The existence of diversity in Sumbergondo village communities, Glenmore district, Banyuwangi regency, 1949-2012

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Abstract. There was expansion of Sumbergondo Village in 1949 due to a large population growth and a fairly large area covering the villages of Sumbergondo, Bumiharjo, Kaligondo, Tulungrejo now. With the expansion of the Village, Sumbergondo Village formed a unique cultural pattern and was harmoniously related between communities who had different beliefs, although separated in terms of territory and different in terms of belief, the people of Sumbergondo Village still uphold their ancestral beliefs from generation to generation to respect differences. and side by side are the characteristics of the Javanese tribe in general. Until now, the community still maintains the values and norms contained therein, there are three religions whose people maintain each other and have high tolerance, namely Islam, Christianity, and Hinduism. The results of the study show the formation of diversity in Sumbergondo Village. can not be separated from the early entry of existing religions, among others, Hinduism, Islam and Christianity. interaction and mutual need for one another does not differentiate between one adherent and another. The suggestions in this research are expected to provide additional knowledge about the history of religious diversity and tolerance in Indonesia.

1. Introduction

Bhinneka Tunggal Ika is the slogan of the state institutions of the Republic of Indonesia which are stipulated under PP No. 66 of 1951 which contains meaning even though it is different, it remains one. Bhinneka Tunggal Ika as the key and unifying the diversity of the Indonesian nation is a characteristic of the unity of the Indonesian nation as a multicultural country. The building of Indonesian insight is a manifestation of the common desire to be able to realize unity / oneness, the singularity of diversity into an agreed upon unit, namely Indonesia [1]. Indonesia is indeed a pluralistic country and is reflected equally in a country and it is common for a pluralistic country. But what is unique is a village which historically had a plurality and diversity, especially religion. But after the division occurred in 1949 it became several independent villages. Administratively, politics is separate, but historically in the context of local culture it still includes one area which prior to the expansion of the area named Sumbergondo Village included: Bumiharjo Village, Kaligondo Village, Tulungrejo Village, and Sepanjang Village. The expansion itself occurred because the Sumbergondo Village area was too wide so that it was expanded in 1949 [2][3].

As an area formed from a combination of two dominant cultures, the culture in Glenmore District forms a unique cultural pattern and relates harmoniously and forms a new balance which is the result of the existing culture in Glenmore. Each culture tries to preserve the cultural values that each culture carries, through its own ways in its community. However, each culture does not try to maintain its unique cultural identity, because they come to Glenmore not in order to carry a cultural mission but in order to find a better life than their life in the area where they come from.

The Glenmore community is a society that is in a transitional position in its socio-cultural pattern. A Transitional Society is a society that has a mixed culture between the two dominant cultures that exist. Social ethics, such as manners, manners, or the manners of the pandalungan person are rooted in
On the other hand, those in the dominant Javanese region tend to have the characteristics of the Javanese-Madura transitional culture, but the influence of the Javanese dominant environmental culture has resulted in the customs and manners of Javanese culture being relatively strong in shaping their behavior. This is very visible in the way they communicate, namely using Javanese mixed with Madura, but Javanese vocabulary and accent are very strong. In general, the residents of Glenmore, who are of Madurese ethnicity, live in Sepanjang Village (Glenmore Market area), Tulungrejo, Tegalharjo, Karangharjo and Margomulyo (Glenmore Plantation). Meanwhile, many Javanese inhabit the area of Sepanjang Village (Megelenan, Mediuman), Sumbergondo Village, Bumiharjo Village, Karangharjo Village (Krajan) [5].

There is a prayer room that is close to each other in Sumbergondo Village, there is a church built in 1912 by Bp Sarimin and a family of immigrants from Jombang, ± 500 meters to the east there is a temple in Jepit Hamlet, ± 600 meters to the south there is a Pura Besar in Kaliwadung hamlet and for the Sumberwadung hamlet itself the majority Islam, which has a large mosque in the north of the hamlet, there are also Hindu religious tours, namely the Agung Gumuk Kancil Temple and Rsi Markandeya's petilasan, namely the ancestors of the Bali AGA people, besides Hindu religious tourism there is also religious tourism for several religions called Antabhoga, in Antabhoga there are several places of worship include a statue of the Virgin Mary, Pura Beji, a prayer room, a statue of Goddess quanin, and are examples of Indonesian diversity not only in culture and ethnicity, but also in various religions.

Tulungrejo Village, which was originally just a wilderness, became a new village in 1911 because previously in 1909 the Dutch occupied the Glenmore area and opened new land in the area including Sumbergondo Village and its surroundings which was signed at the Javasche Courant on March 30, 1909. Javasche Courant itself is the dissemination sheet of information on legislation which became the forerunner of the current State news [6].

