and respect for what is done even though it is different in terms of society, and vice versa. Meanwhile, in the opinion of the secretary of Tolerance Village, Gang Luna, tolerance is an attitude of respecting the beliefs of others without questioning them. When one of the residents holds a holiday celebration and so on, in certain cases as fellow human beings we can participate in the form of security or be involved in enlivening it. The story of a Christian religious leader, when asked about tolerance between religious communities, explained that differences are a necessity. Different does not mean hostile, but how to set the rhythm to keep going hand in hand. With different perceptions, we respect what other people believe, because we shouldn't force it, if we force it it will eventually clash. So, we must be able to respect each other well.

The attitude of tolerance and harmony between religious communities in gang Luna had actually been going on long before it was crowned the Village of Tolerance. The life of tolerance in gang Luna has been ingrained since the Dutch colonial era, where ethnic Sundanese lived side by side with ethnic Chinese. If in the past the majority who lived were ethnic Sundanese, over time residents of Chinese descent became the majority citizens, but harmony between religious communities can still be maintained to this day.

CONCLUSIONS

Based on the results of the research and discussion that has been described, it can be concluded that communication is the main key to success in creating inter-religious harmony in building a life of tolerance in people's lives in Jamika urban village, Bandung, especially in Rw 02 where there are houses of worship from three Different religions stand close to each other in the middle of the residents' residence.

Although there are only houses of worship for 3 different religions, the Jamika sub-district has members of the community who adhere to other religions, namely Catholics and Hindus. And all elements of society always actively participate in every activity that takes place. Communication is the main key for citizens in maintaining social harmony. Communication is established both formally and non-formally and has even been going on for generations.

Community leaders, several religious leaders and residents are used to sitting together just to make small talk to discuss matters regarding their environment.

Communication through routine meeting agendas between religious leaders, community leaders, youth leaders and community members is used as a momentum in an effort to strengthen mutual understanding in order to strengthen the values of tolerance and brotherhood in the continuity of a harmonious social life order.

In social interaction, communication and coordination between residents, each of them will carry out social activities and organize religious holiday celebrations to be something that is always maintained in maintaining order and comfort for all members of the community. Positive appreciation from the Bandung city government for making the Jamika sub-district, especially Gang Luna a tolerance village, is a positive value that shows the success of the people who have lived in the area for generations in instilling the noble values of Pancasila, in real diversity.

Thus, it can be concluded that tolerance is an attitude of respecting opinions, views, and beliefs that are different from one's own without questioning other beliefs according to personal beliefs. Because this is contained in the rules regarding harmony and peace between the people Inter-religious tolerance can be realized on the basis of an open attitude through inter-religious dialogue which will foster mutual respect and respect for one another. Furthermore, fostering cooperation, helping each other in social life so as to create familiarity, caring and brotherhood.

Respecting everyone's choice in practicing religion which they believe is a form of sacred relationship between an individual and God is one of the attitudes practiced by residents in the Jamika sub-district. Respect every religious activity and celebration of holidays from each religion that its citizens adhere to as a form of tolerance. Helping each other, mutual cooperation, forming national brotherhood in a harmonious society is wiser in order to create a peaceful life. The people in the Jamika sub-district, especially in Gang Luna as the Tolerance Village, hope that people in other areas who have multicultural citizens will be able to build a harmonious life of tolerance like them.

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In carrying out a life of tolerance, community members realize the importance of maintaining attitudes so as to create peace. In every dialogue at the hospitality forum, religious leaders and community leaders always appeal to all citizens about the importance of tolerance in maintaining brotherhood among the people of Jamaica that has lasted a long time and even has been passed down from generation to generation. Instilling an attitude of tolerance from an early age has a noble value in the process of maintaining the harmony of a peaceful and peaceful life.

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