TASAMUH VILLAGE: A MODEL OF REALIZING TOLERANCE VALUES AS AN ANTIDOTE TO INTOLERANCE TO REALIZE RELIGIOUS MODERATION IN INDONESIA

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HIGHLIGHT

Islam teaches Muslims not to force others to embrace Islam. Islam is a religion of peace and tolerance and does not like discrimination and intimidation in religion.

ABSTRACT

This article describes the actualization of tasamuh values to be applied among religious people in Indonesia. Tasamuh is one of the attitudes that teach humans to be tolerant and fair, respect each other, and respect differences. However, it should be highlighted that the principle of tasamuh in Islam does not touch the field of faith but is actualized in the frame of brotherhood among human beings. In line with that, to meet the religious moderation program campaigned by the government, it is

even stated in the National Medium-Term Development Plan (RPJMN) for 2020-2024. Thus, this article offers the concept of Kampung Tasamuh. The concept of Kampung Tasamuh mainstreams the principle of inter-religious openness. Everyone who lives in a village respects and respects each other regardless of differences. Everyone has the same opportunity to voice freedom of opinion and belief using dialogue in humanitarian matters. The findings of this article The concept of Kampung Tasamuh can be applied in tandem with several principles, namely intellectual humility, cultural empathy (caring for others), and open-mindedness (thinking inclusively).

A. INTRODUCTION

Campaigns regarding the implementation of religious moderation continue to be echoed by various parties such as the government, communities, and so on. The religious moderation program is used as a program that gets more attention from the government, especially from the Ministry of Religion of the Republic of Indonesia, where the religious moderation program is included in the National Medium-Term Development Plan (RPJMN) for 2020-2024 (Kemenag.go.id, 2020). The principles of religious moderation include: *tawassuth*, *tawazun*, *i'tidal*, *tasamuh*, *muPbuhah*, and *syura* (take the path of deliberation) (Kelompok Kerja Implementasi Moderasi Beragama Direktorat Jenderal Pendidikan Islam, 2019).

In line with that, the Ministry of Religion of the Republic of Indonesia has formulated four indicators of religious moderation, namely national commitment, tolerance, anti-radicalism, and accommodativeness to local culture (Kementerian Agama RI, 2019a, 2019b; Tim Penyusun, 2020; UIN Sunan Gunung Djati Bandung, 2020). Thus, it can be seen that tolerance is one of the main foundations in realizing religious moderation in Indonesia. However, in reality, fellow religious people still display images that do not reflect the nature of religious teachings themselves. Indonesia is known as a country that loves diversity. However, the tolerance among

religious believers that have been built so far seems to just disappear as a result of intolerance. People who used to be tolerant have changed into suspicious attitudes and even blame each other in religious communities (Muhaemin & Sanusi, 2019). The phenomenon of intolerance seems to be a knife that cuts the diversity of the Indonesian nation.

Throughout 2020, based on a research report by the Setara Institute on the Condition of Freedom of Religion/Belief (KBB), it was stated that there had been 180 incidents of KBB violations followed by 422 actions. Where as many as 24 houses of worship consisting of 14 mosques, seven churches, one temple, one temple, and one pagoda were disturbed, marked by cases of sealing, destruction of mosques, temples, and churches, as well as the cessation of construction (Setara-institute.org, 2021). In addition, if we examine a little over the past few years, there have also been many cases that left the community with grief. For example, in 2019, there was a case of vandalism with the destruction of 12 graves and the symbol of a cross against Christian tombs at the Magelang Public Cemetery (Bbc.com, 2019). Also, a segregation conflict that expressed ethnoreligiosity occurred in Bantul, where the residents refused a Catholic resident to stay in the village. At the same time, every citizen has the same rights regardless of belief. Then on February 19, 2016, the community organization FJI (Front Jihad Islam) requested that the Transpuan Al-Fatah Islamic boarding school in Kotagede be closed immediately (Setara-institute.org, 2021).

It is starting from the tendency of complete understanding that gave birth to an intolerant attitude which then hardened towards radical actions and led to acts of violence. This phenomenon not infrequently then evolves into acts of terrorism that seek to destroy the order of life and humanity of humanity (Supriadi, Ajib, & Sugiarso, 2020). Forms of religious intolerance can be in the form of ethnoreligious segregation in which there is alienation for minorities who are in the environment of the majority group (Mustain, 2013).

