

## The Rice Alms Movement in Strengthening Harmony Among Religious Communities in the Village of Tolerance

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### Abstract

Research conducted by the Ministry of Religious Affairs' Research and Development Agency (Balitbang Kemenag) in 2020, the Indonesian Survey Institute in 2022, and the Indonesian National Counterterrorism Agency in 2023 indicates that radicalism continues to be a significant issue in Indonesia, necessitating a variety of solution proposals to achieve harmony among religious communities. This study examines the social dynamics and interactions among religious communities within the context of the Rice Alms Movement in Kampung Toleransi, Bandung, Indonesia. Employing an ethnographic approach, the research aims to understand how the rice alms movement contributes to the development of social harmony and solidarity in a pluralistic society. The study subjects include five key roles in the community: the Neighborhood Association Head (Ketua RW), Religious Leaders, Community Leaders, Youth Leaders, and Academics. Data collection methods involved in-depth interviews, participatory observation, and document studies. Data analysis was performed using NVIVO 12 software. The findings indicate that the Rice Alms Movement has successfully strengthened solidarity and empathy among residents from diverse religious backgrounds, while also reducing economic disparities. The involvement of religious communities and the younger generation are key factors in the success of this movement. This research provides empirical evidence on the role of religious practices in promoting social harmony and tolerance among religious communities. Recommendations for enhancing the effectiveness and sustainability of the movement include developing a more organized management system, continuous educational programs, and

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collaboration with local government and non-governmental organizations. The findings of this study contribute to the academic understanding of the relationship between religion, social solidarity, and community development, and provide practical insights for similar initiatives in other pluralistic societies.

**Keywords:**

Rice Alms Movement, Social Harmony, Solidarity Among Religious Communities, Village of Tolerance

## Introduction

This research is motivated by the persistently high rates of radicalism in Indonesia, which call for innovative movements to strengthen harmony, concord, tolerance, and religious moderation. Despite Indonesia being known for its motto "Unity in Diversity," the reality often reveals gaps and tensions among religious communities. The phenomena of intolerance and religious conflict are still frequent, creating rifts in what should be a harmonious social life. This highlights that there is considerable scope for improving understanding and tolerance among religious communities. The 2023 I-KHub Outlook by BNPT RI shows that at least 148 terrorists were arrested, including three women. Furthermore, 2,670 instances of digital content containing elements of Intolerance, Radicalism, Extremism, and Terrorism (IRET) were found on social media. The report identifies three groups particularly vulnerable to radicalism: women, children, and teenagers aged 11-26, as well as individuals active on the internet. These data point out that women and Generation Z (Gen Z) are particularly susceptible to radical influences. This finding is of serious concern given the potential impacts on social stability and national security (I-KHub BNPT, 2023). Previous research by the Research and Training Agency of the Ministry of Religious Affairs in 2020 revealed many findings that require attention. The research showed that 51.1 percent of Muslim students harbored intolerant opinions. About 48.95 percent of students felt that religious education influenced them to avoid socializing with followers of other religions. Even more concerning, 58.5 percent of students held radical religious views (Balitbang Kemenag, 2020). These data are supported by a 2022 survey by the Indonesian Survey Institute (LSI) that found less than 20 percent of respondents had close relationships with people of other faiths as friends, neighbors, work colleagues, or online friends (Lembaga Survei Indonesia, 2022). The findings from Balitbang Kemenag in 2020, LSI in 2022, and BNPT in 2023 conclude that radicalism remains a significant problem in Indonesia.

