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Building Social Construction and Tolerance In Customary Communication Law Communities (Study of Local Wisdom of Malay Tribes)

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Abstract: The purpose of this study is to find the meaning and positive role of the culture of "Urang Kita" and *Pi'il Pesenggiri* among the Banjar and Lampung tribal communities and the Lampung community in building tolerant attitudes between groups and religious communities in Kuala Tungkal Jambo and Lampung. The next goal is to explore opportunities for the value of these traditions in building and affirming tolerant and moderate life in society Indonesia is plural today. This research was conducted using a descriptive qualitative approach using a review system that summarizes the results of primary research to present more comprehensive and balanced facts to find a description of a problem or topic under study. Data collection techniques are carried out by collecting various documents related to the focus of research. The data that has been collected is then studied in depth to find out reliable research results. Based on the discussion and analysis in several chapters above, the results of this study are concluded as follows: Tolerance is one of the important attitudes in forming a peaceful and serene life to build a just, prosperous, developed and prosperous society. Tolerance has been a culture of the Indonesian nation since time immemorial, and this attitude is increasingly needed and must be strengthened in the modern era when Indonesian society is more diverse and faces challenges from various ideologies and foreign cultures. One strategic and important approach in building tolerance and preventing divisive identity politics is through local wisdom, namely the values that live and are practiced by tribal communities in the archipelago, such as the Banjar community in Kuala Tungkal Jambi and the Lampung Pepadun community in Tulang Bawang Lampung. One of the traditions of local wisdom of the Banjar people in Kuala Tungkal Jambi refers to or greets other groups outside the Banjar tribe with the term "Urang Kita" or "Our Brothers". With this expression, the Banjar tribe calls or mentions and acknowledges the existence of other tribes, but they are still called as "Brothers". Other groups outside the Banjar tribe can be Malays, Bugis, Javanese, Batak, etc., both Muslim and non-Muslim. While the tradition of local wisdom of the Lampung tribe is in the values of life, especially "*Pi'il Pesenggiri*", which teaches to respect guests, protect and require honor as a condition for doing good. Committing bad or unethical acts is considered a violation of self-esteem or "pi'il", therefore guests or other groups should be protected or respected. Tolerant attitudes must continue to be built and strengthened as a basis for realizing a just, prosperous, prosperous country within

the framework of the Unitary State of the Republic of Indonesia that is peaceful and upholds human values.

Keyword: Tolerance, Identity Politics.

INTRODUCTION

Indonesia is built on the noble values of the nation, which are embodied in the foundation of the state of Pancasila and the value of diversity. However, one of the serious problems that still occurs in the life of the nation and state is intolerance. Human values should be prioritized in interaction with one another in order to create a relationship of mutual respect. But in reality different attitudes often take precedence. As a result, there is an intolerant attitude towards other groups of different religions or religious beliefs. In this intolerant understanding, other groups of different religions or beliefs are considered false believers who must be returned to the truth. This intolerant attitude teaches people not to respect let alone give freedom to others who are different. Other groups that are judged to be deviants must be returned to the right path, even subject to legal sanctions or excommunication. In a plural society like Indonesia, this intolerant attitude is very dangerous because it can create conflict and even war. Even further it will be able to destroy the state and nation. Therefore, a tolerant attitude must be built among children of different religions.

In the life of Indonesian society, the Banjar and Lampung tribes are known as one of the tribes that are harmonious and rarely conflict with other groups, including with different religions. There are many values of life in the two tribes, including '*Pi'il Pesengiri*' in Lampung society and '*Urang Kita*' in Banjar society.

This research will explore the meaning of the value of the expression, its role in building harmony, and its dynamics and relevance in building religious tolerance in the current era. The Banjar community groups studied are those who inhabit indigenous areas in Amuntai, South Kalimantan, and in the city of Kuala Tungkal, Jambi. Building social construction and tolerance in customary communication law communities (study of local wisdom of Malay tribes)

METHOD

This research was conducted using a descriptive qualitative approach using a review system that summarizes the results of primary research to present more comprehensive and balanced facts to find a description of a problem or topic under study. Data collection techniques are carried out by collecting various documents related to the focus of research. The data that has been collected is then studied in depth to find out reliable research results

RESULTS AND DISCUSSION

The "Urang Kita" Philosophy of the Banjar Community and Its Contribution in Building Tolerance

In various conversations of the Banjar Kuala Tungkal community, it is often pronounced "urang kita" or "Saudara Kita". This term is often spoken among the Banjar Tungkal people. This term is addressed to non-Banjar community groups. The aim is to state that non-Banjar communities, even though they differ in ethnicity or religion, are still respected and valued. The form of respect is to still recognize him as our person (*urang us*) or our brother. Other tribes that live in Kuala Tungkal and its surroundings are Javanese, Bugis, Malay, Padang, Batak, and others. When a Banjar in Kuala Tungkal mentions one person's name or describes someone from another tribe then he always first says "Urang Kita Anu".

