

PHILOSOPHICAL VALUES AND PROCESSES OF RELIGIOUS TOLERANCE IN NYARUMKOP VILLAGE, SINGKAWANG, WEST KALIMANTAN

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Received: 23rd September 2024/ Revised: 23rd June 2025/ Accepted: 21st July 2025

How to Cite: Muntansyir, R., & Tazkiyah, E. (2025). Philosophical values and processes of religious tolerance in Nyarumkop village, Singkawang, West Kalimantan. *Humaniora*, 16(1), 71-78.
<https://doi.org/10.21512/humaniora.v16i1.12234>

ABSTRACT

The purpose of this study is to provide a description and analysis of the processes that led to the establishment of philosophical ideals and tolerance in the Nyarumkop village in Singkawang, West Kalimantan. The study technique employed is qualitative, based on Paul Ricœur's hermeneutic-phenomenological approach. This methodology aims to understand the significance embedded in the symbol of tolerance, which is linked to the context of social existence. In addition, the Aristotelian method of philosophical inquiry employs the Golden Mean as the Middle Way between two extreme poles in the process of decision-making or action-taking, which ultimately leads to arete, which is synonymous with perfection. Several religious leaders from Nyarumkop Village were interviewed to determine the information based on the criteria provided by the researchers. During the research, the methods used for data collection included documentation, interviews, and observation. The findings of this research suggest that tolerance is the key to achieving harmony within the Nyarumkop village, which is renowned for its rich religious and ethnic diversity. Religious discussion is a crucial component in fostering tolerance and understanding. The Nyarumkop village holds four significant parts of the philosophical principles. These include the spirit of kinship, friendship, mutual collaboration, and the empowerment of communal life via the economy, as well as tourism's role in Nyarumkop village.

Keywords: philosophical values, religious tolerance, phenomenology, Nyarumkop

INTRODUCTION

Indonesia, a cosmopolitan nation, is home to a diverse array of ethnicities, faiths, tribes, races, and other social distinctions. According to Bhiku Parekh's book titled "Rethinking Multiculturalism," multiculturalism is a concept that acknowledges the existence of cultural variety, which includes disparities in social norms (Parekh, 2008). Mansouri and Modood give five key characteristics of multiculturalism. These elements include diversity, equality, ethno-religious groupings, national identity, and dialogue (Mansouri & Modood, 2021). All of these authors likewise back Parekh's perspective. It is one of the countries that

acknowledges the existence of diversity in society.

According to Wula, diversity in society is essential for the evolution of human civilization (Wula et al., 2021). This is because diversity has the potential to foster positive interpersonal connections and societal harmony, which in turn may lead to increased community unity and integrity. Family spirit, friendship, service, solidarity among communities, and mutual collaboration are essential components that must be fostered to support diversity in society. These are some of the elements that need to be seen. These four components, which must be considered in the context of cultural diversity, if implemented effectively, will produce a community life free from

conflict, as seen in the Bakateu Community (Teti, 2021). Not only does the Bakateu Community have a distinctive way of life due to the diversity that exists there, but Nyarumkop, located in West Kalimantan, is also one of the villages inhabited by a diverse group of people with distinct personalities.

The name of this neighbourhood, Nyarumkop Village, is derived from the words "Nya," meaning "loud," "rum," meaning "fragrant," and "kop," meaning "complex." According to Kelurahan Nyarumkop (2016), the name Nyarumkop was chosen with the expectation that this area would become well-recognized and offer a diverse range of cultural practices, traditions, and accomplishments. Within its right, the Nyarumkop area is one of a kind, including the philosophical principles it cherishes. Beliefs on how people ought to conduct themselves and the things they should strive to achieve are examples of philosophical ideals. Furthermore, they are used as principles of individual and community worldviews that embody the fundamental notions of human life ideals (Damayanti, 2020). This belief is further evidence that philosophical values are utilized. Islami & Putri's research highlights that intellectual values, which play a crucial role in society, are responsible for forming and maintaining pre-existing cultures (Islami & Putri, 2020).