In worship, Muslims teach that Islam is the best, on the other hand, Hinduism also teaches that Hinduism is the best religion that teaches how to achieve tranquility in life, Christianity in the Church teaches that Christianity is the best religion. But outside the religious context, the village community continues to carry out activities as usual without anyone arguing or acting in the name of religion. In the opening of the 1945 Constitution article 29 paragraph 2 it has been stated that "the State guarantees the freedom of each citizen to embrace his own religion and to worship according to his religion and belief" So that we as citizens should respect each other's rights and obligations between us, for the sake of maintaining the integrity of the State and upholding mutual tolerance among religious communities [6][7].

Although administratively, politics is in a different area, but locally the culture of this community is still one cultural family that cannot be separated. Moreover, regarding the diversity and tolerance that are still maintained until now, there are markets that are used as a means of selling, buying and communication, and in Jepit and Tulungrejo hamlets there are pig farms that have long been established, the community does not have a problem with livestock farming and sales of pork, indeed for Muslims, especially pigs, it is haram. But for Hindus and Christians, pork is an edible and not haram food [8].

So the author's interest here is the values contained in society, and why the question of tolerance is everything. The values and norms that exist in the village community are still maintained until now even though they are separated from regions, related to diversity and tolerance are still maintained until now. There are several factors that keep the people in this village alive, namely: (1) The community accepts differences in beliefs. (2) society thinks what is the point of having the basis of the
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State and Pancasila if it is not implemented. (3) Towards high harmony between religious communities. (4) There is no discrimination against people who have different beliefs. The Hinduization of the people of Sumbergondo Village, Glenmore Subdistrict, is the impact of the national political situation after the outbreak of the 1965 G30S tragedy. This has an impact on the lives of the people of Sumbergondo Village, the majority of whom are Javanes who still believe in their ancestral traditions. The Sumbergondo Village community is divided into the abangan group, namely people from the PNI circle, and the santri group, namely people from NU. The NU community saw the PNI people, including many Abangan people, who were guilty. Insults and insults with the words "Bantenge Teko, Bantenge mlbu mesjid" are words that are accepted every day by the community which results in many Abangan people who change religions that are still associated with the Javane ethnic tradition, namely Hinduism. The problems studied in this research are: (1) What is the background of the formation of diversity in Sumbergondo Village, Glenmore District, Banyuwangi Regency in 1949-2012, (2) What is the social condition of diversity after the village division in 1949-2012. The purpose of this study (1) Assessing the background of the formation of diversity in Sumbergondo Village, Glenmore District, Banyuwangi Regency, 1949-2012, (2) Assessing the social situation after the Village division in 1949-2012. The benefits of the research: (1) For readers, increasing the spirit of nationalism and appreciating and respecting the cultural results of the Indonesian nation, (2) For teachers, as input for more meaningful learning resources by using historical areas around them, (3) For institutions, it is useful in an effort to experience the Tri Dharma of Higher Education, (4) For other researchers, it can be used as input or a reference for conducting similar research related to diversity or diversity in the future [9][10].

2. Methods

The method used is historical research procedures. The historical research procedure includes four steps, namely: (1) Heuristics, (2) Criticism, (3) Interpretation, (4) Historiography. The first step in this research is Heuristics, in this step the writer collects data or finds needed or relevant sources and is used as history writing. The sources needed are primary and secondary sources. The author uses interviews to find the sources needed.

The next stage is to critique the sources that have been obtained to seek the authenticity of the sources that will be used as material for writing this scientific paper. (Gottschalk, 1975). The criticism made by the writer is by testing or investigating historical sources to obtain information regarding historical facts. Criticism is used to consider whether the source or data obtained is truly valid or invalid.

The next stage used by the author is interpretation. Interpretation is defined as a step in interpreting source information relating to the problem under study and becoming source information related to the problem being researched and becoming logical, chronological and factual facts to obtain meaningful, reasonable facts and conformity with each other (Widja, 1988: 23). The facts obtained are then sorted and selected which are relevant. Interpretation is carried out by analyzing the data that has gone through the process of criticism, which are assembled into a meaning that is compatible with one another. So that there is a series that makes sense in the sense of showing conformity between one another. This series is to provide a harmonious and rational relationship in order to find generalizations in discovering historical reality.

