Korespondensi The International Journal of Interdisciplinary Cultural Studies Scopus, Q3

Marahap: Keywords for Social Tolerance in the Plural Urban Environment in Pematangsiantar

Submit 2 Mei 2020, Accepted September 2021, Publis 12 Januari 2022

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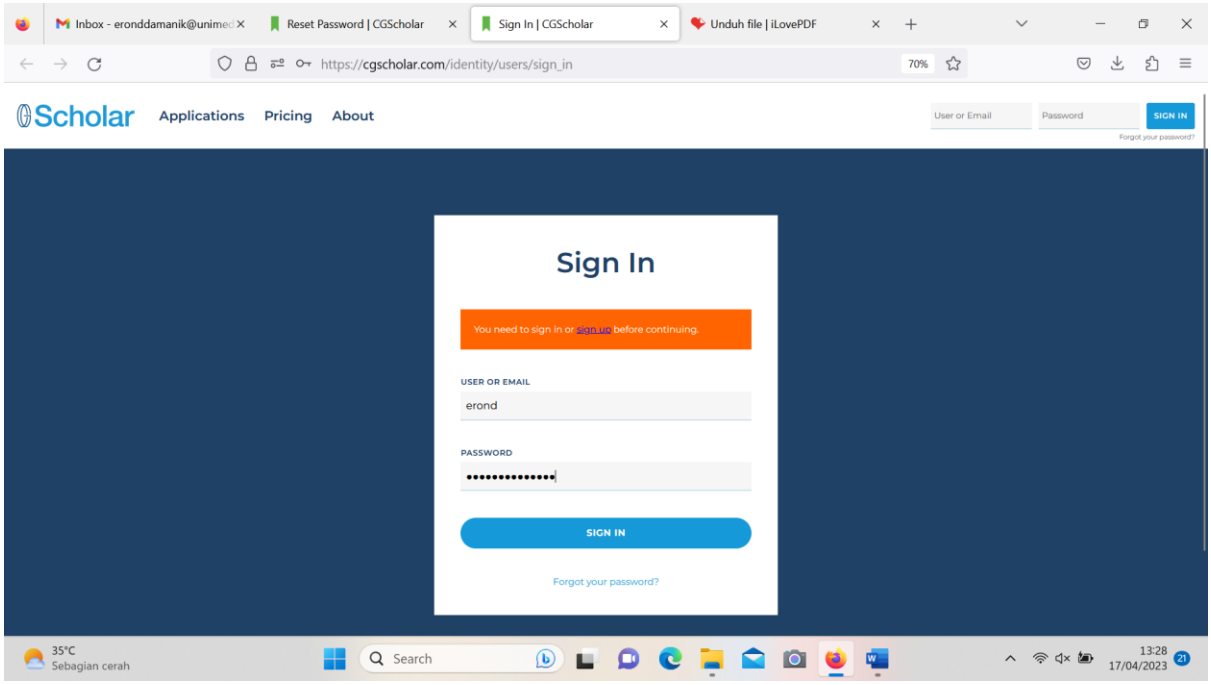

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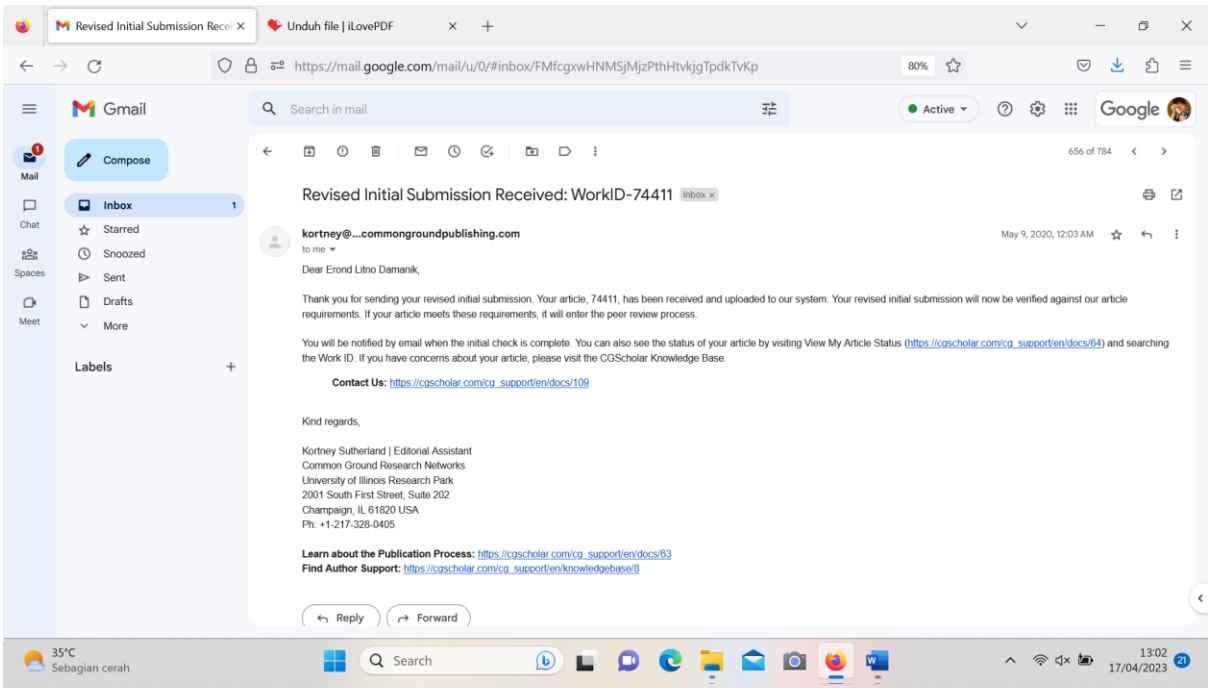

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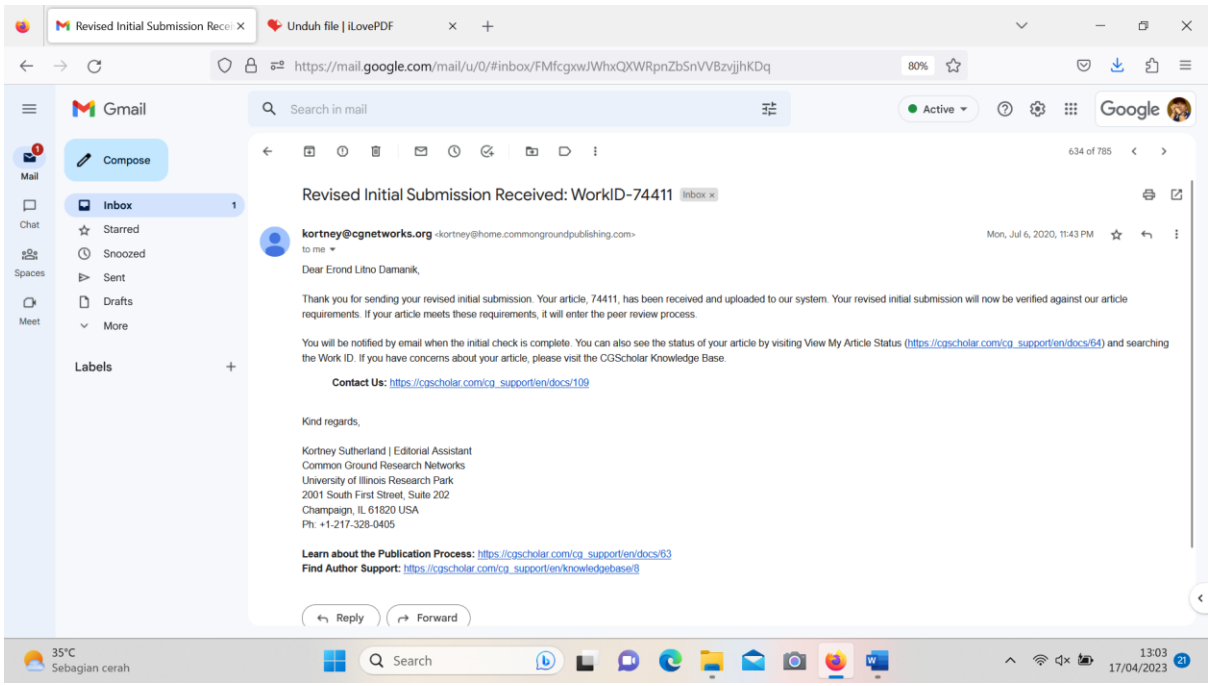

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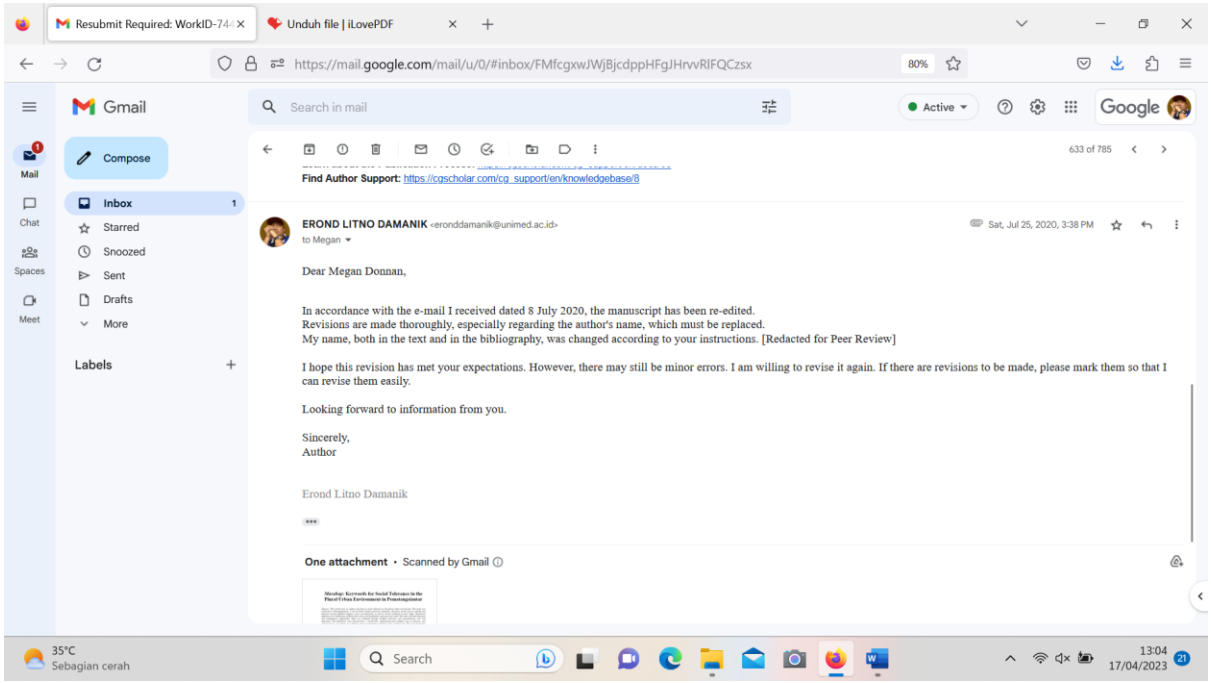

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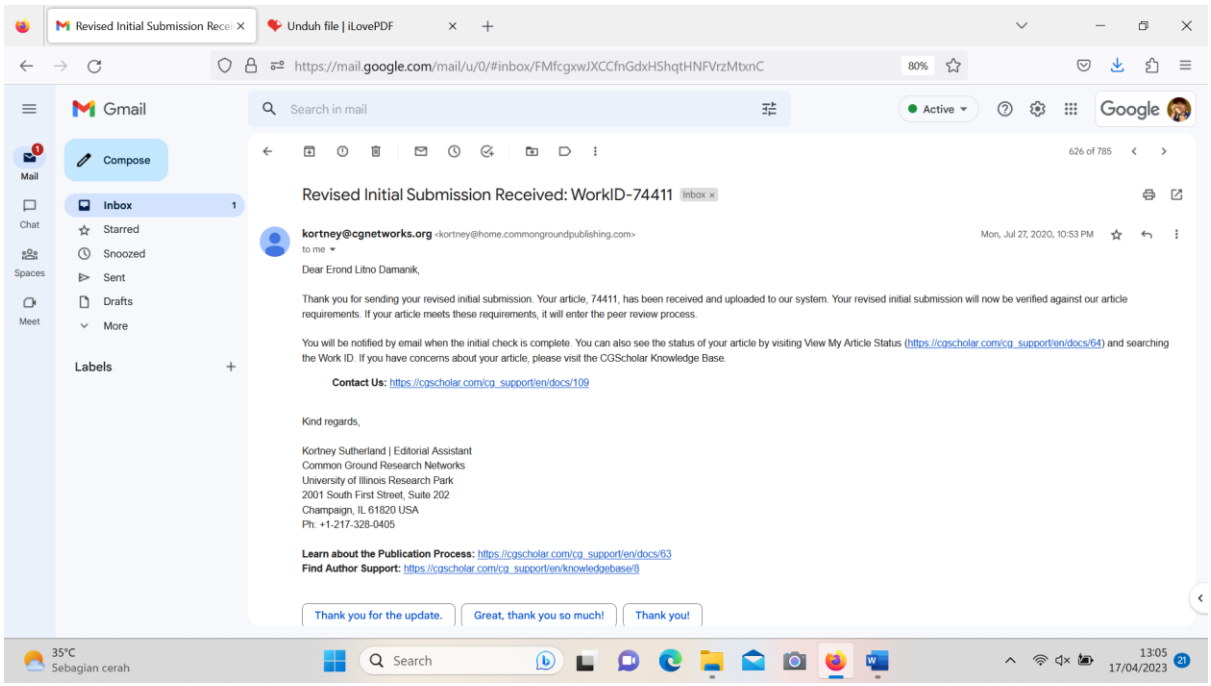


Revised Initial Submission Received: WorkID-74411

kortney@cgnetworks.org <kortney@home.commongroundpublishing.com> Mon, Jul 27, 2020, 10:53 PM

to me

Dear Erond Litno Damanik,

Thank you for sending your revised initial submission. Your article, 74411, has been received and uploaded to our system. Your revised initial submission will now be verified against our article requirements. If your article meets these requirements, it will enter the peer review process.

You will be notified by email when the initial check is complete. You can also see the status of your article by visiting View My Article Status (https://cgscholar.com/cg_support/en/docs/64) and searching the Work ID. If you have concerns about your article, please visit the CGScholar Knowledge Base.

Contact Us: https://cgscholar.com/cg_support/en/docs/109

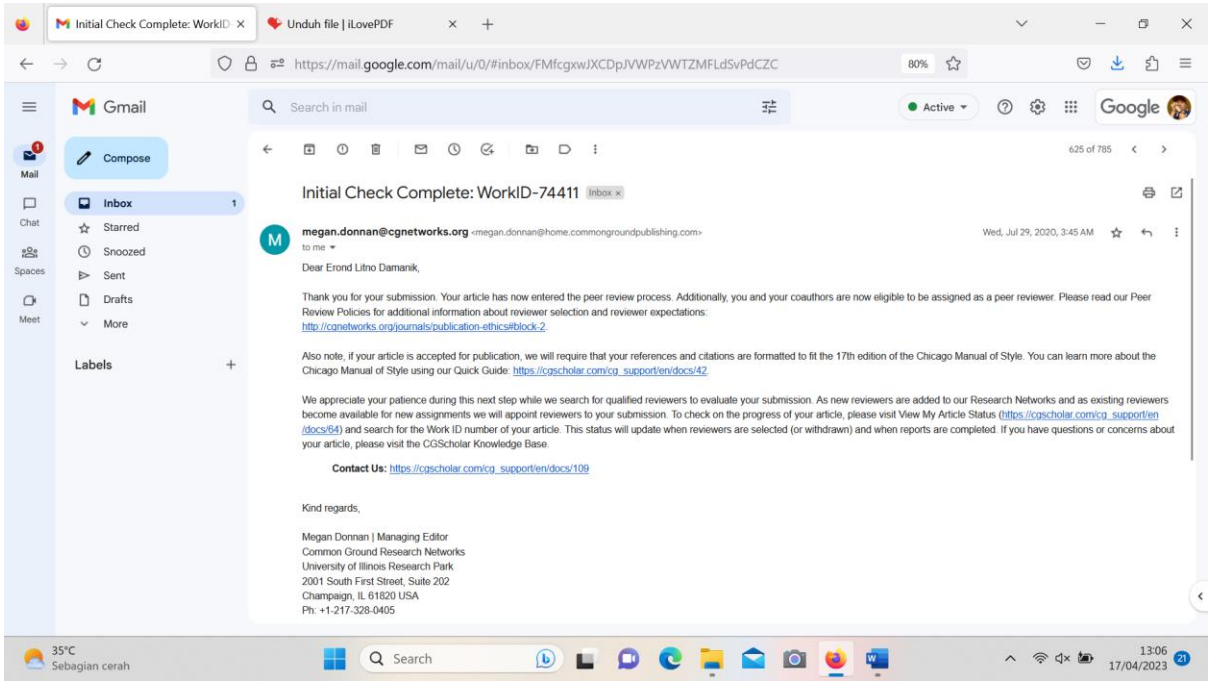
Kind regards,

Kortney Sutherland | Editorial Assistant
Common Ground Research Networks
University of Illinois Research Park
2001 South First Street, Suite 202
Champaign, IL 61820 USA
Ph: +1-217-328-0405

Learn about the Publication Process: https://cgscholar.com/cg_support/en/docs/63
Find Author Support: https://cgscholar.com/cg_support/en/knowledgebase/8

Thank you for the update. | Great, thank you so much! | Thank you!

Persiapan revisi ekternal 29 Juli 2020



Initial Check Complete: WorkID-74411

megan.donnan@cgnetworks.org <megan.donnan@home.commongroundpublishing.com> Wed, Jul 29, 2020, 3:45 AM

to me

Dear Erond Litno Damanik,

Thank you for your submission. Your article has now entered the peer review process. Additionally, you and your coauthors are now eligible to be assigned as a peer reviewer. Please read our Peer Review Policies for additional information about reviewer selection and reviewer expectations:
http://cgnetworks.org/journals/publication-ethics#block-2

Also note, if your article is accepted for publication, we will require that your references and citations are formatted to fit the 17th edition of the Chicago Manual of Style. You can learn more about the Chicago Manual of Style using our Quick Guide: https://cgscholar.com/cg_support/en/docs/42

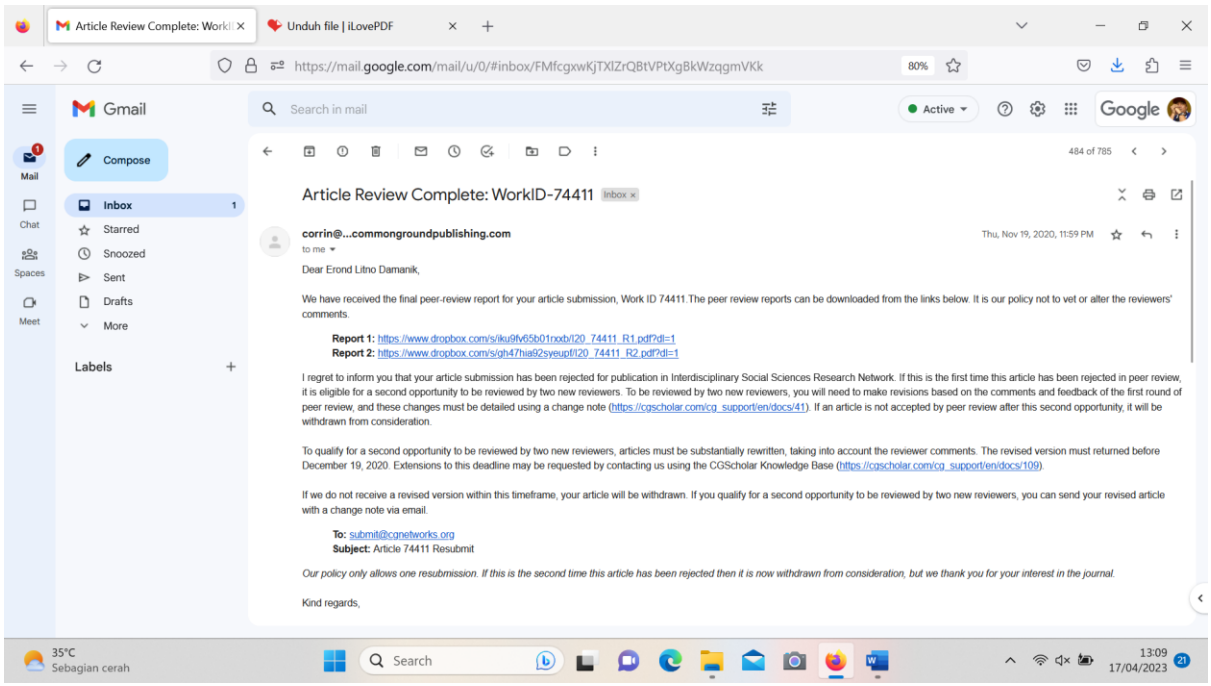
We appreciate your patience during this next step while we search for qualified reviewers to evaluate your submission. As new reviewers are added to our Research Networks and as existing reviewers become available for new assignments we will appoint reviewers to your submission. To check on the progress of your article, please visit View My Article Status (https://cgscholar.com/cg_support/en/docs/64) and search for the Work ID number of your article. This status will update when reviewers are selected (or withdrawn) and when reports are completed. If you have questions or concerns about your article, please visit the CGScholar Knowledge Base.

Contact Us: https://cgscholar.com/cg_support/en/docs/109

Kind regards,

Megan Donnan | Managing Editor
Common Ground Research Networks
University of Illinois Research Park
2001 South First Street, Suite 202
Champaign, IL 61820 USA
Ph: +1-217-328-0405

Ulasan 2 reviewer eksternal pada 19 November 2020



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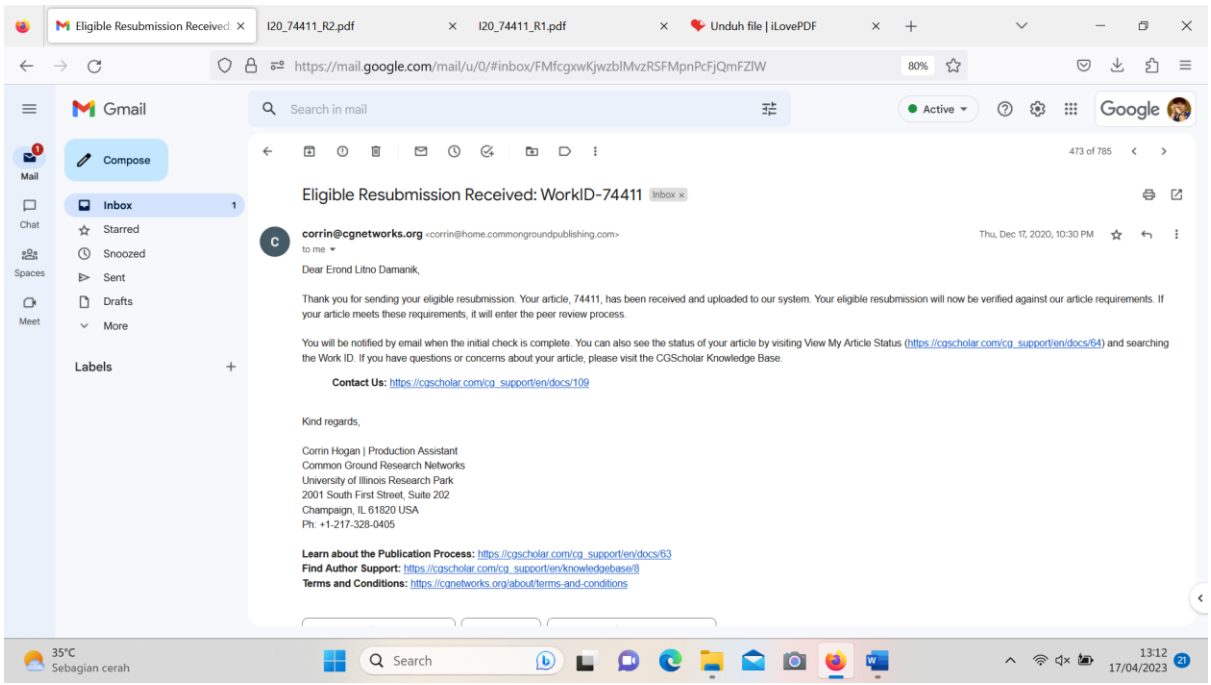

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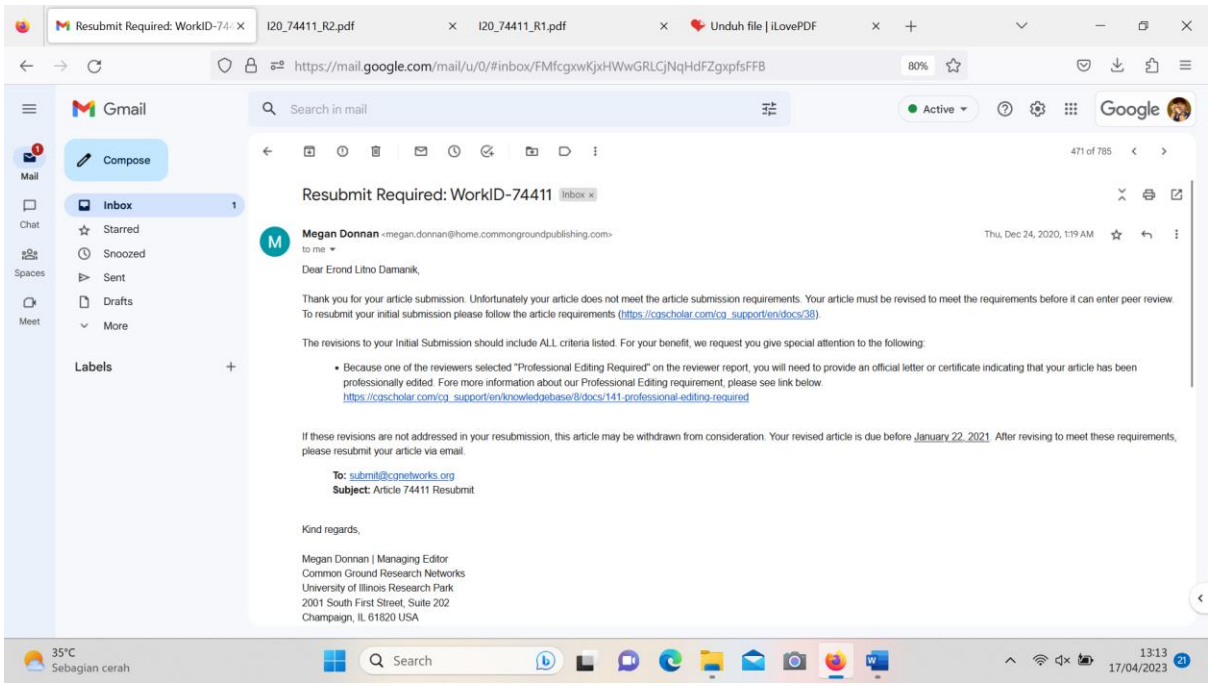

