The Harmonization of Diversity and Interreligious Dialogue in Sukoreno Village Jember

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This paper is based on field research, the theme is harmonization of diversity in Sukoreno village, in this research there are three questions. First, how is the concept of interreligious dialogue?; second, how is the demography of Sukoreno village society social culture?; third, how interreligious religious dialogue in Sukoreno village?. Interreligious dialogue concept is explained by analytic descriptive, while the demography culture of Sukoreno village community is explained by historical approach, while intereligius inter-religion in Sukoreno village is explained by ednography approach. The result of this research is first knowing the concept of intereligius diaologue, secondly comprehending the demography of social culture that exist in Sukoreno village, third understanding intereligius inter-religion in Sukoreno village.
Keywords: *Intereligius dialogue, Harmony, Sukoreno village:*

1. INTRODUCTIOAN

The absolute thing that should be the principle by religious people is the principle of tolerance. It departs from the awareness that all differences, including differences in religion, also the nature of humanity. To deny the difference is to deny the *fitrah*. Through the principle of tolerance, there is no need for unification of religions. Likewise, there is no effort to create the belief that all religions are true. If there is a belief that all religions are true then there is no need for tolerance in religion. One of the most prevalent realities is that a believer is proud of his religion and believes that only his religion is true. They then attempted to fortify their religion, for example, strengthening the fraternity between religions among fellow believers.

It is certainly legitimate, even logical and rational. However, it becomes illogical and rational for anyone to believe a particular religion, but to hate and oppose other religions. The world will become very worse if the religion teaches its devotees to hate or attack other faithful believers. A sociological reality that the Indonesian nation consists of multicultural society that must be upheld, respected, and maintained. Precisely because of the recognition of the diversity of the Indonesian nation is formed. One form of diversity in Indonesia is the issue of religion. Indonesia is not a secular country, nor a religious state, but the recognition of religion by the state covers only six religions, namely Islam, Hindu, Buddhist, Christian, Catholic, and Kong Hu Chu.

When viewing from the side of freedom of religion in the constitution, in fact what is prescribed by the country contrary, because the state provides limitation to determine a certain amount of faith that should be embraced, in other words a religion other than that specified it should not be living in Indonesia. This is something paradoxical. For the people who embrace the prescribed religion, the state gives respect and appreciation which is shown by the guarantee of freedom of religion through the Constitution of RI (UUD 1945) and Law no. 39 of 1999 on Human Rights (hereinafter referred to as the Human Rights Law) in several articles. There are two categories given by the state, namely the guarantee of freedom of religion (freedom of religion) and guarantees the freedom to practice the religion embraced.

So the researcher took research in Sukoreno Village District Umbulsari Jember. For further unravel and understand the meaning of diversity and harmony that exist in the village Sukoreno Jember. This paper will explain about interreligious Dialogue in the village of Jember district Sukoreno from background above, we propose that the problem will be the focus of this study as follows *first* , what is the concept of interreligious dialogue? *Second*, how is the demography of Sukoreno village society social culture? *Thirdly*, how is interreligious religious dialogue in Sukoreno village?

The study is conducted with the aim to first, know the concept of intereligius diaologue. Secondly, to know the demography of social culture in Sukoreno village, third, to know intereligius between religions in Sukoreno village. This research is expected to bring some benefits both theoretically and practically to the author and the public. First, Theoretically It is expected that the results of this study can expand the scope of knowledge and knowledge about religious diversity and inter-religious harmonization. The religious attitude of the harmonious community in the village of Sukoreno can be an example for other communities in this archipelago that we empirically realize that the state of Indonesia is a country of pluralism. Second, the results of the study can be used as a reference for further similar research. For religious leaders and communities in each region, especially in the archipelago is expected to imply a harmonious religious attitude related to increasing harmonization between religions in society.

The study of interreligious dialogue has been the subject of discussion. There are some previous researches that are relevant to the research that conducted by the researcher as follows, the tolerance among religious believers in strengthening the unity and the unity of the nation (case study of Moslem and Christian Segaran Village Dlanggu District Mojokerto Regency) written by Lely Nisvilyah. Using a case study approach resulted in research that the form of tolerance between Muslims and Christians in Dusun Segaran Dlanggu Subdistrict Mojokerto regency can be reviewed by religious and social tolerance. The form of religious tolerance for Muslims is reflected in the regular religious activities held in Segaran Village such as *Tahlil*, *Jamiyah Diba'*, *Khataman*, and *Pengajian*. Meanwhile, the form of religious tolerance for Christians through religious activities such as family worship and every Sunday in GKJW. While social tolerance in the form of joint activities or cooperation involving Muslims and Christians is co-working, blood donation, religious celebration of religious day, activity of 17 August, group-village and meeting.