The final step in historical research is historiography. Historiography is a method of writing, presenting or reporting the results of historical research that has been carried out. The researcher provides a clear picture of the research process from the beginning (planning phase) to the end (drawing conclusions). So it can be concluded that historiography is the writing of history which is obtained from historical facts and assembled into historical stories. Historiography is the culmination of historical oeinetian and part of the historical method, namely the preparation of the results of interpretation of facts which have been analyzed, chronologically, and systematically into a historical story. The process of researching historical stories requires the ability and skill to arrange facts so that they become interesting historical stories. With the hope of providing clarity who wants to learn more [11][12].
3. Results and Discussion

3.1 The Diversity Background of the Sumbergondo Village Community

Kluckohn [13] said that religion (belief) is one of the most important cultural elements and is always present in people's lives. So important is belief in humans throughout the development of human history. Indonesian society in general before the entry of Hindhu-Budha also knew animism and dynamism, still thick with their respective beliefs, for example people worshiping mountains, sky, stones and spirits. People believe these objects have the power to maintain the stability of society at that time. More or less, Indonesian society in general before the entry of Hindhu-Budha also knew animism and dynamism.

3.1.1 The entry of Hinduism

The entry of Hinduism in Sumbergondo Village cannot be separated from the development of Hinduism in Banyuwangi and Bali by the Supreme Guru Rsi Markandeya. The collapse of Mataram or the move of the center of government to East Java by Mpu Sindok resulted in the migration of people from Central Java to East Java. also religious leaders who also migrated. When it comes from lontar markandeaya purana, in the land of East Java, to be precise on the slopes of Mount Rawang (Raung) there is a yogi (priest) who is meditating in his pasraman named Rsi Markandeya. (Samsubur, 2010) The slope of Mount Raung is precisely in Bumiharjo Village. Before the expansion occurred, Bumiharjo Village was the name of the Hamlet of Sumbergondo Village. There are the relics of Rsi Markandeya, among others, Petilasan, purification pond, bronze statue of trinity, bronze bowl, bronze statue of Bhatara Wisnu, statue of Goddess Durga, Seven blades of keris, and phallus yoni. Wiranata M.A, 2007 said that the arrival of Maha Rsi Markandeya in the 9th century AD to Bali could not be separated from the name of Mount Raung which is located on the banks of the Porolinggo river in Sugihwaras hamlet, Sumbergondo Village, Banyuwangi, East Java. It was on this mountain that the Supreme Rsi established pasraman with thousands of followers, before committing dharma yatra to Bali. The mission of Dharma Yatra was inspired by the revelation he received while meditating on the slopes of Mount Raung, which is approximately one and a half hours drive from the port of Ketapang. In Rsi Markandeaya's lontar, it is stated that he received a revelation to organize the spiritual and social life on the island which, according to the pawisik he received, was described as a shining island. Until now, the Hindu community on the slopes of Mount Raung has survived and built a temple to commemorate the teachings of Maha Rsi Markandeya in 2001 with the name Candi Agung Gumuk Kancil [14].

In 1965 there was massive Hinduization in Sumbergondo Village due to friction between the santri and the abangans after 1965 or after the Gestok / Gestapu incident, the life of the Sumbergondo village community did not go well, many widows were left by their husbands because of the 1965 massacre. Sumbergondo Village, especially the Abangan people, was identical with PKI and PNI sympathizers. Those who survived were still under threat of becoming victims of the massacre. They tried to let go of their notion of being PKI by joining the PNI and changing their place of residence. What experienced PNI people in Sumbergondo village turned out to be the same as ex-PKI people, all supporters of Soekarno, namely PNI and their members were removed from the central government bureaucratic structure to rural areas.

The Abangan community could not move freely because they were still considered to be supporters of the PNI or Soekarno. The santri, identical to NU, considered the struggle against the communists as a compulsory worship that must be done to maintain the honor of the nation, state and religion. Factors causing religious conversion or Hinduization after the 1965 Gestok incident were:
1. Abangan Muslims prefer to have a new religion than implement the teachings of Islam in full.
2. Ease of language (both Indonesian and Javanese)
3. Complicated worship procedures and harsh sanctions for not carrying out their teachings.
4. Regarding Islam as committing violence against Abangan Muslims in 1965-1966

The loss of belief of the Abangan people in Sumbergondo Village in the values of the Islamic religion they adhere to because they have been harassed by the NU community who are also Muslims.
The hatred of the NU people is not only because PNI and former PKI sympathizers of the Abangan people still adhere to the teachings of their ancestors who are also targets of hatred by the NU people, Abangan people combine Islam with Javanese culture which still believe in things that are mystical.