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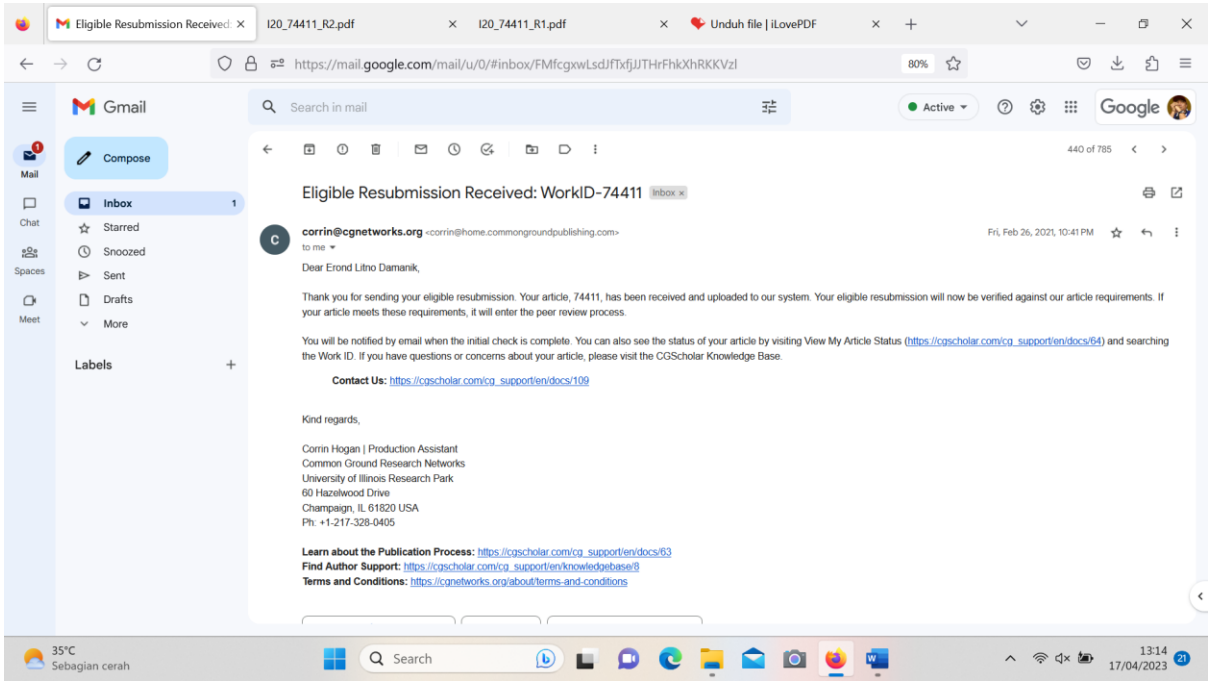

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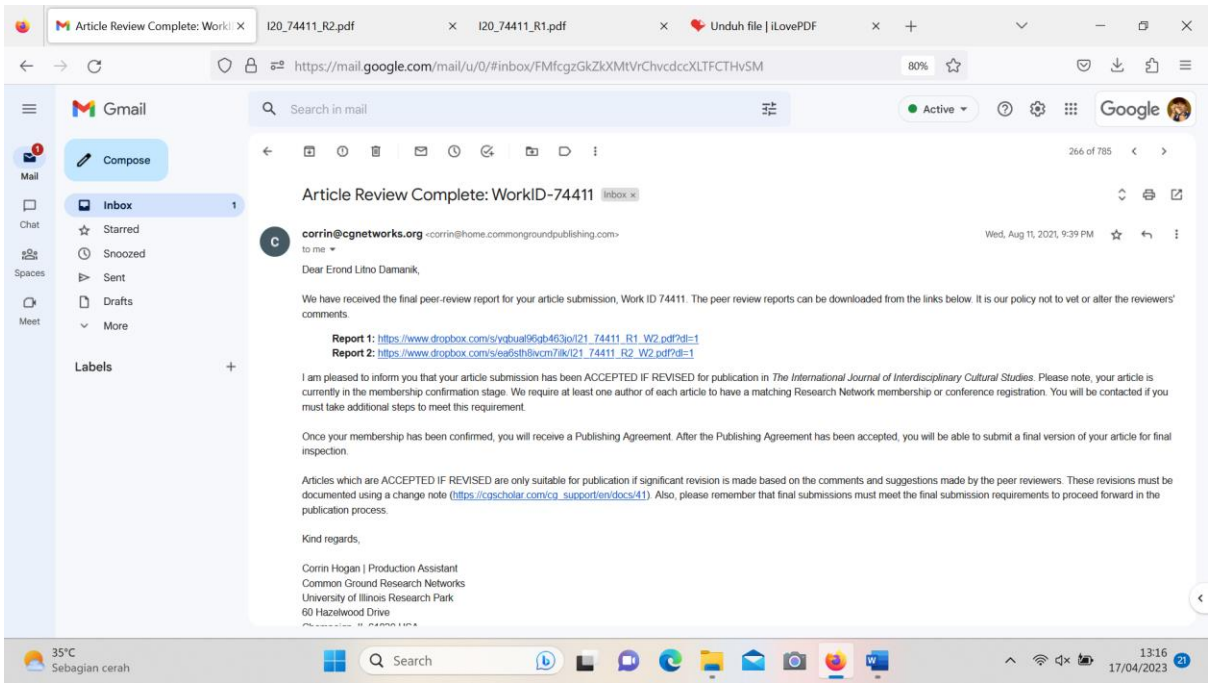


Article Review Complete: WorkID-74411

corrin@cgnetworks.org <corrin@home.commongroundpublishing.com> Wed, Aug 11, 2021, 9:39 PM

Dear Erond Litno Damanik,

We have received the final peer-review report for your article submission, Work ID 74411. The peer review reports can be downloaded from the links below. It is our policy not to vet or alter the reviewers' comments.

Report 1: https://www.dropbox.com/s/ygbual96gb463jo/I21_74411_R1_W2.pdf?dl=1
Report 2: https://www.dropbox.com/s/ea6sth8ivcm7ilk/I21_74411_R2_W2.pdf?dl=1

I am pleased to inform you that your article submission has been ACCEPTED IF REVISED for publication in *The International Journal of Interdisciplinary Cultural Studies*. Please note, your article is currently in the membership confirmation stage. We require at least one author of each article to have a matching Research Network membership or conference registration. You will be contacted if you must take additional steps to meet this requirement.

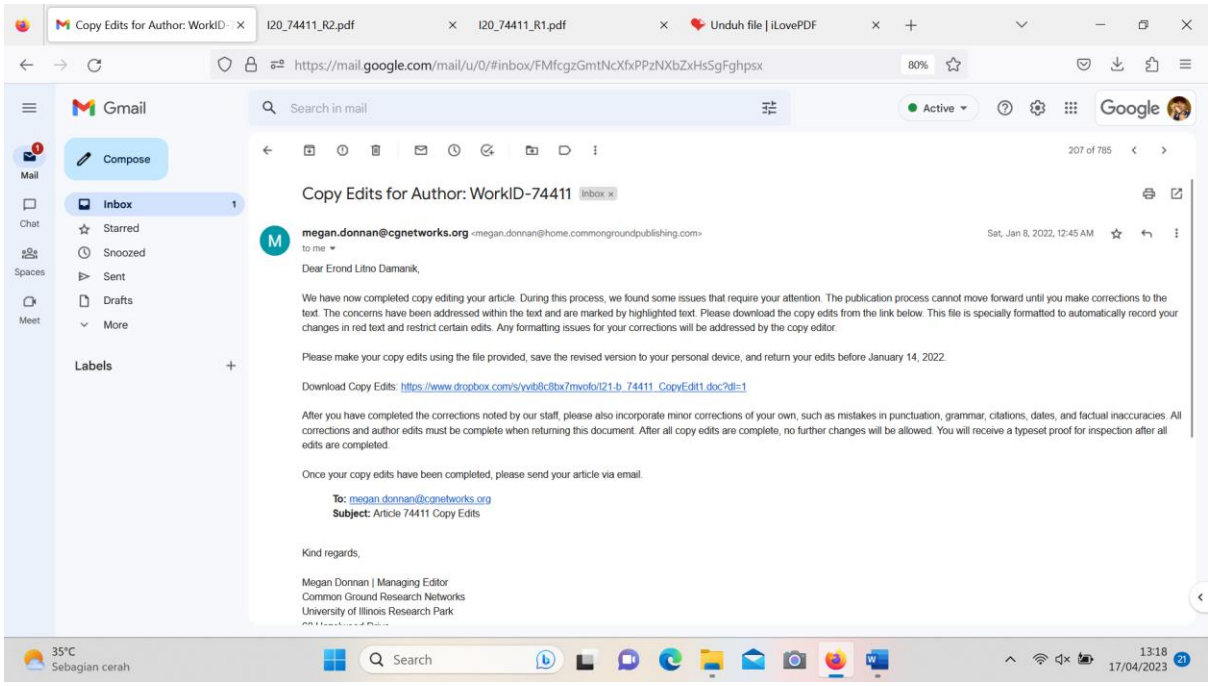
Once your membership has been confirmed, you will receive a Publishing Agreement. After the Publishing Agreement has been accepted, you will be able to submit a final version of your article for final inspection.

Articles which are ACCEPTED IF REVISED are only suitable for publication if significant revision is made based on the comments and suggestions made by the peer reviewers. These revisions must be documented using a change note (https://cgscholar.com/cg_support/en/docs/41). Also, please remember that final submissions must meet the final submission requirements to proceed forward in the publication process.

Kind regards,

Corrin Hogan | Production Assistant
Common Ground Research Networks
University of Illinois Research Park
60 Hazelwood Drive

Copyedit, 08 Januari 2022



Copy Edits for Author: WorkID-74411

megan.donnan@cgnetworks.org <megan.donnan@home.commongroundpublishing.com> Sat, Jan 8, 2022, 12:45 AM

Dear Erond Litno Damanik,

We have now completed copy editing your article. During this process, we found some issues that require your attention. The publication process cannot move forward until you make corrections to the text. The concerns have been addressed within the text and are marked by highlighted text. Please download the copy edits from the link below. This file is specially formatted to automatically record your changes in red text and restrict certain edits. Any formatting issues for your corrections will be addressed by the copy editor.

Please make your copy edits using the file provided, save the revised version to your personal device, and return your edits before January 14, 2022.

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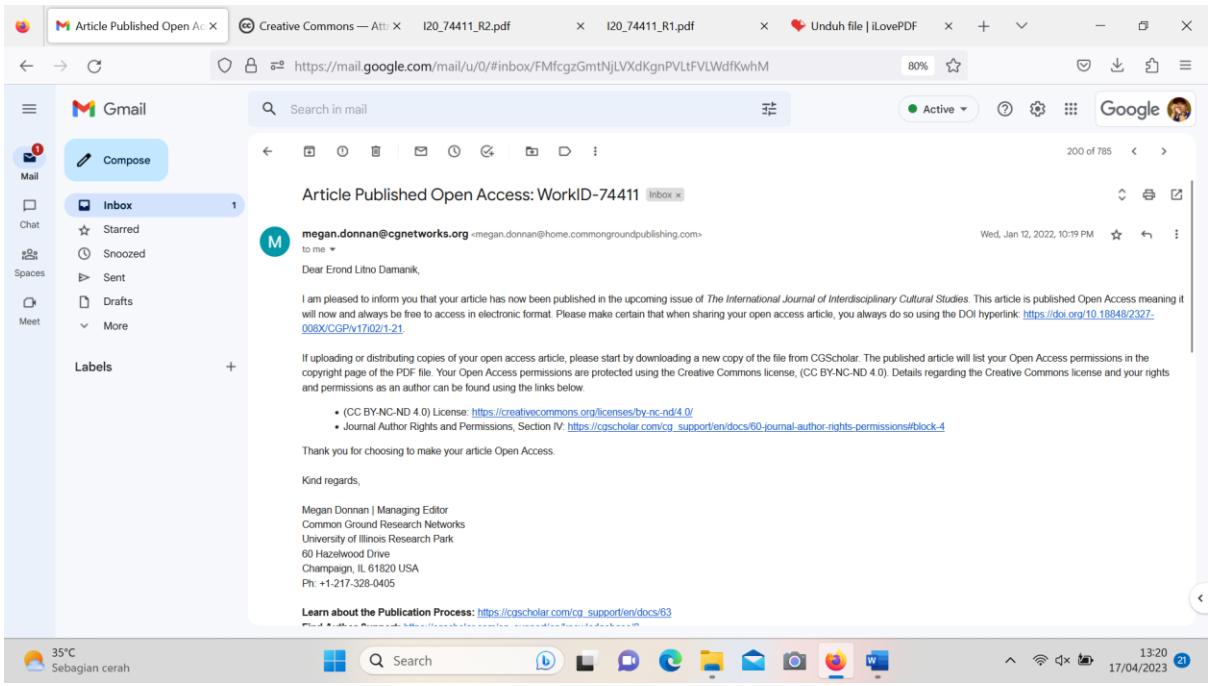
Once your copy edits have been completed, please send your article via email.

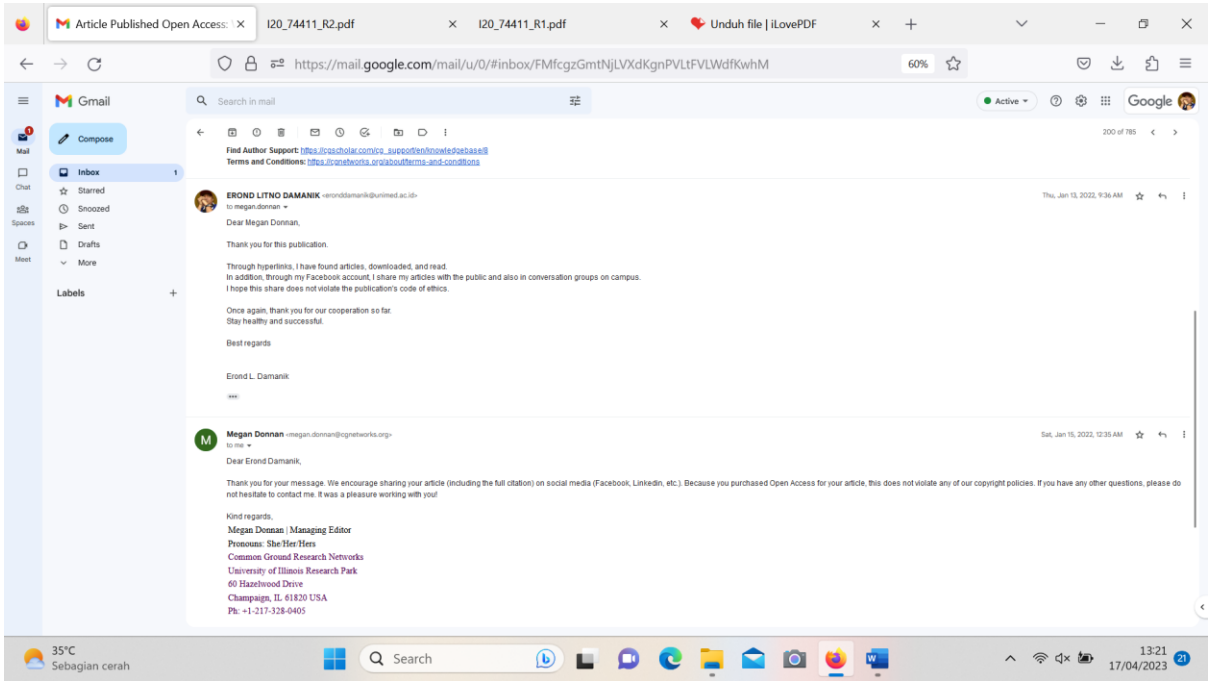
To: megan.donnan@cgnetworks.org
Subject: Article 74411 Copy Edits

Kind regards,

Megan Donnan | Managing Editor
Common Ground Research Networks
University of Illinois Research Park

Publish pada 12 Januari 2022





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Please use this form to address the reviewers' comments. We understand that occasionally the reviewers' comments and scores might conflict with each other. You will need to address all comments made by each reviewer. If substantial revisions are not made, you will be asked to make further changes before your article is moved into the next stage of the publication process. Send the completed change note with your submission.

Reviewer One

- **SUGGESTIONS AND COMMENTS:** Please copy and paste the comments or suggestions left by Reviewer One.

1. Thematic Focus and Empirical Grounding
   - this topic needs addressing because intolerance is a national issue in the country.
   - the area investigated by the article is important at the national level. Even though, it will be an advantage if the study includes more than one city.
   - Data collection processes are clear, so does the textual analyses but I would like to suggest the author(s) make matrix instead of merely text, in order to help the reader to comprehend the author's ideas more easily.
   - the article have adequately document, acknowledge, and reference the existing findings, research, practices, and literature in its field.
   - the article relate in a coherent and cogent way with issues of real-world significance
2. Conceptual Model
   - the main concepts or categories are appropriate to the investigation.
   - The concepts are sufficient for this research.
   - The key concepts of intolerance have adequately defined and used consistently.
   - The article does make appropriate connections with existing theory, but again it would be better if the author summarize all the existing theories in one matrix, so the future reader will have more holistic comprehension about the theories and the relation with current research.
   - The article developed, applied, and tested a coherent and cogent theoretical position or conceptual model.
3. Explanatory Logic
   - There are some empirical reference points (such as the discussion about HKBP conflict's history) that are less relevant to the article reason, I suggest the author(s) to make a review and reconsider whether to keep it or not or maybe keep it but only in a slight description.
   - The drawn conclusion is clear and insightful, but if the author(s) present it graphically by using a diagram or matrix, the reader will be able to comprehend it much easier.
   - The author(s) has made an initial step to raise critical awareness of alternative perspectives/paradigm by mentioning the issue of intolerance in the western world or developed countries, but yet this issue had been ignored in the following discussion.
   - the author conscious of his or her own premises and the limitations of his or her perspectives and knowledge-making processes.
4. Implications and Applications

- The article demonstrate its applicability and relevance to the object of analyzes.
- The implication and recommendations are realistic and locally practicable, it took further research to be able to be more widely practicable.
- the article might made an original contribution to knowledge.
- Intolerance is a serious issue that hides behind the shadow of social life. This research has brought it up to catch the attention of the world, and therefore break new intellectual ground to some extent

5. Quality of Communication
   - The focus of the article has clearly stated.
   - The article had met the standard of writing including spelling and grammar.
   - The author(s) should pay attention on the using of some phrase/expression that might be common in their native language, but will seem odd if it is translated to English. For example in the third paragraph of Introduction section, the author(s) write: " However, due to Dutch colonial plantations, the city turned 360 degrees into a pluralistic and multicultural area…." The expression "turn 360 degrees" are not common in English.
   - There are tendency to be wordy, the article can be written more effectively.

Abstract, according to the reviewer 1 are too many words. Regarding to this suggestion, the author has revised the abstract in question.

- **REVISIONS MADE:** Changes made as a consequence of SUGGESTIONS AND COMMENTS or numerical scores.
  - Thematic Focus and Empirical Grounding

    In advance, I would like to thank the reviewers. My responses to points 2 and 3 are as follows:
    - (1) This study is located in one city, Pematangsiantar. Why? In 2015-2018, the city was established as one of the most tolerant in Indonesia with a complex diversity of 16 ethnic and cultural groups. Indeed, taking other locations is very good. However, the initial purpose of this article is to raise the specifics of tolerance in Pematangsiantar City. By understanding the seeds of tolerance in Pematangsiantar, it can be a reference for other cities to cultivate tolerance, and
    - (2) I will consider making a suggested matrix to facilitate understanding of ideas.
  - Conceptual Model
    - My response to point 4 is as follows: (1) the author considers summarizing the theory referred to in the matrix and its relevance to the current conditions in Pematangsiantar City.
  - Explanatory Logic
    - My responses to points 1-3 are as follows: (1) the HKBP conflict occurred in another area, namely Tarutung, northern of Tapanuli. However, the impact of the conflict was felt in Pematangsiantar City where 40 percent of the city's population was found. Although the conflict occurred, however, it did not have an impact on religious tolerance in Pematangsiantar City,
    - (2) My response to this second point, the author considers making a graphic, or matrix, and

- (3) The author accepts input, including tolerance in developed countries with the study location in the discussion, especially for comparison.
- Implications and Applications
  - At this point, I have no response to reviewers. Reviewer comments are positive. Thanks for this point.
- Quality of Communication
  - My response to the reviewer. Feedback and suggestions are welcome. I have checked and removed the ambiguous phrase in question.

- **REVISIONS NOT MADE:** If SUGGESTIONS AND COMMENTS are not incorporated into your revision, please list and explain with reasons for rejection.
  1. Thematic Focus and Empirical Grounding
     - Poin 1, 4, and 5 Points 1, 4, and 5 are not revised. The reviewer's suggestions and comments on the article are positive and therefore there is no revision.
  2. Conceptual Model
     - Poin 2-5 are not revised. The reviewer's suggestions and comments on the article are positive and therefore there is no revision
  3. Explanatory Logic
     - Poin 4 are not revised. The reviewer's suggestions and comments on the article are positive and therefore there is no revision
  4. Implications and Applications
     - The four points is were not revision. The reviewers suggestions and comments on the article are positive and therefore there is no revision.
  5. Quality of Communication
     - Poin 1, 2, and 4 are not revised. The reviewers suggestions and comments on the article are positive and therefore there is no revision

Reviewer Two

- **SUGGESTIONS AND COMMENTS:** Please copy and paste the comments or suggestions left by Reviewer Two.
  1. Thematic Focus and Empirical Grounding
     - The topic needs addressing and it is significant. Literature review part of the article is stronger than the collected date presentation. Data collection processes explained seems very strong but the text does not cover them very well. The text should include more from interviews and there should be several tables to show the results of quantitative data. Also, the author(s) could include some maps to make clear the case area.
  2. Conceptual Model
     - Key words do not explain the study strongly. They should be more specific and explanatory.
     - If the collected data are presented more strongly and informatively, the article will make necessary connection with existing theory.
     - For now, the article do not role a theoretical position in a conceptual model
  3. Explanatory Logic
     - The article reason from its empirical reference points. Moreover, the conclusion should include more date that is collected from the case area by referencing the literature.
  4. Implications and Applications

- The article make an original contribution to knowledge. In the conclusion part, there should be more recommendations realistic

5. Quality of Communication
   - The focus of the article is clearly stated but the analyses are not understandable because the data was not visualized in any part of the text. Also there could be more citations from the interviews.

- **REVISIONS MADE:** Changes made as a consequence of SUGGESTIONS AND COMMENTS or numerical scores.
  1. Thematic Focus and Empirical Grounding
     - Thanks for the advice from this second reviewer. My response was as follows: The discussion section was revised on several points including suggestions for the creation of tables that imply quantitative results. At the same time consider the intended map.
  2. Conceptual Model
     - It's possible that the keyword looks generic, I realized that after reading it. Specific keywords will be added to the revised article. The data and theoretical positions in the conceptual model, as suggested, have been revised.
  3. Explanatory Logic
     - The study of tolerance in Pematangsiantar is very small, even non-existent. Other studies outside the theme of tolerance are also very minimal. This study is the first to make it difficult to read cases from local literature reviews. The data needed in this study rely on field research, observation, interviews, and FGDs. This suggested section has been added to the revised edition.
  4. Implications and Applications
     - This article recommends several important points (1) the need for further research beyond the eight religious themes and democratic dimensions to obtain comprehensive data on efforts to build tolerance in a pluralistic and multicultural society, (2) a more realistic role for city governments to support tolerance, either through regulation and especially education.
  5. Quality of Communication
     - Visualization of data and interview excerpts, as much as possible in the text.

- **REVISIONS NOT MADE:** If SUGGESTIONS AND COMMENTS are not incorporated into your revision, please list and explain with reasons for rejection.
  1. Thematic Focus and Empirical Grounding
     - The author accepts reviewers suggestions and comments and makes revisions on the article.
  2. Conceptual Model
     - The author accepts reviewers suggestions and comments and makes revisions on the article.
  3. Explanatory Logic
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  4. Implications and Applications

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- **REVISIONS MADE:** Changes made as a consequence of SUGGESTIONS AND COMMENTS or numerical scores.
  1. Thematic Focus and Empirical Grounding
     - Thanks for the advice from this second reviewer. My response was as follows: The discussion section was revised on several points including suggestions for the creation of tables that imply quantitative results. At the same time consider the intended map.
  2. Conceptual Model
     - It's possible that the keyword looks generic, I realized that after reading it. Specific keywords will be added to the revised article. The data and theoretical positions in the conceptual model, as suggested, have been revised.
  3. Explanatory Logic
     - The study of tolerance in Pematangsiantar is very small, even non-existent. Other studies outside the theme of tolerance are also very minimal. This study is the first to make it difficult to read cases from local literature reviews. The data needed in this study rely on field research, observation, interviews, and FGDs. This suggested section has been added to the revised edition.
  4. Implications and Applications
     - This article recommends several important points (1) the need for further research beyond the eight religious themes and democratic dimensions to obtain comprehensive data on efforts to build tolerance in a pluralistic and multicultural society, (2) a more realistic role for city governments to support tolerance, either through regulation and especially education.
  5. Quality of Communication
     - Visualization of data and interview excerpts, as much as possible in the text.

- **REVISIONS NOT MADE:** If SUGGESTIONS AND COMMENTS are not incorporated into your revision, please list and explain with reasons for rejection.
  1. Thematic Focus and Empirical Grounding
     - The author accepts reviewers suggestions and comments and makes revisions on the article.
  2. Conceptual Model
     - The author accepts reviewers suggestions and comments and makes revisions on the article.
  3. Explanatory Logic
     - The author accepts reviewers suggestions and comments and makes revisions on the article.
  4. Implications and Applications

- The author accepts reviewers suggestions and comments and makes revisions on the article.

5. Quality of Communication
   - The author accepts reviewers suggestions and comments and makes revisions on the article.

Reviewer Report

Article for Review: Marahap: Keywords for Social Tolerance in the Plural Urban Environment in Pematangsiantar

Research Network: Interdisciplinary Social Sciences

Instructions

- Provide a response and score for each of the five sections.
- Kindly use concrete examples when offering criticism and feedback.
- Please do not offer advice or criticism regarding styles or formatting.
- This file contains the manuscript for review. When returning reports, the manuscript must remain attached to verify the report appropriately matches the correct manuscript.
- Each category is scored on a range of 0 to 5 points.

0	**1**	**2**	**3**	**4**	**5**
Very Poor	Poor	Below Average	Above Average	Good	Very Good

Scoring Summary

After providing a written response for each the five evaluation criteria, please total your scores below.

EVALUATION CRITERIA	SCORE
1. Empirical Grounding	3 of 5
2. Conceptual Modeling	4 of 5
3. Explanatory Logic	3 of 5
4. Implications and Applications	3 of 5
5. Quality of Communication	3 of 5
TOTAL SCORE	16 of 25

1. Thematic Focus and Empirical Grounding

When considering the Thematic Focus and Empirical Grounding, please use the following prompts to guide your overall response and evaluation.

- Is this a topic that needs addressing?
- Is the area investigated by the article: significant? timely? important? in need of addressing because it has been neglected? intrinsically interesting? filling a gap in current knowledge?
- Are data collection processes, textual analyses, or exegeses of practice sufficient and adequate to answer the research questions?
- Does the article adequately document, acknowledge, and reference the existing findings, research, practices, and literature in its field?
- Does the article relate in a coherent and cogent way with issues of real-world significance?

RESPONSE:

- Data collection processes and data analyses are sufficient and adequate in answering the research questions, but need to explanation what the concept used in this study
- field findings need to be confirmed and synchronized with the analysis
- Some references should be updated to recent studies related to this research
- It is necessary to show some quotes from the direct indeepth interview

SCORE:

- (Three)

2. Conceptual Model

When considering the Conceptual Model, please use the following prompts to guide your overall response and evaluation.

- Are the main concepts or categories appropriate to the investigation?
- Should other concepts or categories have been considered?
- Are key concepts adequately defined? Are they used consistently?
- Does the article make necessary or appropriate connections with existing theory?
- Does the article develop, apply, and test a coherent and cogent theoretical position or conceptual model?

RESPONSE:

- The topic discussed is interesting for social toleraance .
- it is necessary to provide an explanation of the concept selection used in this study
-
-

SCORE:

- (4)

3. Explanatory Logic

When considering the Explanatory Logic, please use the following prompts to guide your overall response and evaluation.