If religious intolerance continues to be allowed in Indonesia, it can trigger divisions between religious communities. As a result, intolerance can lead to an attitude of extremism that has the potential to lead to acts of terrorism, so it can become a threat to someone in obtaining the right to freedom of religion. Not only depriving freedom of religion, intolerance leads to acts of extremism such as terrorism, but it can also threaten the safety of one's body and soul.

In the fading sense of tolerance between religious communities, the actualization of *tasamuh* is the right way to be applied among religious people. So, in responding to these challenges, the term *tasamuh* needs to be studied and developed. *Tasamuh* is one of the attitudes that teach humans to be tolerant and fair,

respect each other, and respect differences. However, it should be underlined that the principle of *tasamuh* in Islam does not touch the field of aqidah but is actualized in the frame of brotherhood among human beings (Yanti & Witro, 2019).

That way, realizing *tasamuh* (tolerance) can be done in tandem with the principles of intellectual humility, cultural empathy (caring for others), and open-mindedness (Islamy & Makatita, 2022; Warsah, 2019). Through this principle, the author recommends a concept of re-actualization of *tasamuh* with the application of values that include intellectual humility, cultural empathy, and open-mindedness (Rasidin, Sidqi, & Witro, 2021; Witro, 2021). In addition, the Kampung *Tasamuh* model can also be applied in the community to ward off intolerance.

The description that has been presented previously becomes the reason for the author to examine in depth the actualization of the values of tolerance in Islam (*tasamuh*) among religious people. From the background that underlies this research, several research questions can be formulated about how is the strategy for the re-actualization of *tasamuh* in countering intolerance in Indonesia. What is the concept of *tasamuh* in Islam? What is the strategy for realizing religious moderation through the re-actualization of *tasamuh*?

B. METHOD

This article is qualitative research. The research approach used is a library research approach by utilizing library data in the form of books, articles from scientific journals, and other library data regarding the study of *tasamuh* or religious tolerance as data sources. The author collects data by conducting searches related to the topics discussed. The author also analyzes the data obtained and synchronizes the discussion topics. The data analysis technique used is the data analysis technique of Miles et al., namely data condensation, data presentation, and drawing conclusions (Miles, Huberman, & Saldaña, 2014).

C. RESULT AND DISCUSSION
Overview of Intolerance

In English, intolerance means not being able to accept differences (Oxford University, 2011). The term intolerance (*intoleransi*) comes from the prefix in-, which means "not", while the word tolerance comes from the root word tolerant which means tolerant attitude. According to the Big Indonesian Dictionary (KBBI) V, the word intolerant means not tolerance (Badan Pengembangan dan Pembinaan Bahasa Kemdikbud RI, 2022). Thus it can be concluded that religious intolerance is a condition in which the phenomenon of lack of tolerance and loss of awareness to respect each other's differences.

Intolerance to religious nuances often occurs in Indonesia. Religious intolerance seems to tell us that suspicion of differences in beliefs is the basis for triggering acts of violence that eventually lead to hatred and hostility (Muhaemin & Sanusi, 2019).

According to the author, religious intolerance is an attitude that rejects differences and is reluctant to respect diversity which has the potential to cause actions that damage diversity. Religious intolerance is a condition that is filled with socio-religious disparities in society. In general, intolerance occurs because of the side of conservatism and fundamentalist thoughts that end up cornering certain parties.

Tasamuh Epistemology

In Islam, tolerance is known as *tasamuh*. *Tasamuh* in *Lisan Al-Arab* comes from the equivalent of the word تسامح dan سماحة means graceful, nobility, forgiving, and friendly (Manzur, 1979). Then, the word developed into *tasamuh* which means "both well behaved, forgiving each other, and gentle, which comes from the noble personality of a person (Munawwir, 1984; Yanti & Witro, 2020). Furthermore, *tasamuh* is one of the commendable morals that put forward the principle of tolerance and mutual respect for differences without exceeding the limits set in Islam (Jamarudin, 2016).

Linguistically, the word tolerance comes from the word *tolerantia,* which means gentleness, leniency, and lightness, along with a form of patience (Hornby, 2000). Tolerance is defined as positive behavior that leads to tolerance for differences and is a form of social interaction (Casram, 2016). It should be underlined that tolerance in Islam does not mean mixing aqidah and religious rituals of Islam with non-Islamic religions, but tolerance that is meant in the realm of humanity and brotherhood among human beings. An example of the application of religious tolerance can be the acceptance of minority religious adherents in a majority area (Al-Baghawi, 2011).