Second, the harmony of religious people between Islam, Christianity and Sunda (Case Study: Cigugur Urban Village Cigugur, Kuningan-West Java) compiled by Angga Syaripudin Yusuf as thesis Faculty of

Tarbiyah and Syarif Hidayatullah University Jakarta in 2014. Researchers conducted research through interviews, observation and documentation. From the results of the study Angga Syaripudin Yusuf found that the people of Cigugur village in general have a dynamic pattern of harmony, it can be seen from several patterns of harmony that developed in the community First, religious social relationships such as respecting the attitude of Muslims when Christians and Sunda Wiwitan celebrate religious festivals, on the contrary when Muslims celebrate the day of Eid al-Fitr always presents a variety of food and share the food to anyone regardless of religion. Second, the pattern of social relationships, such as ceremonial traditions selametan. In addition, there are also factors affecting harmony that occurred in Cigugur namely: family ties, mutual respect and respect between religious people and mutual cooperation.

Third, Harmony of Religious People Between Moslems and Christians in the Village Paccinongang Somba Opu District of Gowa Ardiansyah's research results. The researcher uses sociological and theological approach to know the forms of harmony between Muslims and Christians in the village of Paccinongang and the factors that influence the occurrence of interreligious harmony both the driving factor and its inhibitor.

The research above has some relevance to the research that will be done by researchers, for example, in the first and second research to examine the life of harmonious interfaith society, with the attitude of tolerance toward the worship done by other religions, the respect for the celebration of other religions, and the co-working inter-religion in daily life that is not extinct. The attitude of inter-religious tolerance conducted by the Sukoreno community is by attending the funeral of the Muslims known as *takziah* attended by other religious people, on the contrary the Muslim community of Sukoreno participate in making *ogoh-ogoh* for the celebration of the Hindu day in Sukoreno. In the second study examined the drivers and constraints of harmony in society. The researcher will also conduct research on Sukoreno community related things that influence the growth of tolerance attitude between religion and social culture in Sukoreno society in the form of harmony.

Based on a study of previous research above, a study entitled "The Harmonization of Religious In Kampung Sukoreno District Umbulsari Jember District (Study: Interreligious Dialogue in Sukoreno Village District Umbulsari Jember District) is still relevant to be implemented because it has never been done by previous researchers.

2. INTERRELIGIUS DIALOGUE AND ETHNOGRAPHY CONCEPT: INTRODUCTION STUDY

In a journal entitled A Journey Together A Resource For Christian Muslim Dialogue studied and compiled by Gerard Forde MA explains that the interreligious dialogue also referred to as interfaith dialogue is about people of various religions who respect each other and respect who enables them to live and cooperate with each other despite differences. This term refers to a positive and coorperative interaction between people of various religious traditions (beliefs) at both the individual and institutional levels. Each party remains faithful to their own belief while respecting the right of others to practice their faith freely.

Interfaith dialogue is not just a word or a conversation. It includes interaction and human relationships. It can happen between individuals and society and on many levels. For example, between neighbors, in schools and workplaces can be done in both formal and informal settings. Therefore, dialogue is not only the official or academic level, it is part of everyday life where cultural and religious groups interact directly with each other, and where the tension between them is the most obvious. Still in the same literature mentioned in a document of the Catholic Church "Dialogue and Proclamation 1991" defines interreligious diaologue or interreligious dialogue as all positive and constructive interreligious relationships with individuals and communities of faith directed at mutual understanding and enrichment, in obedience to truth and respect for freedom.

The concept of interreligious dialogue is the basic thinking that is used as a guideline in the deliberation by human beings to solve the problems of daily life, either personally or communally, spontaneously or programmed in the internal and external religions. More broadly covers the problems of all religions that aim to create harmony and unite mankind in different religious vessels. And not to impose the will of one religion to another religion.

Various explanations are thought interreligious dialogue is a fundamental thought that is used as the basis of search *mufakat* with the aim of solving problems that occur in religious life. This thought of interfaith dialogue offers fundamental thoughts in the purpose of uniting humanity without exception, albeit in different religious vessels. Prioritize the attitude of tolerance, cultivate openness, mutual understanding,

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develop mutual respect by respecting the rights of every human being who can not be inviolable, except with the rules set by the local government.