- How effectively does the article reason from its empirical reference points?
- Are the conclusions drawn from the data, texts, sources, or represented objects clear and insightful? Do they effectively advance the themes that the article sets out to address?
- Does the article demonstrate a critical awareness of alternative or competing perspectives, approaches, and paradigms?
- Is the author conscious of his or her own premises and perhaps the limitations of his or her perspectives and knowledge-making processes?

RESPONSE:

- Empirical data is not clearly demonstrated
- The results section is still a lot of references, even though it is this section that needs to be shown are the important data and findings of this study
-

SCORE:

- (Three)

4. Implications and Applications

When considering the Implications and Applications, please use the following prompts to guide your overall response and evaluation.

- Does the article demonstrate the direct or indirect applicability, relevance, or effectiveness of the practice or object it analyzes?
- Are its implications practicable?
- Are its recommendations realistic?
- Does the article make an original contribution to knowledge?
- To what extent does it break new intellectual ground?
- Does it suggest innovative applications?
- What are its prospects for broader applicability or appreciation?
- How might its vision for the world be realized more widely?

RESPONSE:

- In the Conculusion section, the author conscious of his or her own premises and perhaps the limitations of his or her perspectives and knowledge-making processes
- What is the contribution of this study and provide policy advice
-
-

SCORE:

- (Three)

5. Quality of Communication

When considering the Implications and Applications, please use the following prompts to guide your overall response and evaluation.

- Is the focus of the article clearly stated (for instance, the problem, issue, or object under investigation; the research question; or the theoretical problem)?
- Does the article clearly express its case, measured against the standards of the technical language of its field and the reading capacities of audiences academic, tertiary student, and professional?
- What is the standard of the writing, including spelling and grammar?
- If necessary, please make specific suggestions or annotate errors in the text.

RESPONSE:

- In general, the delivery of messages in the study was quite good and clearly technical language for reading to audience and tertiary students
- If possible, can be mapped the philosophical meaning of anger in building social tolerance

SCORE:

- (Three)

RECOMMENDATION:
How is the quality of communication as it relates to English language proficiency?

[ ] Publishable as is (Language problems are few to none)

[V] Minor Proofing Required (Content should be proofread by a colleague or critical friend of the author)

[ ] Professional Editing Required (English language errors are significant and detract from the overall quality of the article)

Our publishing model is intended to ensure that authors speaking English as a second language are given the equal opportunity to receive feedback from a peer-review process to critique and improve the conceptual material of their article. Some articles can be well researched and formulated but may require assistance with certain nuances of the English language.

Marahap: Keywords for Social Tolerance in the Plural Urban Environment in Pematangsiantar

Abstract: This article aims to explore and discuss social tolerance in the plural urban environment. The study was conducted in Pematangsiantar, a city of North Sumatra province, Indonesia. The focus of the issue is attitude and behavior towards different religions, races, and ethnicities, as well as cultural attributes as basic rights. Theoretical references are 8 dimensions of democratic values and the freedom to practice one's faith. The study used both historical and contemporary approaches. Data was collected through in-depth interviews and questionnaires with 350 informants. The informants were selected from 7 sub-districts, representing each religion, race or ethnicity, and cultural group. An analysis is qualitative and non-parametric statistical using a Likert-scale. The study found that delicately (Marahap) *is an embodiment of delicate* (ahap)*, a value system that appreciates diversity within the structure of vigilance* (Sapangahapan)*. The novel of the studies,* Marahap*, is the basis of solidarity for attitudes, behaviors, and actions containing morality of tolerance. This study concluded that a plural environment requires democratic personalities as the basis of social tolerance*

Keywords: values, attitude, behavior, tolerance, marahap

Introduction

The studies focused on social tolerance in a plural environment. It emphasizes the morality of tolerance that underlies democratic attitude and behavior. The study was carried out in Pematangsiantar, a city known for 2 things is the second most heterogenous city after Medan in North Sumatra Province, and one of the most tolerant cities in 2017-2018 in Indonesia (Abdi 2018, 1; Susanto 2018, 1). The fundamental question of the study focuses on 2 main points as the value system which underlies social tolerance and the actualization of democratic attitude and behavior in a plural environment.

Social tolerance is an internalization of tolerance morality which is prevalent in cohesive attitudes. This study is an exploration of social tolerance models in a plural environment in urban settings. Pematangsiantar is a social environment with very complex diversity: 16 ethnic groups; 7 religious groups; diverse languages, skin colors; and other cultural attributes. Based on a survey Setara Institute focusing on religious freedom, Tolerant City Index was 6.477 in 2018 and 6.280 in 2019. The survey results bring Pematangsiantar to third place among the "Most Tolerant Cities" in Indonesia (Setara Institute 2018, 3).

This study does not emphasize religious freedom as an indicator of tolerance, rather delving into a moral tolerance, a value system that underlies democratic values that embody social tolerance. In a plural environment, tolerance is vital in supporting social cohesion. However, it must be supported by democratic attitudes and behaviors that carry the morality of tolerance. Only tolerant settings can social cohesion develop properly. Social cohesion craves the acceptance and recognition of diversity as a basic human right.

Social cohesion is the embodiment of "democratic personalities" containing democratic dimensions and values (Inglehart and Baker 2000, 19; Inglehart 1971, 991; 1990, 24; 1997, 11). Democratic personalities contribute to the "establishment of solidarity" above human differences (Cochrane and Nevitte 2014, 26; Nevitte 1996, 23). Democratic personalities are prerequisites for tolerance, a mechanism for integration and reduction of social conflict for the sake of nation-building (Verkuyten 2005, 122-24). Social tolerance is openness as opposed to intolerant attitude to create social peace (Persell, Green and Gurevich 2001, 205-08; Lane and

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COMMON GROUND

Reber 2008, 5; Nevitte and Cochrane 2006, 224). Social cohesion is, therefore, an expression of tolerance born out of democratic personalities.

Democratic personalities did not develop on its own, rather through a long process of ethnic social history, dialectics, and possible bloody social relations. In this perspective, conflict is a variable in the development of democratic personalities to prevent its recurrence. Democratic personalities have a morality of tolerance internalized in each individual and group. Morality tolerance comes from the value system in a plural environment. The morality of tolerance is a combination of religious and cultural moralities which universal and accepted by individuals and groups in a plural environment.

The mechanism for value enculturation creates internalization in which differences are affirmed to give rise to its awareness. Such awareness is not merely a record of ascertainment, natural or given differences instead it is understood as human rights. Awareness is implemented in a plural environment in the form of tolerance to support social cohesion. A cohesive order is the implementation of democratic personality values and dimensions in the social environment, namely democratic habitus. The characteristics of democratic personalities can be observed from one's attitudes, behaviors, and actions in a plural environment. Thus, democratic personalities are determinants of social tolerance that carry morality of tolerance.

This study departs from two perspectives, namely historical and contemporary. The former is used to analyze social tolerance experiences from the colonialism period, at the beginning of religious plurality, race or ethnicity, language, skin colors, and cultural attributes. In this perspective, tolerance cannot ignore determinants that influence the social environment; colonialism forcing each immigrant to become a citizen of the local authorities, the local authorities protecting every immigrant, and the ethnicity situation encouraging acculturation and assimilation. The latter emphasizes the contributions and policies made by the government, educational institutions, and socio-cultural institutions to manifest a value system capable of social tolerance. Contemporary perspectives are present-day policies that have learned from past experiences to manifest and implement social tolerance.

Social tolerance correlates with social cohesion which indicates a peaceful society. Cohesion appears from closeness within the society. Proximity is an indicator for understanding collaboration. On the one hand, low cohesion is generally bad for closeness and therefore doesn't allow collaboration. On the other hand, low cohesion gives rise to intolerant behaviors and thoughts. Everyone becomes less able to accept others and cannot live together in freedom. Conversely, the high social cohesion reflects the closeness and freedom that enable collaboration. Social cohesion contains values and norms implemented through social attitudes, behaviors, and actions (Ellison and Musick 1993, 380-83). In Indonesia, more specifically in this study, social tolerance is closely related to Unity in Diversity *(Bhinneka Tunggal Ika)* which emphasizes recognition and affirmation of differences in religion, race, or ethnicity as well as cultural.

In this study, the differences are analyzed based on 8 dimensions of democratic values; "neighborhood; the basis for marriage; interpersonal trust; comfort in socio-political institutions; choosing residence; choosing to employ; choosing a school, and religious and cultural expression" (Inglehart 1997, 21). The dimensions of religious and cultural expression refer to 3 expanded indicators; "government privileges for certain religious and cultural expressions; government regulations that limit religious and cultural expression, and social regulations that limit the religious and cultural expression" (Finke 2013, 297; Grim and Finke 2006, 3).

The reality of social tolerance in Indonesia today is influenced by equal social relations. On this day, social tolerance following Indonesian characteristics has shifted from pluralism to multiculturalism. However, the multiculturalism movement is still encountering hurdles, challenges, and disturbances, with the majority-minority relations being communalistic. Even in Pematangsiantar, one of the plural environments known for the tolerant city, the reality of social

tolerance today did not exist on its own nor stands alone but instead born out of past experiences, dialogues, bloody social relations and reinforcement by tolerant figures.

Theoretical framework

What is tolerance? Understanding tolerance, both theoretical and practical, scholars use different methods according to the respective discipline and the characteristics of the society. The science guides different perspectives while the characteristics of society have implications for the approach used. Tolerance in the social environment with multicultural characteristics is different from monocultural societies. Tolerance in modern societies such as Europe and America cannot be compared to that of transitional societies such as Indonesia. The study of tolerance in Western civilization today focuses more on the behavior of individuals in society. Conversely, studies of tolerance in transitional civilizations such as Indonesia focus more on communal relations therein. Tolerance in modern society is individualistic, while in developing countries it is communalistic.

Assessing tolerance requires multiple dimensions. The Global Social Tolerance Index (GSTI), for example, focuses on the dimensions of tolerance on; "gender, migrants, minorities, and religion" (Zanakis, Newburry and Taras 2016, 482). The World Values Survey (WVS) focuses the dimension of tolerance on; "support for democracy; tolerance towards foreigners and ethnic minorities; gender equality; religion and changes in religious level; the impact of globalization; attitudes to the environment, work, family and political institutions; national identity; culture; diversity; insecurity, and subjective well-being" (Jackman 1997, 145; World Values Survey (WVS) 2004, 2). Other dimensions of tolerance are focused on "interreligious dialogue; women and religious relationships; religion and death relationships; multicultural societies, and homosexuality" (Liberati, Longaretti, and Michelangeli 2019, 3). The dimension of religious tolerance is focused on "privilege given to certain religions, government regulations that limit religious expression and social regulations that limit the religious expression" (Finke 2013, 299; Grim and Finke 2006). This study focuses on 8 dimensions of democratic values (Inglehart 1997, 21).

In Western society, the dimension of tolerance today is emphasized on permissiveness towards immigration, abortion, divorce, euthanasia, suicide, prostitution, homosexuality, lesbians, gays, bisexuals and transgender people, cloning, IVF, and disability (Cochrane and Nevitte 2014, 25; Cohen et al 2013, 380; Dobbernack, Modood and Triandafyllidou 2013, 17; Lane and Reber 2008, 17; May 2000, 335-58, Moors and Wennekers 2003, 155-57; Nevitte and Cochrane 2006, 212; Verbakel and Jaspers 2010, 111-15; Vermeer 2012, 32). In the latest development, the same attitude is intended for the use of sex dolls, digital fleshy, or artificially intelligent. Understanding of tolerance in Western society is based on consideration for the living rights of individuals in society. Conversely, in developing countries such as Indonesia, tolerance studies are still focused on the balance of social relations: religion; race or ethnicity; culture; gender, and skin color. In Indonesia, government regulations strictly prohibit any behavior which has long been considered normal in Western countries.

Tolerance, derived from Latin *"tolerare"* which means "to bear or endure" (UNESCO 1996, 2). More specifically, tolerance is a reference to a personal approach, a political-institutional practice, philosophical or religious ideal about differences in society (Mather and Tranby 2014, 528). Tolerance is an important element for democracy and world stability (Hjerm et al 2020, 897-99), or freedom for civil society (Gibson 2013, 55; Persell, Green and Gurevich 2001, 219). Tolerance is defined as an attitude of respect, appreciation for different formats and expressions as well as ways of life. Tolerance creates harmony in differences (UNESCO 1995, 11). Tolerance is a humanitarian action that must be treated and implemented to strengthen human values in togetherness (UNESCO 1996, 4).

Tolerance in the concept of socio-cultural is “sympathy or indulgence for beliefs or practices differing from or conflicting with one’s own” (Merriam-Webster Dictionary 2010, 47). Tolerance is the core of life and an integral part of human rights (Sullivan, Piereson, and Marcus 1982). Tolerance promotes peace among different groups in supporting self-actualization (Corneo and Jeanne 2010, 691-93). Tolerance includes shared values that are articulated as the basis of social cohesion (Sullivan and Transue 1999, 626; UNESCO 2004). Tolerance refers to the level of recognition and willingness to give the same rights (Doorn 2014, 905-09). Tolerance supports minorities in playing a role in social cohesion (Sullivan et al 1985, 23). Tolerance values are developed through education (European Commission 2016), historical experiences such as warfare, destruction, conquest, or violence (Agius and Ambrosewicz 2003, 43). Tolerant mechanisms are formed through parents, friends, school, family, relatives, or government (Essen 2017; Lundberg 2017), or tolerant figures in society. Tolerance, on the one hand, requires a value system acceptable to each different party (Corneo and Jeanne 2007, 43), and on the other hand, requires tolerant figures for its implementation [Redacted for Peer Review, 2019c]

Social tolerance is observed from 10 signs of democratic life; “language, lack of racial words, demeaning gender, an affront to ethnicity and religiosity; public order, equality of each individual in society; social relations based on mutual respect; political processes, equality of political participation of minorities, male or female; majority-minority and indigenous relations; communal events, based on historical experience; cultural actualizations; practices of religiosity and collaboration between groups” (UNESCO 2004, 6). On the contrary, intolerance reflects the rejection of differences and other groups. Intolerant attitude refers to the least liked people or groups and all of its attributes (Sullivan, Piereson and Marcus 1979, 783-84; Sullivan and Transue 1999, 645). Intolerance arises from beliefs in the superiority of the group itself, beliefs, and ways of life that are considered to be superior to other groups. Intolerance is a symptom, social disease, and threats that have negative implications for social life. Intolerant behavior can be seen from 15 indicators: “denial language rights; stereotyping; teasing; prejudice; scapegoating; discrimination; ostracism; harassment; desecration and effacement; bullying; expulsion; exclusion; segregation; repression, and destruction” (UNESCO 2004, 7).

Two dimensions, namely religion and culture, are determinants of social tolerance because they determine how people live, think, and act (Habermas 2003, 2-12). Compared to culture, religion tends to negatively affect social tolerance (Halman and Gelissen 2019, 519-22; Moore and Ovadia 2006, 2205-207). A religious person will affirm religious norms and values. Religious values and norms, in turn, do not necessarily agree with anything that opposes their religion, such as multiculturalism, euthanasia, abortion, suicide, divorce, and prostitution, homosexuality, gender, and LGBT.

Religious values and norms usually have intolerant behavior. Religion stability in Western Europe, for example, is different from that in Eastern Europe, where it tends to be unstable and causing intolerance (Halman and Gelissen 2019, 523; Verbakel and Jaspers 2010,124-26). Pluralism influences political attitudes. Examples are pluralistic intolerance in the United States, focused intolerance in Israel, and pluralistic tolerance in New Zealand (Sullivan et al 1984, 320-22). Religiosity, referring to the theory of integration by Durkheim (Lester 1992, 289) low morality results in low social tolerance. In other words, the more religious a person has a low tolerance. Religion positively contributes to tolerance when influenced by modernization, economic prosperity (Achterberg et al 2009, 689; Inglehart 1971, 997; 1990, 1997, Moore and Ovadia 2006). Economic prosperity reduces religious moral sentiments. Then, the collective feeling is associated with collective action to maximize social welfare (Kaplow and Shavell 2007, 194).

Intolerance in Indonesia was motivated by the failure of Indonesianization during the New Order. The transition from centralized to the decentralized government gave rise to many intolerances. Throughout the two decades of the Reformation (2000-2020), social cohesion in

Indonesia encountered threats in the form of increasingly intolerant behavior: segregation; polarization; discrimination, and violence [Redacted for Peer Review 2020, 48]. Segregation or polarization refers to the considerations made when choosing settlements, lodgings, land sales, or ethnic and clan division, as well as regional expansion [Redacted for Peer Review 2019a, 75]. Polarization is seen in the increasing ethnic, religious, and clan sentiments in political activities: the election of presidents, governors, mayors, regents, and legislators [Redacted for Peer Review 2018a, 2019b]. Meanwhile, discrimination is seen in economic activities, considerations are taken when choosing schools, jobs, employees, and matchmakers. Violence appears to be prominent in terrorism, suicide bombings, denial of worship, destruction of houses of worship, denial of cultural events, robbery, and murder (Kuntjara 2018, 3).

In Indonesia, the tendency of social interaction still reflects the importance of religion with common banter such as; what is your religion? or what is his/her religion? or somewhat racial; what is his/her ethnicity? The contemporary Indonesian social reality above is paradoxical to the efforts of nation-building characterized by Unity in Diversity. In many cases, intolerance has negative implications for the growth and development of habitus characterized by democratic personalities. The state of the arts above becomes a theoretical reference for exploring and understanding democratic personalities, the determinants of social tolerance in Pematangsiantar, one of the most tolerant cities in Indonesia.

Method

The study was carried out qualitatively using the pragmatic approach (Creswell 2007, 119; 2014, 57; Denzin and Lincoln 2005, 87-7) based on a causal-functional nomothetic perspective (Ritzer, 1988). Exploration and understanding of democratic personalities are based on narratives and detailed views of informants (Creswell 2014, 59). The reality of democratic personalities is attitudes and behavior based on the experiences of individuals and groups formed in the social environment (Berger and Luckmann 1991, 23).

Data collection was carried out through in-depth interviews and questionnaires. Interviews were conducted 8 with randomly selected key informants consisting of 2 people representing socio-cultural institutions, 2 people representing the government, and 2 people representing religious and cultural figures, and 2 social practitioners (non-governmental organizations). The focus of the interview was emphasized on religious and cultural morality that underlies democratic personalities carrying 8 dimensions of democratic values and attributes.

The collection of data using questionnaires was conducted on 350 informants. The questionnaire was distributed to representatives of 16 ethnic groups and 7 religions, chosen randomly. The questionnaire contains 8 dimensions of democratic values consisting of certain attributes. Each informant was asked to give a sign (v) on the options available in the questionnaire. Each questionnaire has a value based on the “Likert-Scale” (Bertram 2007, 2-6; Brown 2010,1-9; Vagias 2006, 3-4). Field research was conducted in July-November 2019. Analysis and discussion were carried out through an in-depth analysis to obtain the conclusion.

Result

The cradle of democratic personalities in the city

Pematangsiantar, the study location, has 2 main predicates which become the background of the study, namely: one of the Most Tolerant Cities in Indonesia, and the second most pluralistic city in North Sumatra Province. Both predicates contribute to social cohesion in a plural environment in urban areas. More specifically, the study explores the basis of social tolerance, namely tolerance morality which is reflected in democratic personalities.

The first, ever historical record referencing Siantar was from Anderson who visited the East Coast of North Sumatra in 1823. His notes mention, "*Semalongan* (Simalungun) the principal states named *Seantar* (Siantar)... the country throughout is represented to very populous with 2,000 inhabitants...from *Seantar* (Siantar) comes to wax, ivory, cotton, pulse, tobacco, slaves and horses" (Anderson 1971, 132). Historically, the city was of the Simalungun region from the Damanik clan. Siantar village is a clan of four kingdoms *(harajaan naopat)* from the 16th Century to 1907 in Simalungun. In the framework of conquest, the four kingdoms were developed by the colonial government into seven kingdoms *(harajaan napitu)* in 1907 and existed until March 3, 1946 [Redacted for Peer Review 2016, 47].

Since 1879 Pematangsiantar was developed into a plantation area in North Sumatra pioneered by the Dutch Colonial Government (Dijk 1894, Tideman 1922). Several European entrepreneurs: the Netherlands, Britain, Belgium, Italy, Germany as well as the United States invested in tea, palm oil, rubber, cocoa, and sisal plantations [Redacted for Peer Review 2016, 61, Tideman 1922, 21]. The plantation is the determinant of Pematangsiantar modernization. Road and bridge infrastructure, offices, banks, schools, swimming pools, cafes, cinemas, hotels, printing, shops, warehouses, trains, drinking water, and others were constructed in Pematangsiantar. Such development of facilities and infrastructures marked the transition of this village into a city. On July 1, 1917, Pematangsiantar became a municipality [Redacted for Peer Review 2016, 42 Tideman 1922, 52-8]), and was made a part of the Colonial City in Indonesia (Nas 1997, 22-8).

In addition to modernization, the ethnic, cultural, and religious pluralism in Pematangsiantar was also motivated by plantations (Tideman 1922). In 1920, for example, 46 plantation entrepreneurs were given the concession of 120,000 hectares area consisting of 14 tea plantations, 20 rubber plantations, 10 mixed plantations; rubber, tea, coffee, and oil palm. At the beginning of their operations, the plantation entrepreneurs brought in Chinese, Indians, and Javanese as laborers contract or *"collie contract"* (Breman 1997, 12). The people were the initial participants in Pematangsiantar.

The success of the plantation served as a full factor for several other ethnicities voluntarily migrating to Pematangsiantar such as Toba, Karo, Angkola, Mandailing, Pakpak, Minangkabau, Banjar, Ambon, Sunda, and Aceh. Among the migrants, a small number were recruited as clerks and foremen on plantations or as employees in the colonial government office. Generally, the people employed were those who have completed education in colonial and Rhein Mission Fellowship schools in North Tapanuli. In contrast, most migrants worked in the informal sector in the city of Pematangsiantar.

In addition to European entrepreneurs, Rhein Mission has been pushing for modernization through Protestantism, education, health, and life skills (Dasuha and Sinaga 2003, 42) since 1903. Both factors plantation, and Rhein Mission, in addition to encouraging modernization, were simultaneously triggering migration to Pematangsiantar. Both of them became embryos of various religions, races, ethnicities, cultures, and skin colors in Pematangsiantar. It should be noted, however, that Islam had been developing in Bandar, one of the sub-districts *(partuanon)* in Pematangsiantar, since 1886. Protestant had also been developing since 1903, first introduced by the Rhein Mission; Buddhism and Kong Hu Chu were brought up and mainly developed in Chinese since 1908, Hinduism was brought in and especially in Indians since 1908, whereas Catholic was introduced in 1932 by Van Duyn Hoven.

A small number of Simalungun outside Pematangraya and Pematangsiantar still practiced their original religion, *Habonaron.* Islam developed widely in Javanese, Mandailing, Acehnese, Minangkabau, Sundanese, and Banjarese. Protestant and Catholic are widespread in Simalungun, Toba, Pakpak, Karo, and Angkola. Buddhism and Kong Hu Chu flourished in Chinese, and Hinduism developed in Indians [Redacted for Peer Review 2017a]. Houses of worship: churches, temples, and mosques still stand and are protected as iconic and historic buildings, an appreciation of pluralism [Redacted for Peer Review 2018b]. During the colonial

period to post-independence, Toba (Cunningham 1958, 41), Mandailing, and Minangkabau (Pelly 2013, 22-9) migrated to the East coast of Sumatra, including to Pematangsiantar.

According to the Population Census *(volkstelling)* in 1930, Pematangsiantar with an area of 93,510 hectares had 4,964 populations, consisting of Toba 2,968 or 19.17%, Mandailing 1,297 or 8.26%, Angkola 953 or 6.16%, and Simalungun 496 or 3.20% (Pelly, 2013). In 2018, the total population in 7 sub-districts with an area of 79.97 km2, totaling 247,411 people. Based on ethnicity, the demographics consisted of Simalungun (31.23%), Java (18.22%), Toba (16.50%), Chinese (11.10%), Mandailing (9.6%), Minangkabau (4.3%), Karo (2.2%), Pakpak (1.5%), Malay (3.45%), Angkola (1.1%), Aceh (0.87%), and other ethnicities 2.49%. Demographics based on religion consists of Protestantism (49.83%), Islam (41.91%), Catholicism (4.71%), Buddhism (4.36%), Hinduism (0.11%), Kong Hu Chu (0.01%) and *Malim*, Toba native beliefs (0.07%) (Biro Pusat Statistik [BPS] 2018, 27-34).

The Dutch government, at the beginning of colonialism, practiced the settlement segregation politics. Each ethnic group was isolated in a certain area and they were not permitted to mingle with one another. The politics of segregation is intended to limit and divide community units to avoid the rebellion to the colonial government. In Pematangsiantar, segregation politics is manifested through; European settlement *(Europeanwijk)*; Chinese settlement *(Chinesewijk)*; Indian settlement *(Indianswijk)*; Simalungun settlement *(Nativeswijk)*, and local migrant settlement *(Inlanderswijk).* Local migrants were isolated based on religion and ethnicity; Timbanggalung for Islam especially Mandailing, Aceh, Angkola and Minangkabau, the Christian Village *(Kampung Kristen)* for Protestant Toba, Martoba Village for Toba native beliefs *(Malim)*, Karo Village for Protestant Karo, BDB Village for Simalungun natives and Ambon, Pulau Holang Village *(Pamatang)*, the self-government settlement of the Damanik clan, Javanese Village for Javanese and Sundanese who practiced Islam. Europeans settled in West Siantar, Chinese on Cipto Street, and Indians on Pane Street [Redacted for Peer Review 2017a, 57].

Sang Na Ualuh Damanik (1889-1907), the local ruler was a central figure who united every ethnic and religious group in Pematangsiantar [Redacted for Peer Review 2013, 12; Redacted for Peer Review 2016, 23-8]. The king allowed the establishment of houses of worship, abattoirs, dance schools, semi-military training for each resident, taxation, levies, irrigation, fields, rice fields, and the use of plantation estates (Tideman 1922, 23). The king's policy was rejected by the colonial government because it was deemed to foster resistance. Sang Na Ualuh Damanik was arrested and exiled to Bengkalis, Riau Province (1907-1913), where he died and was buried in 1913 [Redacted for Peer Review 2013, 81].

The colonial government mandated every native except Europeans, Chinese and Indians, to be subject to the Siantar Kingdom. In 1915, the Toba ethnic migrants refused to be ruled by the King of Siantar *(Raja Siantar).* Such rejection was based on the assumption that the civilization of the Simalungun was lower than its own. Both ethnicities (Simalungun and Toba) engaged in conflicts during 1915-1918. The Toba ethnic delegation protested the colonial policy by bringing together ethnic groups in Tarutung to oppose the Dutch, conduct work strikes, and damage the plantations. The conflicts resulted in fatalities [Redacted for Peer Review 2018b, Tideman 1922].

The conflict subsided after intellectual actors were arrested, their jobs terminated, punished with fines, and imprisoned. After their arrest, the Toba were isolated and remained the subjects of the Siantar Kingdom. The resolution was to capture intellectual actors, dismiss them from work, and force Toba to submit to the rule of Siantar Kingdom. Ethnic relations heated up and erupted on March 3, 1946, sparking a social revolution. The Javanese, Toba, and Mandailing people united against the Simalungun self-government in Pematangsiantar under the command of Azis Siregar and Urbanus Pardede.