For example, calling one of the ethnic Javanese as "*Urang kita Jawa*", or "*Our brother Bugis*".

Researchers still remember, around the 1970s or 1990s – often heard the author's father say it while trading in the market or when chatting with friends.

That old tradition is still alive today. One researcher named Mr. Jazuli in Kuala Tungkal, aged 56 years, also often uses the same term. Mr. Jazuli works as a palm oil farmer living in Kuala Tungkal and Pelabuhan Dagang, Tungkal Ulu. In the palm oil business or farming, he certainly communicates a lot with various tribes. So he often said the term. "This is to strengthen the relationship of friendship or introduction," he said.

The expression "*Urang Kita*" or "*Saudara Kita*" clearly indicates that the Banjar tribe considers other groups living or residing in Kuala Tungkal as brothers, not others who differ in principle, or as enemies to be defeated. Local wisdom or tradition of the Banjar Tribe in Kuala Tungkal is very positive in building religious social tolerance.

A tangible form of this attitude of tolerance is the establishment of various places of worship of various religions around the Al Baqiyatus Sholihat Islamic boarding school on the outskirts of Kuala Tungkal. This large Islamic boarding school was founded by a great scholar from the Banjar tribe named KH Muhammad Ali Wahab, a murshid sheikh thoriqat Qadiriyyah wan Naqsyabandiyah.

Santri who study at this pesantren are around 5000 people. An interesting thing in building a moderate and tolerant attitude in religion is the establishment of various places of worship of religions other than Islam around pesantren. To the right of the pesantren is about 100 m away stand two Confucian temples, on the left only about 50 m stands a Catholic Christian church. Across the road about 100 m also towards the city of Kuala Tungkal stands a Protestant church. Across the road fixed to the outside of the city, about 110 m from the pesantren, stands a Buddhist monastery.

These non-Islamic places of worship are always attended by religious adherents at all religious times and they can carry out religious activities in their houses of worship with a sense of security.

Not only pesantren and kyainya that provide a sense of security to non-musli adherents, but adherents of other religions also help the big activities carried out by the pesantren. One of them is to provide parking, drinks and security locations for participants of Haul Akbar, the founder of Islamic boarding schools which number tens of thousands from Kalimantan, Sumatra and Malaysia.

In the previous history, the tolerance of the Banjar people has been going on for a long time, including to foreign nations such as Chinese, Indians, Arabs and Europeans. The Peranakan Chinese in Banjarmasin are often called Banjar Chinese. This designation is considered to represent identity during interaction with various ethnic groups in the territory of the Banjar Sultanate (Listiana, 2012: 84). Such an identity shows that they are close to the sultanate and Banjar citizens in general. This closeness was proven by Syahriansyah (2015: 47) by stating that one of the Chinese descendants was married to Sultan Muda Abdurrahman. The marriage gave birth to a child named Pangeran Tamjidillah who in time became the Sultan of Banjar.

Not only certain Chinese who were close to the relatives of the sultan were finally well received. The Chinese mostly also have a place in the hearts of the Banjar people. This is evidenced by the number of traders who establish trade relations and are well accepted by the community. According to Hollander (1877: 140) some Chinese in their trading activities felt comfortable living in harmony with society. For the case in Bakumpai not only ethnic Chinese mingle with society, but also Malays, Arabs, and Bugis.

Arabs also feel comfortable living in Banjarmasin. They formed a group of residences which was later named Kampung Arab. Until now, there are still future generations living in the village. Old houses characterized by impure Banjar architecture can be found in the

village. The remains show that they also felt comfortable and undisturbed while living within the territory of the Banjar Sultanate.