Table 1. Number of Hindus from 1968 to 2000.

| NO | Amount   | Year       |
|----|----------|------------|
| 1. | 600 people | 1968-1972 |
| 2. | 300 people | 1973-1978 |
| 3. | 400 people | 1979-1985 |
| 4. | 800 people | 1986-2000 |

(Source: processed from an interview with Mr. Yono)

If seen from the table above, based on the data from the interview source with Mr. Yono from the end of 1968 from 600 people, 1973-1978, which is about 300 people here, a decrease of about 50% was due to the transmigration program from the government which was followed by some of the Hindu Village community, Kaligondo. In addition, according to Mr. Yono, the move was due to economic factors, some of the Hindus wanted to get a decent economic life. From 1979 to 1985, which was approximately 400 people, in that year there was an increase of 100 people because in that year there were many marriages between people of the same faith and with other religions who converted to Hinduism from 1979 to 1988, namely 400 people and from 1986 to 2000 the number increased approximately - about 800 people [15].

3.1.2. The entry of Islam

The entry of Islam in Sumbergondo cannot be separated from the Islamization in Banyuwangi. Historically, the entry of Islam in Banyuwangi was carried out by Sultan Agung, the king of the Mataram Sultanate. Belambangan was the most persistent kingdom against the Mataram and VOC attacks and Belambangan was the last one to be conquered on the island of Java. As a result of the constant warfare with Mataram, the VOC caused the mining land to lose a large number of people, either dead or as prisoners of war. Sultan Agung's desire to conquer the Blambangan area was not just his desire to Islamize the area, but another factor, namely the fulfillment of the doctrine carried as the king of Mataram. When viewed from the doctrine of "gung bintara" which is the principle of the kings of Mataram, which requires the king's power to be a whole and unified unity. Power is unrivaled, uncontacted, fragmented and whole. So this is why each of the kings of Mataram has the mission to unite the entire island of Java in the banner of Mataram, including areas that have previously embraced Islam. This can be seen how the expansion of Sultan Agung to Surabaya and Gresik, both of which are Islamic enclaves in the eastern part of Java [15].

Prior to the conquest of Blambangan, Sultan Agung had controlled the Giri region. In Javanese sources, the conquest of Giri took place between the Pati rebellion and the Siege of Batavia (1628-1629). The waves of attack did not end with the conquest of Giri alone. In 1633, Sultan Agung attacked in the east, including Blambangan, Panarukan, and Blitar. In 1635, the first major Mataram attack was launched to conquer Blambangan. Sultan Agung sent princes Selarong who was accompanied by regents from abroad and regents across the coast, as well as a trusted king, padurekso (who had to supervise his subordinates) to conquer Blambangan which was located on the eastern tip of Java Island [15].

In 1636 the ship Wilde Vercken, Dutch troops returned from Bali and reported that the King of Mataram roamed the whole of Blambangan with 40,000 men, burning and destroying it, but because of the help of the King of Bali to stem the Islamization of Blambangan was able to rise again. Mataram troops under the leadership of Pangeran Selarong encountered difficulties when Blambangan received Balinese assistance. However, they returned to attack in 1639 Sultan Agung sent a second
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In this attack the Mataram troops also drove the Balinese troops. In this attack Mataram managed to control half of Blambangan, however, Sultan Agung’s attempt to attack Bali failed. Bali remains a Hindu force and survives the process of Islamization. However, his power over Belambangan was likely very weak, and the inhabitants of this area still did not convert to Islam.

After the war ended, the immigrants had a big role in the Islamization process of Blambangan. Wong kulonan, namely the mataraman, Madurese, Bugis, Mandar, Malay to Banten people in their various roles (plantation workers, traders, political exiles and other kinds of migrant occupations) apart from living and becoming Banyuwangi people, they also spread Islamic culture and religion [15].

Islam in Sumbergondo Village became the majority religion after the Village Expansion in 1949 Islam became the majority religion. The Islam adhered to by the community is Islam Kejawen or Islam which is still related to spiritual religious, such as, offerings, Singan, and still believes in the spirits of the ancestors who still protect the family. Islam was the majority religion adhered to by the people of Wadung Hamlet before the occurrence of post-1965 Hinduization. According to Clifford Gertz, Javanese society is categorized into three groups, namely Santri, Abangan, and Priyayi. Islam, the Abangan group is a group of Javanese Muslims who practice Islam in a more syncretic version when compared to the orthodox santri group and tend to follow traditional beliefs which contain elements of Hindu and Animism traditions. While the Priyayi group is used as a term for people who have a higher social level or are often called the nobility. However, in Sumbergondo, the Javanese ethnic majority are grouped into Abangan, Santri and Atheist (no religion). There is no mention of priyayi in this village because priyayi is part of the abangan group. (Interview with Mujiono 2018)

After 1965 the existence of Islam continued with Islam Kedjawen and Islam NU living side by side, carrying out activities like creatures created by God. In addition, Islam in Sumbergondo village can coexist with Christianity and Hinduism.