Radicalism in Indonesia is a multifaceted issue influenced by various factors. Research indicates that radicalism in this country can be attributed to several key elements. First, global developments play a crucial role in shaping radical attitudes, where radical groups draw inspiration from the situation in the Middle East. Second, the spread of Wahhabism, which promotes a conservative Arab-style Islamic culture, also contributes to the rise of radicalism in Indonesia. Additionally, poverty and feelings of marginalization have sparked radical sentiments among certain segments of the population (Sari & Wulandari, 2020). Furthermore, the emergence of radical Islamic movements in Indonesia is influenced not only by internal factors such as deviations from religious norms by Muslims but also by external influences such as Western impact. These studies emphasize the role of both internal and external factors in fostering domestic radicalism (Tirza & Cendana, 2022). Moreover, the roots of radical Muslim groups in Indonesia can be traced back to native political movements in the 1940s and transnational Islamic networks (Bruinessen, 2002). This historical perspective highlights the entrenched nature of radicalism in Indonesia. Efforts to combat radicalism in Indonesia involve various strategies, including the importance of religious moderation and the role of Islamic education teachers in preventing radicalism (Faqihuddin & Romadhon, 2023; Supriadi et al., 2021). Preachers are also highlighted as key figures who need effective strategies to address the potential for radicalism that could lead to terrorist acts in the country (Mukhtidinov, 2023). Additionally, engagement with non-state actors and the application of concepts such as Prevent Violent Extremism (PVE) and Countering Violent Extremism (CVE) are crucial in preventing radicalism and violent extremism in the Indonesian cyber world (Achsin, 2020; Subakti & Faqihuddin, 2022).

Religious and cultural diversity set the context for the increased threat of radicalism, terrorism, and extremism (Buana & Juwita, 2021; Parhan et al., 2022). Efforts have been made to address this issue, from bridging majority and minority groups (Mashuri & Osteen, 2023) to promoting local traditions and values (Firdaus et al., 2023). However, it should be noted that religious extremism is not only a security issue but also a social problem that requires an educational approach (Nata & Sofyan, 2021; Yusuf et al., 2020). Higher education is considered a

vital institution in instilling the value of religious moderation (Faqihuddin, 2017; Nasir & Rijal, 2021). Islamic Education has the potential to be a solution, with various models of religious moderation education, such as the internalization of moderation values in universities (Purwanto et al., 2019; Subakti & Faqihuddin, 2022), the establishment of Moderation Houses for students (Amirudin et al., 2022), and the development of curricula focused on tolerance and interfaith dialogue (Suprpto, 2020). Various methods are also used to instill values of religious moderation, including critical thinking skills (Kosasih et al., 2022), enhanced religious literacy (Firmansyah & Fakhruddin, 2024), and the development of tutorial and mentoring programs in Islamic Education (Faqihuddin & Subakti, 2022; Supriadi et al., 2023). Despite this, the use of technology in religious moderation education is still limited to social media and virtual spaces (Kamaludin et al., 2021; Ramdani et al., 2022).

The village of tolerance plays a significant role in preventing radicalism and maintaining harmony among religious communities. Various studies highlight the importance of the village of tolerance as a measure to prevent radicalism and enhance harmony among religious communities. The Village of Tolerance maintains good harmony (Febriyadi & Turrohman, 2023). The birth of the village of tolerance is inseparable from dialog activities to enhance community understanding in maintaining tolerance (Marla Marisa Djami et al., 2022), family education (Faqihuddin & Nugraha, 2023). Additionally, the development of the village of tolerance is supported by campaigns promoting tolerance values among religious communities through the Tolerance Village Tourism program (Clara & Marta, 2021). The village of tolerance can be realized not only as a physical symbol of interfaith harmony but also as a platform to strengthen tolerance values, maintain harmony, and prevent radicalism through various activities and programs involving active community participation from diverse religious backgrounds.

The Rice Alms Movement in Strengthening Harmony Among Religious Communities in the Village of Tolerance is an important theme because it reflects concrete efforts to build harmony in a pluralistic society. In the context of Indonesia, known for its religious and cultural diversity, such initiatives show how religious practices can serve as a bridge to strengthen social solidarity and overcome divisions. Although many studies have discussed tolerance and solidarity among religious communities, few have specifically explored the role of the rice alms movement in this context. Previous research has tended to focus on interfaith dialogue or formal religious activities, while the practice of rice alms as a medium for building harmony among religious communities has not been extensively studied. This research offers novelty by examining how the rice alms movement can be an effective means to strengthen harmony among religious communities. Through an ethnographic approach and a case study in the Village of Tolerance, this study will reveal the social dynamics and interactions among residents of various religions in rice alms activities, as well as their impact on community harmony.