According to the author, religious tolerance (*tasamuh*) is a pattern of social interaction that puts forward the principles of tolerance, mutual assistance, mutual respect for differences, and empathy for the circumstances of others. Religious tolerance means respecting the existence of other religious people by strengthening the sense of brotherhood without going beyond the limits outlined by Islamic law. In other words, religious tolerance cannot be confused with faith and worship, but only in human relations.

Islam brings the spirit of *rahmatan lil al-'alamin*, the love of peace in its teachings (Putri & Witro, 2022). Islam teaches its people to respect differences and respect diversity which in this case is called *tasamuh*. The principle of tolerance in Islam departs from the principles of gentleness and humility and is not imposing the will on religious freedom. This is in line with the following words of Allah in Q.S. al-Baqarah verse 256:

لَآ اِكْرَاهَ فِى الدِّيْنِ... ٢٥٦

Meaning: There shall be no compulsion in [acceptance of] the religion (Departemen Agama RI, 2010).

The verse above states that there is no coercion in embracing Islam because the true nature of da'wah in Islam is to invite, not by coercion (Rasidin, Witro, & Purwaningsih, 2020). Tolerance is a willingness to accept diversity in terms of beliefs, differences in theology, and respect for differences (Qodir, 2018). In line with this, Islam teaches its people to respect and respect adherents of other religions as in the Q.S. al-Kafirun verse 6:

لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ٦

Meaning: For you is your religion, and for me is my religion (Departemen Agama RI, 2010).

Along with that, Allah calls on humans to always do good by treating everyone fairly, both with the same belief (Muslims) and different beliefs (non-Muslims). The verse also teaches every Muslim to empathize with the existence and condition of non-Muslims. Thus, it can be seen that the rule of tolerance is in the form of relationships between fellow human beings by not mixing tolerance in terms of faith and worship.

Refer to Q.S. al-Mumtahanah verse 8-9 mentioned that:

لَا يَنْهٰكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِى الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْٓا اِلَيْهِمْ ۗ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ٨ اِنَّمَا يَنْهٰكُمُ اللّٰهُ عَنِ الَّذِيْنَ قَاتَلُوْكُمْ فِى الدِّيْنِ وَاَخْرَجُوْكُمْ مِّنْ دِيَارِكُمْ وَظَاهَرُوْا عَلٰٓى اِخْرَاجِكُمْ اَنْ تَوَلَّوْهُمْۚ وَمَنْ يَّتَوَلَّهُمْ فَاُولٰۤىِٕكَ هُمُ الظّٰلِمُوْنَ ٩

Meaning: Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly. Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers (Departemen Agama RI, 2010).

This verse implies that Islam does not forbid its people to do good to anyone, including someone who follows another religion. The concept of *tasamuh* in this verse teaches humanity not to hate and insult the existence of people of other religions. It is in line with what is implied inside Q.S. al-An'am verse 108:

وَلَا تَسُبُّوا الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ فَيَسُبُّوا اللّٰهَ عَدْوًاۢ بِغَيْرِ عِلْمٍۗ كَذٰلِكَ زَيَّنَّا لِكُلِّ اُمَّةٍ عَمَلَهُمْۖ ثُمَّ اِلٰى رَبِّهِمْ مَّرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ١٠٨

Meaning: And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do (Departemen Agama RI, 2010).

Through this verse, Allah hints at leaving the benefit as a form of effort to ward off or prevent worse damage is prioritized. In addition, tolerance in Islam means that it applies well to all humans regardless of differences, whether Muslim or non-Muslim, as long as it is within reasonable limits and does not violate the Islamic creed and sharia. This has also

been ordered by Allah Swt. on QS. al-Mumtahanah: 8-9. That is the concept of tolerance in Islam.

Even though Islam prioritizes love of peace and tolerance, it does not mean that Islam is not firm in matters of worship and belief in Allah Swt. In addition, although it is firm in the scope of faith and worship, Islam forbids its people to insult and denounce what is worshiped by adherents of other religions. Thus, it can be seen that tolerance can be carried out in the area of brotherhood between good human beings, namely by always being patient with the beliefs of other religious people. Although, the teachings they profess are not taught in Islam.