3.1.3 Entry of Christianity

After the 19th century the spiritual world of the Javanese people went through great upheaval and many people walked around Java looking for a new “Ngelmu”. For the record, Javanese life is still regulated by custom, but many Javanese are influenced by mysticism. Mysticism is more influential in Central and East Java than in West Java. In 1815, it was noted that there were no Javanese Christians, most of whom were Dutch and their descendants and some were from Eastern Indonesia. These Christians were spread across three major cities on the North coast, namely Surabaya, Semarang and Batavia; also partly scattered in remote hamlets by way of babad forest, new land living as plantation entrepreneurs and landlords. These Christian congregations live in isolation and do not feel compelled to spread the gospel to the indigenous people around them [15].

The Christian community that exists in it does not necessarily exist without something behind its emergence. Because if you look at the existing reality, initially this area was just a wilderness that was still uninhabited, even though the inhabitants were still in a matter of fingers who settled and lived in the area. The entry of Christianity in Tulungrejo is not just spreading religion, there are other meanings behind Christianization in Tulungrejo (1) Political / Political reasons, (2) Societal reasons, (3) Religion or belief reasons, (4) Economic reasons.

At first looking for a new residence to become a new village, On May 10, 1911, according to the calculation of the understanding of the Javanese cultural calendar on 11 Jumadilawal 1841 Wawu Year, Windu Adi can be called Dinten Buda Palguna who has the power of Neptu 14 Wuku Tolu Pangarasan "Lakuning Rembulan" Pancasuda Bumi plot Starting from the group of Mr. Sariman doing a new chronicle of land on the land given by the Head of Menot Village, which is located west of Kaliwadung Village, to be precise in the area of the forest reserve of the kempit garden. This new babadan forest has an area boundary covering the large river boundary from north to south and west covering the Kalisalam area from north to south. With hard work accompanied by tireless enthusiasm, a new and beautiful rural area has finally been created. For the services and assistance of the Head of the Menot Urban Village who allowed to open new forests, the area is now named “Tulungrejo”, which means "Tulung" is the help of the Head of the Menot Urban Village, and "Rejo" means Ramai.
and Prosperous, so it can be interpreted as Hamlet. Tulungrejo became rejo (lively and prosperous). (Subari, 2006: 5)

People who initially believed in Hinduism and Islam after the arrival of Sariman, have added another belief, namely Christianity. Christians in Tulungrejo did not necessarily succeed in spreading their influence. Because the people at that time held fast to their beliefs. Finally, in 1912, a place of worship was built, namely a simple church with a roof of thatch and coconut tree leaves. The arrival of the Dutch Pastor from JAVA COMITEE resulted in Sariman’s influence extending to the northern tip of Sumbergondo Village on the slopes of Mount Raung, which is predominantly Hindu. eventually many newcomers who were originally non-Christians became Christians. Because the offer made by JAVA COMITEE is very attractive to the community, namely with the existence of education and the establishment of schools, schools that were founded are the same as schools in general but in them are added with Christian Religious Education subjects.

The increase in Christianity was also caused by religious changes carried out by the Abangan people who were the targets and threats of violence by the NU people after 1965. Abangan Muslims in addition to choosing Hinduism as their belief, also chose Christianity in Tulungrejo as their religion because in Tulungrejo they are Christian who still adhere to Javanese culture or Jawi Christian.

3.2. Social Conditions after the Expansion of the Sumbergondo Village Area 1949-2012.
Society in general is inseparable from the social conditions that occur in life, because society is a zoon politicon or social society that is interconnected with one another, interacting with each other to achieve life goals, but negative social interactions will lead to things negative things too, for example crimes that often occur in the environment, both harming themselves and others, such as drugs, alcohol parties, and others. Conversely, if in the social environment there is a positive interaction, it will give birth to positive actions or behavior to achieve positive life goals in life.

There was expansion of Sumbergondo Village in 1949 due to a large population growth and a fairly large area covering the villages of Sumbergondo, Bumiharjo, Kaligondo, Tulungrejo now. With the expansion of the Village, the center of village administration is more structural and the distance between hamlets is not too far. Sumbergondo Village itself in 1949 was divided into several hamlets including, Salamrejo Hamlet, Gunung Sari Hamlet, Sugihwaras Hamlet, Sepanjang Dusun.

Hindu, Muslim, and Christian cultures have values contained in them that must be understood and applied to the daily activities of the people of Sumbergondo. The teachings of Hinduism are sourced from Hyangwidhi (God Almighty), who states that there is a balanced harmony between God and Humans, in Hinduism humans are God’s creation, the whole world was created because of God’s sacrifice which is oriented towards the welfare of humanity together, not solely self-interest.