## Methods

The ethnographic approach is a valuable research design for understanding the Rice Alms Movement in Strengthening Harmony Among Religious Communities in the Village of Tolerance. Ethnography enables participant observation and direct interaction with research subjects, providing authentic and in-depth insights into the meanings and practices associated with this movement (Gibbons et al., 1986). This approach is crucial for revealing contextual understandings of the social practices and values embedded in everyday community life, explaining how the Rice Alms Movement is sustained, continued, and adapted in a dynamic society (Stebbins et al., 1985). Moreover, ethnography facilitates a comprehensive understanding of this movement, which cannot be achieved through traditional research methods alone (Savage, 2000). Prolonged and intensive engagement in a new social environment, characteristic of ethnographic research, allows researchers to gain a deep understanding of the cultural and social aspects of the Rice Alms Movement (Riach, 2009). Additionally, the ethnographic approach allows for reflexivity, questioning epistemological assumptions, and exploring personal connections with the themes and

subjects of research, aligning with the in-depth nature of ethnographic studies (Gilmore & Kenny, 2015). The use of the ethnographic approach in this study is also supported by its success in various fields, demonstrating its versatility and effectiveness in exploring diverse cultural phenomena. In the context of the Rice Alms Movement, ethnography enables researchers to understand how this movement plays a role in strengthening harmony among religious communities, as well as how values of togetherness and social solidarity are manifested in daily practices. Through this approach, the research can provide valuable insights into how faith-based social movements can contribute to the development of harmonious and inclusive communities (Oswald & Dainty, 2020).

This study was conducted in the Village of Tolerance, an area in Bandung known for its religious and cultural diversity. The research subjects include five individuals who play key roles in the community (Barratt & Lenton, 2015): the Neighborhood Association Head, responsible for environmental management and social activities; Religious Leaders, representing various religions in the village; Community Leaders, recognized as informal leaders who influence social harmony; Youth Leaders, representing the younger generation and their perspectives on tolerance and solidarity; and Academics, experts in religious or social studies providing theoretical insights. The selection of subjects and research location aims to gain a comprehensive understanding of how the rice alms movement contributes to harmony among religious communities in a diverse environment. In ethnographic research, research ethics are paramount to ensure that the research process is conducted responsibly and respects the rights of research subjects. Researchers must ensure that all research subjects provide informed consent after understanding the purpose, procedures, and potential risks of the research. Additionally, researchers must maintain the confidentiality and anonymity of research subjects and the data collected. Data collection methods in this study include in-depth interviews, observations, and document studies. In-depth interviews are conducted to gain a deep understanding of the subjects' perceptions, experiences, and views regarding the rice alms movement and its impact on interfaith harmony. Observations are carried out to monitor social interactions and daily activities in the Village of Tolerance, particularly those related to the rice alms practices. Document studies involve analyzing related documents, such as activity reports, meeting notes, and news articles, to obtain additional and contextual information.

The research steps begin with field preparation, which includes coordinating with relevant parties in the Village of Tolerance and preparing research instruments such as interview guides and observation sheets. Subsequently, the researcher conducts data collection through in-depth interviews, participatory observations, and document studies. The collected data are then analyzed using NVIVO 12 software to identify main themes, patterns, and relationships among variables (Elliott, 2022; Peng & Chen, 2023; Welsh, 2002; Wiltshier, 2011). Data analysis is performed iteratively, where researchers continuously reflect and compare findings with existing literature to ensure the validity and reliability of the research results. The final conclusions of the research are formulated based on data analysis findings and compared with theories and previous research to contribute to the understanding of the role of the rice alms movement in strengthening harmony among religious communities.