The social revolution led to the fall of the Simalungun traditional ruler, through the capture and murder of the king, arsons, and palace robberies [Redacted for Peer Review 2015, 24;

2017b, 27; Reid 1992, 81-5]. In Pematangsiantar, the British army had guarded the King's Palace on Pulau Holang, Pematangsiantar. Information about the revolution was known to British Intelligence since the meeting of the Wild Tiger Bar *(Barisan Harimau Liar)* at the Simalungun Club on March 2, 1946. King of Siantar, Sawadim Damanik, survived the revolution, but many relatives in Sipolha, Sidamanik, Marihat, Dolokmalela, and Sarbelawan fells victim. The social revolution harmed the lives of nobility in the 7 Kingdoms of Simalungun. Most of the nobles who survived escaped the region changed their names and religion and removed their clans from history (Perret 2010). After the revolution, Toba migrants took control of lands in Nagahuta to Panei, Bandar, Tanahjawa, Pardagangan, and Girsangsipanganbolon. Javanese, Mandailing, and Minangkabau, controlled plantations, whereas the Chinese controlled the trade sector [Redacted for Peer Review 1017a].

In 1953, Simalungun intellectual figures in Pematangsiantar, most of them graduates of Mission schools such as Djalung Wismar Saragih, Jason Saragih, Wilmar Saragih, and others, understood ethnic exclusion and intended to formulate their basis of identity (Sinaga 2004, ix). However, intellectual efforts from within Simalungun were rejected by Toba ethnic intellectuals. Efforts to form the basis of identity were delayed for 10 years. During 1956-1957, ethnic and religious tensions broke out in North Sumatra, triggered by military polarization in the North Sumatra Army and Territory Command. Polarization of force based on ethnicity; Toba, Java, and Karo took the post of army commander. The Indonesian National History records it as the Republic of Indonesia Revolutionary Rebellion Government. At the grassroots, army polarization gave rise to anti-Javanese, anti-Toba, and anti-Karo sentiments. Except in Medan, ethnic and religious sentiments were mostly felt in Pematangsiantar. In the city, there were military headquarters and the Infantry Cadet School where the division was also prevalent.

The exclusion of Simalungun identity was formulated in 1963. The figure of Radjamin Purba, the regent of Simalungun and Djaulung Wismar Saragih, deputy Supreme Leader *(Ephorus)* of the Simalungun Protestant Christian Church initiated the 1st Simalungun Cultural Seminar in 1963 in Pematangsiantar. The identity was formulated by referring to social pluralism in Simalungun and Pematangsiantar. The basis of identity refers to the morality of religion and culture to appreciate and protect the diversity of religion, race, ethnicity, language, skin color, and other cultural attributes in the Simalungun territory [Redacted for Peer Review 2017a].

At the momentum of the seminar, delicate *(ahap)* was formulated as the basis of identity and social relations (Dasuha 2011, Purba 1977, Tambak 2019). *Ahap* is a value system of belonging which is implemented through delicately *(marahap)*, namely the mechanism of attitudes, behaviors, and social actions based on heedful, namely vigilance *(sapangahapan)* [Redacted for Peer Review 2017a, 2017c]. *Marahap* is a mechanism of *sapangahapan*, attitudes, behaviors, and actions, including equality to achieve collective goals *(sapangambei manoktok hitei).* Delicately is a social attitude and behavior formulated from the truth is the basis *(Habonaron do Bona)*, the Simalungun ethnic social philosophy. *Habonaron* is the original belief of the Simalungun containing values and norms on the virtues of life [Redacted for Peer Review 2017c].

In 1982, Laurimba Saragih, the mayor, established the cultural collaboration *(sapangambei manoktok hitei)*, the motto of Pematangsiantar [Redacted for Peer Review 2017c]. The motto was based on the multiculturalism of the city, and only through collaboration *(haroan bolon)*, the development goal be achieved. Implicitly, the motto implies collaboration which is the positive implication of social cohesion, the embodiment of social tolerance. In short, delicate *(ahap)* is the basic value, delicately *(marahap)* is the mechanism, and vigilance *(sapangahapan)* is the orientation of democratic personalities. In other words, *sapangahapan* is solidarity. Interaction between ethnics and religions in the city cannot be separated from hatred, bloody relations, and social conflicts. Social tolerance disturbance in the past serves as an experience as well as valuable lessons for creating social tolerance in the present. Figure 1 below is a blend of

religious and cultural morality that creates *ahap*, the basic value of democratic personalities in Pematangsiantar.

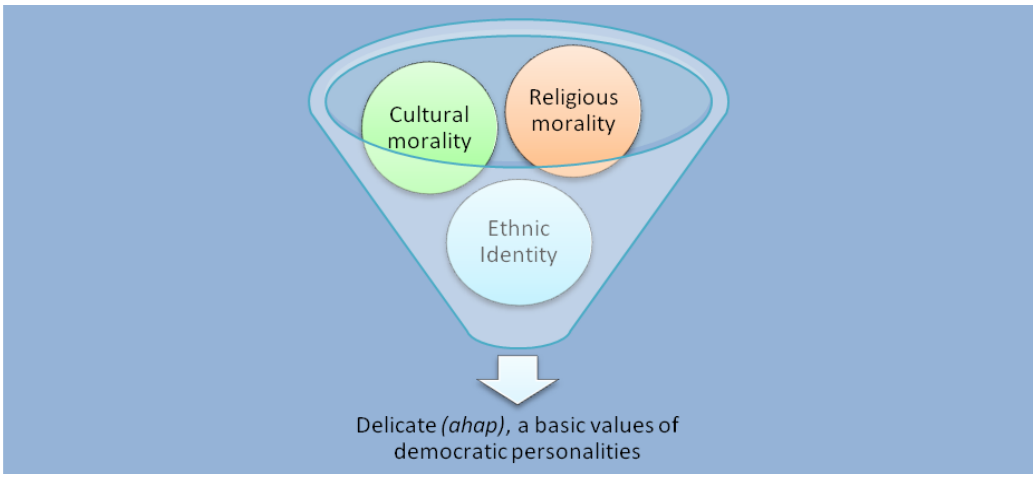


Figure 1: The basic values of democratic personalities in Pematangsiantar
Source: Elaborated from field data, 2019

This study found that *ahap* is the basis for democratic personalities formed on the philosophy of *habonaron do bona* as a framework for attitudes, behaviors, and actions. Its social implementation is *marahap* which is summarized in the following phrase; *sin Raya sini Purba; sin Dolog sini Panei; Naija pe seng mubah, asal ma marholong niatei* (from Raya, Purba, Dolog and Panei, which are no different if they have good skills). The embodiment of *marahap* is *sapangahapan*, a cohesive community. The tolerant environment is inseparable from the *marahap*, the framework of social attitudes, behaviors, and actions in a plural society in urban areas, Pematangsiantar.

Marahap, a democratic behavior in the city

The results of the questionnaire distribution to 350 informants are shown in Table 1, attached at the end of the manuscript. The trends of the eight dimensions of values and democratic attributes are summarized as follows; the neighborhood dimension is based more on racial or ethnic considerations (39.42%) and religion (35, 14%); the couple dimension is based more on religious considerations (31.14%) and social strata (19, 14%); the interpersonal trust dimension is based more on religious considerations (36.28%) as well as race or ethnicity (28, 85%); the dimensions of socio-political institutions comfort are based more on ethnic considerations (34%) and religion (29, 42%); the dimensions of the residence are based more on safety and comfort (44.85%) and economy (19, 71%); the school dimensions are based more on consideration between public schools (43.42%) and private religious schools (37, 42%); and the

employee recruitment dimension is based more on academic and skill considerations (53. 14%) as well as a mix of academics, skills, religion, and ethnicity (23,14%).

Based on the above data, interethnic relations, freedom of expression, and social interaction, to some extent have described democratic personalities. The data above reflects *sapangahapan* as a city community. *Marahap* has significantly contributed to social tolerance in a pluralistic environment. However, aspects directly related to private rights in urban areas are more focused on religious, racial, and ethnic considerations. For example, the couple dimension has an impact on the inter-marriage attribute. Every couple with different religions experience difficulties getting married. The solution is one of the two individuals who must abandon their religion. The reality is that in Indonesia, abandoning one's religion either for business or marriage is considered a betrayal to the large family, the community, and the old religious institutions. A person who abandons their religion is ostracized from the family and community and must leave their home town. Social sanctions, however, can be more severe than imprisonment. Figure 2 below is the tendency of the questionnaire results to democratic values for democratic personalities according to 350 informants.

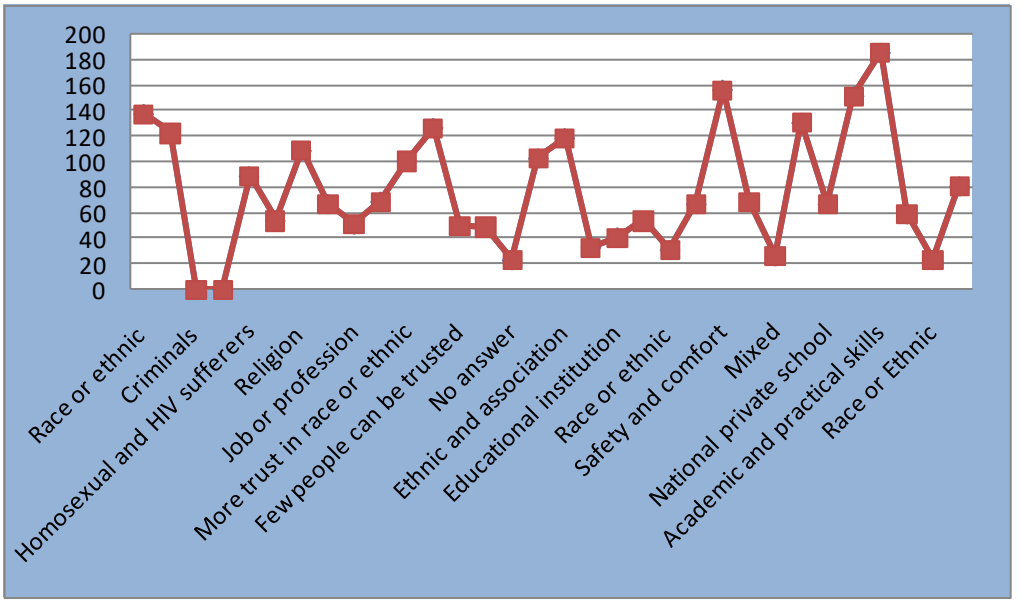


Figure 2: Democratic values for democratic personalities
Source: Field data, 2019

Intermarriage is still a difficult experience to this day. However, as many as 63 out of 350 informant couples are intermarried and came from different religions. All 63 families have religious diversity; 8 Muslims; 32 Protestant, 13 Catholic, 6 Buddhist, and 4 Kong Hu Chu. Intermarriage between different religions proved more difficult than racial, ethnic, or cultural differences. This social reality is strongly influenced by social stigmas that still do not support intermarriage between different religions in a plural society. The couple dimension also correlates with interpersonal trust. Based on experience and relations between religions, interpersonal trust tends to be hampered between different religions. People who are more trusted tend to be from the same religious group, while those from other groups are more difficult to trust.

The neighborhood and socio-political institution's comfort dimensions are based more on racial or ethnic attributes. To this day, although the naming of ethnic villages from the period of colonialism is still based on land ownership, the villages themselves are slowly shifting to plural

settlements. On the one hand, intermarriage is one of the contributing factors, while on the other hand the sale of property (houses and land) is no longer limited to certain religious and ethnic spheres. The policy of the city government is to create plural settlements oriented towards using space that removes the borders of religion, race, ethnicity, and culture.

The formation of the sub-district territories reflects the appreciation of the Simalungun. For example, Sitalasari and Siantarmarimbun Sub-district. The building architecture, especially of government offices, adopted the Simalungun architecture and ornaments. Various Simalungun ornaments are incorporated into mandatory fashion motifs of the state civil apparatus in Pematangsiantar. The Simalungun's special greetings, *horas*, and traditional music are used in government and community events. All of these efforts were intended as a token of respect to the Simalungun as the ethnic hosts of Pematangsiantar. Subsequently, the expansion of the city was directed at the creation of a blend of settlements (Nagahuta, Marihat, and Sinaksak), while to the north is a shopping and office area. The development of public facilities such as shopping malls, fields, schools, and government offices are in the zone that brings together different individuals and communities.

The inhabitants are close by association; kinship, lineage, clan, and religion. Associations are cross-cutting consisting of clans, sub-clans, lineages, and different religions. Individuals who belong to the Damanik clan, for example, in addition to being a member of the Damanik Clan Association (AKD) in Pematangsiantar, are also members of the AKD in Simalungun District, AKD of North Sumatra Province and AKD in Indonesia and the world. Each association has up to thousands of members. The association is used as a charity for all members. Its activities are not just binding the brotherhood through ceremonies and rituals, but extends to the provision of scholarships, health checks, and assistance to less able members. Association reflects cross-cutting in the concept of social conflict. The social reality becomes the main consideration for the comfort dimension of socio-political institutions.

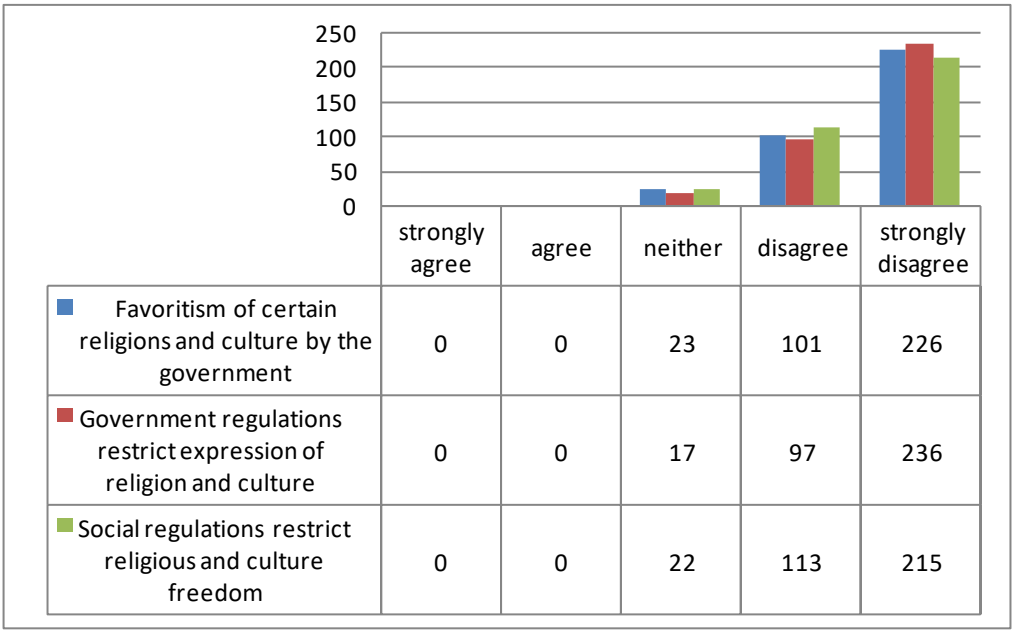
The next dimension is the selection of settlements, schools, and employee recruitment. The choice of settlement is based on security considerations. For the record, except for ethnic villages established during the period of colonialism, no new settlement segmentation was found in the city. Space orientation is focused on mixed settlement. Chinese settlements, although tend to be homogeneous, usually convert their residence into shops *(Rumah Toko or Ruko)* and foster mingled interactions. School selection is based on public schools or private religious schools. Public schools are chosen based on economic considerations, while private religious schools are chosen based on quality consideration.

Favorite and quality schools are dominated by private religious schools: Budi Mulia Catholic School, Bintang Timur Catholic School, St. Azizi Catholics School, Seminary Catholic School, Methodist School, Kalam Kudus Christian School, and others. Religious and national affiliated universities can be found in Pematangsiantar, such as Simalungun University, Nommensen University, Sinaksak School of Philosophy, Sultan Agung College of Economics, Islamic University of North Sumatra, Efarina University and others. Although schools are affiliated with certain religions, their students may be of different religions. The mixed school has become one of the factors that have helped create democratic personalities in Pematangsiantar. The next dimension is employee recruitment. 102 and 350 informants have business units, especially shops. The main consideration for employee recruitment is due more to academics and professionalism. Unlike the couple dimension which is based on religious considerations, or the interpersonal trust and socio-political dimensions on ethnic considerations, the dimensions of school, settlement, and employee recruitment are based more on the consideration of modernity values.

The eighth dimension is freedom of religious and cultural expression. The attributes of democratic values are emphasized on 3 indicators of freedom, summarized as follows; strongly disagree (64, 57%) and disagree (28, 85%) for favoritism of certain religions and culture by the government; strongly disagree (67, 42%) and disagree (27,71%) for government regulations

restrict religious and cultural expression; and strongly disagree (61, 42%) and disagree (37, 28%) for social regulations restrict religious and cultural freedom. Figure 3 below is the religious and cultural expression dimension for democratic personalities in Pematangsiantar.

The data in Table 3 below shows the perception of 350 informants who stated that they disagree with restrictions on freedom of religious and cultural expression. During the study in Pematangsiantar, both in the mayor's office and the village, the informant's opinion has been confirmed. In Pematangsiantar there are no privileges neither regulations that limit the expression of religion and culture. Religious organizations such as Hizb ut-Tahrir Indonesia and the Islamic Defenders Front have been established in Pematangsiantar. However, the negative influence of the two organizations has not had an impact on social cohesion. Apart from the fact that Islam is not dominant, the city government monitors the activities of the two organizations. Violence such as terrorism, rejecting the construction of houses of worship, destruction and burning of houses of worship or dissolution of religious expression have never taken place in Pematangsiantar to the day of this study. Cultural expressions with all the customs and rituals have never occurred at the research location.



	strongly agree	agree	neither	disagree	strongly disagree
Favoritism of certain religions and culture by the government	0	0	23	101	226
Government regulations restrict expression of religion and culture	0	0	17	97	236
Social regulations restrict religious and culture freedom	0	0	22	113	215

Figure 3: The religious and cultural expression for democratic personalities
Source: Field data, 2019

The city government policies tend to protect the differences of 16 ethnics and 7 religious groups in the concept of equality. At the government level, the policies affirm differences are carried out with many activities; Christmas seasons and Easter Ecumenical for Protestant and Catholic, *Ramadan* fair, and *Musabaqah Tilawatil Qur'an* for Muslim, Chinese New Year fair for Buddhism, *Devavaly* Festival for Hinduism. Also, expressing the blending policies of the community and culture; cultural carnival, Siantar ethnic festival, *Rondangbittang* Festival, sports competitions, and traditional music and dance performances take turns in the tourism parking yard.

Discussion

During the decentralization era, social tolerance did not run smoothly. The Mayor Election in 2017 is colored by identity politics. Political calculations were focused on "political flow" (Liddle 1971) based on religious and ethnic constituencies. Community polarization became more prevalent to support mayor candidates. During the contestation process, the ethnicity situation in the city was disturbed. The strong identity politics was not only felt in Pematangsiantar, but also in other regions such as Jakarta during its Governor Election in 2017, the Governor of North Sumatra election in 2018 and even the Presidential Election in 2019.

In 2018, the Simalungun ethnic demonstration broke out because they felt undermined. The disappointment began with the cultural carnival brochure which was considered to be more expressive of the identity of other ethnicities, Toba, and Karo. The Simalungun protested at the Mayor's Office demanding the change of brochures. In December 2019, a billboard ad by one of the members of the Regional Representative Council from the Hanura Party gave the message Happy New Year 2020 without saying Merry Christmas 2019. Spontaneously, Siantar peoples protested through social media and demonstrations against the Mayor and Representative Council offices. The billboard was lowered and replaced. City dwellers do not want violations of social cohesion that have long been maintained. Critical attitudes and behaviors of city dwellers are expressed through protests against every form of intolerance. Today's social media is an effective tool for city dwellers against even the slightest intolerance.

Based on the above description, this study found social tolerance in a plural environment in Pematangsiantar is the actualization of the democratic personalities of city dwellers. A summary of social tolerance is formulated in Figure 4 below.

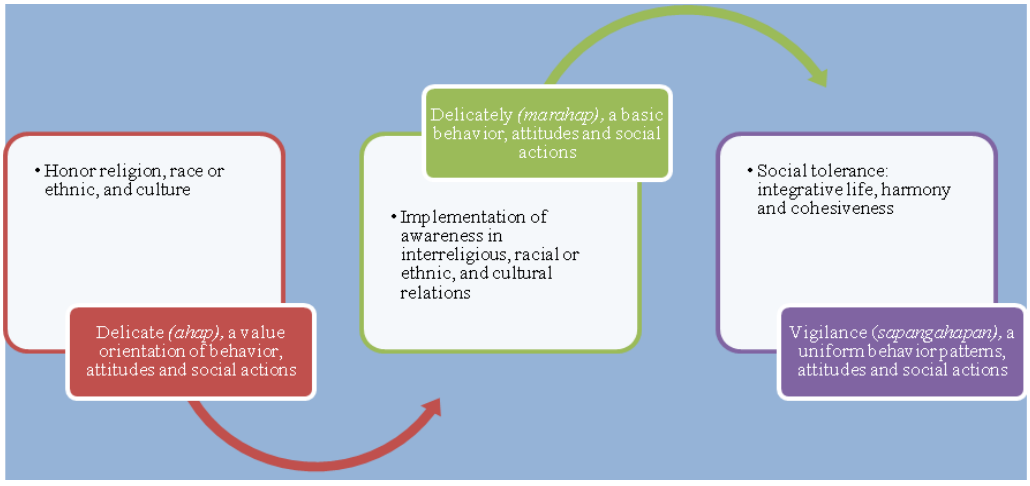


Figure 4: Social tolerance in the plural environment in the city

Figure 4 above it appears that *ahap* (delicate) is the morality of tolerance for the creation of democratic personalities. Morality tolerance, *ahap* does not look at religion, ethnicity, race, gender, culture, or history of origin. *Ahap* is a combination of all of the above, summarized as *Habonaron do Bona.* A condition that is practiced *ahap* in society *marahap* is a plural environmental consideration to achieve social cohesion. The concept of *sapangahapan* is a representation of tolerance that manifests in social cohesion. In other words, *marahap* is that democratic personalities contain a morality of tolerance that reaches and crosses social boundaries.

Social tolerance is associated with religion and culture (Nevitte and Cohrane 2006, 203-05). Religion is the "world view" (Habermas 2008, 251-55) and the "comprehensive doctrine" (Rawls 1993), the source of authority for each format of life. Religion does not only function as a supernatural explanation, conscious ritual, sacrifice, standardized organization, moral code,

and symbol of commitment (Diamond 2012), but it reaches social movements, perceptions about people, groups, attitudes, identities, or considerations of interaction (Durkheim 1992, Eliade 1959; Heuvelen and Robinson 2017, 482-87). Culture is a personal reference, a source of motivation and social symbol construction, namely "social radar to understand the social world" (Geertz 1973, 1976, Hale 2004, 458-59). Both religion and culture are signs that need to be considered to create democratic personalities. Moving on from this understanding, social tolerance in a given country seems to be stronger if the country's religion and culture are relatively stable. In a more secular country, the effect of religion on tolerance is weaker due to being replaced by economic prosperity (Scheepers, Grotenhuis and Slik 2002, 158-60).

Pematangsiantar as described above has had a bad experience of tolerance in the past. However, tolerant figures, learning from experience, do not want to repeat that destructive experience. The contribution of this study complements the statements of Inglehart (1997) as well as Grim and Finke (2006). The morality of tolerance underlies democratic personalities to manifest social tolerance. Conversely, without morality of tolerance, democratic personalities are necessary for tolerance to develop above coercion. The morality of tolerance unites every individual and group with different religions, ethnicities, races, skin color, gender, and cultural attributes in the democratic order.

The findings of the study are relevant to the statements of Inglehart and Grim and Finke, but social tolerance in this study has not reached democratic personalities as understood by Western society. The democratic personalities in this study are still limited to the creation of communalistic rather than individualistic social relations. The lesson study from Pematangsiantar illustrates the difficulty of growing and developing social tolerance in a plural environment. However, by referring to its past, Pematangsiantar as one of 93 cities in Indonesia with all its tolerance levels, had twice received the title of the Most Tolerant City in 2017-2018. The city is indeed worthy of such a predicate as one of the models for tolerance among the diverse Indonesian society during a tolerance crisis.

Conclusions

The plural urban environment requires democratic personalities as the basis for social tolerance. Democratic personalities are the embodiment of morality of tolerance. Only through democratic personalities, social tolerance grows in the absence of coercion. The formation of democratic personalities must be rooted in oneself through internalization. The novelty of the study that delicate is a value system that underlies democratic personalities, implemented through delicately, democratic personality mechanisms, and vigilance of equality and balance in the social environment. This study concludes that democratic personalities reach out and penetrate social spaces. A cohesive social environment is a collectivity that crosses the boundaries of religion, race, ethnicity, skin color, culture, or gender. The valuable experience of this study recommends the need for a cohesive social order based on a morality of tolerance. However, of critical note in this study is social tolerance which is not solely focused on communalistic spaces but rather reaches an individual level. The predicate of the Most Tolerant City, with all its pluses and minuses, is still relevant for Pematangsiantar.

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ABOUT THE AUTHORS

Reviewer Report

Article for Review: Marahap: Keywords for Social Tolerance in the Plural Urban Environment in Pematangsiantar

Research Network: Interdisciplinary Social Sciences

Instructions

- Provide a response and score for each of the five sections.
- Kindly use concrete examples when offering criticism and feedback.
- Please do not offer advice or criticism regarding styles or formatting.
- This file contains the manuscript for review. When returning reports, the manuscript must remain attached to verify the report appropriately matches the correct manuscript.
- Each category is scored on a range of 0 to 5 points.

0	1	2	3	4	5
Very Poor	Poor	Below Average	Above Average	Good	Very Good

Scoring Summary

After providing a written response for each the five evaluation criteria, please total your scores below.

EVALUATION CRITERIA	SCORE
1. Empirical Grounding	_2_ of 5
2. Conceptual Modeling	_2_ of 5
3. Explanatory Logic	_1_ of 5
4. Implications and Applications	_1_ of 5
5. Quality of Communication	_2_ of 5
TOTAL SCORE	_8_ of 25

1. Thematic Focus and Empirical Grounding

When considering the Thematic Focus and Empirical Grounding, please use the following prompts to guide your overall response and evaluation.

- Is this a topic that needs addressing?
- Is the area investigated by the article: significant? timely? important? in need of addressing because it has been neglected? intrinsically interesting? filling a gap in current knowledge?
- Are data collection processes, textual analyses, or exegeses of practice sufficient and adequate to answer the research questions?
- Does the article adequately document, acknowledge, and reference the existing findings, research, practices, and literature in its field?
- Does the article relate in a coherent and cogent way with issues of real-world significance?

RESPONSE:

The researcher investigates a very interesting topic details of which would have been better captured using qualitative methods.

SCORE:

- (2/5)

2. Conceptual Model

When considering the Conceptual Model, please use the following prompts to guide your overall response and evaluation.

- Are the main concepts or categories appropriate to the investigation?
- Should other concepts or categories have been considered?
- Are key concepts adequately defined? Are they used consistently?
- Does the article make necessary or appropriate connections with existing theory?
- Does the article develop, apply, and test a coherent and cogent theoretical position or conceptual model?

RESPONSE:

This study was not properly conceptualized. It is lacking a meaningful background, comments about study significance and a cogent problem statement which should be in the Introduction. There is a subhead Review of Literature but the researcher did not identify, summarize and critique specifically named theories such as Plural Society Theory etc. Also missing is are specific research findings in terms of what, how and results of such research. The methodology section is not properly structured to reveal Study objectives, Hypotheses, Research Design, Population and Sampling, Ethical Issues and Study Limitations. Nothing much has been said about the questionnaire design and a strong rationale was not given for the choice of statistical data analytic techniques. Since there are no specific theories the researcher was not able to compare the findings with the theories and research findings in the literature review.

SCORE:

- (2/5)

3. Explanatory Logic

When considering the Explanatory Logic, please use the following prompts to guide your overall response and evaluation.