Tasamuh Re-actualization Strategy

Departing from the concept of *tasamuh* from an Islamic perspective, there are at least some principles that can be applied in actualizing the values of *tasamuh*, including intellectual humility, cultural empathy, and open-mindedness. These three principles are closely related to each other, as shown in Chart 1.
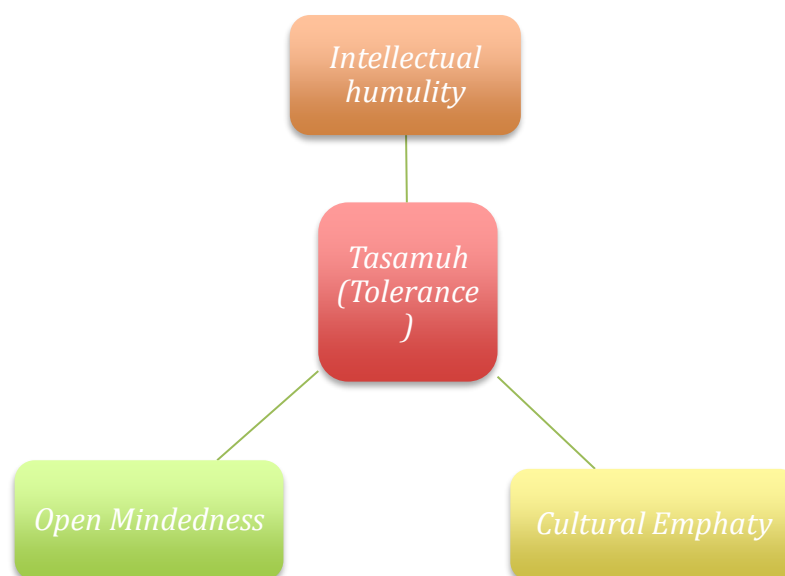
Chart 1. The principles of tolerance

1. *Tasamuh,* through intellectual humility

Intellectual humility is an attitude of humility. Its application in religious tolerance does not force the will to adhere to a belief in others. Because, in principle, *tasamuh* puts forward the principles of gentleness and non-violence.

People who are humble and intellectual are easier to like because they are tolerant, do not look down on people who have different views on things, are open to other people's opinions, and do not like to fight over minor problems (Megawati, 2022). Everyone who has

humility will reflect a positive attitude in his behavior and not pose a threat to adherents of other religions (Van Tongeren et al., 2016).

A person's humble nature does not harm him as long as he stays focused and does not neglect other people. Humility can make a person open, non-exclusive, and judge others wrong. Humility is not the same as low self-esteem. Humble people can accept the strengths of others and their weaknesses (Permatasari, 2016).

2. *Tasamuh,* through cultural empathy

Cultural empathy means being concerned about the existence and existence of others. This concern can be in the form of feelings and thoughts and then associated with the thoughts and feelings of others without losing his identity in himself (Gustini, 2017). In the context of inter-religious, it means trying to be sensitive to the conditions and conditions of other people in terms of humanity. Sensitivity in other languages is called empathy. For example, empathy for the culture of adherents of other religions. Departing from this can make communication between religious communities smooth because they respect each other (Diswantika, Kartadinata, & Supriatna, 2022).

Someone who can empathize with followers of other religions is described as able to control himself, show a friendly attitude, and positively influence the surrounding environment. Therefore, it can be said that empathetic people are tolerant (Juliwati & Suharnan, 2014). Empathy can also increase the sense that someone always wants to cooperate or avoid individualistic attitudes. So that in the end, someone can understand and live what other people feel or look at things using other people's views (Izzati, 2021).

3. *Tasamuh,* through open-mindedness

Open-mindedness means being open, which leads to goodness. As previously mentioned, openness is one of the principles in implementing *tasamuh*. Open-mindedness is an effort to think openly so that it leads to inclusion. An inclusive attitude has a significant role in actualizing religious tolerance. Someone who seeks to interpret religion inclusively means that he is ready to see the truth from multiple perspectives, of course, by sticking to the primary source of truth in Islam, namely through reason and through the revelation of Allah Swt. (Al-Quran and Hadith).

Openness to others by displaying a non-suspicious attitude also includes humility and not constantly feeling right. Likewise, the willingness to listen to other people's opinions and choose what is good and evil is a representation of an open attitude that a person has (Naim, 2013). Therefore, an open and inclusive attitude towards people who adhere to different religions, ethnicities, and cultures is a feature of the Indonesian nation with the motto *Bhinneka Tunggal Ika* (Abdurrohman, 2015).