Another distinctive quality of the Nyarumkop village is the high degree of religious tolerance. To achieve peace in social life, tolerance is an essential component that cannot be avoided. According to Aimaganbetova's viewpoint, tolerance is a multifaceted concept that occurs when an individual or group can tolerate differences from other individuals, including but not limited to ways of life, cultures, traditions, ideas, sentiments, and other distinctions found in different individuals (Aimaganbetova et al., 2023). During this time, the Ministry of Religion of the Republic of Indonesia has said that religious tolerance is a mindset characterized by mutual respect and the ability to understand members of various faiths (Tim Mimbar Hindu, 2023).

The people who reside in Nyarumkop Village similarly exhibit this attitude of respect for one another. Tolerance, as a textual understanding viewed from Ricœur's perspective, symbolizes the unification of ethnic and religious differences in peace, as it enables people to develop a phenomenology of consciousness that allows them to make their lives more meaningful through various activities (Hardiman, 2015). Therefore, the urgency of this research lies in highlighting the tolerance and philosophical values present in Nyarumkop, which have not been widely studied and can serve as an example for other regions to recognize their philosophical values and develop various forms of tolerance within their respective communities.

To gain insights into the establishment of harmonization among communities in rural regions and to foster a national spirit rooted in local wisdom values in Nyarumkop, this study employs a qualitative

method with a Hermeneutic-phenomenological approach. The purpose of this research is to capture the uniqueness of Nyarumkop Village. Observation, interviews, and recording were among the methods used by researchers to gather data from three prominent religious leaders in Nyarumkop Village. These leaders were from the religions of Buddhism, Catholicism, and Islam.

Additionally, this paper aims to describe and analyze the formation of tolerance in greater depth in Nyarumkop Village. The paper aims to identify the essential aspects of philosophical values that can be derived from the Nyarumkop village. Thereby, enriching the intellectual treasure that fosters a spirit of nationalism rooted in local wisdom from the village.

METHODS

This research employs a qualitative approach, utilizing the hermeneutical-phenomenological method to analyze, interpret, and describe the unique experiences encountered by researchers in Nyarumkop. Paul Ricœur's method is believed to help provide a comprehensive perspective on the phenomenon, thoroughly and systematically, without neglecting its objective aspects (DarmaWijaya, 2014).

Fadhilah noted that Paul Ricœur's method is a combination of the study of meaning and experience (Fadhilah, 2020). For data collection, the researcher used observation, interviews, and documentation. The data analysis technique refers to Miles and Huberman's model, which consists of data reduction, data presentation, and conclusion drawing/verification (Miles & Huberman, 2014). Data Reduction involves selecting, focusing, simplifying, and transforming raw data obtained in the field to facilitate easier analysis. This process is carried out continuously throughout the data collection process in the Nyarumkop village. Data Display aims to organize the reduced data in a way that allows for clear presentation, often in the form of descriptions, charts, or category relationships.

Conclusion Drawing/Verification provides meaning to the collected data, transforming unclear information into well-understood insights that are precise and accurate. Meaning is assigned to every data point to be analyzed, interpreted, and described using Ricœur's hermeneutic-phenomenological method to discover deep philosophical values. The research subjects consisted of several people living in Nyarumkop who were selected based on the researcher's criteria. These included individuals from diverse ethnicities and religions, to explore the perspectives on tolerance and experiences related to religious tolerance.

RESULTS AND DISCUSSIONS

Nyarumkop village is located in East Singkawang Sub-district, Singkawang City, West

Kalimantan Province. According to the Nyarumkop village website, this area is bordered by Mayasopa Village to the north, Bagak Sahwa Village to the east, and Sagatani Village to the south (Kelurahan Nyarumkop, 2016). This village also won second place in the West Kalimantan Provincial Urban Village competition, which evaluated governance, territory, and community development (MC Singkawang, 2024). The success of the local government of Nyarumkop village in developing its area is closely tied to the role of the people who live there.