There are several reasons and objectives for interreligious dialogue, including sociological and theological reasons. Sociological reasons include the following first. Religious pluralism in the world is a fact that is becoming increasingly apparent as it becomes easier to communicate. Second, The higher the desire to establish relationships with others. Isolationism should not be abandoned, nor is it possible. Moreover, the aspect of commonality between groups of people and religions with each other increasingly recognized and felt than what separates it. Third, interreligious dialogue helps each participant to grow in his own belief, when he encounters people of different faiths and exchanges ideas about the beliefs and practices that are believed and practiced by individual believers. Fourthly, in addition to positive values for individuals in dialogue, there is also mutual enrichment between the religions embraced by those who take part in the dialogue. For example, in interreligious dialogue, Islam can contribute to other religions an increase in inspiration and universality. Fifth, interreligious dialogue can help to improve cooperation among the citizens of a country, so that in conditions of mutual respect, justice, peace and friendly cooperation, everyone can build the country.

The theological reasons, among others, are the first, All mankind has only one origin, that is God, and is created for the same ultimate goal, that is God Himself. Therefore, there is only one God plan for each of these people, one origin and one purpose. The distinction exists, but compared with so many and fundamental equations, the differences are not so important. Second, All mankind is one, and it is this unity that drives people to promote universal peace.

Third, for these theological reasons, religions take a positive attitude toward religions that are not their own. And this can be done with dialogue and cooperation with other religious followers to jointly recognize, nourish, and promote the spiritual and moral acts that exist in other religious people, as well as the values contained in society and culture they. Fourth, interreligious dialogue is not only an academic act, it is not a philosophical and theological discussion; it is a religious act. Fifth, dialogue is an effort for salvation, and that is part of the total goal and religion.

Mukti Ali provides forms of interreligious dialogue that can and can be done, including the following. First, In this form, people of different faiths and collaborate to enrich each other's beliefs, by practicing the values of their respective religions without formal discussion. This happens to families, schools, armed forces, hospitals, industries, offices and countries. Also intercultural dialogue, because the culture is influenced by religion. Second, Dialogue in Social Activity What is meant intercultural dialogue is aimed at improving human dignity and integral liberation of mankind. Various kinds of believers can work together in implementing development projects, in improving family life, in joint projects to assist people suffering from drought, poverty, lack of food, and especially promoting justice and peace.

Third, the Communication Dialogue of Religious Experience The third form of interreligious dialogue is to take the form of communication of religious experience, prayer, and meditation. Such dialogue may be referred to as intermonetic dialogue, for example, there are Catholic ascetics and Buddhist ascetics. For several weeks they stay in other hermits in order to gain experience of beliefs to study everyday life, such as how to fast, pray, read scripture, meditation, and other work. Of course, this intermonetic dialogue can not be done by just anyone. It can be done by religious leaders only or by people who want to know the lives of other religious leaders. Fourth, Dialogue for Common Prayer This form of dialogue is often conducted in international religious meetings, which are attended by diverse religious groups. Everyone can pray in his or her own way and belief, such as the prayer of world peace, done jointly. This kind of dialogue was conducted on 27 October 1986 in Assisi, the "World Day of Prayer for Peace".

Fifth, theological discussion dialogue this fifth interreligious dialogue, ie religious experts exchange information about beliefs and practices of their respective religions, and seeks to seek mutual understanding through the mediation of the discussion. Interreligious dialogue like this is often done in international dialogues, both in the West and in the East, also in Indonesia. Sixth, Harmonization of religious communities This interreligious dialogue in the fifth form, Interreligious dialogue like this is often done in international dialogues, both in the West and in the East, also in Indonesia. The word of harmony comes from the base of the pillars, derived from Arabic, *rukun* the plural *arkan* which means the principle or basis, for example: pillars of Islam, Islam or the basis of Islam. *Rukun* (adjective) means: 1) good and peaceful, not contradictory. 2). Unite, agree. The word rukun means association based on help and help. Rukun (noun): 1) something to

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be fulfilled for the validity of a job. 2) principle, meaning: base, joint: everything is done well, not deviate from its *rukun*.