Like the Chinese, there are also Arabs who marry relatives of the Banjar Sultanate. They have a distinctive feature in the name used. Children of marriage between relatives of the sultan and Arabs will be named Sharif if male and Sharifah if female (Bleeker *et al.*, 1855: appendix). This trail indicates that Arab immigrants were also valued for their existence as citizens of the sultanate.

In Dutch records, there has never been a conflict between the Banjar Sultanate and immigrants from Arabia, China, Bugis, and Java. It seems that this is because the newcomers can adjust. When the Chinese were given the right to mine in Angsau, Pelaihari, the obligation imposed on them was to pay the mining permit. The obligation was fulfilled, so mining work and even residence were not in question.

In trading activities, the Chinese are flexible and clever in adapting. The things that the community needs are provided by the merchants. Meanwhile, when buying agricultural products, it is done at a price that is not too low. This is what makes Chinese merchants accepted among the people.

Because the rights and obligations were carried out by the migrants, it is not surprising that the sultanate was then willing to divide power and privileges to the migrants. The mining power rights granted to ethnic Chinese are one of the proofs. The willingness of the sultanate to give some privileges to immigrants by incorporating them into the structure of the sultanate, giving a distinctive name because of its genealogical history from immigrants (Arabs), is also a form of tolerance.

The Banjar Sultanate which has the power to willingly give rights to groups who do not have power is proof of tolerance. This willingness was supported by the feedback of immigrants who consciously accepted the rights granted, then respected the sultanate and the indigenous people in general by carrying out obligations. This is what makes the roots of tolerance quite strong in the sultanate and Banjar society. This also proves that tolerance is well implemented by the Banjar community and migrants. Tolerance occurs because each feels the benefits, which is to live peacefully and there is no hostility. Life that is carried out with a tolerant attitude is recorded in archaeological data in the form of the presence of ethnic immigrants in the midst of indigenous communities without causing turmoil.

With regard to historical literature, tolerance was shown in different situations when communication was established between the Banjar Sultanate and the Dutch. The arrival of the Dutch to Banjar actually imposed new rules that were often detrimental. Dutch rule over the area in Tatas (one of the areas in Banjarmasin) was initially due to renting for trading activities. But then asked permission to build a fort (Nawawi, Ruslan, & Aziddin, 1986: 28) in that place. The Dutch finally had great power, and then dared to exert pressure on the sultanate and establish a trade monopoly. After arriving at such conditions and with various considerations, finally accepted a treaty clause (Anonim, 1965: 230–232) stating that the sultanate delegated part of its power to the Dutch.

In later times, the power of the sultanate was under Dutch control. A crown prince can replace the sultan if there is the blessing of the Dutch (Ajisaka, 2008). It seems that the steps taken by the Dutch made the sultanate weaker and less independent. In the field of trade as well, all pepper is controlled by the Netherlands. Even merchants who bring pepper must get a permit. Where to take pepper from Banjarmasin, must be known to the Dutch. The disseminated regulation is that all pepper trade flows must be with the knowledge of the sultan, but in practice in the field the supervision is the Dutch on behalf of the sultan. It seems that this inability to share power is what made there was no tolerance during the Dutch era.

If in fact there are strong roots of tolerance in Banjar society, then the challenge of South Kalimantan society now is to maintain that tolerant attitude. So far, what is often done

in the educational environment is to teach the understanding of tolerance and its application in life.

In relation to its application, there is a view that tolerance results in better opportunities for interpersonal relationships in a pluralistic society. But there is actually a potential problem with tolerance, where the attitude of acceptance or rejection of its existence lies deep in the mind, and soul. Although it does not necessarily produce violence as well as intolerance, the prejudice caused is potentially prone to violence. Therefore, the willingness to accept differences should not only be with learning (monologues), but through dialogue. Schirrnecher's thinking on dialogue provides an opportunity to achieve a tolerant life on the basis of truth-meets-truth (Benson, 2016: 313).

But it seems that truth is always contextualized in time and space. Therefore Schirrnecher's thinking still has to be continued in one more step, that is, the follow-up meeting, so that his concept becomes truth-meeting-truth. Meeting. However, the arrangement of the concept is not in a horizontal/linear column, but in a dialogue circle. That is, the truth of one side must be dialogued with the other. Ideally, the dialogue will result in acceptable truth from both sides. Until this level can be implemented to realize tolerance. However, along with changes and new views, it is not uncommon for the truth to need to be dialogued again to agree on the next truth so that it meets a new context.