Singkawang City is one of the cities known for its ethnic and religious diversity in Indonesia (Insani, 2023). Nyarumkop Village, which remains part of the administrative area of Singkawang City, is also an area that showcases this diversity. According to an interview conducted with Nyarumkop Village Head Mahmudi, the people living in the Nyarumkop area are ethnically, religiously, and otherwise diverse, with Dayak being the majority tribe inhabiting the area. The Dayak who inhabit the Nyarumkop area are the Salako Dayak, who speak Badameo or Badamea (Praptantya et al., 2022). The Dayak ethnicity, along with various other ethnicities such as Malay, Chinese, Bugis, Batak, and Madurese, is present in the Nyarumkop area. The diversity in Nyarumkop Village also includes religious diversity, with various faiths represented, including Catholicism, Christianity, Islam, Buddhism, and Confucianism, one of the key drivers of religious tolerance.

According to the information provided by Mahmudi from Nyarumkop Village, the population is composed of 1,267 Muslims, 109 Christians, 2,460 Catholics, and 136 Buddhists. This religious plurality in Nyarumkop exists in harmony and mutual respect. As stated by Edigius, the Dayak ancestors' teachings had long embraced the presence of others, including the arrival of missionaries from Germany and the Netherlands, which led to the establishment of pastoral schools. Based on archival records and notes from the Capuchin Missionary Fathers, the origin of Catholic schooling in Nyarumkop dates back to the collapse of a school and dormitory in the village of Pelanjau, located upstream of the Sebangkau River, approximately 10 km from Singkawang. This event, which occurred in 1911, triggered efforts to build a new school and dormitory. Pastor Marcellus, a Dutch missionary priest, was selected to undertake the task. He arrived at the location on September 3rd, 1916, and began constructing the new school with residents using materials available in the area, such as bamboo, wood, and nipa palm leaves (Samuel, 2022).

It is possible to find answers to the existential issues that life poses by adhering to fundamental principles associated with philosophical ideas (Karl & Fischer, 2022). Philosophical ideals are essential for a better understanding of the behaviour that takes place in society. According to Nurdin's (2019) recommendations, efforts to philosophically and locally interpret the integration between religion and local culture are the first steps in identifying activities

that meet the community's needs. This lends further support to the significance of philosophical values in the community.

In addition to living in a diverse community, the residents of Nyarumkop have philosophical ideals that serve as the foundation for their approach to social life. Aristotle presents several moral and ethical values that promote happiness and foster harmony in life by emphasizing the development and application of virtues in daily life, as outlined in his work, *Nicomachean Ethics*. Values that can promote harmony in society include practical wisdom, justice, courage, and self-control (Aristotle, 2004). Manampiring also follows Aristotle's ideas, stating that to create harmony, one must possess at least the philosophical values of *Phronesis* (practical wisdom), *Dikaioisynē* (justice), *Andreia* (courage), and *Sophrosynē* (self-control) (Manampiring, 2023). According to Aristotle, these four qualities provide the foundation for creating harmony in philosophical ideals (Manampiring, 2023).

Cardinal virtues, the essential goods, are the four key principles in Aristotelian thought. They are considered vital pillars for *arete*, symbolizing perfection. Despite this, it is necessary to combine the four key virtues within the framework of the Golden Mean to establish harmony in one's life. The notion of the Golden Mean is a concept of moral virtue found in Aristotle's philosophy. This concept focuses on the balance between two opposing extremes: deficiency and excess. Practice and habituation are how one may acquire such a virtue. According to *Arete* ethics, the Golden Mean aims to reach *eudaimonia*, the state of happiness. A point of genuine pleasure in social life is harmony in religious life because it offers peace and security and enhances human values.