## **Results**

This research reveals that the Rice Alms Movement in the Village of Tolerance has a significant impact on strengthening relationships among religious communities. The main findings indicate that this activity enhances direct interactions among residents from various religious backgrounds, strengthens solidarity and togetherness, and increases understanding and respect for the values of other religions. The movement also shows that support for the needy is not limited by religious background, promoting profound humanitarian values. The most critical finding of this study is that the Rice Alms Movement is effective in building and strengthening interfaith relationships in the Village of Tolerance. This is achieved through enhanced interactions and direct collaboration among residents in study sessions and rice distribution activities. Another key finding

is the central role of humanitarian values in the movement, which helps foster solidarity and empathy towards the less fortunate, regardless of religious background. While all these findings are important, some may have a greater impact in the context of social life and religious harmony in the Village of Tolerance.

## Discussion

Kampung Toleransi, a neighborhood in Bandung, is renowned for its diverse ethnic, cultural, and religious characteristics that define its community. With a heterogeneous resident background, this neighborhood mirrors the diversity found across Indonesia. The majority of Kampung Toleransi's inhabitants are Sundanese Muslims, yet this heterogeneity extends beyond the Sundanese community to include other ethnic groups such as the Chinese, Javanese, and others. Religiously, while Islam is the majority, Kampung Toleransi is also home to Christians, Catholics, Buddhists, and followers of various other beliefs and faiths. This diversity is a testament to the heterogeneity of the people living there. Interestingly, this diversity has never been a source of conflict. The residents of Kampung Toleransi coexist peacefully regardless of ethnic or religious differences. There are no inter-ethnic conflicts, and inter-religious conflicts are also absent. Traditions of mutual respect and appreciation among religious communities have been long established and are still well-maintained to this day. The harmonious community life has led Kampung Toleransi to be recognized as a "Village of Tolerance" by the Bandung city government in 2018. This recognition is not merely a title but also an appreciation of the community's attitude and behavior in upholding the values of tolerance, togetherness, and diversity. Kampung Toleransi serves as a microcosm of the Republic of Indonesia, steadfastly adhering to the national motto "Bhinneka Tunggal Ika," which means "Unity in Diversity." From a religious perspective, the majority of residents in Kampung Toleransi are Muslims, totaling about 4,013 people. This is followed by 1,070 Catholics, 506 Protestants, 150 Buddhists, and 7 Hindus, as shown in the following table:

**Table 1.** Distribution of Religion and Religious Adherents in Kampung Toleransi

Religion	Rukun Warga								Total
	1	2	3	4	5	6	7	8	
Islam	389	373	590	500	742	370	544	505	4013
Christian Protestant	77	25	85	60	81	49	77	52	506
Christian Catholic	154	74	171	142	168	74	151	136	1070
Hindu	1	0	1	2	1	0	1	1	7
Buddha	22	10	22	16	31	11	21	17	150
Kong Huchu	0	0	0	0	0	0	0	0	0

The rice alms initiative in Kampung Toleransi was initiated by the local mosque's management board. This activity is carried out routinely every month, coinciding with the weekend religious study gatherings. The primary aim of this rice alms is to assist the local needy without regard to their religious background, whether they are Muslim or non-Muslim. Initially, the rice was distributed directly to homes by the mosque management, but this was later changed to distribution after the weekend study sessions to encourage Muslim residents to visit the mosque more frequently. For non-Muslim residents, the rice is still distributed by visiting their homes

directly. The amount of rice distributed ranges from 2 to 5 kilograms. This rice alms program is one form of the mosque management's responsibility in realizing the welfare of the community. They recognize that helping others is an essential aspect of the Islamic teachings based on humanitarian values. This activity does not discriminate based on social status or community group, thus aiding all those in need. This aspect aligns with the principle of religious moderation, which is the fair and humane approach to practicing religion.