Based on some understanding above, it can be concluded that the harmony of religious life contains three important elements. First, a willingness to accept a different faith with another person or group. Second, the willingness to allow others to practice the teachings of religion that is believed. Third, the ability to accept differences and then be able to enjoy the excellent atmosphere felt by others when practicing the teachings. While the internal harmony of Muslims with a way to find common ground in understanding the teachings of Islam. That the essence in the teachings of Islam in principle is monotheism, ie, crowding God as God Almighty and entitled to be worshiped and put all the creatures of His creation. By believing God as Creator, then in the view of Islam all human beings have the same position before God. So they have the ability to act freely, without force. Because the responsibility of a maanusia can only apply in a state of freedom. Similarly, with the relationship and harmony of religious people, He will take place without coercion and discrimination.

In order to realize and maintain the harmony of religious communities in Indonesia, the Head of Research and Development Agency of the Ministry of Religious Affairs in his paper entitled Policy of Maintenance of Religious Harmony of Indonesia mentions seven steps to encourage religious harmony, namely: first, Strengthening the foundation or foundations (common rules / ethics) about internal harmony and interfaith community. Second, Build social harmony and national unity in the form of efforts to encourage and direct all religious people to live harmoniously within the ideal theological framework to create togetherness and tolerance. Third, Creating a conducive atmosphere of religious life in order to strengthen the deepening and appreciation of religion and religious practices that support for fostering harmony of life internally and inter-religious.

Fourth, Conduct extensive exploration of the importance of human values of all plural human beliefs. Seventh, Conducting deepening of the spiritual values that are implementative for humanity that leads to divine values. Eighth, Developing multicultural insights for all elements and layers of society. Ninth, Growing awareness in society that the difference is a reality in the life of society. This should be a mosaic that can beautify the phenomenon of religious life.

The term ethnography comes from Greek meaning a description of people. Literally, ethnography means cultural writing (Atkinson, 1992). Ethnography is rooted in Anthropology. Ethnography also means a written description of a culture based on field findings. This means as a research discipline, ethnography is based on a conceptual culture composed using a combination of observational tactics, interviews, and document analysis to record the behavior of people in a particular social background. Ethnography emphasizes the culture and specificity of the people in it, what is the basic characteristics of a group and what differentiates them from other groups. In addition, ethnography relies on the involvement of researchers in communities or groups over a period of time in the field. Ethogues observe and ask questions about the way people interact, work together, and communicate, including with researchers naturally and the context of everyday life.

A qualitative approach using an ethnographic approach requires the presence of researchers in the field longer than other qualitative approaches such as case studies, ethnography, and discourse analysis. There are two types of ethics according to Sarantakos (1998) and Thomas (1993), namely: first, ethnographic descriptive or conventional ethnography, ie: descriptive ethnography focuses on the description of community or group ts. Through analysis, descriptive ethnography reveals patterns, typologies, and categories. Second, critical Ethnography, namely: critical ethnography involves research on macro social factors. Critical ethnography intends to produce a change in the background in detail. Therefore, critical ethnography has a political focus.Ennography generally uses purposive sempel. This means referring to the purpose of the researcher will do. You select specific groups and locations to study, then use criteria to choose who and what to examine. The criteria for sampling should be clear and systematic, and often based on the point of view that researchers get from interaction with the group. With this study to look at the Interreligious Dialogue phenomenon in the charming and peculiar village of Sukoreno, the interesting data to address fellow Religious people often perform an interesting religious ritual together in the study. In this case the study is a study of the sociology of Religion.

3. DEMOGRAPHY SUKORENO JEMBER DISTRICT

Sukoreno is a village in Umbulsari sub-district, Jember, East Java, Indonesia. The soil in Sukoreno village is very fertile and irrigation system is good enough so that agriculture is also good such as rice, corn, palawija, sugarcane and orange. This citrus orchard is what the people of Sukoreno (and surrounding) villages feel can raise their standard of living. In addition to farming and gardening, part of Sukoreno community traded trading/ entrepreneurship. Information technology is also growing rapidly in this village, including one of these villagers who take part in Information Technology at the National level is *"NATHAN GUSTI RYAN"*. The village of Sukoreno has an area of: 548,124 Ha, consisting of first, Tegalan / settlement: 67.82 ha Paddy field: 479,177 ha Cemetery / grave: 0.950 ha while Village boundary: Northside Mundurejo Village East is Gunungsari Village South is Wonorejo Village West is Wringinagung Village.