In practice it must be implemented through strong dialogue at the internal level of each ethnic group. The crystallization of each soul of the ethnic group's life is then brought to the dialogue of life with the ethnicities in South Kalimantan to find things that can be accepted by each ethnic group. The dialogue is not one-off, and should not stop, because it is intended to find a context that suits its time and space. It seems that this kind of way can be done to continue to revive and maintain tolerance in the midst of the plurality of today's society (in the context of this study it is the South Kalimantan community).

The historical data above is related to archaeological data that reveals the presence of non-Banjar people or ethnicities in the territory of the Banjar Sultanate. Facts show that things mentioned in historical literature, not all can be rediscovered material in the field. This is understandable because there are changes along with the passage of time. However, traces mentioned in historical literature can still be partially found in the field. For example, the existence of the Kampung Cina Parit people in Angsau, Pelaihari. They are descendants of Chinese people who used to come to Pelaihari to do gold and diamond mining. Now, there are not many Peranakan Chinese of the next generation of miners.

The compatibility of Dutch records at that time with material data shows the synchronization of historical data with archaeological data in the field. This fact strengthens the efforts of the Banjar Sultanate in granting equal rights to its citizens from various ethnicities. So tolerance back then was not a term that is raised now, but really practiced in the life of a pluralistic society.

The sultan's policy is like an implementation of granting equal rights to all citizens. With the granting of the right to live in a new place, some immigrants choose a location to settle. The settlement of the immigrants was finally formed in the name of the village, for example in Angsau, Pelaihari called Kampung Cina Parit. The identity that signifies the location as a Chinese village is the presence of citizens of Chinese ethnicity. The ethnic Chinese who once lived in the village came from 24 clans.

The large number of Chinese living in the territory of the Banjar Sultanate indicates a sense of comfort and undisturbed. The comfort of non-Banjar residents in the sultanate area is not only felt by immigrants living in villages, but also in Banjarmasin which is the center of power. There were three Chinese villages in Banjarmasin during the sultanate period and can still be seen today, namely Sea Chinatown, Land Chinatown, and Chinese Village on Jalan RK Ilir now. In the three villages can still be found Chinese remains in the form of toponyms.

So the concept of **moderation in Banjar society, as stated by Mujiburrahman, Rector of UIN Antasari, Banjarmasin, in the course of his search that has not been tested and analyzed sharply and deeply. There are about six concepts that he found from the results of his research.**

First, moderation which means wasathiyah is in the middle of seeking a balance point between the immanent and the transcendent, absolute and relative, and the sacred and profane. For example, Shaykh Muhammad Arsyad Al-Banjary called the Wujudiyah or Wihdatul Wujud there are two, namely the mulhid (heretical) Wujudiyah and the muwahhid (straight) Formiyah.

As for the first so-called all-God, all beings including humans are places of God's tajalli, man and all beings can unite and unite with God or absolutely God is immanent.

While the latter argues, although God is intertwined with man and His creatures, but Khaliq remains as Khalik, a being remains as a being, closeness that can be achieved only until Wihdatus Syuhud (unity of testimony), not Wihdatul Wujud (unity of existence). But that does not mean that he absolutizes that God is transcendent as the scholars of Kalam argue.

Second, moderation means the Midle Way, which is taking a position really middle between the two extremes, just as frugality is in the position between extravagance and miserliness.

Third, moderation which means Sentenceun Sawa is looking for common ground that is mutually agreed upon while respecting differences, agreeing in disagreements such as the Medina Charter is a treaty that when the Prophet Muhammad SAW in Medina could bring together the aspirations of Muslims, Jews, Christians and pagan religions to agree together to protect the State of Medina. Or like Pancasila as the basis of the Indonesian state which is agreed upon by all components of the Indonesian nation consisting of various ethnic groups and various religions.

Fourth, Moderation which means positive interaction between the universal and particular, global and local or in other words indigenization, such as Shaykh Muhammad Arsyad Al-Banjary who incorporated customary law Abstinence into Islamic inheritance law so that customary law and Islamic law meet in a unified set of teachings.

Fifth, Moderation in the sense of complementing each other, take and give, namely the meeting of Jalal's nature with Jamal's nature produces Kamal's nature, or the combination of masculine and feminine gives birth to marriage, such as the marriage of a pair of human children between a man and a woman begging each other because they can complement each other so that they become a family of sakinah, mawaddah and warahmah.