Likewise in Sumbergondo Village, after the expansion, there was a big change in religion. Several years after the division of the village had an impact on the socio-religious side, the community was gradually influenced by the new culture. In the Jepit and Wadung hamlets, which were originally part of Sumbergondo, many of the people believed or were Hindu, they began to spread their influence in almost all hamlets that were not yet Hindu (Islam) by building temples in the 1970s (interview with Yono 2018)

The Hinduization that occurred in Jepit and Wadung hamlets after the 1965 Gestok Incident increased the number of Hindus. The Hinduization process occurred around 1966-1968. The social conditions after Hinduization became very tense. Former PNI and PKI members were targets of hatred and terror, NU people considered PNI the same as PKI, Abangan customs or traditions which were considered not reflecting Islam. The religious activities "Wong Abangan” said the local community, include travel ceremonies, worship of spirits, ritual planting and healing procedures, all of which are based on belief in spirits. Wong Abangan has the habit of fasting on certain days, for example the Weton fast. Mutih fasting, all of that is the origin of tirakat. Another activity of the Javanese Abangan community is meditation or meditation. When entering the mosque, it was not treated well, including the words "Bantenge Mlebu Masjid”. The people of NU who knew what Abangan were doing were
then considered that the Abagan people had committed Shirk by doubting Allah in a way that does not exist in Islamic teachings. But for Wong Abangan, this is his identity as a Javanese who adheres to the teachings of his ancestors, and unilaterally the NU people do not admit that Wong Abangan is Muslim but kafir and spread hatred against Wong Abangan.

In the years of changing power from the Old Order to the New Order, it was the starting point for Wong Abangan to convert to religion. In the early days of the New Order, Indonesians were obliged to embrace one of the recognized religions in Indonesia at that time, among others, Islam, Christianity, Hinduism, Catholicism and Buddhism. Because they feel that Islam treats Wong Abangan as unworthy of humans and they end up embracing Islam. Wong Abangan chose a religion that was still in line with his beliefs and still practiced it, namely Hinduism and Javanese Christianity, not all Wong Abangan changed the religion of the community who continued to maintain Islamic beliefs despite pressure from NU people to choose to remain Muslim.

Hinduism and Christianity were chosen because they considered Islam to be the religion that hurt them. In the early 70s, after changing religions or changing religions, it turned out that it was not as easy as imagined, it was not immediately free from the terror of the NU people. Even when praying (worship), it still gets terror. Stone throwing, rooster chickens, carcasses of cats in temples and churches became food every day at that time.

As time went on, religious activities returned to normal, Islamic Santri (NU) Muslims worshiped side by side with Wong abangan at the mosque, Hindus worshiped as usual and added a new temple in the Jepit hamlet and Christians renovated the church and added a meeting hall between the church.

In the 2000s, there were more than 80 Hindu families. In Jepit hamlet, until now the Hindus in Jepit had nothing to increase except heredity and marriage. In Tulungrejo Hamlet, apart from newcomers who settled in a Christian village, there were also marriages with non-Christians which resulted in an increase in Christians in this hamlet. The Christian community itself does not spread its influence directly by building places of worship but there are other ways, namely by introducing Christianity to its culture, for example the download and download ceremony which is expected to attract the interest of the surrounding community to see the ceremony, and in 2012 Christians in the village of Tulungrejo celebrated 100 The year the Christian village of Tulungrejo was founded.

In Sumbergondo Village, there are also religious tourism which is visited by many tourists from various places to pray or pray to the almighty, including the Gumuk Kancil Temple which was built in 2002 which aims to remember Maha Rsi Markandeya then the Antaboga Religious tourism was built aimed at appreciating differences because inside there are places of worship for five religions, including Christianity, Hinduism, Christianity, Confucianism and Islam. Initially this place was a temple for Hindu religious prayers because the local people realized that in Indonesia there is not only one religion but many other religions in it.

3.2.1. The manifestation of the religious plurality of the Sumbergondo Village community.

Indonesian society has long been known as a pluralistic society. This can easily be seen in the slogan of the Republic of Indonesia "Bhinneka Tunggal Ika" which means "Although they are different, they are still one. The motto generally implies that even though Indonesian society consists of various ethnic groups, it is still a unitary Republic of Indonesia.

Behind the motto actually lies a message that the Indonesian people face the problem of unity and integrity in it. In it there are various kinds of differences in ethnicity, regional religion. and ethnicity. These differences often have an effect on differences in belief systems, value systems of life views and social behavior so that they tend to cause conflict or social division within them.