The Insertion of Tasāmuh Values into the Education Curriculum

One strategy in mainstreaming *tasamuh* (tolerant) values is through educational institutions. Education is the foundation for everyone in shaping their personality because,

in essence, humans must understand how to empathize, interpret diversity, and understand human values (Tirto.id, 2018).

In line with what was conveyed by Azyumardi Azra in his book entitled "Moderation of Islam in Indonesia," it is stated that one of the things that distinguish Islam in Indonesia from other countries is the field of Islamic Education. Indonesia is rich in Islamic educational institutions such as *Surau*, *Raudhatul Atfal* (RA), *Islamic boarding schools*, or other Islamic schools directly shaded by the government or private sector (Azra, 2020).

The role of education as a medium to actualize *tasamuh* values is undoubtedly very influential because education is a vital aspect of human life. Through the education process, the next generation of the nation is given education and guided to understand how the reality (Muchith, 2016). A person's personality will be formed from the guidance he gets in his educational environment. Therefore, the educational practice should not be harmed by intolerant ideas because it will have implications for the perspectives and ways of thinking of students.

In the world of education, the curriculum is an essential element. The curriculum will impact the development of human resources—students and academics—in schools. If the curriculum is prepared with careful and measurable planning, it will positively impact school graduates.

The curriculum is a source of cutting-edge values that channel science-based teaching to students. In this case, the curriculum plays a significant role in shaping the character of the nation's next generation (Nurhalimah, 2020). The curriculum is also a set of components that are distributed to students in the learning and teaching activities to achieve the goals desired by educators (Sukmawati, 2021).

In general, the curriculum can be said as an aspect that acts as a learning guide. The curriculum content consists of material components and various subjects to be taught. The teaching process itself involves teachers and students. Then, narrowly it can be seen that the curriculum cannot be separated from a set of teaching materials in the form of subject matter. Meanwhile, when viewed from a broader perspective, the curriculum is a learning experience, which means the curriculum is tangible as a learning experience (Sukmawati, 2021). In this case, the insertion of tolerance values is included in teaching materials in the classroom, and it is sought to be implemented at the level of everyday life.

Therefore, to produce a tolerant generation, it is necessary to involve various education sectors with the insertion of *tasamuh* values into a clear and measurable learning curriculum to produce a superior generation that is intelligent and tolerant. In supporting the success of inculcating tolerance in students, it must be supported by the ability of students to solve tolerance problems. In this case, the role of a project-based learning model that carries the theme of inter-religious harmony is very much needed. As stated by Nadiem Makarin that: "The value of tolerance for students must be done by making project-based learning. That is, students are made in groups to solve one problem" (Medcom.id, 2021).

They are considering that in working on these projects, students have indirectly interacted with humans or with other people, or even with adherents of other religions.

Thus, students can recognize, understand and practice how to maintain harmony with people of different religions. This, of course, can be capital in ensuring religious tolerance in the future. Stakeholders involved in inserting *tasamuh* or tolerance in the education curriculum are not allowed to sit idly by but participate in providing a solid understanding for students. For example, an educator who functions to transfer knowledge to students becomes a figure who is nurtured and imitated. That is why in assisting students, he must be serious.

Toward the Application of "Kampung *Tasamuh*"

Reflecting on the incident of ethnoreligious segregation in Bantul where the residents rejected a Catholic citizen from settling in the village, therefore it should be a reflection for religious people to rethink that differences are a necessity. Especially for individuals who take refuge in the name of Muslims, the dominant religious community in Indonesia. In actualizing *tasamuh* in a social context, it can be started from the grassroots, in other words starting from the village. As, the example of Rasulullah P.b.u.h. himself has exemplified the attitude of tolerance when the Prophet P.b.u.h. live side by side with the non-Muslim population from among the Jews and Christians in Medina. *Tasamuh* in Islam was born out of the nobility of character and reform of the thoughts of the Prophet Muhammad P.b.u.h. (Arifin, 2016).

The concept of *Tasamuh* Village mainstreams the principle of openness among religious believers. Everyone who lives in a village respects and respects each other regardless of differences. Everyone has the same opportunity to voice freedom of opinion and belief by utilizing dialogue in humanitarian matters. In addition, the community must protect each other's freedom in choosing their beliefs, not criticize people of other religions, and provide empathy without injuring each other's beliefs and worship. In other words, the concept of Kampung *Tasamuh* makes the principle of tolerance as its main feature.