To clarify the research findings, the following table presents a Word Frequency NVIVO 12 from the transcripts of in-depth interviews with five informants. The Word Frequency feature in NVIVO 12 software is used to analyze how frequently certain words appear in a document or a collection of documents. This feature provides information on the frequency of occurrence of specific words and can assist researchers in identifying patterns or themes in the text they are analyzing. By using NVIVO 12 Word Frequency, researchers can quickly identify the most frequently occurring keywords in the text and use this information to develop a better understanding of the material they are researching.

**Table 2.** Word Frequency Query in NVIVO 12 displaying the top 10 most frequently occurring words in the data.

No	Word	Translate	Length	Count	Weighted Percentage (%)
1	Gerakan	Movement	7	55	4.21
2	Beras	Rice	5	29	2.22
3	Tokoh	Figure	5	28	2.14
4	Agama	Religion	5	27	2.07
5	Sedekah	Alms	7	21	1.61
6	Toleransi	Tolerance	9	21	1.61
7	Warga	Residents	5	20	1.53
8	Kasih	Love	5	19	1.45
9	Sosial	Social	6	17	1.30
10	Kampung	Village	7	16	1.22

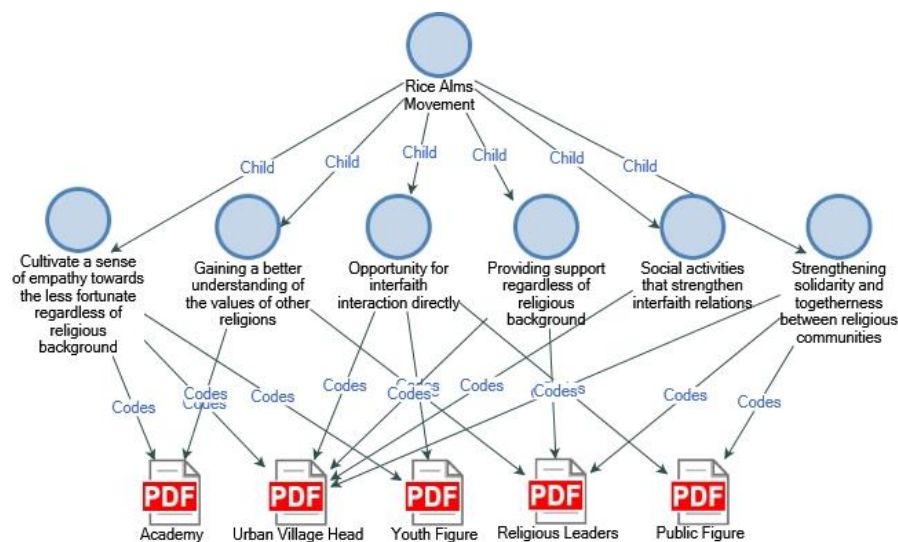
The table above displays the 10 keywords that most frequently occur in the transcripts of in-depth interviews with 5 informants, along with the count and weighted percentage. With this information, researchers can observe general patterns and the primary focus of the interviews. Researchers further use the results of the Word Frequency from NVIVO 12 to create a word cloud. A word cloud in NVIVO 12 is a visual representation of the frequency of occurrence of words in a text, where words that appear more frequently are displayed larger than those that appear less often. Using a word cloud, researchers can quickly see the most dominant keywords in the deep interview data.

In the Word Frequency analysis of the in-depth interviews with informants using NVIVO 12, several keywords frequently appear in the context of the Rice Alms Movement in Strengthening Harmony Among Religious Communities in Kampung Toleransi. "Movement" (55 occurrences, weighted percentage 4.21%) becomes the focal point, indicating organized and ongoing activities. "Rice" (29 occurrences, weighted percentage 2.22%) is the main object of the alms, showing its critical role in the charitable activities. "Figure" (28 occurrences, weighted percentage 2.14%) indicates the presence of significant figures in the movement, possibly leaders or main drivers of the rice alms movement. "Religion" (27 occurrences, weighted percentage 2.07%) suggests that religious elements play a crucial role in the harmony among religious communities in the village. "Alms" (21 occurrences, weighted percentage 1.61%) indicates that charity is the primary activity of the movement, embodying a vital value in strengthening harmony. "Tolerance" (21 occurrences, weighted percentage 1.61%) shows that the value of tolerance is considered important in the