- How effectively does the article reason from its empirical reference points?
- Are the conclusions drawn from the data, texts, sources, or represented objects clear and insightful? Do they effectively advance the themes that the article sets out to address?
- Does the article demonstrate a critical awareness of alternative or competing perspectives, approaches, and paradigms?
- Is the author conscious of his or her own premises and perhaps the limitations of his or her perspectives and knowledge-making processes?

RESPONSE:

In the absence of the above sequencing of subheads, most of which are missing, the flow and logic of the scientific method is not there even though the researcher has included an Introduction and Literature Review.

SCORE:

- (1/5)

4. Implications and Applications

When considering the Implications and Applications, please use the following prompts to guide your overall response and evaluation.

- Does the article demonstrate the direct or indirect applicability, relevance, or effectiveness of the practice or object it analyzes?
- Are its implications practicable?
- Are its recommendations realistic?
- Does the article make an original contribution to knowledge?
- To what extent does it break new intellectual ground?
- Does it suggest innovative applications?
- What are its prospects for broader applicability or appreciation?
- How might its vision for the world be realized more widely?

RESPONSE:

Given the absence and shortcomings of several critical aspects of the study, the researcher is not in a position to make strong recommendations.

SCORE:

- (1/5)

5. Quality of Communication

When considering the Implications and Applications, please use the following prompts to guide your overall response and evaluation.

- Is the focus of the article clearly stated (for instance, the problem, issue, or object under investigation; the research question; or the theoretical problem)?
- Does the article clearly express its case, measured against the standards of the technical language of its field and the reading capacities of audiences academic, tertiary student, and professional?
- What is the standard of the writing, including spelling and grammar?
- If necessary, please make specific suggestions or annotate errors in the text.

RESPONSE:
Would have been much better if key pieces of information indicated above were included.
SCORE:

- (2/5)

RECOMMENDATION:
How is the quality of communication as it relates to English language proficiency?

[ ] Publishable as is (Language problems are few to none)

[ ] Minor Proofing Required (Content should be proofread by a colleague or critical friend of the author)

[X] Professional Editing Required (English language errors are significant and detract from the overall quality of the article)

Our publishing model is intended to ensure that authors speaking English as a second language are given the equal opportunity to receive feedback from a peer-review process to critique and improve the conceptual material of their article. Some articles can be well researched and formulated but may require assistance with certain nuances of the English language.

Marahap: Keywords for Social Tolerance in the Plural Urban Environment in Pematangsiantar

Abstract: This article aims to explore and discuss social tolerance in the plural urban environment. The study was conducted in Pematangsiantar, a city of North Sumatra province, Indonesia. The focus of the issue is attitude and behavior towards different religions, races, and ethnicities, as well as cultural attributes as basic rights. Theoretical references are 8 dimensions of democratic values and the freedom to practice one's faith. The study used both historical and contemporary approaches. Data was collected through in-depth interviews and questionnaires with 350 informants. The informants were selected from 7 sub-districts, representing each religion, race or ethnicity, and cultural group. An analysis is qualitative and non-parametric statistical using a Likert-scale. The study found that delicately (Marahap) *is an embodiment of delicate* (ahap), *a value system that appreciates diversity within the structure of vigilance* (Sapangahapan). *The novel of the studies,* Marahap, *is the basis of solidarity for attitudes, behaviors, and actions containing morality of tolerance. This study concluded that a plural environment requires democratic personalities as the basis of social tolerance*

Keywords: values, attitude, behavior, tolerance, marahap

Introduction

The studies focused on social tolerance in a plural environment. It emphasizes the morality of tolerance that underlies democratic attitude and behavior. The study was carried out in Pematangsiantar, a city known for 2 things is the second most heterogenous city after Medan in North Sumatra Province, and one of the most tolerant cities in 2017-2018 in Indonesia (Abdi 2018, 1; Susanto 2018, 1). The fundamental question of the study focuses on 2 main points as the value system which underlies social tolerance and the actualization of democratic attitude and behavior in a plural environment.

Social tolerance is an internalization of tolerance morality which is prevalent in cohesive attitudes. This study is an exploration of social tolerance models in a plural environment in urban settings. Pematangsiantar is a social environment with very complex diversity: 16 ethnic groups; 7 religious groups; diverse languages, skin colors; and other cultural attributes. Based on a survey Setara Institute focusing on religious freedom, Tolerant City Index was 6.477 in 2018 and 6.280 in 2019. The survey results bring Pematangsiantar to third place among the "Most Tolerant Cities" in Indonesia (Setara Institute 2018, 3).

This study does not emphasize religious freedom as an indicator of tolerance, rather delving into a moral tolerance, a value system that underlies democratic values that embody social tolerance. In a plural environment, tolerance is vital in supporting social cohesion. However, it must be supported by democratic attitudes and behaviors that carry the morality of tolerance. Only tolerant settings can social cohesion develop properly. Social cohesion craves the acceptance and recognition of diversity as a basic human right.

Social cohesion is the embodiment of "democratic personalities" containing democratic dimensions and values (Inglehart and Baker 2000, 19; Inglehart 1971, 991; 1990, 24; 1997, 11). Democratic personalities contribute to the "establishment of solidarity" above human differences (Cochrane and Nevitte 2014, 26; Nevitte 1996, 23). Democratic personalities are prerequisites for tolerance, a mechanism for integration and reduction of social conflict for the sake of nation-building (Verkuyten 2005, 122-24). Social tolerance is openness as opposed to intolerant attitude to create social peace (Persell, Green and Gurevich 2001, 205-08; Lane and Reber 2008, 5; Nevitte and Cochrane 2006, 224). Social cohesion is, therefore, an expression of tolerance born out of democratic personalities.

Democratic personalities did not develop on its own, rather through a long process of ethnic social history, dialectics, and possible bloody social relations. In this perspective, conflict is a variable in the development of democratic personalities to prevent its recurrence. Democratic personalities have a morality of tolerance internalized in each individual and group. Morality tolerance comes from the value system in a plural environment. The morality of tolerance is a combination of religious and cultural moralities which universal and accepted by individuals and groups in a plural environment.

The mechanism for value enculturation creates internalization in which differences are affirmed to give rise to its awareness. Such awareness is not merely a record of ascertainment, natural or given differences instead it is understood as human rights. Awareness is implemented in a plural environment in the form of tolerance to support social cohesion. A cohesive order is the implementation of democratic personality values and dimensions in the social environment, namely democratic habitus. The characteristics of democratic personalities can be observed from one's attitudes, behaviors, and actions in a plural environment. Thus, democratic personalities are determinants of social tolerance that carry morality of tolerance.

This study departs from two perspectives, namely historical and contemporary. The former is used to analyze social tolerance experiences from the colonialism period, at the beginning of religious plurality, race or ethnicity, language, skin colors, and cultural attributes. In this perspective, tolerance cannot ignore determinants that influence the social environment; colonialism forcing each immigrant to become a citizen of the local authorities, the local authorities protecting every immigrant, and the ethnicity situation encouraging acculturation and assimilation. The latter emphasizes the contributions and policies made by the government, educational institutions, and socio-cultural institutions to manifest a value system capable of social tolerance. Contemporary perspectives are present-day policies that have learned from past experiences to manifest and implement social tolerance.

Social tolerance correlates with social cohesion which indicates a peaceful society. Cohesion appears from closeness within the society. Proximity is an indicator for understanding collaboration. On the one hand, low cohesion is generally bad for closeness and therefore doesn't allow collaboration. On the other hand, low cohesion gives rise to intolerant behaviors and thoughts. Everyone becomes less able to accept others and cannot live together in freedom. Conversely, the high social cohesion reflects the closeness and freedom that enable collaboration. Social cohesion contains values and norms implemented through social attitudes, behaviors, and actions (Ellison and Musick 1993, 380-83). In Indonesia, more specifically in this study, social tolerance is closely related to Unity in Diversity *(Bhinneka Tunggal Ika)* which emphasizes recognition and affirmation of differences in religion, race, or ethnicity as well as cultural.

In this study, the differences are analyzed based on 8 dimensions of democratic values; "neighborhood; the basis for marriage; interpersonal trust; comfort in socio-political institutions; choosing residence; choosing to employ; choosing a school, and religious and cultural expression" (Inglehart 1997, 21). The dimensions of religious and cultural expression refer to 3 expanded indicators; "government privileges for certain religious and cultural expressions; government regulations that limit religious and cultural expression, and social regulations that limit the religious and cultural expression" (Finke 2013, 297; Grim and Finke 2006, 3).

The reality of social tolerance in Indonesia today is influenced by equal social relations. On this day, social tolerance following Indonesian characteristics has shifted from pluralism to multiculturalism. However, the multiculturalism movement is still encountering hurdles, challenges, and disturbances, with the majority-minority relations being communalistic. Even in Pematangsiantar, one of the plural environments known for the tolerant city, the reality of social tolerance today did not exist on its own nor stands alone but instead born out of past experiences, dialogues, bloody social relations and reinforcement by tolerant figures.

Theoretical framework

What is tolerance? Understanding tolerance, both theoretical and practical, scholars use different methods according to the respective discipline and the characteristics of the society. The science guides different perspectives while the characteristics of society have implications for the approach used. Tolerance in the social environment with multicultural characteristics is different from monocultural societies. Tolerance in modern societies such as Europe and America cannot be compared to that of transitional societies such as Indonesia. The study of tolerance in Western civilization today focuses more on the behavior of individuals in society. Conversely, studies of tolerance in transitional civilizations such as Indonesia focus more on communal relations therein. Tolerance in modern society is individualistic, while in developing countries it is communalistic.

Assessing tolerance requires multiple dimensions. The Global Social Tolerance Index (GSTI), for example, focuses on the dimensions of tolerance on; "gender, migrants, minorities, and religion" (Zanakis, Newburry and Taras 2016, 482). The World Values Survey (WVS) focuses the dimension of tolerance on; "support for democracy; tolerance towards foreigners and ethnic minorities; gender equality; religion and changes in religious level; the impact of globalization; attitudes to the environment, work, family and political institutions; national identity; culture; diversity; insecurity, and subjective well-being" (Jackman 1997, 145; World Values Survey (WVS) 2004, 2). Other dimensions of tolerance are focused on "interreligious dialogue; women and religious relationships; religion and death relationships; multicultural societies, and homosexuality" (Liberati, Longaretti, and Michelangeli 2019, 3). The dimension of religious tolerance is focused on "privilege given to certain religions, government regulations that limit religious expression and social regulations that limit the religious expression" (Finke 2013, 299; Grim and Finke 2006). This study focuses on 8 dimensions of democratic values (Inglehart 1997, 21).

In Western society, the dimension of tolerance today is emphasized on permissiveness towards immigration, abortion, divorce, euthanasia, suicide, prostitution, homosexuality, lesbians, gays, bisexuals and transgender people, cloning, IVF, and disability (Cochrane and Nevitte 2014, 25; Cohen et al 2013, 380; Dobbernack, Modood and Triandafyllidou 2013, 17; Lane and Reber 2008, 17; May 2000, 335-58, Moors and Wennekers 2003, 155-57; Nevitte and Cochrane 2006, 212; Verbakel and Jaspers 2010, 111-15; Vermeer 2012, 32). In the latest development,

the same attitude is intended for the use of sex dolls, digital fleshy, or artificially intelligent. Understanding of tolerance in Western society is based on consideration for the living rights of individuals in society. Conversely, in developing countries such as Indonesia, tolerance studies are still focused on the balance of social relations: religion; race or ethnicity; culture; gender, and skin color. In Indonesia, government regulations strictly prohibit any behavior which has long been considered normal in Western countries.

Tolerance, derived from Latin *"tolerare"* which means "to bear or endure" (UNESCO 1996, 2). More specifically, tolerance is a reference to a personal approach, a political-institutional practice, philosophical or religious ideal about differences in society (Mather and Tranby 2014, 528). Tolerance is an important element for democracy and world stability (Hjerm et al 2020, 897-99), or freedom for civil society (Gibson 2013, 55; Persell, Green and Gurevich 2001, 219). Tolerance is defined as an attitude of respect, appreciation for different formats and expressions as well as ways of life. Tolerance creates harmony in differences (UNESCO 1995, 11). Tolerance is a humanitarian action that must be treated and implemented to strengthen human values in togetherness (UNESCO 1996, 4).

Tolerance in the concept of socio-cultural is "sympathy or indulgence for beliefs or practices differing from or conflicting with one's own" (Merriam-Webster Dictionary 2010, 47). Tolerance is the core of life and an integral part of human rights (Sullivan, Piereson, and Marcus 1982). Tolerance promotes peace among different groups in supporting self-actualization (Corneo and Jeanne 2010, 691-93). Tolerance includes shared values that are articulated as the basis of social cohesion (Sullivan and Transue 1999, 626; UNESCO 2004). Tolerance refers to the level of recognition and willingness to give the same rights (Doorn 2014, 905-09). Tolerance supports minorities in playing a role in social cohesion (Sullivan et al 1985, 23). Tolerance values are developed through education (European Commission 2016), historical experiences such as warfare, destruction, conquest, or violence (Agius and Ambrosewicz 2003, 43). Tolerant mechanisms are formed through parents, friends, school, family, relatives, or government (Essen 2017; Lundberg 2017), or tolerant figures in society. Tolerance, on the one hand, requires a value system acceptable to each different party (Corneo and Jeanne 2007, 43), and on the other hand, requires tolerant figures for its implementation [Redacted for Peer Review, 2019c]

Social tolerance is observed from 10 signs of democratic life; "language, lack of racial words, demeaning gender, an affront to ethnicity and religiosity; public order, equality of each individual in society; social relations based on mutual respect; political processes, equality of political participation of minorities, male or female; majority-minority and indigenous relations; communal events, based on historical experience; cultural actualizations; practices of religiosity and collaboration between groups" (UNESCO 2004, 6). On the contrary, intolerance reflects the rejection of differences and other groups. Intolerant attitude refers to the least liked people or groups and all of its attributes (Sullivan, Piereson and Marcus 1979, 783-84; Sullivan and Transue 1999, 645). Intolerance arises from beliefs in the superiority of the group itself, beliefs, and ways of life that are considered to be superior to other groups. Intolerance is a symptom, social disease, and threats that have negative implications for social life. Intolerant behavior can be seen from 15 indicators: "denial language rights; stereotyping; teasing; prejudice; scapegoating; discrimination; ostracism; harassment; desecration and effacement; bullying; expulsion; exclusion; segregation; repression, and destruction" (UNESCO 2004, 7).

Two dimensions, namely religion and culture, are determinants of social tolerance because they determine how people live, think, and act (Habermas 2003, 2-12). Compared to culture, religion tends to negatively affect social tolerance (Halman and Gelissen 2019, 519-22; Moore and Ovadia 2006, 2205-207). A religious person will affirm religious norms and values. Religious values and norms, in turn, do not necessarily agree with anything that opposes their religion, such as multiculturalism, euthanasia, abortion, suicide, divorce, and prostitution, homosexuality, gender, and LGBT.

Religious values and norms usually have intolerant behavior. Religion stability in Western Europe, for example, is different from that in Eastern Europe, where it tends to be unstable and causing intolerance (Halman and Gelissen 2019, 523; Verbakel and Jaspers 2010,124-26). Pluralism influences political attitudes. Examples are pluralistic intolerance in the United States, focused intolerance in Israel, and pluralistic tolerance in New Zealand (Sullivan et al 1984, 320-22). Religiosity, referring to the theory of integration by Durkheim (Lester 1992, 289) low morality results in low social tolerance. In other words, the more religious a person has a low tolerance. Religion positively contributes to tolerance when influenced by modernization, economic prosperity (Achterberg et al 2009, 689; Inglehart 1971, 997; 1990, 1997, Moore and Ovadia 2006). Economic prosperity reduces religious moral sentiments. Then, the collective feeling is associated with collective action to maximize social welfare (Kaplow and Shavell 2007, 194).

Intolerance in Indonesia was motivated by the failure of Indonesianization during the New Order. The transition from centralized to the decentralized government gave rise to many intolerances. Throughout the two decades of the Reformation (2000-2020), social cohesion in Indonesia encountered threats in the form of increasingly intolerant

behavior: segregation; polarization; discrimination, and violence [Redacted for Peer Review 2020, 48]. Segregation or polarization refers to the considerations made when choosing settlements, lodgings, land sales, or ethnic and clan division, as well as regional expansion [Redacted for Peer Review 2019a, 75]. Polarization is seen in the increasing ethnic, religious, and clan sentiments in political activities: the election of presidents, governors, mayors, regents, and legislators [Redacted for Peer Review 2018a, 2019b]. Meanwhile, discrimination is seen in economic activities, considerations are taken when choosing schools, jobs, employees, and matchmakers. Violence appears to be prominent in terrorism, suicide bombings, denial of worship, destruction of houses of worship, denial of cultural events, robbery, and murder (Kuntjara 2018, 3).

In Indonesia, the tendency of social interaction still reflects the importance of religion with common banter such as; what is your religion? or what is his/her religion? or somewhat racial; what is his/her ethnicity? The contemporary Indonesian social reality above is paradoxical to the efforts of nation-building characterized by Unity in Diversity. In many cases, intolerance has negative implications for the growth and development of habitus characterized by democratic personalities. The state of the arts above becomes a theoretical reference for exploring and understanding democratic personalities, the determinants of social tolerance in Pematangsiantar, one of the most tolerant cities in Indonesia.

Method

The study was carried out qualitatively using the pragmatic approach (Creswell 2007, 119; 2014, 57; Denzin and Lincoln 2005, 87-7) based on a causal-functional nomothetic perspective (Ritzer, 1988). Exploration and understanding of democratic personalities are based on narratives and detailed views of informants (Creswell 2014, 59). The reality of democratic personalities is attitudes and behavior based on the experiences of individuals and groups formed in the social environment (Berger and Luckmann 1991, 23).

Data collection was carried out through in-depth interviews and questionnaires. Interviews were conducted 8 with randomly selected key informants consisting of 2 people representing socio-cultural institutions, 2 people representing the government, and 2 people representing religious and cultural figures, and 2 social practitioners (non-governmental organizations). The focus of the interview was emphasized on religious and cultural morality that underlies democratic personalities carrying 8 dimensions of democratic values and attributes.

The collection of data using questionnaires was conducted on 350 informants. The questionnaire was distributed to representatives of 16 ethnic groups and 7 religions, chosen randomly. The questionnaire contains 8 dimensions of democratic values consisting of certain attributes. Each informant was asked to give a sign (v) on the options available in the questionnaire. Each questionnaire has a value based on the "Likert-Scale" (Bertram 2007, 2-6; Brown 2010,1-9; Vagias 2006, 3-4). Field research was conducted in July-November 2019. Analysis and discussion were carried out through an in-depth analysis to obtain the conclusion.

Result

The cradle of democratic personalities in the city

Pematangsiantar, the study location, has 2 main predicates which become the background of the study, namely: one of the Most Tolerant Cities in Indonesia, and the second most pluralistic city in North Sumatra Province. Both predicates contribute to social cohesion in a plural environment in urban areas. More specifically, the study explores the basis of social tolerance, namely tolerance morality which is reflected in democratic personalities.

The first, ever historical record referencing Siantar was from Anderson who visited the East Coast of North Sumatra in 1823. His notes mention, "*Semalongan* (Simalungun) the principal states named *Seantar* (Siantar)... the country throughout is represented to very populous with 2,000 inhabitants...from *Seantar* (Siantar) comes to wax, ivory, cotton, pulse, tobacco, slaves and horses" (Anderson 1971, 132). Historically, the city was of the Simalungun region from the Damanik clan. Siantar village is a clan of four kingdoms *(harajaan naopat)* from the 16th Century to 1907 in Simalungun. In the framework of conquest, the four kingdoms were developed by the colonial government into seven kingdoms *(harajaan napitu)* in 1907 and existed until March 3, 1946 [Redacted for Peer Review 2016, 47].

Since 1879 Pematangsiantar was developed into a plantation area in North Sumatra pioneered by the Dutch Colonial Government (Dijk 1894, Tideman 1922). Several European entrepreneurs: the Netherlands, Britain, Belgium, Italy, Germany as well as the United States invested in tea, palm oil, rubber, cocoa, and sisal plantations [Redacted for Peer Review 2016, 61, Tideman 1922, 21]. The plantation is the determinant of Pematangsiantar modernization. Road and bridge infrastructure, offices, banks, schools, swimming pools, cafes, cinemas, hotels,

printing, shops, warehouses, trains, drinking water, and others were constructed in Pematangsiantar. Such development of facilities and infrastructures marked the transition of this village into a city. On July 1, 1917, Pematangsiantar became a municipality [Redacted for Peer Review 2016, 42 Tideman 1922, 52-8]), and was made a part of the Colonial City in Indonesia (Nas 1997, 22-8).

In addition to modernization, the ethnic, cultural, and religious pluralism in Pematangsiantar was also motivated by plantations (Tideman 1922). In 1920, for example, 46 plantation entrepreneurs were given the concession of 120,000 hectares area consisting of 14 tea plantations, 20 rubber plantations, 10 mixed plantations; rubber, tea, coffee, and oil palm. At the beginning of their operations, the plantation entrepreneurs brought in Chinese, Indians, and Javanese as laborers contract or *"collie contract"* (Breman 1997, 12). The people were the initial participants in Pematangsiantar.

The success of the plantation served as a full factor for several other ethnicities voluntarily migrating to Pematangsiantar such as Toba, Karo, Angkola, Mandailing, Pakpak, Minangkabau, Banjar, Ambon, Sunda, and Aceh. Among the migrants, a small number were recruited as clerks and foremen on plantations or as employees in the colonial government office. Generally, the people employed were those who have completed education in colonial and Rhein Mission Fellowship schools in North Tapanuli. In contrast, most migrants worked in the informal sector in the city of Pematangsiantar.

In addition to European entrepreneurs, Rhein Mission has been pushing for modernization through Protestantism, education, health, and life skills (Dasuha and Sinaga 2003, 42) since 1903. Both factors plantation, and Rhein Mission, in addition to encouraging modernization, were simultaneously triggering migration to Pematangsiantar. Both of them became embryos of various religions, races, ethnicities, cultures, and skin colors in Pematangsiantar. It should be noted, however, that Islam had been developing in Bandar, one of the sub-districts *(partuanon)* in Pematangsiantar, since 1886. Protestant had also been developing since 1903, first introduced by the Rhein Mission; Buddhism and Kong Hu Chu were brought up and mainly developed in Chinese since 1908, Hinduism was brought in and especially in Indians since 1908, whereas Catholic was introduced in 1932 by Van Duyn Hoven.

A small number of Simalungun outside Pematangraya and Pematangsiantar still practiced their original religion, *Habonaron.* Islam developed widely in Javanese, Mandailing, Acehnese, Minangkabau, Sundanese, and Banjarese. Protestant and Catholic are widespread in Simalungun, Toba, Pakpak, Karo, and Angkola. Buddhism and Kong Hu Chu flourished in Chinese, and Hinduism developed in Indians [Redacted for Peer Review 2017a]. Houses of worship: churches, temples, and mosques still stand and are protected as iconic and historic buildings, an appreciation of pluralism [Redacted for Peer Review 2018b]. During the colonial period to post-independence, Toba (Cunningham 1958, 41), Mandailing, and Minangkabau (Pelly 2013, 22-9) migrated to the East coast of Sumatra, including to Pematangsiantar.

According to the Population Census *(volkstelling)* in 1930, Pematangsiantar with an area of 93,510 hectares had 4,964 populations, consisting of Toba 2,968 or 19.17%, Mandailing 1,297 or 8.26%, Angkola 953 or 6.16%, and Simalungun 496 or 3.20% (Pelly, 2013). In 2018, the total population in 7 sub-districts with an area of 79.97 km2, totaling 247,411 people. Based on ethnicity, the demographics consisted of Simalungun (31.23%), Java (18.22%), Toba (16.50%), Chinese (11.10%), Mandailing (9.6%), Minangkabau (4.3%), Karo (2.2%), Pakpak (1.5%), Malay (3.45%), Angkola (1.1%), Aceh (0.87%), and other ethnicities 2.49%. Demographics based on religion consists of Protestantism (49.83%), Islam (41.91%), Catholicism (4.71%), Buddhism (4.36%), Hinduism (0.11%), Kong Hu Chu (0.01%) and *Malim*, Toba native beliefs (0.07%) (Biro Pusat Statistik [BPS] 2018, 27-34).

The Dutch government, at the beginning of colonialism, practiced the settlement segregation politics. Each ethnic group was isolated in a certain area and they were not permitted to mingle with one another. The politics of segregation is intended to limit and divide community units to avoid the rebellion to the colonial government. In Pematangsiantar, segregation politics is manifested through; European settlement *(Europeanwijk)*; Chinese settlement *(Chinesewijk)*; Indian settlement *(Indianswijk)*; Simalungun settlement *(Nativeswijk)*, and local migrant settlement *(Inlanderswijk).* Local migrants were isolated based on religion and ethnicity; Timbanggalung for Islam especially Mandailing, Aceh, Angkola and Minangkabau, the Christian Village *(Kampung Kristen)* for Protestant Toba, Martoba Village for Toba native beliefs *(Malim)*, Karo Village for Protestant Karo, BDB Village for Simalungun natives and Ambon, Pulau Holang Village *(Pamatang)*, the self-government settlement of the Damanik clan, Javanese Village for Javanese and Sundanese who practiced Islam. Europeans settled in West Siantar, Chinese on Cipto Street, and Indians on Pane Street [Redacted for Peer Review 2017a, 57].

Sang Na Ualuh Damanik (1889-1907), the local ruler was a central figure who united every ethnic and religious group in Pematangsiantar [Redacted for Peer Review 2013, 12; Redacted for Peer Review 2016, 23-8]. The king allowed the establishment of houses of worship, abattoirs, dance schools, semi-military training for each resident, taxation, levies, irrigation, fields, rice fields, and the use of plantation estates (Tideman 1922, 23). The king's policy

was rejected by the colonial government because it was deemed to foster resistance. Sang Na Ualuh Damanik was arrested and exiled to Bengkalis, Riau Province (1907-1913), where he died and was buried in 1913 [Redacted for Peer Review 2013, 81].

The colonial government mandated every native except Europeans, Chinese and Indians, to be subject to the Siantar Kingdom. In 1915, the Toba ethnic migrants refused to be ruled by the King of Siantar *(Raja Siantar).* Such rejection was based on the assumption that the civilization of the Simalungun was lower than its own. Both ethnicities (Simalungun and Toba) engaged in conflicts during 1915-1918. The Toba ethnic delegation protested the colonial policy by bringing together ethnic groups in Tarutung to oppose the Dutch, conduct work strikes, and damage the plantations. The conflicts resulted in fatalities [Redacted for Peer Review 2018b, Tideman 1922].

The conflict subsided after intellectual actors were arrested, their jobs terminated, punished with fines, and imprisoned. After their arrest, the Toba were isolated and remained the subjects of the Siantar Kingdom. The resolution was to capture intellectual actors, dismiss them from work, and force Toba to submit to the rule of Siantar Kingdom. Ethnic relations heated up and erupted on March 3, 1946, sparking a social revolution. The Javanese, Toba, and Mandailing people united against the Simalungun self-government in Pematangsiantar under the command of Azis Siregar and Urbanus Pardede.

The social revolution led to the fall of the Simalungun traditional ruler, through the capture and murder of the king, arsons, and palace robberies [Redacted for Peer Review 2015, 24; 2017b, 27; Reid 1992, 81-5]. In Pematangsiantar, the British army had guarded the King's Palace on Pulau Holang, Pematangsiantar. Information about the revolution was known to British Intelligence since the meeting of the Wild Tiger Bar *(Barisan Harimau Liar)* at the Simalungun Club on March 2, 1946. King of Siantar, Sawadim Damanik, survived the revolution, but many relatives in Sipolha, Sidamanik, Marihat, Dolokmalela, and Sarbelawan fells victim. The social revolution harmed the lives of nobility in the 7 Kingdoms of Simalungun. Most of the nobles who survived escaped the region changed their names and religion and removed their clans from history (Perret 2010). After the revolution, Toba migrants took control of lands in Nagahuta to Panei, Bandar, Tanahjawa, Pardagangan, and Girsangsipanganbolon. Javanese, Mandailing, and Minangkabau, controlled plantations, whereas the Chinese controlled the trade sector [Redacted for Peer Review 1017a].