The role of religious leaders in religious tolerance is very influential in the daily activities of the community in Sumbergondo Village Hindu Religious Leaders (Pemangku) Teach Their People About Tolerance between Religious Communities, Do not distinguish between majority and minority religions, Pemangku also invites other religious figures to discuss with Tolerance topics. Likewise with Muslim and Christian figures, scholars and priests are aware of the environment around not only
One group but there are other groups. To be able to create a harmonious environment requires cooperation from all groups and not differentiating one from another. Teaching about mutual understanding of differences, harmony of religious people is the ideal of the nation, differences are not an obstacle to tolerance with other religious communities.

The people who live in Sumbergondo Village are Madurese and Javanese. Glenmore sub-district is famous for its plantation areas since the colonial era, the Javanese community welcomed the arrival of the Madurese people and made the Glenmore area multicultural. The Madurese community on the Glenmore plantation is known as the Persil community or people who live in the plantation area. The pluralism of religions adhered to by the Indonesian people has proven that a plural society has lived side by side in differences. People live in harmony in social, economic and religious movements in their daily life. Indonesian people have lived in harmony and peace for hundreds of years despite their different religions. In some areas, religious differences occur within one family, which is bound by one custom.

Understanding and mutual understanding between communities in a number of areas is framed by local wisdom that has been passed down from their ancestors. Local wisdom has been able to become a model that can maintain harmony and peace in society. Local wisdom is an important source of values in people's lives. Almost all customs and ethnic cultures in the country are inspired by values and ideas that are rooted in the beliefs that live in the community. In other words, religious, customary, and cultural values are manifestations of a community's view of life and spiritual ethos, which are the crystallization of learning from the interaction and internalization of human values towards their environment from generation to generation.

Ditulungrejo has a Christian majority but there are other religious minorities such as Islam and Buddhism but there are no obstacles at all in carrying out daily activities even though there are sales of pork at the Jepit and Tulungrejo border, which is the border between Christian and Hindu villages, the Muslim community is also aware that pork is a food that is not forbidden for Christian and Hindu communities, and is forbidden for Muslims and is traded freely even though there are some Muslim communities who consume pork, a matter of religion and belief is the duty of each community itself but if the problem of harmony and harmony is joint obligations.

In its development, the Hindu community of Jepit and Wadung has its own way of respecting differences. Each religion has its own culture and traditional ceremonies, in Hinduism when commemorating the Nyepi holiday before Nyepi there is an ogoh-ogoh tradition, namely parading statues of the butho khala (ugliness or evil power) symbol. The non-Hindu community also participates in the making of statues until the ceremony takes place, also during Nyepi, if the Balinese Hindu community is known as Pecalang (traditional guardians) when Nyepi takes place, but for those in Jepit and Wadung, the guardians are non-Hindu (Muslim) communities. the public will say to the people who visit "ojo get along nek nyepi". So, the way to respect and appreciate it without creating potential conflicts in clasps and wadung is to take part in these traditions.

For the Muslim community in the village when the neighbors who are non-Muslim are celebrating holidays such as Nyepi for the Hindu community, and Christmas for the Christian community, they are doing hospitality or in Javanese, diluting the non-Muslim community, on the other hand, even non-Muslims are celebrating the Eid al-Fitr. do diluting. silahturahmi is a religious obligation that does not limit togetherness and does not create distance or communication between people who have religious differences. Not only Hinduism, also not only Islam or Christianity and other religions. Harmony occurs when all aspects of society can respect and understand each other, what is needed and who is in need.

The characteristics of a plural society, among others:
1. Segmentation into groups or consisting of various tribes, each of which has a different culture.
2. Lack of developing consensus.
3. Often experiences vertical and horizontal conflicts.
4. Social integration by force.
5. Domination of one group over other groups. Another term for the plurality of society is social differentiation.
6. Is heterogeneous.
7. Individual social relationships.

3.2.2. Tolerance between religious communities in Sumbergondo Village.

Humans are individual creatures as well as social creatures. As social beings, humans are required to be able to interact with other individuals / humans in order to fulfill their needs. In living a social life in society, an individual will be faced with different groups, one of which is a difference in belief / religion. In living a social life, it is undeniable that there will be friction that will occur between groups of people, whether related to religion or race. In order to maintain unity and integrity in society, mutual respect and respect is needed, so that friction does not occur which can lead to disputes.

In the opening of the 1945 Constitution article 29 paragraph 2 it has been stated that "the State guarantees the freedom of each citizen to embrace his own religion and to worship according to his religion and belief" So that we as citizens should respect each other's rights and obligations between us, for the sake of maintaining the integrity of the State and upholding mutual tolerance among religious communities.

Although separated in terms of territory and different in terms of belief, the people of Sumbergondo Village still hold fast to their ancestral beliefs and respect differences and coexistence is a characteristic of the Javanese tribe in general, until now the community still maintains the values and norms contained therein.