Sixth, Moderate in the sense of Continuity and Change is to carry out renewal without being uprooted from the roots of tradition, or vice versa to preserve with the spirit of renewal examples such as vehicle tires that process from time to time, starting from wood, then blind rubber tires, rubber tires using intestines to tires that use tubes.

Although it is still referred to as a tire, the shape and material of the tire have varied, according to development. This is in line with the fiqh rule "*al-muhafazhah 'al-qadimis salih al-akhdzu bil jadidil ashlah*", meaning maintaining good old values, taking new better values.

Ulun Lampung's Life Philosophy, "Pi'il Pesenggiri" and Its Contribution to Tolerance.

Ulun Lampung's philosophy of life is contained in the *Kuntara Raja Niti Book*, there are five guidelines, namely:

1. *Piil-Pusanggiri* (is ashamed of doing abject work according to religion and has self-respect)
2. *Nickname-Adok* (has a personality according to the traditional title he carries)
3. *Nemui-Nyimah* (visit each other to stay in touch and receive guests)
4. *Nengah-Nyampur* (active in social and not individualistic)

5. *Sakai-Sambaian* (mutual cooperation and mutual assistance with other community members)

The above characteristics are symbolized by the 'five kembang penghias *sigor*' on the emblem of [Lampung Province](#). The nature of Ulun Lampung is also expressed in *adi-adi* (pantun): "*Tandani Ulun Lampung, wat Piil-Pusanggiri Mulia heno sehitung, wat liom khega dikhi Juluk-Adok kham pegung, Nemui-Nyimah muakhi Nengah-Nyampur mak ngungkung, Sakai-Sambaian gawi.*"

Piil Pesenggiri's values, which should have been maintained, began to be forgotten and no longer applied by society. This has an impact on the emergence of social and cultural degradation in the midst of people's lives, even though Piil Pesenggiri values can prevent socio-cultural degradation.

The values of Pi'il Pesenggiri that can prevent socio-cultural degradation and intolerance are:

1. *Nemui Nyimah*

Nemui means to visit / friendship and Nyimah which means to give (generous). Nemui nyimah is an expression of family principles to create an attitude of familiarity and harmony and friendship in the community. Nemui Nyimah is an obligation for a families from the Lampung community generally to maintain friendship, where genealogical family ties are always maintained with the principles of openness, appropriateness, and fairness.⁶

The Nemui Nyimah aspect can prevent social degradation if all communities, both Lampung Tribe and immigrants apply the value of Nemui Nyimah in their daily lives. The existence of silaturahmi What is well established between people can minimize the occurrence of sociocultural degradation that may occur in society.

2. *Nenga Nyapur*

Nengah means to be in the middle, while Nyappur means to blend or mingle. It can literally be interpreted as an attitude of sociability, friendliness and tolerance between others.¹

Nengah Nyappur described that members of the Lampung community prioritize a sense of kinship and are supported by a sociable and friendly attitude, not differentiating ethnicity, religion, origin, and group. Therefore, Nengah Nyappur's attitude points to the value of deliberation to reach a consensus in preventing and solving the problem of sociocultural degradation that occurs in the life of the people of Lampung.

3. *Sakai Sambayan*

Sakai means giving something to a person or group of people in the form of objects and services that tend to want something in return, while Sambayan means giving without expecting anything in return.

Sakai Sambayan means please help and gotong royong. Sakai Sambayan is essentially showing a high sense of participation and solidarity towards various personal and social community activities (Wawamcara with Mr. Arif Rahman, as a traditional leader of the Lampung community, 2020). This behavior illustrates an attitude of tolerance and togetherness, so that Lampung people who are guided by Sakai Sambayan will provide assistance and participate in mutual cooperation voluntarily if it can benefit other people or community members in need.²

4. Nicknamed Beadok

A nickname is a nickname given to a person, either male or female, given by their family when they were young or teenagers and unmarried, while Adok means a customary title/nickname to

¹ (Interview with Mr. Arif Rahman, as a traditional leader of the Lampung people, 2020).

² Social Horizons,: Journal of Social Education, Vol. 9, No. 2, December2022, ha;. 241

A person, whether male or female, is given by his family when he is married which is carried out through a procession of granting customary titles. Usually the coronation of Juluk Adok is carried out in a traditional ceremony.