Harmony in religious life is a key to genuine happiness. The Golden Mean, or the Middle Way, is a concept Aristotle suggested in *Nicomachean Ethics*. This idea is called "inclusivist" because Aristotle asserts that any definition of pleasure must include all things. The philosopher Aristotle claims that there is only one virtue that should be associated with pleasure, namely, intellectual contemplation. Aristotle believed that good can be accomplished through the behaviors that people engage in daily (Clarke, 2014). The spirit of kinship, the spirit of friendship, the spirit of *gotong royong*, and the spirit of empowerment of community life through the economy and the role of tourism in Nyarumkop Village are the four aspects of strength that are shared by every individual, according to Mahmudi, who is the Head of Nyarumkop Village. These are the four aspects of strength that every individual shares.

The "Kamus Besar Bahasa Indonesia" defines kinship as something familial or characteristic of a family. The diversity present in Indonesia, one of its defining features, fosters a strong sense of kinship, particularly by nurturing feelings of brotherhood and encouraging communication based on shared cultural backgrounds (Pakpahan et al., 2020). This sense of kinship is especially evident among individuals who

share the same cultural heritage. Additionally, Raditya highlights that the spirit of kinship can develop and become stronger through the connections formed among people who share the same environment during their interactions (Raditya et al., 2023).

A strong sense of family also characterizes the community of Nyarumkop. Some members of the Madurese community are still tolerated in the Mencong hamlet of Nyarumkop, according to an interview with Halidi, a leader of the Malay community. Such individuals even participate in events alongside others. According to the findings of an interview with Halidi, a leader of the Malay community, members of the Madurese ethnic group are welcomed in the Mencong hamlet of Nyarumkop and participate in activities alongside other residents. The idea was further supported by an interview with Mu'in, who is of Madurese cultural background. In the interview, Mu'in said that the act of cooperating in events, including the killing of animals for sacrifice, is a type of interethnic fraternity.

Several distinctive characteristics, including a strong sense of community and family spirit, distinguish the Nyarumkop village. Several other studies have shown that friendship has several significant aspects. In the first place, friendship may be freely chosen, established, and preserved. The second factor is respect and regard for one another, a feeling of attraction, and a sense of friendship characterized by a desire to spend time together, engaging in activities that bring them together. In the third place, attempts to reconcile disagreements and disputes are balanced throughout. As a fourth point, each individual should contribute to the enrichment and complementarity of others by allowing for the development of independence and not dominating others. The fifth point is to open up opportunities that encourage activities together. The sixth step involves getting to know each other by recognizing each other's shortcomings through constructive criticism and feedback, which will help them develop themselves in the future (Sudarminta, 2020). Sudarminta said that they established peace after the fight, based on mutual respect, and reacted to the village community's requirements for day-to-day existence. This information was based on interviews conducted with Edigius, the head of the Dayak movement. Because people need to engage in activities to maintain their daily lives, they want an environment that is quiet, serene, and that fosters collaboration.

Moreover, the strengthening of the spirit of friendship in Nyarumkop Village, demonstrating an atmosphere of familiarity and brotherhood that transcends differences in ethnicity and religion, in the form of several Dayak figures from Nyarumkop Village who came to participate in activities together with the process of slaughtering sacrificial animals on the third day of Eid al-Adha 1445 H (June 19th 2024), to enjoy cooking together the results of the distribution of sacrificial animals, and to witness the process of slaughtering the animals together. According to Putri and Wijaya, the concept of friendship, as defined by

Aristotle, may be broken down into three distinct categories: friendship established based on pleasure, friendship founded on profit, and friendship founded on mutual affection or love (Putri & Wijaya, 2022).

The formation of the Bonaventura cooperative, which has 2,500 members comprising people of diverse ethnicities, religions, and tribes, is another example of the spirit of friendship, according to Edigius. This cooperative fosters mutual love by assisting the Nyarumkop village in overcoming its challenges as it develops its craft. In addition, Edigius asserts that the formation of the Bonaventura Cooperative, established on January 9th, 1991, with 26,467 members of various ethnicities, religions, and tribes, exemplifies the spirit of friendship. This cooperative embodies mutual love and support, as it assists the Nyarumkop village in overcoming the challenges they face in developing their work, whether as farmers, traders, or in other professions.