1912 was the year the Christians were born in Tulungrejo. In 2012, it was 100 years since Christians lived in Tulungrejo. Every celebration of the great day of Christianity, also participates in other religious communities and helps to carry out these activities. Christmas as a Christian holiday. Muslims and Hindus continue to respect it by joining in fellowship with Christians and visiting neighboring houses or Christian communities. The values contained in this friendship with people of different religions reflect true tolerance, the village community thinks that they are not neighbors or enemies but are considered like relatives or relatives. Wherever they are, they maintain the kinship that is built through tolerance, harmony, friendship and the Javanese culture that still exists today.

There are minorities and the majority of people living side by side with people of other religions. Social relations that exist between Muslims, Hindus and Christians run well, there is interaction and mutual need for one another does not differentiate between adherents of one another, there is no social discrimination. In any religion it prohibits its people from having a relationship with a status of different beliefs, but ditulungrejo does not care about such things, people believe that "differences in their beliefs but in terms of togetherness and coexistence are rights that are owned by every member of any religion". (interview with suparlan 2018)

For religious traditional ceremonies in the clamp or Hindu community, jepit and wadung when celebrating the Hindu feasts, "Nyepi, Galungan, and Kuningan" the Islamic community participated in it in terms of preparing offerings and ceremonial tools taking part in it. In the night of the ogoh-ogoh ceremony in the ceremony, the ogoh-ogoh parades are not only Hindu people but inside there are also the Islamic community who take part in the procession until it is finished and when the silence takes place which keeps the area safe and calm is a non-Hindu community because if in Bali Nepi takes place from 6.00 to 6.00 the next day but if in Banyuwangi Nyepi lasts from 12 pm to 6 am the next day or 6 hours earlier than in Bali and those who keep watch over it are non-Hindu.

In welcoming the Idul Fitri holiday, the people of Sumbergondo Village take advantage of this moment to maintain friendship and maintain harmony among other religious communities, especially Hinduism, Christianity and Islam. The community, in maintaining friendship or in the Javanese language Nglinger, is by visiting neighbors and relatives' houses with the aim of strengthening good relations with neighbors and relatives. Other religions or non-Muslims in Sumbergondo also participate in it. The non-Islamic community also carries out Nglinger activities by visiting Muslim
relatives and neighbors. There is also a slametan tradition that is attended by not only Muslims, Hindus and Christians who also participate in it, namely Sweet Friday night slametan, Slametan tandur, Slametan Panen, Slametan Jalan etc.

Every year starting from 2010 to further strengthen the tolerance of religious communities, an interfaith dialogue forum is formed which is held in Wadung, to be precise at Pura Natarsari. This activity is forced because in the surrounding environment there is not only one religion and one place of worship but there is a temple for Hindu worship, GKJW for Christian worship and a mosque for Muslim worship. How to maintain harmony and avoid conflicts in the name of religion like the past and this activity was an initiative of one of the Hindu leaders, also invited Christian and Muslim figures and elders as well.

4. Conclusions
The formation of the diversity of Sumbergondo Village cannot be separated from the beginning of the entry of existing religions, including Hinduism, Islam and Christianity. In its development, the Hindu community, which was originally located on the slopes of Mount Raung, to be precise in the Sugihwaras Hamlet, did not want to leave where their ancestors were slowly due to shifts and changes in times dared to leave their place of origin. Islam in Sumbergondo Village is the majority religion and is not spared also in the hamlets with Christian or Hindu majority religions even though it can be counted on a number of fingers, for the entry of Islam itself the writer describes it widely because after the attack on the Blambangan Kingdom by Mataram and the VOC on a large scale at the end of the century 16th Hinduism no longer shows its existence anymore. The entry of Christianity was brought by immigrants from Mojowarno Jombang in 1912 whose initial aim was to find a new residence, the existence of Christianity continues to grow and spread its influence in Sumbergondo. The diversity that exists is formed because of the diversity of religions in Sumbergondo Village, even though it is separated from the political administration or can be said to be separated from the hamlet and village areas. The harmony and tolerance are still maintained until now.

There are people living side by side with people of other religions. The social relations that exist between Muslims, Hindus and Christians run well, there is interaction and mutual need for one another does not differentiate between adherents of one another, there is no social discrimination. In any religion it prohibits its people from having a relationship with a status of different beliefs, but ditulungrejo does not care about such things, people believe that "differences in their beliefs but in terms of togetherness and coexistence are rights that are owned by every member of any religion". Culturally, the religions between Islam, Hinduism, Christianity differ greatly from what is taught, but on the other hand, to create things that are togetherness is number one. The historical value contained in this community is what makes the people of Sumbergondo Village even though they are separated administratively and politically, they still maintain togetherness and harmony.

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