The nickname Adok attached to individuals should be maintained by society as well as possible in the form of daily social behavior. The nickname Adok is an identity for members of the Lampung community to be able to place their rights and obligations, so that a peaceful community life will be created and the values of Piil Pesenggiri will be maintained.

Optimization of Piil Pesenggiri through stereotypes or views of life in the field is widely misinterpreted, especially the immigrant community, as if Piil Pesenggiri is an arrogance, rudeness, or other predicate so that the connotations that arise become negative. This has an impact on the emergence of stereotypes worn on Lampung ulun. This label was formed because Piil Pesenggiri was indeed instilled, and since childhood the people of Lampung have been equipped with the values of Piil Pesenggiri.

For the younger generation, Piil Pesenggiri is also considered a burden, especially if it is associated with marriage according to complete Lampung customary procedures, expensive costs, and in the series of ceremonies as if showing the abilities of each family. In fact, the core of Piil Pesenggiri refers to the dignity or honor of Lampung.³

As a cultural capital and identity strategy, values and principles that exist in Piil Pesenggiri which is capital, indigenous Lampung people should not be marginalized either culturally, economically or in terms of population in their own cultural environment.

A strategy that can be done to bring out the identity and identity of Lampung people is to continue to use the Lampung language in everyday life. As a Lampung person who holds Piil Pesenggiri as a guideline for life, must behave in accordance with existing values, such as applying manners, gotong-royong, and tolerance between others. Optimizing Piil Pesenggiri values to achieve development goals in the 5.0 era, the two things above can be used as steps to realize it.

If the entire people of Lampung interpret Piil Pesenggiri well and do not show it as a place of self-arrogance, then the migrant population can also blend well without hesitation, so as to achieve a peaceful life and away from the conflict of sociocultural degradation. The establishment of a peaceful life between people from various tribes, development programs will run well and economic development will also run smoothly without conflicts over territory and some of it.

Piil Pesenggiri is closely related to capital ownership, namely, economic capital is a means of production and finance such as wealth, cultural capital in the form of knowledge possessed both formally and informally, social capital is a network of relationships as a resource for social determination, including religion, symbolic capital, namely all forms of recognition by groups in the form of big names, positions, titles, and honors. So the indigenous people will not be marginalized from their own territory so that they can develop to realize economic, social, and cultural development. The maximum implementation of Piil Pesenggiri values by Lampung people can prevent sociocultural degradation in society, so that sustainable development goals in the era of the industrial revolution 5.0 can be achieved optimally.⁴

CONCLUSION

Based on the discussion and analysis in several chapters above, the results of this study are concluded as follows:

1. Tolerance is one of the important attitudes in forming a peaceful and serene life to build a just, prosperous, developed and prosperous society.

³ Sulistyowati Irianto and Risma Margaretha, 2011: 141-143.

⁴"*Social Horizons*"; Journal of Social Education, Vol. 9, No. 2, December 2022, p. 243.

2. Tolerance has been the culture of the Indonesian nation since ancient times, and this attitude is increasingly needed and must be strengthened in the modern era when Indonesian society is more diverse and faces challenges from various ideologies and foreign cultures.
3. One of the strategic and important approaches in building tolerance and preventing divisive identity politics is through local wisdom, namely values that live and are practiced by tribal communities in the archipelago, such as the Banjar community in Kuala Tungkal Jambi and the Lampung Pepadun community in Tulang Bawang Lampung.
4. One of the traditions of local wisdom of the Banjar people in Kuala Tungkal Jambi refers to or greets other groups outside the Banjar tribe with the term "Urang Kita" or "Our Brothers". With this expression, the Banjar tribe calls or mentions and acknowledges the existence of other tribes, but they are still called as "Brothers". Other groups outside the Banjar tribe can be Malays, Bugis, Javanese, Batak, etc., both Muslim and non-Muslim.
5. While the tradition of local wisdom of the Lampung tribe is in the values of life, especially "*Pi'il Pesenggiri*", which teaches to respect guests, protect and require honor as a condition for doing good. Committing bad or unethical acts is considered a violation of self-esteem or "pi'il", therefore guests or other groups should be protected or respected.
6. Tolerant attitudes must continue to be built and strengthened as a basis for realizing a just, prosperous, prosperous country within the framework of the Unitary State of the Republic of Indonesia that is peaceful and upholds human values.

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