In 1953, Simalungun intellectual figures in Pematangsiantar, most of them graduates of Mission schools such as Djalung Wismar Saragih, Jason Saragih, Wilmar Saragih, and others, understood ethnic exclusion and intended to formulate their basis of identity (Sinaga 2004, ix). However, intellectual efforts from within Simalungun were rejected by Toba ethnic intellectuals. Efforts to form the basis of identity were delayed for 10 years. During 1956-1957, ethnic and religious tensions broke out in North Sumatra, triggered by military polarization in the North Sumatra Army and Territory Command. Polarization of force based on ethnicity; Toba, Java, and Karo took the post of army commander. The Indonesian National History records it as the Republic of Indonesia Revolutionary Rebellion Government. At the grassroots, army polarization gave rise to anti-Javanese, anti-Toba, and anti-Karo sentiments. Except in Medan, ethnic and religious sentiments were mostly felt in Pematangsiantar. In the city, there were military headquarters and the Infantry Cadet School where the division was also prevalent.

The exclusion of Simalungun identity was formulated in 1963. The figure of Radjamin Purba, the regent of Simalungun and Djaulung Wismar Saragih, deputy Supreme Leader *(Ephorus)* of the Simalungun Protestant Christian Church initiated the 1st Simalungun Cultural Seminar in 1963 in Pematangsiantar. The identity was formulated by referring to social pluralism in Simalungun and Pematangsiantar. The basis of identity refers to the morality of religion and culture to appreciate and protect the diversity of religion, race, ethnicity, language, skin color, and other cultural attributes in the Simalungun territory [Redacted for Peer Review 2017a].

At the momentum of the seminar, delicate *(ahap)* was formulated as the basis of identity and social relations (Dasuha 2011, Purba 1977, Tambak 2019). *Ahap* is a value system of belonging which is implemented through delicately *(marahap)*, namely the mechanism of attitudes, behaviors, and social actions based on heedful, namely vigilance *(sapangahapan)* [Redacted for Peer Review 2017a, 2017c]. *Marahap* is a mechanism of *sapangahapan*, attitudes, behaviors, and actions, including equality to achieve collective goals *(sapangambei manoktok hitei).* Delicately is a social attitude and behavior formulated from the truth is the basis *(Habonaron do Bona)*, the Simalungun ethnic social philosophy. *Habonaron* is the original belief of the Simalungun containing values and norms on the virtues of life [Redacted for Peer Review 2017c].

In 1982, Laurimba Saragih, the mayor, established the cultural collaboration *(sapangambei manoktok hitei)*, the motto of Pematangsiantar [Redacted for Peer Review 2017c]. The motto was based on the multiculturalism of the city, and only through collaboration *(haroan bolon)*, the development goal be achieved. Implicitly, the motto implies collaboration which is the positive implication of social cohesion, the embodiment of social tolerance. In short, delicate *(ahap)* is the basic value, delicately *(marahap)* is the mechanism, and vigilance *(sapangahapan)* is the orientation of democratic personalities. In other words, *sapangahapan* is solidarity. Interaction between ethnics and

religions in the city cannot be separated from hatred, bloody relations, and social conflicts. Social tolerance disturbance in the past serves as an experience as well as valuable lessons for creating social tolerance in the present. Figure 1 below is a blend of religious and cultural morality that creates *ahap*, the basic value of democratic personalities in Pematangsiantar.

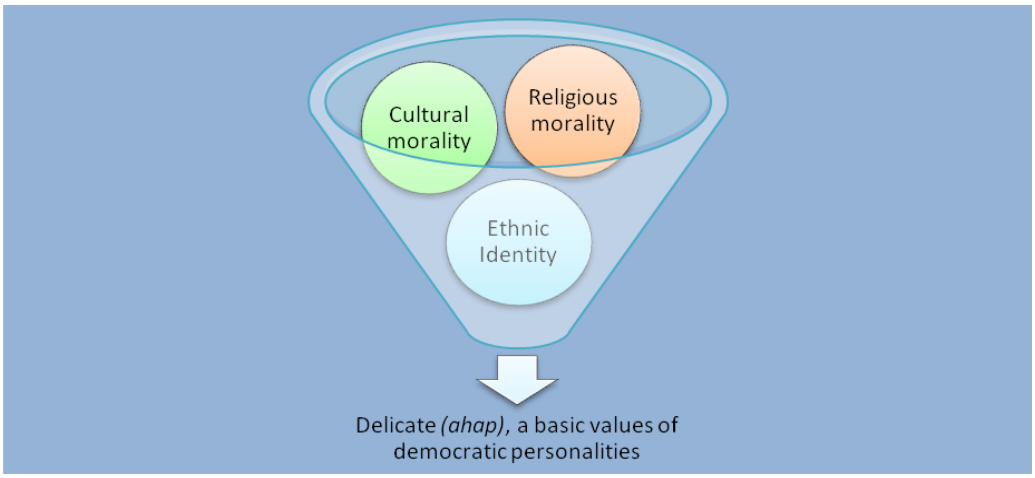


Figure 1: The basic values of democratic personalities in Pematangsiantar
Source: Elaborated from field data, 2019

This study found that *ahap* is the basis for democratic personalities formed on the philosophy of *habonaron do bona* as a framework for attitudes, behaviors, and actions. Its social implementation is *marahap* which is summarized in the following phrase; *sin Raya sini Purba; sin Dolog sini Panei; Naija pe seng mubah, asal ma marholong niatei* (from Raya, Purba, Dolog and Panei, which are no different if they have good skills). The embodiment of *marahap* is *sapangahapan*, a cohesive community. The tolerant environment is inseparable from the *marahap*, the framework of social attitudes, behaviors, and actions in a plural society in urban areas, Pematangsiantar.

Marahap, a democratic behavior in the city

The results of the questionnaire distribution to 350 informants are shown in Table 1, attached at the end of the manuscript. The trends of the eight dimensions of values and democratic attributes are summarized as follows; the neighborhood dimension is based more on racial or ethnic considerations (39.42%) and religion (35, 14%); the couple dimension is based more on religious considerations (31.14%) and social strata (19, 14%); the interpersonal trust dimension is based more on religious considerations (36.28%) as well as race or ethnicity (28, 85%); the dimensions of socio-political institutions comfort are based more on ethnic considerations (34%) and religion (29, 42%); the dimensions of the residence are based more on safety and comfort (44.85%) and economy (19, 71%); the school dimensions are based more on consideration between public schools (43.42%) and private religious schools (37, 42%); and the employee recruitment dimension is based more on academic and skill considerations (53. 14%) as well as a mix of academics, skills, religion, and ethnicity (23,14%).

Based on the above data, interethnic relations, freedom of expression, and social interaction, to some extent have described democratic personalities. The data above reflects *sapangahapan* as a city community. *Marahap* has significantly contributed to social tolerance in a pluralistic environment. However, aspects directly related to private rights in urban areas are more focused on religious, racial, and ethnic considerations. For example, the couple dimension has an impact on the inter-marriage attribute. Every couple with different religions experience difficulties

getting married. The solution is one of the two individuals who must abandon their religion. The reality is that in Indonesia, abandoning one's religion either for business or marriage is considered a betrayal to the large family, the community, and the old religious institutions. A person who abandons their religion is ostracized from the family and community and must leave their home town. Social sanctions, however, can be more severe than imprisonment. Figure 2 below is the tendency of the questionnaire results to democratic values for democratic personalities according to 350 informants.

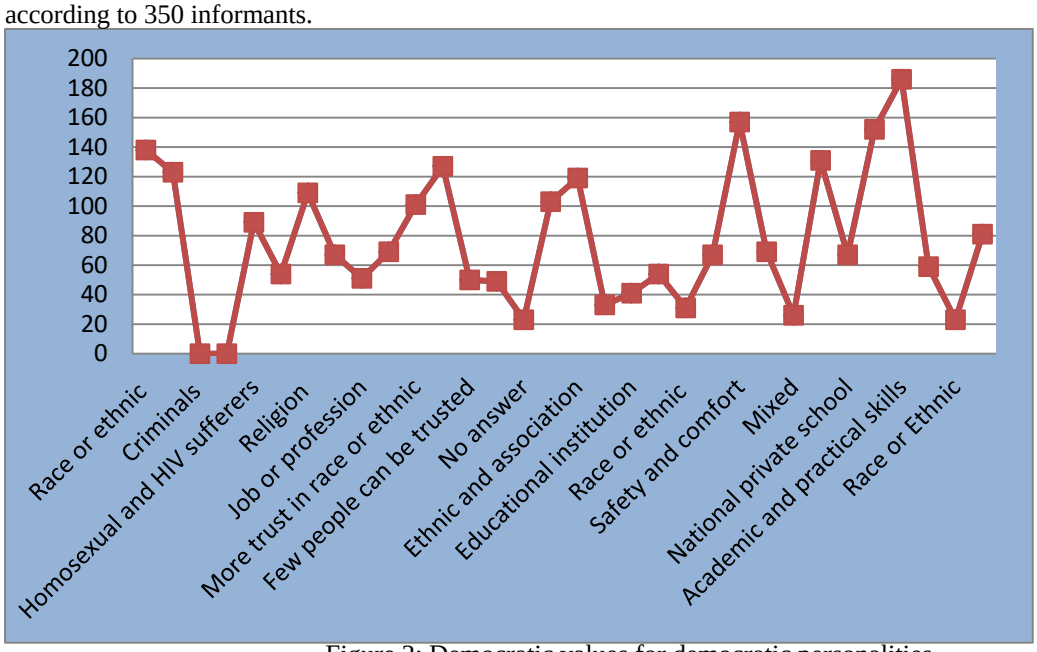


Figure 2: Democratic values for democratic personalities
Source: Field data, 2019

Intermarriage is still a difficult experience to this day. However, as many as 63 out of 350 informant couples are intermarried and came from different religions. All 63 families have religious diversity; 8 Muslims; 32 Protestant, 13 Catholic, 6 Buddhist, and 4 Kong Hu Chu. Intermarriage between different religions proved more difficult than racial, ethnic, or cultural differences. This social reality is strongly influenced by social stigmas that still do not support intermarriage between different religions in a plural society. The couple dimension also correlates with interpersonal trust. Based on experience and relations between religions, interpersonal trust tends to be hampered between different religions. People who are more trusted tend to be from the same religious group, while those from other groups are more difficult to trust.

The neighborhood and socio-political institution's comfort dimensions are based more on racial or ethnic attributes. To this day, although the naming of ethnic villages from the period of colonialism is still based on land ownership, the villages themselves are slowly shifting to plural settlements. On the one hand, intermarriage is one of the contributing factors, while on the other hand the sale of property (houses and land) is no longer limited to certain religious and ethnic spheres. The policy of the city government is to create plural settlements oriented towards using space that removes the borders of religion, race, ethnicity, and culture.

The formation of the sub-district territories reflects the appreciation of the Simalungun. For example, Sitalasari and Siantarmarimbun Sub-district. The building architecture, especially of government offices, adopted the Simalungun architecture and ornaments. Various Simalungun ornaments are incorporated into mandatory fashion motifs of the state civil apparatus in Pematangsiantar. The Simalungun's special greetings, *horas*, and traditional music are used in government and community events. All of these efforts were intended as a token of respect to the Simalungun as the ethnic hosts of Pematangsiantar. Subsequently, the expansion of the city was directed at the creation of a blend of settlements (Nagahuta, Marihat, and Sinaksak), while to the north is a shopping and office area. The development of public facilities such as shopping malls, fields, schools, and government offices are in the zone that brings together different individuals and communities.

The inhabitants are close by association; kinship, lineage, clan, and religion. Associations are cross-cutting consisting of clans, sub-clans, lineages, and different religions. Individuals who belong to the Damanik clan, for example, in addition to being a member of the Damanik Clan Association (AKD) in Pematangsiantar, are also members of the AKD in Simalungun District, AKD of North Sumatra Province and AKD in Indonesia and the

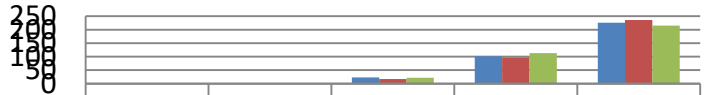
world. Each association has up to thousands of members. The association is used as a charity for all members. Its activities are not just binding the brotherhood through ceremonies and rituals, but extends to the provision of scholarships, health checks, and assistance to less able members. Association reflects cross-cutting in the concept of social conflict. The social reality becomes the main consideration for the comfort dimension of socio-political institutions.

The next dimension is the selection of settlements, schools, and employee recruitment. The choice of settlement is based on security considerations. For the record, except for ethnic villages established during the period of colonialism, no new settlement segmentation was found in the city. Space orientation is focused on mixed settlement. Chinese settlements, although tend to be homogeneous, usually convert their residence into shops *(Rumah Toko or Ruko)* and foster mingled interactions. School selection is based on public schools or private religious schools. Public schools are chosen based on economic considerations, while private religious schools are chosen based on quality consideration.

Favorite and quality schools are dominated by private religious schools: Budi Mulia Catholic School, Bintang Timur Catholic School, St. Azizi Catholics School, Seminary Catholic School, Methodist School, Kalam Kudus Christian School, and others. Religious and national affiliated universities can be found in Pematangsiantar, such as Simalungun University, Nommensen University, Sinaksak School of Philosophy, Sultan Agung College of Economics, Islamic University of North Sumatra, Efarina University and others. Although schools are affiliated with certain religions, their students may be of different religions. The mixed school has become one of the factors that have helped create democratic personalities in Pematangsiantar. The next dimension is employee recruitment. 102 and 350 informants have business units, especially shops. The main consideration for employee recruitment is due more to academics and professionalism. Unlike the couple dimension which is based on religious considerations, or the interpersonal trust and socio-political dimensions on ethnic considerations, the dimensions of school, settlement, and employee recruitment are based more on the consideration of modernity values.

The eighth dimension is freedom of religious and cultural expression. The attributes of democratic values are emphasized on 3 indicators of freedom, summarized as follows; strongly disagree (64, 57%) and disagree (28, 85%) for favoritism of certain religions and culture by the government; strongly disagree (67, 42%) and disagree (27,71%) for government regulations restrict religious and cultural expression; and strongly disagree (61, 42%) and disagree (37, 28%) for social regulations restrict religious and cultural freedom. Figure 3 below is the religious and cultural expression dimension for democratic personalities in Pematangsiantar.

The data in Table 3 below shows the perception of 350 informants who stated that they disagree with restrictions on freedom of religious and cultural expression. During the study in Pematangsiantar, both in the mayor's office and the village, the informant's opinion has been confirmed. In Pematangsiantar there are no privileges neither regulations that limit the expression of religion and culture. Religious organizations such as Hizb ut-Tahrir Indonesia and the Islamic Defenders Front have been established in Pematangsiantar. However, the negative influence of the two organizations has not had an impact on social cohesion. Apart from the fact that Islam is not dominant, the city government monitors the activities of the two organizations. Violence such as terrorism, rejecting the construction of houses of worship, destruction and burning of houses of worship or dissolution of religious expression have never taken place in Pematangsiantar to the day of this study. Cultural expressions with all the customs and rituals have never occurred at the research location.



	strongly agree	agree	neither	disagree	strongly disagree
Favoritism of certain religions and culture by the government	0	0	23	101	226
Government regulations restrict expression of religion and culture	0	0	17	97	236
Social regulations restrict religious and culture freedom	0	0	22	113	215

Figure 3: The religious and cultural expression for democratic personalities
Source: Field data, 2019

The city government policies tend to protect the differences of 16 ethnics and 7 religious groups in the concept of equality. At the government level, the policies affirm differences are carried out with many activities; Christmas seasons and Easter Ecumenical for Protestant and Catholic, *Ramadan* fair, and *Musabaqah Tilawatil Qur'an* for Muslim, Chinese New Year fair for Buddhism, *Devavaly* Festival for Hinduism. Also, expressing the blending policies of the community and culture; cultural carnival, Siantar ethnic festival, *Rondangbittang* Festival, sports competitions, and traditional music and dance performances take turns in the tourism parking yard.

Discussion

During the decentralization era, social tolerance did not run smoothly. The Mayor Election in 2017 is colored by identity politics. Political calculations were focused on "political flow" (Liddle 1971) based on religious and ethnic constituencies. Community polarization became more prevalent to support mayor candidates. During the contestation process, the ethnicity situation in the city was disturbed. The strong identity politics was not only felt in Pematangsiantar, but also in other regions such as Jakarta during its Governor Election in 2017, the Governor of North Sumatra election in 2018 and even the Presidential Election in 2019.

In 2018, the Simalungun ethnic demonstration broke out because they felt undermined. The disappointment began with the cultural carnival brochure which was considered to be more expressive of the identity of other ethnicities, Toba, and Karo. The Simalungun protested at the Mayor's Office demanding the change of brochures. In December 2019, a billboard ad by one of the members of the Regional Representative Council from the Hanura Party gave the message Happy New Year 2020 without saying Merry Christmas 2019. Spontaneously, Siantar peoples protested through social media and demonstrations against the Mayor and Representative Council offices. The billboard was lowered and replaced. City dwellers do not want violations of social cohesion that have long been maintained. Critical attitudes and behaviors of city dwellers are expressed through protests against every form of intolerance. Today's social media is an effective tool for city dwellers against even the slightest intolerance.

Based on the above description, this study found social tolerance in a plural environment in Pematangsiantar is the actualization of the democratic personalities of city dwellers. A summary of social tolerance is formulated in Figure 4 below.

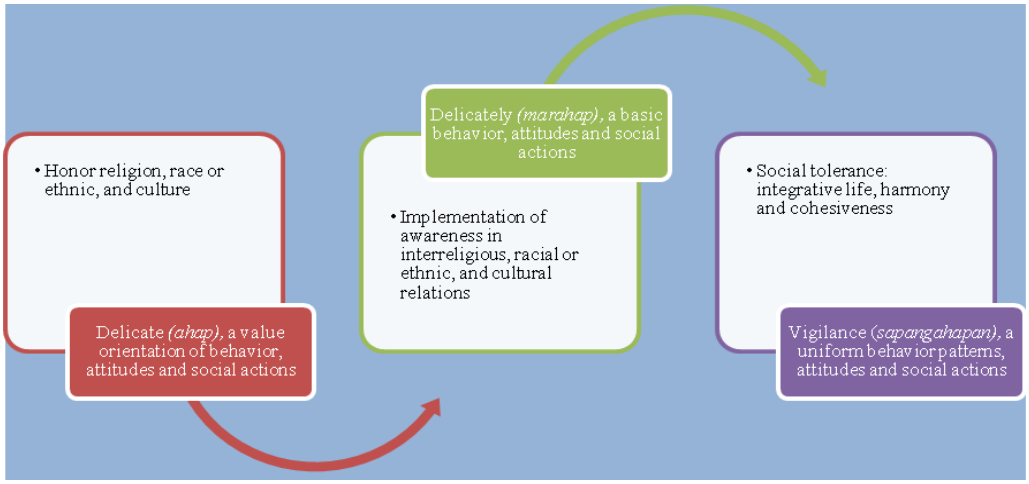


Figure 4: Social tolerance in the plural environment in the city

Figure 4 above it appears that *ahap* (delicate) is the morality of tolerance for the creation of democratic personalities. Morality tolerance, *ahap* does not look at religion, ethnicity, race, gender, culture, or history of origin. *Ahap* is a combination of all of the above, summarized as *Habonaron do Bona.* A condition that is practiced *ahap* in society *marahap* is a plural environmental consideration to achieve social cohesion. The concept of *sapangahapan*

is a representation of tolerance that manifests in social cohesion. In other words, *marahap* is that democratic personalities contain a morality of tolerance that reaches and crosses social boundaries.

Social tolerance is associated with religion and culture (Nevitte and Cohrane 2006, 203-05). Religion is the "world view" (Habermas 2008, 251-55) and the "comprehensive doctrine" (Rawls 1993), the source of authority for each format of life. Religion does not only function as a supernatural explanation, conscious ritual, sacrifice, standardized organization, moral code, and symbol of commitment (Diamond 2012), but it reaches social movements, perceptions about people, groups, attitudes, identities, or considerations of interaction (Durkheim 1992, Eliade 1959; Heuvelen and Robinson 2017, 482-87). Culture is a personal reference, a source of motivation and social symbol construction, namely "social radar to understand the social world" (Geertz 1973, 1976, Hale 2004, 458-59). Both religion and culture are signs that need to be considered to create democratic personalities. Moving on from this understanding, social tolerance in a given country seems to be stronger if the country's religion and culture are relatively stable. In a more secular country, the effect of religion on tolerance is weaker due to being replaced by economic prosperity (Scheepers, Grotenhuis and Slik 2002, 158-60).

Pematangsiantar as described above has had a bad experience of tolerance in the past. However, tolerant figures, learning from experience, do not want to repeat that destructive experience. The contribution of this study complements the statements of Inglehart (1997) as well as Grim and Finke (2006). The morality of tolerance underlies democratic personalities to manifest social tolerance. Conversely, without morality of tolerance, democratic personalities are necessary for tolerance to develop above coercion. The morality of tolerance unites every individual and group with different religions, ethnicities, races, skin color, gender, and cultural attributes in the democratic order.

The findings of the study are relevant to the statements of Inglehart and Grim and Finke, but social tolerance in this study has not reached democratic personalities as understood by Western society. The democratic personalities in this study are still limited to the creation of communalistic rather than individualistic social relations. The lesson study from Pematangsiantar illustrates the difficulty of growing and developing social tolerance in a plural environment. However, by referring to its past, Pematangsiantar as one of 93 cities in Indonesia with all its tolerance levels, had twice received the title of the Most Tolerant City in 2017-2018. The city is indeed worthy of such a predicate as one of the models for tolerance among the diverse Indonesian society during a tolerance crisis.

Conclusions

The plural urban environment requires democratic personalities as the basis for social tolerance. Democratic personalities are the embodiment of morality of tolerance. Only through democratic personalities, social tolerance grows in the absence of coercion. The formation of democratic personalities must be rooted in oneself through internalization. The novelty of the study that delicate is a value system that underlies democratic personalities, implemented through delicately, democratic personality mechanisms, and vigilance of equality and balance in the social environment. This study concludes that democratic personalities reach out and penetrate social spaces. A cohesive social environment is a collectivity that crosses the boundaries of religion, race, ethnicity, skin color, culture, or gender. The valuable experience of this study recommends the need for a cohesive social order based on a morality of tolerance. However, of critical note in this study is social tolerance which is not solely focused on communalistic spaces but rather reaches an individual level. The predicate of the Most Tolerant City, with all its pluses and minuses, is still relevant for Pematangsiantar.

Acknowledgment

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ABOUT THE AUTHORS

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Use this checklist to ensure your final submission will not need to be returned.

Change Note:

- ☑ My article includes a Change note ("Accepted if Revised") or it was Accepted without any required changes.

Article Format:

- ☑ My article is in the journal template. Author information has been inserted in the required fields.
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References and Citations:

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  Correct: 82 (4): 17–28.
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- ☑ My citations only include page numbers when citing a direct quote.

Reviewer Report

Article for Review: Marahap: Keywords for Social Tolerance in the Pluralistic Environment of Pamatangsiantar City

Research Network: Interdisciplinary Social Sciences

Instructions

- Provide a response and score for each of the five sections.
- Kindly use concrete examples when offering criticism and feedback.
- Please do not offer advice or criticism regarding styles or formatting.
- This file contains the manuscript for review. When returning reports, the manuscript must remain attached to verify the report appropriately matches the correct manuscript.
- Each category is scored on a range of 0 to 5 points.

0	1	2	3	4	5
Very Poor	Poor	Below Average	Above Average	Good	Very Good

Scoring Summary

After providing a written response for each the five evaluation criteria, please total your scores below.

EVALUATION CRITERIA	SCORE
1. Empirical Grounding	4 of 5
2. Conceptual Modeling	4 of 5
3. Explanatory Logic	3 of 5
4. Implications and Applications	4 of 5
5. Quality of Communication	3 of 5
TOTAL SCORE	18 of 25

1. Thematic Focus and Empirical Grounding

When considering the Thematic Focus and Empirical Grounding, please use the following prompts to guide your overall response and evaluation.

- Is this a topic that needs addressing?
- Is the area investigated by the article: significant? timely? important? in need of addressing because it has been neglected? intrinsically interesting? filling a gap in current knowledge?
- Are data collection processes, textual analyses, or exegeses of practice sufficient and adequate to answer the research questions?
- Does the article adequately document, acknowledge, and reference the existing findings, research, practices, and literature in its field?
- Does the article relate in a coherent and cogent way with issues of real-world significance?

RESPONSE:

- this topic needs addressing because intolerance is a national issue in the country
- the area investigated by the article is important at the national level. Even though, it will be an advantage if the study includes more than one city.
- Data collection processes are clear, so does the textual analyses but I would like to suggest the author(s) make matrix instead of merely text, in order to help the reader to comprehend the author's ideas more easily.
- the article have adequately document, acknowledge, and reference the existing findings, research, practices, and literature in its field.
- the article relate in a coherent and cogent way with issues of real-world significance

SCORE:

- (4)

2. Conceptual Model

When considering the Conceptual Model, please use the following prompts to guide your overall response and evaluation.

- Are the main concepts or categories appropriate to the investigation?
- Should other concepts or categories have been considered?
- Are key concepts adequately defined? Are they used consistently?
- Does the article make necessary or appropriate connections with existing theory?
- Does the article develop, apply, and test a coherent and cogent theoretical position or conceptual model?

RESPONSE:

- the main concepts or categories are appropriate to the investigation.
- The concepts are sufficient for this research.
- The key concepts of intolerance have adequately defined and used consistently.
- The article does make appropriate connections with existing theory, but again it would be better if the author summarize all the existing theories in one matrix, so the future reader will have more holistic comprehension about the theories and the relation with current research.
- The article developed, applied, and tested a coherent and cogent theoretical position or conceptual model.

SCORE:

- (4)

3. Explanatory Logic

When considering the Explanatory Logic, please use the following prompts to guide your overall response and evaluation.

- How effectively does the article reason from its empirical reference points?
- Are the conclusions drawn from the data, texts, sources, or represented objects clear and insightful? Do they effectively advance the themes that the article sets out to address?
- Does the article demonstrate a critical awareness of alternative or competing perspectives, approaches, and paradigms?
- Is the author conscious of his or her own premises and perhaps the limitations of his or her perspectives and knowledge-making processes?

RESPONSE:

- There are some empirical reference points (such as the discussion about HKBP conflict's history) that are less relevant to the article reason, I suggest the author(s) to make a review and reconsider whether to keep it or not or maybe keep it but only in a slight description.
- The drawn conclusion is clear and insightful, but if the author(s) present it graphically by using a diagram or matrix, the reader will be able to comprehend it much easier.
- The author(s) has made an initial step to raise critical awareness of alternative perspectives/paradigm by mentioning the issue of intolerance in the western world or developed countries, but yet this issue had been ignored in the following discussion.
- the author conscious of his or her own premises and the limitations of his or her perspectives and knowledge-making processes

SCORE:

- (3)

4. Implications and Applications

When considering the Implications and Applications, please use the following prompts to guide your overall response and evaluation.

- Does the article demonstrate the direct or indirect applicability, relevance, or effectiveness of the practice or object it analyzes?
- Are its implications practicable?
- Are its recommendations realistic?
- Does the article make an original contribution to knowledge?
- To what extent does it break new intellectual ground?
- Does it suggest innovative applications?
- What are its prospects for broader applicability or appreciation?
- How might its vision for the world be realized more widely?