The village of Sukoreno was originally named Gumuk Lengar which was taken from a Padas hill which is often visited by people to dig Padas when found a statue under Suko or Suko flower which flower four kinds of color, then after found the statue the name of the village is replaced with the name of Sukoreno Village which has the meaning of various kinds of fun combined with the character of the society and the religious diversity that is held by the community. When the Head of the Village is named Suwadi. In 1941 Year, Sukoreno Village led by the Village Head named Kasbiran, then for 9 years precisely in 1949 then there is a change of Village Head by the way of choice that finally head of the village led by a person named Supardi. Therefore, arounf 8 years exactly 1857 happened change of Village Head when held the choice was won by a man named Jumali for 12 years precisely in 1969 Jumali village chief out of office. When the village was less conducive, the Jember Regent took the policy of placing or appointing an ABRI member named Ibn Sunardi to be assigned in Sukoreno Village to become the Village Chief of Sukoreno or better known as the Village Chief of Karteker.

When the leadership of sunardi mother of the village government began to be arranged or divided into 5 hamlets namely Krajan kidul, Krajan lor, Kandangrejo, Temurejo and Blokmundu. When it was learned 1980 election Village Head won by a candidate named Ali Mustaqim, BA and in 1990 the election of the Village Head won by a named Supingin. And in 1998 the election of the Village Head was again won by a man named Sudariyanto, SH. When the year 2005 occurred pemecahan village that eventually Sukoreno village broken into 2 (two) villages namely Sukoreno Village and Village Mundurejo. So starting in 2005 Sukoreno village is divided into 3 hamlets krajan kidul hamlet, Krajan Lor, and Kandangrejo. Hamlet Krajan kidul led by Kasun saeroji, Krajan Lor village led by Kasun Supriyono and Kandangrejo Hamlet led by Kasun inheritance. After that the term of office of Sudariyanto Village Head, SH Habis in 2006, hence the beginning of 2007 exactly February of election of Village Head, and won by sdr Ach. Choiri and until now he is still the Head of Sukoreno Village.

Population	: 8,167 people, consisting of:
Male	: 3.930 people
Female	: 4,237 inhabitants
Number of residents of Islamic Religion	: 7,381 Souls
Total Population of Catholic Religion	: 481 inhabitants
The population of Hinduism	: 325 Souls
Number of heads of household	: 2,418 families, as follows:
Hamlet Kandangrejo	: 722 family cards
Hamlet Krajan Kidul	: 1.123 family cards
Hamlet Krajan lor	: 573 family cards

4. THE INTERRELEGIUS DIALOGUE AND HARMONIZATION OF DIVERSITY IN SUKORENO VILLAGE

Despite the inhabitants of Islam, Christianity, Catholicism and Hinduism, a tolerant aura is so bursting there, in a village located in the southern district of Jember. One form of tolerance in Sukoreno is also visible from the building of houses of worship that stand side by side. Approximately only two hundred meters away between the Mosque, the Church, and the Temple. It is said that the high sense of tolerance in Sukoreno relates to the origin of the name of the village. Before being renamed Sukoreno, the village was once called Gumuk Lengar.

Starting from the discovery of a suko flower that has various colors or in reno-reno Javanese language on a hill padas that exist around the village. Since then Gumuk Lengar changed its name to Sukoreno

until now. Sukoreno can mean a difference or diversity. Suko is a Javanese language which in Indonesian means like and reno means diverse. History is what makes the people of Sukoreno Village become accustomed to living in diversity.

In fact, according to the Village Chief of Sukoreno H. Achmad Choiri, there has never been any disagreement between citizens and religious backgrounds. "For us, there are no minority and majority terms. All the same and worthy of attention Another interesting thing they have is the habit of cleaning each other's place of worship. Residents do not look at places of worship belonging to whom or religion apa.Dengan cleaning places of worship citizens feel familiar and have that place. Although impressed simple, this method is able to glue the majority of people who work as farmers to date.

Sense of tolerance in Sukoreno is also always instilled by parents to their children. Their way is probably simple, but it is believed to be able to have a good effect on their children in the future. Most parents always invite their children to visit people's homes during religious festivals. In addition, when one of the residents held a wedding party, parents do not hesitate to encourage children to get used to diversity and mutual cooperation.

According to Irene who is also the guardian of St. Joseph Catholic Primary School in Sukoreno, there are parents who hold the title of hajj but send their children to school with Catholic education background. This as a form of Sukoreno Village residents is not allergic to the difference. What has been planted since childhood will continue to carry on until they grow up. A resident also recounted his experiences during his stay at Sukoreno. always feel the peace during the stay in this village.

At the commemoration of the religious day in church, the caretaker of the church is never absent to invite people outside of Catholicism. Church officials always invite religious leaders from different faiths and local people to attend religious holidays in the Church. always inviting religious leaders and local residents as a form of concern, For example, at Christmas and Easter celebrations, Catholics always invite religious leaders from Muslims and Hindus in Sukoreno. In fact, the village head was also absent from attending religious events despite different beliefs.