When June 2024 rolled around, the entire assets of the Bonaventura Cooperative amounted to IDR 335,601,172,730 (equivalent to more than 335.5 billion). Approximately Rp 212,192,944,550 (equivalent to more than 212 billion) is the amount of loans being provided to members (Interview Edigius, 2024). As a source of knowledge, Edigius said that the distribution of members of the Bonaventura Cooperative is not limited to Nyarumkop, East Singkawang, but even extends to Bengkayang Regency.

In addition, the spirit of *gotong royong*, prevalent in Nyarumkop Village, plays a significant role. *Gotong royong* is a spirit that may increase economic and social resilience (Suwignyo, 2019). It presents itself in acts, events, or sentiments that a group shares. According to Lukiyanto & Wijayaningtyas (2020), *gotong royong* is a group activity that brings community members together to carry out tasks connected to their personal and communal interests. According to the information obtained from an interview with Mahmudi, the spirit of *gotong royong* is supported by various stakeholders within the community without making distinctions between different tribes, races, faiths, and other factors.

On June 19th, 2024, *gotong royong* was observed during an event involving collaboration between the UGM Faculty of Philosophy service team and Nyarumkop village for slaughtering sacrificial animals. This partnership involved the preparation, implementation, and cooking of the sacrificial meat, in collaboration with culinary expert Mr. Misnal Munir from the Minangkabau ethnic group. This collaboration aimed to benefit the shared interests of the community in Nyarumkop village.

The fourth aspect relates to the spirit of empowering community life through the economy and the role of tourism in Nyarumkop Village. Another researcher draws on Foucault's understanding of empowerment, which emphasizes the need to consider social, psychological, and political empowerment for individuals, organizations, and communities through the lens of social psychology. Furthermore, discussing

community empowerment is also relevant and vital for the sustainability of tourism in a region, as it helps improve the quality of life of its people (dos Santos et al., 2024). Dos Santo's view is supported by other researchers, who have found that community empowerment can promote well-being, social attachment, and support local tourism.

Strong community support for empowerment—backed by expert planning, the involvement of central and local governments, and good communication—has a positive impact on tourism development (Eluwole et al., 2022). In an interview with Mahmudi, the head of Nyarumkop Village—which won second place in the West Kalimantan Village Competition—one of the village's strengths was its development of natural tourism. Several tourist attractions have been developed by the village administration (Source: Nyarumkop Village, 2023), including: (1) Batu Belimbing Tourism Site (2) Agro-Education Tourism in Gang Mandiri, RT 001, Nyarumkop (3) Glamping/Camping Tourism on the Hill, RT 008, Nyarumkop (4) Mantoman Campsite, RT 009, Nyarumkop (5) Subarang Street and Nek Usun Tourism Villages, RTs 010, 011, and 012, Nyarumkop (6) Riam Semayak Waterfall Tourism, RT 012 (7) Jantok Durian Package Tour, Tainam Mountain, Bukit Rayo, RT 012 (8) Agro-Education Tourism, RTs 004 and 005 (9) Religious and Educational Tourism at the School Complex, RT 003 (10) Cultural Heritage Tourism at the RIS Monument, School Complex, RT 003 (11) Eria and Wisma Pahat Tourism, RT 013 (12) Fruit Garden Tourism, RT 009, Nyarumkop.

To enhance the welfare of the Nyarumkop population and increase the area's revenue, the village project primarily focuses on designing these attractions. People will be able to appreciate nature, the environment, and their neighbors in addition to the Creator, leading to peace in people's hearts. Nature tourism also fosters an atmosphere of leisure, allowing people to unwind and enjoy themselves.