RESPONSE:

- The article demonstrate its applicability and relevance to the object of analyzes.
- The implication and recommendations are realistic and locally practicable, it took further research to be able to be more widely practicable.
- the article might made an original contribution to knowledge.
- Intolerance is a serious issue that hides behind the shadow of social life. This research has brought it up to catch the attention of the world, and therefore break new intellectual ground to some extent.

SCORE:

- (4)

5. Quality of Communication

When considering the Implications and Applications, please use the following prompts to guide your overall response and evaluation.

- Is the focus of the article clearly stated (for instance, the problem, issue, or object under investigation; the research question; or the theoretical problem)?
- Does the article clearly express its case, measured against the standards of the technical language of its field and the reading capacities of audiences academic, tertiary student, and professional?
- What is the standard of the writing, including spelling and grammar?
- If necessary, please make specific suggestions or annotate errors in the text.

RESPONSE:

- The focus of the article has clearly stated.
- The article had met the standard of writing including spelling and grammar.
- The author(s) should pay attention on the using of some phrase/expression that might be common in their native language, but will seem odd if it is translated to English. For example in the third paragraph of Introduction section, the author(s) write: " However, due to Dutch colonial plantations, the city turned 360 degrees into a pluralistic and multicultural area…." The expression "turn 360 degrees" are not common in English.
- There are tendency to be wordy, the article can be written more effectively.

SCORE:

- (3)

RECOMMENDATION:
How is the quality of communication as it relates to English language proficiency?

[ ] Publishable as is (Language problems are few to none)

[✓] Minor Proofing Required (Content should be proofread by a colleague or critical friend of the author)

[ ] Professional Editing Required (English language errors are significant and detract from the overall quality of the article)

Our publishing model is intended to ensure that authors speaking English as a second language are given the equal opportunity to receive feedback from a peer-review process to critique and improve the conceptual material of their article. Some articles can be well researched and formulated but may require assistance with certain nuances of the English language.

Marahap: Keywords for Social Tolerance in the Pluralistic Environment of Pamatangsiantar City

Abstract: This article aims to explore and discuss social tolerance in the pluralistic environment in urban areas. The study was motivated by the predicate awarded to the Pamatangsiantar, one of the most tolerant cities in Indonesia in 2018 and 2019. Social tolerance, the focus of this study, is a dimension of democratic values. The theoretical basis referred to is democratic personalities according to Inglehart and religious freedom according to Grim and Finke. The study was carried out using a qualitative method, based on a pragmatic methodological approach to historical and contemporary paradigms. Historical data was found based on colonial records store in the national archives in Jakarta. The data collected through participatory observation, in-depth interviews, and questionnaires. 15 informants consisted of ethnic, religious, and cultural leaders, and 350 random questionnaires were distributed to 50 respondents in 7 districts. Interview data were transcribed verbatim, categorized, tabulated based on themes, and its bias reduced through comparisons between subjects. The questionnaire data were analyzed using Likert-scale to complement data from observation and interviews. All data went through in-depth analysis according to the descriptive-qualitative paradigm. The study found delicate (ahap), a dimension of democratic values, had inspired delicately (marahap), the characteristic of democratic personalities, to produce vigilance (saahap), attitude, and mental structure to tolerate. Social tolerance, the conclusion of this study is pluralistic tolerance thrives on morality, the intersection of religious, ethnic, and cultural attributes, to accommodate the existing differences. Democratic personalities, the basic characteristics of social tolerance, are a logical consequence of historical experiences, blood relations, and contributions tolerant figures.

Comment [A1]: Too many words, please refer to author guide

Keywords: ahap, democratic, personalities, pluralistic environment, tolerance

Introduction

In Indonesia, a common phenomenon during the last decade, 2010-2020, compared to rural areas, intolerant behavior has increased in urban areas. We observe that the triggers for intolerant behavior are; (1) the emergence and existence of radicals, (2) the spirit of locality during the decentralization period, (3) the politicization of identity in general elections, (4) failure of multiculturalism education, (5) lack of nationalist and tolerant figures, and (6) economic disparities. This study is intended to fill the void by focusing on the dimensions of democratic values and religious freedom. More specifically, this study targets the roots of social tolerance in a pluralistic environment in urban areas.

More deeply, this study is a comparison amidst increasing intolerant behavior in cities in Indonesia, focusing on Pamatangsiantar City, North Sumatra. These studies are motivated by two contemporary social phenomena in the research location: (1) the second pluralistic city in North Sumatra Province, where social cohesion developed properly, and (2) holds the predicate of the most tolerant city in Indonesia 2018 and 2019. This study is relatively new. Except for the 2017 and 2018 tolerant city survey reports, no other references were found for this important theme. In general, surveys are built on quantitative data without in-depth qualitative exploration and ignores historical experiences, social relationships, and contributions of tolerant figures. This study uses a social-historical paradigm, tracing the colonial to contemporary periods.

The population of the cities before 1907 tended to be homogeneous and monoculture, Simalungunese. However, due to Dutch colonial plantations, the city turned 360 degrees into a pluralistic and multicultural area, marked by the presence of people from Mandailing, Minangkabau, Tobanese, Javanese, Karonese, Pakpak, Malays, Angkola, Banjar, and Ambon. Besides, the Chinese, Indians, Pakistani, and Arabs are also found in the cities. The diversity of the population is characterized by ethnicity, skin color, race, cultural attributes, including the coexistence of six official state religions; Islam, Protestantism, Catholicism, Hinduism,

Comment [A2]: This expression is not neccesarry/wordy

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COMMON GROUND

Buddhism, and Confucianism, as well as *Malim*, Tobanese beliefs. Another factor was the economic and political aspects that had affected social stratification and differentiation.

The social reality in the cities today is recorded in three main aspects: (1) the existence of associations based on ethnicity, religion, race, and clan, (2) stratification based on economy, political affiliation, and profession, and (3) the base office of Protestant, Catholic, Pentecostal, Methodist, Adventist, Bethel, and Islamic religious institutions. As a plural city, social differentiation usually triggers intolerance, a generally disliked attitude. However, the social reality revealed a different phenomenon, where tolerance instead of thrived. City communities are united in an integrative, harmonious, and cohesive order. Each different individual or group bound by religious, ethnic, racial, cultural, or professional associations, or economic stratification or political affiliation, was never an obstacle to social harmony. More specifically, in the last three decades, the city reflects the stability of social cohesion, marked by the freedom to practice religious, cultural, and social activities. This achievement is the basis for the predicate of the most tolerant city in Indonesia.

The main problem of the study, how the initial formation of tolerance is based on historical experience, as well as its actualization in contemporary life in a pluralistic environment. The questions boil down to finding the value systems that underlie the social tolerance and habitus of democratic personalities in a pluralistic environment. The internalization and enculturation of permissive attitudes, behaviors, and actions reflect a value system, a social engineering model to create a social tolerance. The main problem is built on three secondary assumptions: (1) bad historical experiences, bloody social relations, and clashes between ethnic groups affected social tolerance, (2) social cohesion is a manifestation of social tolerance that appreciates differences and (3) social tolerance only grows and develops if it becomes a fundamental need for every individual in a pluralistic environment. Social tolerance, the basic assumption of the study, is that a democratic value system based on the intersection of religious, ethnic, and cultural morality has inspired democratic personalities to create a cohesive order.

The urgency and significance of the study are not just exploring tolerance in pluralistic environments, adding an insight or immersive studies. This study, more specifically directed to find the basic mechanisms of social tolerance according to situations of ethnicity in a pluralistic environment. The city's characteristics are marked by three basic aspects: (1) social diversity; ethnicity, religion, language, cultural, economic, and political attributes, (2) majority-minority relations to support tolerance, and (3) strengthening religious freedom to reduce intolerance. This study, more specifically focused on democratic personalities, typical characteristics that reflect tolerant attitudes, behaviors, and actions; (1) the value system underlying democratic personalities, and (2) its actualization in the plural environment.

Social tolerance is the internalization of value systems and tolerance morality, the intersection of religious, ethnic, and cultural identities, which serve as the basis of solidarity to accommodate differences. Social tolerance, therefore, only grows if each individual reflects a democratic personality, a trait of a tolerant society in a pluralistic environment. Tolerance is the forerunner of social cohesion. The study departs from the theory of social tolerance, particularly the dimensions of democratic values and religious freedom. Research positioning is based on the state of the arts, as described below.

Theoretical Framework

What is social tolerance? Discussing social tolerance, both theoretically and practically, scholars have different views according to the disciplines and the characteristics of the society. Discipline leads to a point of view, while the characteristics have implications for the approach used. Social tolerance in pluralistic environments differs from that in a homogeneous and monoculture society. The study of social tolerance in modern societies such as Europe and the United States cannot be equated with transitional societies like Indonesia. The social tolerance

for Western society is currently focused on individual behavior, while in transitional societies it is still focused on balancing the majority-minority relationship. Furthermore, tolerance in modern countries tends to be individualistic, while in developing countries, it tends to be communalistic.

The study of tolerance requires multiple dimensions. The Global Social Tolerance Index (GSTI) focuses on gender, immigrants, minorities, and religion (Zanakis, Newburry, and Taras 2016). Another dimension is religious tolerance, covering three main indicators: (1) government privileges of certain religions, (3) government regulations limiting religious freedom, and (3) social regulations limiting religious freedom (Grim and Finke 2006; Finke 2013). Besides, other dimensions are emphasized on interreligious dialogue, women and religion relationship, religion and death relationship, multicultural society, and homosexuality (Liberati, Longaretti and Michelangeli 2019). Another dimension is eight democratic values: (1) neighbors, (2) the basis for choosing a mate, (3) interpersonal trust, (4) comfort in socio-political institutions, (5) considerations made when choosing to house, (6) considerations made when choosing workers, (7) considerations for choosing schools, and (8) religious and cultural expressions (Inglehart 1991; 1990; 1997; Ingelhart and Baker 2000; Chavan and Kandaiya 2013; Fanggidae, Subroto, and Nareswari 2020).

Social tolerance has ten indicators: (1) support for democracy, (2) foreigners and ethnic minorities, (3) gender equality, (4) religion, (5) globalization, (6) attitudes towards the environment, work, family, and politics, (6) national identity, (7) culture, (8) diversity, (9) insecurity, and (10) subjective well-being (World Values Survey [WVS] 2004; Jackman 1977). In Western society, the dimension of social tolerance is emphasized on permissiveness towards immigrants, abortion, divorce, euthanasia, suicide, prostitution, homosexuality, lesbian, gay, bisexual, transgender, cloning, IVF, and disabilities (Lane and Reber 2008; Cochrane and Nevitte 2014; Cohen, Landegehem, Carpentier, and Deliens 2013; Dobbernack, Modood and Triandafyllidou 2013; Lane and Reber 2008; May 2000; Moors and Wennekers 2003; Nevitte and Cochrane 2006; Verbakel and Jaspers 2010; Vermeer 2012; Inglehart and Baker 2000; Cohen, Lendeghem, Carpentier and Deliens 2013).

Permissiveness is geared towards the choice not to marry, sexual dolls, digital flesh, or artificial intelligence. The understanding of tolerance in Western society reflects the consideration of individual rights in society (Ebanda, Ratemo, Otieno, and Geiger 2018). In developing countries such as Indonesia, for example, social tolerance focuses on social harmony or majority-minority relationships. Furthermore, the Indonesian government limits attitudes, behavior, and actions that are considered normal in Western countries or contrary to Eastern culture.

Comment [A3]: Comparing "western society" to "developing countries" does not seem right. The pair is not paralel to each other. Consider to change 'western society' into 'developed countries' or change 'developing countries' into 'eastern/oriental society'

Tolerance is derived from the Latin *"tolerare"* which means "to bear or endure" (United Nations Educational, Scientific and Cultural Organization [UNESCO] 1996, 2). Tolerance becomes a reference for a personal approach, a political-institutional practice, a philosophical or religious ideal for differences in society (Mather and Tranby 2014). Tolerance is an important element of democracy and world stability (Hjerm, Eger, Bohman and Connolly 2020), as well as freedom for civil society (Gibson 2013; Persell, Green and Gurevich 2001). Tolerance embodies harmony over differences (UNESCO 1995). Tolerance is an attitude of respect, acceptance, appreciation, and accommodation for cultural differences, expressions, and ways of human life. Social tolerance, in other words, is a humanitarian action, it needs to be maintained and implemented in all living activities in the social world. Joy over differences reinforces human values and guides a sense of friendship (UNESCO 1996).

Social tolerance, in a sociocultural perspective, is "sympathy or indulgence for beliefs or practices differing from or conflicting with one's own" (Merriam-Webster Dictionary 2010, 47). Social tolerance contains "shared values, articulated as the basis of social cohesion" (Sullivan and Transue 1999, 627; UNESCO 2004, 5), and "degree of recognition and willingness to provide equal rights" (Zanakis, Newburry and Taras 2016, 483; Doorn 2014,

907). Furthermore, social tolerance "promotes peace among different groups to support self-actualization" (Corneo and Jeanne 2009, 23). Tolerance, thus, is the "core of life, an integral part of human rights" (Sullivan, Piereson and Marcus 1982, 23).

Tolerance and intolerance are observed in social life. The ten signs of tolerance consist of; (1) the absence of racial, pejorative, gender-biased, and insulting expressions of ethnicity and religion, (2) equality of each individual in society, (3) social relations based on mutual respect, (4) equality of political participation of minorities, male or female, (5) majority-minority and indigenous people relations, (7) communal events, (8) cultural manifestations, (9) religiosity practices, and (10) cooperation between groups" (UNESCO 2004). Conversely, the fifteen signs of intolerance consist of; (1) denial of language rights, (2) stereotyping, (3) teasing, (4) prejudice, (5) scapegoating, (6) discrimination, (7) ostracism, (8) harassment, (9) desecration and effacement, (10) bullying, (11) expulsion, (12) exclusion, (13) segregation, (14) repression, and (15) destruction (UNESCO 2004).

Intolerance is the "least liked" attitude towards individuals, groups, and all their social attributes (Sullivan, Piereson and Marcus 1979, 783; Sullivan and Transue 1999, 645). Intolerance is born on the belief in the superiority of the group, beliefs, and the way of life of someone who is believed to be superior to other groups. It is a symptom, a social disease, and a threat to social life. Social tolerance, thus, is "openness to intolerance" (Persell, Green, and Gurevich 2001, 203) and "prioritizing social cohesion" (Lane and Reber 2008, 5; Nevitte and Cochrane 2006, 203). Only in a tolerant order, social cohesion flourish. Furthermore, intolerance leads to intolerant behavior and thoughts, in which groups deny each other and are unable to coexist. Social cohesion reflects closeness, collaboration, and expectations of stability for the "democratic personalities" (Inglehart 1971, 991; 1990, 7; 1997, 32; Inglehart and Baker 2000, 19; Nevitte 1996, 37; Cochrane and Nevitte 2014, 25; Ho 2018).

The democratic personalities are the "accumulation of values, norms, and permissiveness" (Ellison and Musick 1993, 379), preconditions of cohesion, integration mechanisms, and conflict reduction (Verkuyten 2005; Budd 2015). Democratic personalities cannot thrive in an intolerant situation. Bad and bloody relations, the majority-minority gap, the frequency of social conflicts even wars, are the reasons that encourage democratic personalities. Besides, the dominance of religion, ethnicity, race, and culture, "determines how humans can live, think and act" (Habermas 2003, 2; 2004, 5; 2008, 251; Maksum, Surwandono and Azizah 2019), but it is difficult to develop democratic personalities. The plural environment influences tolerance, perceptions, and political attitudes, "pluralistic intolerance" in the United States, "focused intolerance" in Israel, and "pluralistic tolerance" in New Zealand (Sullivan, Shamir, Roberts and Walsh 1984, 319).

Religiosity, according to integration theory (Durkheim 1992), correlates with the morality of tolerance. A religious person is more affirming and adopting norms and values, and less approving of all things that are against their religion, such as multiculturalism, euthanasia, abortion, suicide, divorce, prostitution, gender equality, IVF, transgender, including LGBT (Halman and Gelissen 2009; Moore and Ovadia 2006). The more religious humans are in real life, the lower the level of tolerance (Vermeer, 2012; Habermas 2004). Religious values and norms, in other words, usually exhibit intolerant behavior. Compared to Western Europe which is more stable, religious instability in Eastern Europe proves detrimental to social tolerance (Halman and Gelissen 2009; Verbakel and Jaspers 2010; van Heuvelen and Robinson 2017). The positive contribution of religiosity to tolerance is influenced by economic prosperity (Achterberg et al. 2009; Inglehart 1971, 1990, 1997; Inglehart and Baker 2000; Moore and Ovadia 2006), the politics of tolerance to reduce religious moral sentiment and revert to collectivism to optimize welfare (Kaplow and Shavell 2007; D'Angelo 2007).

Besides, the politics of tolerance in favor of minorities play a role in social cohesion (Sullivan, Shamir, Walsh and Roberts 1985), built through the educational process (European Commission 2016; Scheepers, Grotenhuis and van der Slik 2002), or historical experience,

weather warfare, destruction, conquest, or violence (Agius and Ambrosewicz 2003). Parents, friends, school, family, relatives, and especially the government play an important role in fostering tolerance (Lundberg ed. 2017). Furthermore, tolerant figures help develop social tolerance [Redacted for Peer Review 2020a, 329-50]. Tolerance, regardless of any mechanism, under coercion, requires a universal value system, generally accepted morality (Corneo and Jeanne 2007; Diamond 2012), the basis of solidarity for creating social cohesion (Prasetyo, Rosa, Jones, and Arianis 2020).

Based on the state of the art above, compared to developed countries, the study of tolerance in developing countries is still relatively lagging. In Indonesia, especially in Pamatangsiantar, the location of this study, the emphasis is still on religious freedom and majority-minority relationship. This study, as mentioned in the introduction above, intends to explore the roots and actualization of social tolerance in Pamatangsiantar, a city with two predicates; a plural city in North Sumatra, and one of the "most tolerant cities in Indonesia in 2018 and 2019" (Susanto 2018, 1; Abdi 2018, 1). An index of 6,477 in 2018 and 6,280 in 2019, put it in the third position for "Top 10 Most Tolerant Cities in Indonesia" (Setara Institute 2018, 3).

In Indonesia, the 20 years of the Reformation era were marked by an increase in intolerant behavior; segregation, polarization, discrimination, and violence [Redacted for Peer Review 2020b]. Segregation is seen in the consideration of selecting housing, dormitories, selling or renting land and houses [Redacted for Peer Review 2020b], ethnic and clan division [Redacted for Peer Review 2019,56], and the politicization of identity through administrative involution [Redacted for Peer Review 2020c, 1-13]. Polarization leads to strengthening ethnic, racial, religious, and cultural sentiments, including clans (Geertz 1967, 58) through legislative and executive elections [Redacted for Peer Review 2018, 57; 2019, 42]. Discrimination is seen in economic activities, school selection, reading including matchmaking, employment, and employee recruitment [Redacted for Peer Review 2020b, 49-50]. Violence appears prominently through frequent terrorist attacks, suicide bombings, or rejection of religious and cultural practices, including the destruction of places of worship (Kuntjara 2018). In Indonesia, contemporary social realities are paradoxical with "Unity in Diversity" and have implications for the difficulty of fostering democratic personalities [Redacted for Peer Review and Ndona 2020].

Pamatangsiantar transformed from a village *"Semalongan"* or *"Semilongan"* [Simalungun] (Anderson 1971, 132) to a modern city during the colonial plantations [Redacted for Peer Review 2016, 47]; (Tideman 1922, 21). Siantar Village, one of the 7 autonomous regions of Simalungun, is ruled by the Damanik Clan [Redacted for Peer Review 2016]; [Redacted for Peer Review 2020]. The occupation of Siantar, initially, stripped the role of Sang Naualuh Damanik, the 14th King of Siantar [Redacted for Peer Review 2012]; [Redacted for Peer Review 2016]. Pamatangsiantar became the "colonial city" (Nas 1997, 25), after being designated as a municipality on July 1, 1917 (Tideman 1922]; [Redacted for Peer Review 2016]; [Redacted for Peer Review 2017a; 2018]; [Redacted for Peer Review 2019]. Before the plantation period, Siantar's population tended to be homogeneous (Dijk 1894, 551; Tideman 1922, 28). A large number of contract coolies on plantation (Breman 1997, 12) turned the city demographics into a plural environment (Tideman 1922; [Redacted for Peer Review 2916].

Apart from plantations, the German Protestant Mission not only converted the *"habonaron"*, Simalungunese belief to Protestant Christianity but also encouraged modernization (Dasuha and Sinaga 2003, 4; [Redacted for Peer Review 2017c, 24]. Both factors, plantations, and RMG triggered a wave of migration as well as an origin of differentiation; religions, ethnicities, races, skin colors, and cultures [Redacted for Peer Review 2017; 2018]. Apart from Javanese and Chinese (Breman 1997, 12; Kian-Wie 1977, 52), most local migrants at that time were Tobanese (Cunningham, 1958), followed by Mandailing and Minangkabau (Pelly 2013). Due to the large migrant population, as well as an effort to reduce

rebellion, the colonial government adopted the politics of segregation (Tideman 1922); [Redacted for Peer Review 2017a; 2018; 2019].

The relationship between ethnic groups in Siantar was not running normally. After the rebellion of Sang Naualuh Damanik (1890-1907), the lands were controlled by foreigners. Tobanese migrants were mobilized to work in the fields and became colonial collaborators. However, stubbornness and unruly were made as reasons for the Dutch to place under the authority of the King of Siantar. This situation triggered a social conflict in 1915-1918, between Simalungunnese and Tobanese [Redacted for Peer Review 2017a]. Ethnic relations continued to rage. Post-independence, more specific on March 3, 1946, known as the "social revolution" (Reid 1992, 123), 7 Simalungun self-governing families were massacred, and the palace was robbed and burned [Redacted for Peer Review 2015; 2017b]. This bloody night becomes the beginning of a blurred identity. Borrowing Perret's notes, it is called "evasive identity" (Perret 2010, 45).

Intellectual figures, especially theological graduates in Laguboti and Jakarta in 1953-1955, demanded the independence of the Simalungun Protestant Christian Church (GKPS) over the domination of the Protestant Batak Christian Church (HKBP) (Sinaga 2004). Inter-ethnic and religious sentiment broke out in 1955-1957, as a result of the military split in North Sumatra (Bangun 1996; Smaill 1968). The struggle for GKPS independence over HKBP in 1953 was successful in 1963 (Dasuha and Sinaga 2003; Dasuha 2011; Purba 1977). The role of J.P. Siboro, J. W. Saragih, Radjamin Purba, and Laurimba Saragih, intellectuals from the inside Simalungunese, turned social relations in Siantar-Simalungun [Redacted for Peer Review 2017c].

Based on the description above, social tolerance in the last decade did not appear suddenly but was influenced by bloody experiences. Social tolerance is influenced by situations of ethnicity, relations, dominations, even openness between individuals and groups. The role of tolerant figures cannot be ignored and without them, social tolerance is a necessity. This study provides a historical experience and contributions to understanding contemporary social tolerance. The experience in Siantar, a pluralistic and multicultural city, as the core of this study, focuses on the dimensions of democratic values, the intersection of religious, ethnic, and cultural morality which is constructed as a basis for tolerance to create a cohesive order. The internalization of morality and historical experience has become the habitus of democratic personalities, social capital that determines tolerance, as well as social cohesion.

Methods

Social tolerance herein is assessed using a qualitative method (Creswell 2014), using a pragmatic approach (Creswell 2007) to explore historical experience and present-day actualization. The qualitative method is intended to discuss the initial formation of tolerance, based on historical records, narrative text, and detailed explanations from informants in natural settings. Tolerance is seen as a "social phenomenon" (Russell 2016, 32; 2017, 5), a pragmatic social reality, which does not thrive by itself but is rather causal-functional (Ritzer 1988). The pragmatic approach is based on the "nomothetic perspective" (Denzin and Lincoln 2005, 88), that tolerance is an abstraction of permissive attitudes, behaviors, and actions in line with social-historical experiences.

The qualitative method follows a "mixed-methods design" (Johnson and Onwuegbuzie 2004, 14), considering two main points; (1) obtaining the best information about the object of study (Greene and Hall 2010), and (2) complete single information when one source is inadequate (Creswell and Clark 2011). Data sources in qualitative studies can be objective or subjective. However, validity according to the methodology and rhetoric chose is present in all approaches. Reduction of subjectivity or bias is pursued through comparisons between data sources (Creswell and Clark 2011).

The theoretical basis referred to is the dimension of democratic values (Inglehart 1997) and freedom of religion (Grim and Finke 2006). The two theoretical bases are used for consideration of three main points: (1) discussing the initial formation of social tolerance, (2) analyzing social relations based on historical experience, and (3) causal-functional actualization in the present. Based on the three considerations above, the formation of social tolerance is seen as "a conceptual model underlying human behavior" (Goodenough 1976, 4), which inspires democratic personalities to create cohesion in the social world (Berger and Luckmann 1991).

The data were collected through participatory observation, in-depth interviews, and questionnaires according to the qualitative paradigm (Rossman and Rallis 2003; Patton 2015). Observations are focused on permissive attitudes, behaviors, and actions, including neighborhoods, settlements, location of places of worship, schools, markets, traditional ceremonies, religious expressions, political participation, economic activities, mate selection, employment, sale or rent of land, and pejorative expressions. In-depth interviews are focused on knowledge and understanding as well as detailed information about tolerance based on historical and contemporary experiences. The questionnaires were used to gather broader information with the involvement of a larger pool of informants.

Fifteen informants were determined based on two things; (1) social position and role, consisting of ethnic, religious, and cultural leaders, and (2) degrees of knowledge, including educational levels. Furthermore, 350 questionnaires, a means for gathering information, were distributed in seven sub-districts with randomly selected respondents, consisting of representatives of sixteen ethnic groups and six religions. Each informant was asked to provide answers on the available options according to the "Likert-scale" (Bertram 2007, 2; Brown 2010, 2; Vagias 2006, 5). All data were transcribed verbatim, then tabulated, coded, categorized, and conceptualized (Russell 2016). The results were compared with the theoretical explanations referred to and analyzed in-depth with a narrative-interpretive pattern according to the descriptive-qualitative paradigm. Analysis and discussion are carried out in-depth analysis to obtain the conclusion. Field research was carried out for 5 months, July-November 2019.

Results and Discussion

The city's social tolerance is marked by ten indicators; (1) the absence of religious, ethnic, racial, and cultural conflicts, (2) absence of violence; terrorism, suicide bombings, rejection and dissolution of religious practices, (3) location of adjacent places of worship, (4) prevalence of inter-ethnic and religious intermarriage, (5) absence of dominant culture, (6) visiting each other at traditional and religious ceremonies, (7) absence of stigma, stereotypes and pejorative expressions, (8) ability to master 4-5 languages, (9) freedom and ease of expressing traditional and religious ceremonies, and (10) lack of intolerant behavior; segregation, polarization, and discrimination. The tenth barometers show the stability of tolerance, more specifically, the embryo of social cohesion in a pluralistic environment in the last three decades.