The model of implementing *Tasamuh* Village through social activities has been implemented in various regions in Indonesia, especially in the villages inhabited by residents from different religious groups. In other words, the concept of Kampung *Tasamuh* emphasizes the maintenance of plurality. Some of the *tasamuh* values that have manifested the habit of peace and tolerance include those in Kampung Pbuhah, located in Bekasi, and the Al-Amin neighborhood in Dauh Puri Klod Village, West Denpasar, Bali.

Kampung Pbuhah became a village filled with people who previously had civilizations from different backgrounds, where it is said that this village was inhabited by the Betawi expert community (Kompas.id, 2019). At that time, animism and Islam were present until some time later, Catholic Christianity began to interact with the Betawi people. This became the forerunner of the birth of diversity in Kampung Pbuhah. The key to steadfast tolerance in the Kampung Pbuhah community is to maintain stability through dialogue between people and preserve respect for one another's beliefs (Saibumi.id, 2019).

Furthermore, the Al-Amin environment in Dauh Puri Klod Village is a habitus that carries a spirit of tolerance. In the Al-Amin environment, social processes occur that are not

only at the orthodox level but continue to grow until they become Muslim settlements. Although the Muslim community dominates the population in the Al-Amin neighborhood, the Muslim habitus can still accommodate the Hindu community. One of the pieces of evidence that strengthen tolerance is the freedom to carry out religious practices according to their respective beliefs. For example, Nyepi celebrations are held freely in the area.

From this incident, it can be seen that the social habitus created in these settlements can be accommodated and accommodated by the Al-Amin environment, both from people who are Muslim, Hindu, or Christian. This is what ultimately becomes the foundation for strengthening the roots of tolerance in these settlements. Thus, Al-Amin's habitus succeeded in preserving harmony and realizing peaceful and peaceful harmonization. Although social capital and cultural capital are dominated by the Muslim community, in reality, it does not make the Muslim community feel they have the privilege of self-exclusion. Apart from that, Muslims in Al-Amin prefer to be a bridge for social and cultural capital that connects interactions between religious communities, both Hindus and Christians. In bridging this, a pluralistic society emphasizes the open and inclusive nature of one another (Punia, Kebayantini, & Budi Nugroho, 2018).

From the review of the application of tolerance above, it can be understood that seeking the realization of Kampung *Tasamuh* can be started by creating a harmonious atmosphere by ensuring the existence of one another that cannot be separated from mutual respect for differences. Maintaining stability is the key to preventing riots that have the potential to cause chaos in a pluralistic society.

Thus, inter-religious dialogue must be enforced in a functional area. In addition, the dominance of Islam as a religion that has the most prominent adherents in Indonesia should make Muslims able to maintain and preserve inclusiveness and become a bridge in strengthening the sense of brotherhood among religious believers (Nur, Mohamed, & Rambely, 2021).

D. CONCLUSION

Adherents of certain religions carry out perpetrators of intolerant acts. However, they can also be carried out by adherents of various religions due to misunderstandings about religious teachings, non-inclusive thinking, loss of empathy, and lack of respect for diversity. Intolerance is an attitude that should be avoided because it can cause division and hostility between religious people.

Islam teaches Muslims not to force others to embrace Islam. Islam is a religion of peace and tolerance and does not like discrimination and intimidation in religion. This statement is also corroborated in QS. al-Kafirun: 6 that Islam gives freedom to adherents of non-Muslim religions in embracing their beliefs "for you your religion, for me my religion".

Religious tolerance (*tasamuh*) is a pattern of social interaction that puts forward the principles of tolerance, mutual assistance, mutual respect for differences, and empathy for the circumstances of others. Religious tolerance means respecting the existence of other religious people by strengthening the sense of brotherhood without going beyond limits. In

other words, religious tolerance cannot be confused with faith and worship, but only in human relations. Strategies that can be used to actualize *tasamuh* in countering intolerance include; the actualization of *tasamuh* is based on values which include: first, intellectual humility, cultural empathy, and open mindedness; second, the insertion of *tasamuh* values into the education curriculum; and third, the application of the Kampung *Tasamuh* model starting from the village.

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