The village of Nyarumkop is home to people from diverse tribes, nationalities, faiths, and other backgrounds. This area is home to many philosophical principles that its inhabitants practice. The various groups that make up Nyarumkop come together to promote religious tolerance, contributing to the city's overall tranquility. As stated by Suparta (2022), religion is one of the most significant components contributing to maintaining the state's integrity and peace. A tolerant attitude toward the religious diversity that exists in society can help establish harmony with a range of social activities carried out jointly, such as interfaith weddings (Putri et al., 2024). The role of religion as a guide for each person is essential to contributing to the creation of peace in communal life.

Religion is important because it serves as a guide for every person, contributing to the creation of peace in communal life. One of the activities of *Akhlak al-Karimah* that enables a person, society, and the country to flourish is the ability to be open to diversity in the social reality they encounter (Suhaeni et al.,

2021). This is also the case in Islamic teachings, where tolerance is one of the deeds of *Akhlak al-Karimah*. In addition, the viewpoint of Suhaeni is supported by the findings of other academics who have shown that the fundamental Islamic teachings place a focus on the need for peace and tolerance, as stated in the Qur'an and Hadith, as well as the many ways in which the Prophet Muhammad lived his life (Tohari, 2023).

One of the most significant lessons that Confucianism imparts is the philosophy of religious tolerance. Confucianism teaches five good qualities, or *Wu Chang*, to create harmony. *Wu Chang* is a concept developed by Hu Cu. These qualities include *Ren/Jin*, which means love, tolerance, and the ability to explore the feelings of others; *I/Gi*, which implies a sense of solidarity; *Li* or *Lee*, which means courtesy, manners, and character; and *Ce* or *Ti*, which means wisdom, and understanding (Yasin & Saputra, 2021).

There is a widespread perception that religious tolerance in Indonesia is among the most admirable characteristics. According to Mu'ti (2019), Indonesia witnesses the peaceful and harmonious coexistence of religious believers who adhere to diverse spiritual traditions. According to (Farid, 2024), the objective of individuals who work to strengthen their spirituality is to be able to assist in the development of connections with invisible dimensions, to discover peace in simplicity, to integrate the meaning of humanity with humility, to strengthen beliefs, to overcome anxiety, and to maintain strong bonds with other people. Furthermore, mutual respect, interfaith dialogue, education, awareness, and interfaith collaboration are all essential components of religious tolerance in a society that thrives on diversity (Hafiz et al., 2024). These components are essential because religious tolerance is necessary in a culture that values diversity and inclusivity. The residents of Nyarumkop village can maintain a high level of religious tolerance. An interview with Edigius suggests that religious tolerance in Nyarumkop can be observed through the activities of *gotong royong*, which involve the entire community.

Local knowledge and universal values, such as peace, collaboration, tolerance, humanism, and others, can be integrated into the daily life of a multicultural society, contributing to social harmony (Marbun, 2023). To live a life that is rich in diversity, tolerance is an essential component. The process of tolerance in Nyarumkop involves the formation of various conflicts and their subsequent resolution. Tolerance is a consciousness that generates assurance to establish a peaceful living for religious groups. It can be demonstrated in Ricœur's work that psychoanalysis and hermeneutics share a concern with religious experience in a similar manner (Hardiman, 2015).

The following are the five (5) essential aspects of multiculturalism that other researchers discuss: diversity, equality, ethno-religious groupings, national identity, and dialogue (Mansouri & Modood, 2021). Not only are these five essential aspects of diversity integral to the community in Singkawang, but they are

also integral to the Nyarumkop village. It is possible to see the distinctions present in Nyarumkop by observing the variety in the area, which includes the diversity of faiths. It is also possible to see equality in Nyarumkop when the variety in the region is granted equal rights in society without differentiating between people based on their race, religion, or any other distinctions.

From a different perspective, it is explained that distinctions in cultural and religious features may help secure equal rights for minority groups, thereby enhancing the identity of each person and group (Lumowa, 2022). In addition to this, Mansouri's concept of equality highlights the positive ways in which one may demonstrate a non-discriminatory mindset. This opinion aligns with the previous one. Ethno-religious communities based in Nyarumkop are considered, and their voices are taken into account. Nyarumkop's variety contributes to forming a shared identity, which is also congruent with the national identity that emerges from recognizing and appreciating differences.