The Rice Alms Movement provides an opportunity for direct interaction among religious communities. Contact Theory, a classic psychological theory, reveals that simple contact with another group will enhance intergroup relations (Dovidio et al., 2003). The practice of the Rice Alms Movement in strengthening the harmony among religious communities in Tolerance Village offers valuable opportunities for direct interaction between individuals of different faiths. This initiative aligns with the concept of enhancing interfaith harmony through practical actions in the community. By engaging in giving and sharing actions, such as donating rice, individuals from various religious backgrounds can come together, fostering mutual understanding, respect, and cooperation (Daeli & Zaluchu, 2019; Fathony et al., 2023). The rice alms also strengthen solidarity and togetherness among religious communities. In the context of the Rice Alms Movement to strengthen harmony among religious communities in Kampung Toleransi, several theories can support the benefits of the movement. One of them is the resource mobilization theory model introduced in social movements. This theory emphasizes the importance of expanding networks, mobilizing resources, and changing organizational structures to achieve desired goals (Wahyuni, 2019). Additionally, it is also important to consider the main elements in the theory of religious identity structuration, such as the structure of signification, structure of domination, and structure of legitimation (Khasri, 2021). This can help in understanding how the identities and social structures of religious communities can influence their interactions.



**Figure 2.** Project Map on NVIVO 12 showing the positive impact of the rice charity movement according to the resource person.

The Rice Alms Movement provides support regardless of religious background, gaining a better understanding of the values of other religions. The Rice Alms Movement in Kampung Toleran has proven to increase understanding of different religious values in the community (Faqihuddin & Afriatien, 2021; Jaclani & Nurdin, 2019). The movement, centered on giving rice as a form of charity, promotes unity and familial bonds, fostering harmony and togetherness (Pahlevi et al., 2023). The practice of Rice Alms in fostering harmony among religious communities in Tolerance Village has proven to provide support without considering the religious background of individuals. This tradition has nurtured a sense of togetherness and family, thus positively impacting the promotion of harmony and peaceful coexistence. The concept of mutual cooperation plays an essential role in strengthening solidarity within the community, emphasizing values of happiness, sorrow, and tolerance, all contributing to fostering unity and understanding among different groups (Rahmad, 2021).

Rice alms become a social activity that strengthens relationships among religious communities. The Rice Alms Movement in strengthening harmony among religious communities in Kampung Tolerance has been recognized for its social benefits in enhancing ties among religious

communities. This initiative plays an essential role in promoting equality between majority and minority groups, aiming to create social harmony and egalitarian relationships continued by the current generation (Palangde, 2023). The Rice Alms Movement can foster empathy towards the less fortunate without looking at religious backgrounds. To cultivate empathy towards individuals facing challenges, regardless of their religion, it is important to consider various factors that influence empathic responses and prosocial behavior. Research shows that religiosity, empathic concern, and spirituality play significant roles in promoting prosocial behavior and fostering empathy (Huber & MacDonald, 2012; Roth, 2017).

### Conclusion

The main findings indicate that this activity not only assists the less fortunate residents but also promotes values of togetherness and brotherhood among culturally and religiously diverse citizens. Through an ethnographic approach, this study reveals that the Rice Alms Movement serves as a form of *dakwah bil hal*, which is preaching through action, demonstrating love and empathy in Islamic teachings. This initiative has successfully built a strong sense of unity and brotherhood among the residents, thus creating a harmonious atmosphere in Kampung Toleransi. Furthermore, the findings also show that this activity supports the principle of religious moderation, making no distinctions based on social status or group in the distribution of aid. This underscores that values of humanity and justice are the main foundations of religious practice in this community.

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