Likewise on the contrary, during the celebration of Eid al-Fitr, for example, Sukoreno residents who are Catholics and Hindus are always bersilaturahim by visiting Muslims who are Muslims. When there is a religious celebration of Hindu religion, without dikomando residents will visit each other as a form of tolerance and maintain diversity in the village of Sukoreno. As if there is a sense of togetherness that has been inherent in Sukoreno society. So do not be surprised if the villagers are so accustomed to diversity and are used to living side by side. The key is mutual respect for each other. This way is called to be a powerful one to treat diversity. People want to get used to living side by side without any disputes.

The village of Sukoreno is a miniature of Indonesia. Because in this village is very unique, all religions are complete but the relationship is well established, between one religion with other religions, therefore the hope of this existence must continue to be nurtured. While in Gang 2 Krajan Kidul backwoods, Sukoreno Village, stands a number of houses of worship of three religions in Indonesia, namely Hinduism, Islam, and Catholicism. In fact, in one alley there are recorded two Hindu temples, seven Mosques of the Muslims, as well as one Catholic Church. In every religious celebration, each community in the local village keeps turning each other. Such as Christmas, as it is today, Muslims and Hindus who guard Christians. On the other hand, when the Eid al-Fitr falls, Hindus and Christians are guarding, and if the ogoh-ogoh celebration welcomes Nyepi Day, it is the turn of Muslims and Christians who keep the Hindu religious day celebration.

This phenomenon shows that dialogue interreligius is practiced by the people of Sukoreno Village, it is given the nickname by the local government as the village of Pancasila (the village that developed the concept of good religious tolerance amidst the diverse compound of ethnic and cultural in Indonesia), more interesting is the process of harmonizing the Religion is Active (meaning fellow religions visit each other three times a big religious day warning in each Religion) if there is Nisa Natal religion laain besides protecting and protecting also do sialturahmi, harmony Religion like this is coveted by Indonesian society now and the future .

One of the other forms of harmonization is when there is an *Ogoh-ogoh* agenda in the village of Sukoreno, every time before *Nyepi* Day, the local village community for the last seven years routinely performs *Ogoh-ogoh* Ceremony. Ogoh-ogoh ceremony itself is a ceremony held by Hinduism in the form of activities that paraded paper statues around the village, to then burned in the pure village. Intended to ward off the forces and evil spirits represented by the paper statue. The ceremony is not only attended by Hindu

people, but also non-Hindu citizens are also involved. The involvement of non-Hindu people, especially the followers of Islam who are the majority in the local village, is an interesting fact. Simply put, social actions can be interpreted as a vi concept that tries to understand the actions, behaviors, and actions taken by humans throughout their lives in order to achieve certain goals .

While participation itself can be interpreted as the stages of an individual's involvement in an activity ranging from planning, implementation to utilization. regarding the participation form, as well as the reason of the Muslims in Sukoreno Village in their participation in the Ogoh-ogoh Ceremony. This form of participation is manifested in the actions of Muslims in the process of making the Ogoh-ogoh Statue, as well as their participation in the procession of the Ogoh-ogoh Statue statue around the village. While the reason for the participation of the Muslims in Ogoh-ogoh Ceremony, among others is a sense of solidarity among fellow villagers, the form of tolerance among the followers of religion, to the efforts of citizens to follow the ogoh-ogoh celebration because of the backdrop of curiosity. From the above conclusions, it seems clear that the people of Sukoreno Village have a fairly high tolerance for the different religions in their environment.

5. CONCLUSION

In this paper, we want to discuss the three concepts, the first concept of the Intemalegion of the Noble Dialogue of its roots and meaning, which provides an overview of the study of Religion and studies related to the sociology of Religion, using the ethnographic approach of the author tries to do a deep reading in Religion and Religious dialogue in the village of Sukoreno, starting from active dialogue and passive dialogue, the concept of the roots of village mythology that has the roots of the meaning of difference to the ethnographic way of culture in providing views related to the study of Religious Sociology and the harmonization of religion.

Substantive rituality to the meaning of religion is tolerance in the run consistently in the village of Sukoreno; secondly, that in religion must take substance in order to live harmoniously, open a sometimes pseudo-religious formality, that Harmonization of diversity and Interreligious Dialogue has taken place and become an integral part in Sukorn Village society.

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