Dialogue is an essential component, aligning with the traits of those from a traditional culture. This is supported by the findings of Prasetyono's study, which demonstrate that individuals from various conventional backgrounds require dialogical processes and cultural narratives to acquire a critical understanding of life's reality (Prasetyono, 2022). According to Krismiyo & Kii (2023), conversations that involve the development of interfaith communication may also help promote peace in communities characterized by significant diversity.

Dialogue is essential for fostering tolerance, particularly in the context of tolerance for religious beliefs in Nyarumkop. It is an effort to connect with the hearts and minds of other faith followers without feeling inferior or having a hidden agenda or purpose (Santiawan & Warta, 2021). An interfaith conversation is a form of this endeavour. The idea that peaceful discussion fosters a sense of tolerance, helping to prevent it from being eroded over time, is another perspective that lends credence to the concept (Pradana, 2022).

address the involvement of various faiths working together to bring about change in society through the integration of modernity (Sahdin, 2019). Religious expressions can be presented in a way that balances tolerance and respects other faiths while upholding one's religion (Sulanam, 2020). This idea is made possible by the growth of modernization, which has occurred in periods when people have utilized many digital goods. It is also essential to consider the communication strategies that will be used throughout the conversation to avoid any further disputes (Folandra, 2023). One of the measures that can be taken to promote peace in social life is the ability to communicate effectively, emphasizing the importance of maintaining one's manner of speech and adapting to contemporary society. Dialogue is one approach to building tolerance by recognising differences and

being proficient in communication.

According to the findings of an interview with Liu Ju Lin, a prominent member of the Chinese community, the Nyarumkop village is also a community that recognizes the significance of interfaith communication. As stated by Liu Ju Lin, the residents of Nyarumkop tend to avoid confrontation, as it leads to feelings of insecurity and interferes with their day-to-day activities. Through the discussion launched by the administration of Nyarumkop Village, residents can reduce the number of disputes and achieve peace in their social lives with one another.

The thoughts of Fethullah Gülen, one of Turkey's most influential personalities, frequently express his opinions on the subject of peace, lending credence to this assertion. He encourages everyone to offer excellent service to all others, referred to as human service or *Hizmet*. According to Folandra (2023), the conversation model proposed by Fethullah Gülen is effective in resolving disagreements that arise.

CONCLUSIONS

Nyarumkop is one of the areas inhabited by people who have ethnic diversity, ethnicity, religion and other differences with at least four philosophical values that are embraced and carried out together, namely the spirit of kinship which is shown between ethnicities can be well received and also invited to do activities together in slaughtering urban animals, the spirit of friendship is shown by the existence of Bonaventura cooperatives, the spirit of cooperation, and the spirit of empowerment of community life through the economy and the role of tourism in this region is shown by joint activities in the process of slaughtering urban animals to the process of eating together.

Dialogue is a crucial component of the tolerance process that leads to peace. Religious tolerance can be fostered through various activities. It is possible for communities in other villages that live in diversity to benefit from the success of creating a lengthy process that promotes peace, thereby reducing the number of disputes in the area.

This research is limited to discussing the philosophical values and tolerance in Nyarumkop. In the future, this research can be further developed to explore the character of the community that fosters multiculturalism in Nyarumkop. This exploration could shed light on the social dynamics and practices that contribute to its harmonious coexistence.

Author Contributions: Conceived and designed the analysis, R. M., and E. T.; Collected the data, R. M.; Contributed data or analysis tools, R. M., and E. T.; Performed the analysis, R. M., and E. T.; Wrote the paper, R. M., and E. T.

Data Availability Statement: Data available within the article or its supplementary materials. The authors

confirm that the data supporting the findings of this study are available within the article [and/or] its supplementary materials.

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