The stability of tolerance in the last three decades, in fact, paradoxical with historical experiences in the land of "truth is the base" *(habonaron do bona)*, the Simalungunese philosophy [Redacted for Peer Review 2017c, 23]. In Pamatangsiantar, contemporary social tolerance is a logical consequence of poor social relations during colonialism and cannot be separated from the arrest and exile of Sang Naualuh Damanik (1890-1904) to Bengkalis, Riau. For the record, two main reasons for the arrest of the 14th King of Siantar are; (1) rejection of colonialism, and (2) accommodative politics for migrants, especially granting permits for places of worship. Apart from the two reasons above, the conversion to Islam was a strong reason for the Dutch to overthrow Sang Naualuh Damanik. After the king's arrest, the situation of ethnicity, especially among the host-ethnic groups, was compromised. Migrants felt superior because they were backed up by the colonial government, while ethnic hosts felt undermined. Juandaharaya Dasuha, personal communication on September 13, 2019, stated the following:

> "Sang Naualuh Damanik, King of Siantar, especially for the colonial government, was considered a major obstacle to controlling Siantar. The king's accommodative politics were considered a threat to the existence of the plantation. Controlling the entire population, there was no other way but to arrest the king. However, after the arrest, relations between ethnic groups became worse. Migrants, generally Tobanese, Javanese, and Chinese felt superior to the host ethnic group who had lost their leader. Host ethnic hatred escalated, both to Dutch and migrants, in connection with the conversion of land, fields, and rice fields to plantations managed by migrants. This situation was the beginning of ethnic disharmony in the city."

After the arrest of the king, the domination and hegemony of the colonial government became more prominent. Furthermore, the position of migrants tended to be elevated, both because they were employed by the Dutch government and German missionaries. Siantar's native who lost self-governance felt ignored and slowly held a grudge against migrants. The situation at the beginning of colonialism was very far from social tolerance. The worsening of the situation was exacerbated by the colonial policy which adopted a policy of settlement segregation. Population in the city was separated by a cultural wall, based on ethnicity and religion. Almost all ethnic groups have their territories that are separate from other ethnic group villages; Javanese, Karonese, Tobanese, Mandailingnese, Christian, Simalungunese, Islamic Village in Timbanggalung, as well as European, Chinese and Indian settlements. During the colonialism period, the spread of Protestant, Catholic, and Methodist religions continued to exist within the community. Not to be missed was the construction of churches, schools, and hospitals, a form of deaconess for city communities.

The history of tolerance during the colonialism period until the early 1960s was abnormal, tended to be bad and bloody, as summarized in the following six phases; (1) the social conflict of 1915-1918. Migrants' feelings of superiority, stubbornness, unruliness, and inclination to fight against the Dutch, triggered the social conflict. The migrants rejected the colonial government's policy of placing them as the native of King of Siantar. Rejection is based on the resentment for being compared to native Siantar, who are considered more conservative. Migrants insisted on being the subjects of the Dutch and not of the king. The conflict resulted in killings, burned plantations, and work strikes. The problem was resolved after the Governor of East Sumatra intervened and forced migrants to remain under the control of the king. In the initial phase, the role of the colonial government was evident in forcing "evasive tolerance" in the city.

The next phase, (2) the social revolution, took place on March 3, 1946. Even though the social conflict of 1918 seemed to have subsided, ethnic hatred continued to rage. Pseudo tolerance exploded violently on March 3, 1946. Seven kingdoms of Simalungun are slaughtered, robbed and the palace burned down by an angry mob. The leaders at that time, such as Azis Siregar, Urbanus Pardede, and Tukidjan Pranoto, massacred the nobility in Siantar, Oscar Tambunan in Purba, Silimahuta, and Dologsilou, A.E. Saragiras in Panei and Raya. The leader of the Wild Tiger Lineup *(Barisan Harimau Liar [BHL])* provoked grassroots hatred against the Simalungun nobles. The grassroots at that time were mainly is Javanese, Tobanese, and Mandailing, during the colonialism period had hatred towards kings. They violently robbed, burned the palace and several kings were beheaded. Madja Purba, Mayor of Siantar, a graduate of the Indigenous Education School for Civil Servants *(Middlebare Opleiding School Voor Inlandsche Ambtenaren [MOSVIA])* Bukittinggi was toppled by Urbanus Pardede. In this second phase, the barbaric actions of the migrants have implications for the evasive identity and pseudo tolerance. The Simalungun middle class eliminated the clan, left their hometown, and claimed to be Malay. The pseudo-tolerance regime, twenty years before Indonesia's independence, exploded violently in 1946 and sharpened social disintegration in the city.

Furthermore, (3) demand for independence of the GKPS over HKBP in 1953-1954. The exclusion of the identity of the host from the migrant population, especially regarding

religiosity, has encouraged some intellectuals from the inside of Simalungunese to demand the independence of their ethnic-religious institutions. Intellectuals are Simalungunese educated who received theological education in Laguboti and Jakarta, such as J.W. Saragih, Jason Saragih, Menna Saragih, J.P. Siboro, and A.W. Saragih. Three main reasons behind demands for independence; (1) reducing the domination and hegemony of ethnic migrants over ethnic church institutions, (2) reducing the exclusion of the ethnic identity of the host; language, customs, and cultural attributes, and (3) accelerating the conversion from the native religion to Protestant. However, the stigma of lack of education, managerial capacity, and low intellectual resources of Simalungunese are reasons for the HKPB's highest leadership *(ephorus)* in Pearaja to reject the demands for GKPS independence. The failure resulted in high inter-ethnic hatred in Siantar, the concentration of the most developed settlements and cities in Simalungun.

Subsequently, (4) the ethnic and religious sentiments of 1956-1957. The split within the North Sumatra Territorial Army Command (TTSU) at the end of December 1956 had an impact on grassroots polarization. Disobedience of Maludin Simbolon, TTSU's Supreme Commander over A.H. Nasution, the Supreme Military Commander in Jakarta, has implications for the struggle for the position of Commander of TTSU. This period was known as the Revolutionary Government of the Republic of Indonesia (PRRI), in which Simbolon declared his leave of the national military. Djamin Ginting, TTSU Chief of Staff, Zulkifli Lubis in Jakarta, as well as Wahab Makmur, the Medan City Military Command (KMKB), were determined to replace Simbolon. Military polarization based on ethnicity and religion, Djamin Ginting, Karonese, and Protestants consolidated their ethnic militaries. The same action was taken by Makmur, who consolidated the Javanese and Islamic militaries, and Lubis, who consolidated the Mandailing and Islamic militaries.

Not only in military organizations, however, ethnic and religious sentiments provoked by the military also spread to the grassroots level. The Infantry Cadet School (SKI) in Siantar was controlled by the Tobanese military, which planned to attack the TTSU headquarters in Medan. The grassroots were also provoked. The PRRI incident sparked ethnic and religious hatred on a regional scale in North Sumatra. Ethnic stereotypes are expanding; slanders such as "lousy Batak group" against the Tobanese, stupid and lazy Malays, Minangkabau con artists, and stingy Mandailings, etc. In this phase, social tolerance in North Sumatra, more specifically in Siantar, is completely torn apart, disharmonious and disintegrative.

Furthermore, (5) the formulation of identity in 1963. The struggle to demand the independence of GKPS over HKBP was carried out in 1963. Since that year, J.P. Siboro and J.W. Saragih have led the church institution. At the same time, Radjamin Purba served as Regent of Simalungun. The collaboration of both institutions, the church, and government, contribute to the formulation of identity, especially for the Simalungunese. Radjamin Purba's role was considered dominant in restoring the devastated social cohesion in Siantar-Simalungun. Among the Simalungunese, he was known as "the thresher from Simalungun" for his populist policy to build Simalungun University, organizing the first Simalungun Cultural Seminar, managing the Simalungun Museum and *Rumahbolon*, the only legacy of the Simalungun kingdom that exists today, provided land for the GKPS head office, and initiated and establishment of the Simalungun Traditional and Scientific Institution.

On the initiative of Radjamin Purba and center figures, intellectuals from the inside, by considering social diversity and differentiation, the first Simalungun culture seminar in 1963 formulated *ahap* or delicate as a basis for solidarity in the plural environment of Siantar-Simalungun. The formula becomes the basis of solidarity to achieve three main goals; (1) accommodating and bridging the differentiation and differences of ethnic, religious, racial, clan, cultural, economic, and political identities in a plural environment, (2) reducing and restoring inter-ethnic relations that were torn apart from the period of colonialism to PRRI, and (3) building tolerance of use creating social cohesion, peace, integration and social harmony between identities. The formula for *ahap* is the Simalungun version of belonging, in which

every individual, regardless of identity, is accepted as a subject if they respect each other without differentiating one another. It is noteworthy, after 1963, inter-ethnic relations in Siantar-Simalungun slowly began to recover. This fact is seen in the absence of inter-ethnic sentiments that trigger social conflicts.

The last phase, (6) the formulation of the city's identity in 1982. A city is a representation of the plural environment. The city's population in 1930, concerning historical data, was 4,964, consisting of 11.17% Tobanese, 8.26% Mandailing, 6.16% Angkola, 3.20% Simalungunese, and the rest were Europeans, Chinese, and Indians (Pelly 2013, 33). Furthermore, the city's population in 2018 was 247,411, consisting of 31.23% Simalungunese, 18.22% Javanese, 16.50% Tobanese, 11.10% Chinese, 9.6% Mandailing, 4.3% Minangkabau, 2.2% Karonese, 1.5% Angkola, 0.87% Aceh and 2.49% of other groups. The demographic composition based on religion consists of 49.83% Protestants, 41.9% Muslims, 4.71% Catholics, 3.36% Buddhists, 0.11% Hindus, 0.01% Confucianism (0.01%) and 0.07% *Malim*, Tobanese belief (Central Bureau of Statistics 2018, 12-15).

The demographic data above implies three main points: (1) the balance between the ethnicity of the host and the migrants, (2) the balance of distribution of officials, civil servants, private employees, entrepreneurs, regional legislatures, including political party management, and (3) the absence of dominant culture; demographics, economic actors, and political activists. Although the three points above have implications for the high competition between ethnic groups in controlling the city, however, the absence of a dominant culture has a positive impact on social tolerance.

Laurimba Saragih, Mayor of Siantar in 1982, turned the inter-ethnic relationship in the city. The idea of a tolerant city was formulated through the slogan "collaborating to achieve the goals" *(sapangambei manoktok hitei)*, confirmed through a local regulation in 1984, rooted in *ahap*, the basis of solidarity formulated in 1963. The idea is intended to transform the plural environment, accommodating plurality to accelerate urban development. The basis of solidarity is constructed into a social capital for urban development. Through this mechanism, each individual participated in building their city by creating social cohesion. It is necessary to underline, that intermarriage based on religion and ethnicity has a common and impact on the birth of tolerant figures. Laurimba Saragih, for example, a mayor who is of Simalungunese and Muslim, married a Mandailing Muslim woman.

Cross-cutting through intermarriage, clan, ethnicity, and religion, affect the ethnic situation in the city, more specifically to promote social tolerance. On the one hand, every individual is bound by religious identity, but on the other hand, they are also bound by clan, ethnic, racial, and cultural identities. Individuals with different political affiliations and economic strata are united in religious, ethnic, and clan associations. Each individual or group unites with each other to celebrate moments of joy or sorrow. This situation has been felt since the mid-1960s when Radjamin Purba was the regent of Simalungun. The momentum of 1963 was the final phase, ending inter-ethnic tensions as well as a new chapter in the construction of tolerance. Furthermore, the momentum of 1984 was a clear example of when diversity was constructed into the social capital of urban development. Hisarma Saragih, personal communication on August 28, 2019, stated;

> "There's no choice. The formulation of *ahap*, the basis of solidarity in 1963, became a historical turning point in Siantar, changing the bad relations between ethnic groups towards tolerance. In fact, to this day, social clashes have seldom occurred. As such, the predicate of a tolerant city, especially based on my observations, would be very appropriate for this city. Just look at the place of worship. Churches, mosques, monasteries can coexist, in joyful and sorrowful ceremonies, all of which show multiculturalism, as we have witnessed two weeks ago. In this city, apart from Indonesian, each individual also speaks 2-4 local languages. Furthermore, if you shop at a Chinese shop, you will be greeted with Simalungun or Toba

language. If you shop at a Simalungunese shop, you will be greeted with Simalungun, Toba, or even Javanese language. This is truly interesting."

Based on the description above, this study finds *ahap* or delicate, the keyword for contemporary social tolerance in a pluralistic environment in Siantar City. This finding is a value system, universal morality, the intersection of religious, ethnic, and cultural attributes, containing democratic personalities, a basis for solidarity that inspires social tolerance. The general convention in Siantar today is that every individual is considered "a resident of the city" if they possess sensitivity [Redacted for Peer Review 2017c]. Furthermore, attitudes, behavior, and actions that reflect a sense of belonging or sensitivity give rise *to marahap* or delicately. This character reflects prudence and permissiveness.

In a plural environment, the implementation of *ahap* is *marahap*, mental attitudes, and moral considerations for others. In its social implications, *marahap* appears as an attitude that takes into account all behavior, words, and actions. This mentality encourages the emergence of vigilance *(saahap)*. Vigilance is a cohesive, integrative, and harmonious situation of democratic personalities that inspires social tolerance. The intersection of religious, cultural, and ethnic morality, in other words, is the origin of democratic personality, the basic values of social tolerance in multicultural societies. An explanation of contemporary social tolerance, based on the questionnaire, in support of historical experience, is described below.

The tendency of democratic value dimension with its attributes, the results of distributing questionnaires to 350 informants is described as follows; (1) the neighborhood dimension, 39,42% are race or ethnicity considerations, while 35.14% are religious; (2) the couple dimension, 31.14% are economic considerations, while 19.14% are religion and ethnicity; (3) dimensions of interpersonal trust, 36.28% are based on religion, while 28.85% are ethnic; (4) the comfort dimension, 34% is based more on ethnic considerations, while 29.42% is religion; (5) occupancy dimensions, 44.85% are based on safety and comfort, while 19.71% are economic; (6) the dimensions of the school, 43.42% are based on state or national schools, while 37.42% are religious schools, and (7) the dimensions of employee recruitment, 53.14% are based on academic abilities and skills, while 23.14% are religion and ethnicity.

Explanations of the questionnaire data above are summarized as follows; (1) inter-ethnic relations, freedom of expression, and social interaction reflect democratic personalities. However, aspects directly related to individuals remain focused on religious, racial, and ethnic considerations. The couple attribute, for example, has an impact on inter-marriage difficulties. A total of 63 couples out of 350 informants were intermarriage families, with the following variations; 8 families converted to Islam, 32 became Protestants, 13 became Catholics, 6 became Buddhists and 4 became Confucians.

Intermarriage between different religions is felt to be more difficult than differences in race, ethnicity, or culture, (2) Attributes in mate selection are to some extent correlated with interpersonal trust. The current social reality in Pamatangsiantar is that the mainstreaming of religion is relatively low, thereby facilitating social tolerance, (3) the dimensions of neighborliness and the socio-political institutions of comfort are more based on racial or ethnic attributes. The city government policy is to create patterns of mixed housing, assimilation schools, or placement of public spaces such as shopping malls, fields, schools, and government offices in zones that bring together different individuals and communities.

Furthermore, (4) the selection of housing, schools, and employee recruitment is based more on security considerations. Except for the ethnic villages inherited from colonialism, there were no new residential segments found in the area. The spatial orientation tends to focus on heterogeneous settlement patterns. School selection is based on management. Public schools are cheaper, while private schools based on faith are of higher quality, especially Catholic and Methodist schools. Although the school is based on a certain religion, most students have

different religions. Meanwhile, the main considerations for employee recruitment are based more on academic and professional reasons.

Finally, (5) religious and cultural expressions. The attribute of democratic values is emphasized on three indicators of religious freedom; (1) 64.57% most strongly disagree and 28.85% disagree for favoritism of certain religions and culture by the government, (2) 67.42% strongly disagree and 27.71% disagree for government regulations restrict expression of religion and culture, and (3) 61.42% strongly disagree and 37.28% disagree for social regulations restricting religious and cultural freedom. The majority of informants stated that they did not agree, completely disagreed even, with the limitation of freedom of religious and cultural expression. The expression of freedom is seen in the absence of government privileges for certain religions and cultures, and the absence of government and social regulations that limit religious and cultural expressions. Based on the data above, although not yet fully established, the values of social tolerance have grown among the urban population.

The findings of this study, namely *ahap*, *marahap*, and *saahap*, are that the intersection of religious morality, ethnicity, and culture has universal characteristics, a social framework, and a mechanism to create social tolerance. Social tolerance is pluralistic tolerance that thrives on the morality of tolerance, the intersection of religious, ethnic, and cultural attributes, to accommodate the existing differences. This determinant is based on "truth is the base" according to the Simalungunese philosophy [Redacted for Peer Review 2017d]. This provision is reinforced by the traditional expression "Raya, Purba, Dolog, and Panei are the same if delicate" [Redacted for Peer Review 2017d, 23]. This morality, even though it was born from the Simalungun culture, is based on universality, is borderless, and has no boundaries, and therefore can accommodate diversity. The denial of this social mechanism has an impact on the disharmony of life in the social world, the effect of the magical power of the social philosophy elaborated from *"habonaron"*, Simalungunese belief [Redacted for Peer Review 2017d].

The findings of this study are different from the theoretical framework referred to earlier; (1) in Western countries, social tolerance tends to be born from rational ideas, whereas in this study, it is born from coercion by intellectual and tolerant figures. Inglehart's paradigm regarding the dimensions of democratic values and Grim and Finke regarding religious freedom play a role in creating democratic personalities, which on one hand is relevant to the theme of this study. However, more specifically, this study finds that democratic personalities must be adapted to the characteristics of the plural environment. This study confirms that democratic personalities require a value system, social framework, and mechanisms to affirm and accommodate social tolerance. Democratic personalities, then, in this study are not the impact of education as is the case in developed countries, but rather on cultural products that experience gradations from time to time.

Furthermore, (2) contemporary social tolerance, although it looks steady, its foundation is still unstable. Identity politics, especially during the last decade in Indonesia, has slowly influenced the ethnic situation in Siantar. However, it is feared that the politicization of identity will turn a tolerant situation into an intolerant situation. In Indonesia, social relations are relatively disturbed by the presence of religious fanatical organizations which have a pejorative impact on the tolerant order. Furthermore, the general elections for president, governor, mayor, regent, including the legislature, tend to activate identity politics and injure social tolerance. Also, the social stigmas, infidels (*kafir*), Chinese (*aseng*), Western (*asing*), etc kept on snowballing. This contemporary social reality is certain to destroy social relations and endanger social tolerance in the future.

Based on the explanation above, the main assumptions of the study confirm that social tolerance is the internalization of democratic values, universal morality of religion, ethnicity, and culture that promotes a cohesive order. This statement is built based on social reality in Siantar; (1) historical experience affects the order of tolerance, (2) tolerance appreciates every difference, and (3) tolerance develops when it takes root in each individual. According to the

findings of the study, the tolerance mechanism that is *ahap* serves as a tolerant value system, while *marahap* is the attitude, behavior, and actions of being tolerant, and *saahap* is the sense of belonging to each other or being part of others.

This research proves, although social tolerance has not been fully established, seeds of tolerance have been found among the residents in the cities. The predicate of a tolerant city, at least, answers the anxiety as well as a proof of commitment to the needs for a cohesive social order. However, the social tolerance in Pamatangsiantar City today is not final. The tendency of local politics, the politicization of identity, and the emergence of radical organizations in the last decade, 2010-2020, deserves to be watched out for. The contribution of tolerant figures and city leaders with absolute regulation is needed to develop a tolerant mentality. Based on the last three trends, the findings of this study require the consistency of wise and strong leaders in nurturing social tolerance.

The keywords for social tolerance, based on the findings above, develop on a value system, universal morality that bridges all parties and submerged in everyone. Furthermore, the value system is implemented in social behavior that considers all cohesive actions, actualized and implemented in the social world. Finally, every human in a pluralistic environment has collective feelings, a social mentality, and the preconditions for social tolerance. Social tolerance grows and develops on compulsion, based on bloody experiences to create a cohesive order. Furthermore, tolerant figures have a central role and contribution by considering the interest of all parties. Social tolerance, learning from the bloody experience in Siantar, is a mechanism to frame social tolerance in a plural environment.

Conclusions

Historical experience influences the structure of tolerance in establishing and accommodating differences. Social tolerance, the conclusion of this study is pluralistic tolerance thrives on the morality of tolerance, the intersection of religious, ethnic, and cultural attributes, to accommodate the existing differences. Democratic personalities, the basic character of social tolerance is a logical consequence of historical experiences, bloody relations, and contributions made by tolerant figures. The three of them complement and support each other, are not partial, do not stand alone, but are united in a complete internalization process to establish tolerant values. The contribution of this study lies in the mechanism for creating social tolerance. Western countries tend to focus on human rights education, while in the location of this study the tendency is to consider historical experience. In other words, although social tolerance grows on an unstable foundation, it considers social collisions, has no choice and must be forced.

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Reviewer Report

Article for Review: Marahap: Keywords for Social Tolerance in the Pluralistic Environment of Pamatangsiantar City

Research Network: Interdisciplinary Social Sciences

Instructions

- Provide a response and score for each of the five sections.
- Kindly use concrete examples when offering criticism and feedback.
- Please do not offer advice or criticism regarding styles or formatting.
- This file contains the manuscript for review. When returning reports, the manuscript must remain attached to verify the report appropriately matches the correct manuscript.
- Each category is scored on a range of 0 to 5 points.

0	1	2	3	4	5
Very Poor	Poor	Below Average	Above Average	Good	Very Good

Scoring Summary

After providing a written response for each the five evaluation criteria, please total your scores below.

EVALUATION CRITERIA	SCORE
1. Empirical Grounding	3 of 5
2. Conceptual Modeling	3 of 5
3. Explanatory Logic	3 of 5
4. Implications and Applications	3 of 5
5. Quality of Communication	3 of 5
TOTAL SCORE	15 of 25

1. Thematic Focus and Empirical Grounding

When considering the Thematic Focus and Empirical Grounding, please use the following prompts to guide your overall response and evaluation.

- Is this a topic that needs addressing?
- Is the area investigated by the article: significant? timely? important? in need of addressing because it has been neglected? intrinsically interesting? filling a gap in current knowledge?
- Are data collection processes, textual analyses, or exegeses of practice sufficient and adequate to answer the research questions?
- Does the article adequately document, acknowledge, and reference the existing findings, research, practices, and literature in its field?
- Does the article relate in a coherent and cogent way with issues of real-world significance?

RESPONSE:

- The topic needs addressing and it is significant. Literature review part of the article is stronger than the collected date presentation. Data collection processes explained seems very strong but the text does not cover them very well. The text should include more from interviews and there should be several tables to show the results of quantitative data. Also, the author(s) could include some maps to make clear the case area.

SCORE:

- (3)

2. Conceptual Model

When considering the Conceptual Model, please use the following prompts to guide your overall response and evaluation.

- Are the main concepts or categories appropriate to the investigation?
- Should other concepts or categories have been considered?
- Are key concepts adequately defined? Are they used consistently?
- Does the article make necessary or appropriate connections with existing theory?
- Does the article develop, apply, and test a coherent and cogent theoretical position or conceptual model?

RESPONSE:

- Key words do not explain the study strongly. They should be more specific and explanatory.
- If the collected data are presented more strongly and informatively, the article will make necessary connection with existing theory.
- For now, the article do not role a theoretical position in a conceptual model

SCORE:

- (3)

3. Explanatory Logic

When considering the Explanatory Logic, please use the following prompts to guide your overall response and evaluation.

- How effectively does the article reason from its empirical reference points?
- Are the conclusions drawn from the data, texts, sources, or represented objects clear and insightful? Do they effectively advance the themes that the article sets out to address?
- Does the article demonstrate a critical awareness of alternative or competing perspectives, approaches, and paradigms?
- Is the author conscious of his or her own premises and perhaps the limitations of his or her perspectives and knowledge-making processes?

RESPONSE:

- The article reason from its empirical reference points. Moreover, the conclusion should include more date that is collected from the case area by referencing the literature.

SCORE:

- (3)

4. Implications and Applications

When considering the Implications and Applications, please use the following prompts to guide your overall response and evaluation.

- Does the article demonstrate the direct or indirect applicability, relevance, or effectiveness of the practice or object it analyzes?
- Are its implications practicable?
- Are its recommendations realistic?
- Does the article make an original contribution to knowledge?
- To what extent does it break new intellectual ground?
- Does it suggest innovative applications?
- What are its prospects for broader applicability or appreciation?
- How might its vision for the world be realized more widely?

RESPONSE:

- The article make an original contribution to knowledge. In the conclusion part, there should be more recommendations realistic.

SCORE:

- (3)

5. Quality of Communication

When considering the Implications and Applications, please use the following prompts to guide your overall response and evaluation.

- Is the focus of the article clearly stated (for instance, the problem, issue, or object under investigation; the research question; or the theoretical problem)?
- Does the article clearly express its case, measured against the standards of the technical language of its field and the reading capacities of audiences academic, tertiary student, and professional?
- What is the standard of the writing, including spelling and grammar?
- If necessary, please make specific suggestions or annotate errors in the text.

RESPONSE:

- The focus of the article is clearly stated but the analyses are not understandable because the data was not visualized in any part of the text. Also there could be more citations from the interviews.

SCORE:

- (3)

RECOMMENDATION:
How is the quality of communication as it relates to English language proficiency?

[ ] Publishable as is (Language problems are few to none)

[X] Minor Proofing Required (Content should be proofread by a colleague or critical friend of the author)

[ ] Professional Editing Required (English language errors are significant and detract from the overall quality of the article)

Our publishing model is intended to ensure that authors speaking English as a second language are given the equal opportunity to receive feedback from a peer-review process to critique and improve the conceptual material of their article. Some articles can be well researched and formulated but may require assistance with certain nuances of the English language.

Marahap: Keywords for Social Tolerance in the Pluralistic Environment of Pamatangsiantar City

Abstract: This article aims to explore and discuss social tolerance in the pluralistic environment in urban areas. The study was motivated by the predicate awarded to the Pamatangsiantar, one of the most tolerant cities in Indonesia in 2018 and 2019. Social tolerance, the focus of this study, is a dimension of democratic values. The theoretical basis referred to is democratic personalities according to Inglehart and religious freedom according to Grim and Finke. The study was carried out using a qualitative method, based on a pragmatic methodological approach to historical and contemporary paradigms. Historical data was found based on colonial records store in the national archives in Jakarta. The data collected through participatory observation, in-depth interviews, and questionnaires. 15 informants consisted of ethnic, religious, and cultural leaders, and 350 random questionnaires were distributed to 50 respondents in 7 districts. Interview data were transcribed verbatim, categorized, tabulated based on themes, and its bias reduced through comparisons between subjects. The questionnaire data were analyzed using Likert-scale to complement data from observation and interviews. All data went through in-depth analysis according to the descriptive-qualitative paradigm. The study found delicate (ahap), a dimension of democratic values, had inspired delicately (marahap), the characteristic of democratic personalities, to produce vigilance (saahap), attitude, and mental structure to tolerate. Social tolerance, the conclusion of this study is pluralistic tolerance thrives on morality, the intersection of religious, ethnic, and cultural attributes, to accommodate the existing differences. Democratic personalities, the basic characteristics of social tolerance, are a logical consequence of historical experiences, blood relations, and contributions tolerant figures.

Keywords: ahap, democratic, personalities, pluralistic environment, tolerance

Introduction

In Indonesia, a common phenomenon during the last decade, 2010-2020, compared to rural areas, intolerant behavior has increased in urban areas. We observe that the triggers for intolerant behavior are; (1) the emergence and existence of radicals, (2) the spirit of locality during the decentralization period, (3) the politicization of identity in general elections, (4) failure of multiculturalism education, (5) lack of nationalist and tolerant figures, and (6) economic disparities. This study is intended to fill the void by focusing on the dimensions of democratic values and religious freedom. More specifically, this study targets the roots of social tolerance in a pluralistic environment in urban areas.

More deeply, this study is a comparison amidst increasing intolerant behavior in cities in Indonesia, focusing on Pamatangsiantar City, North Sumatra. These studies are motivated by two contemporary social phenomena in the research location: (1) the second pluralistic city in North Sumatra Province, where social cohesion developed properly, and (2) holds the predicate of the most tolerant city in Indonesia 2018 and 2019. This study is relatively new. Except for the 2017 and 2018 tolerant city survey reports, no other references were found for this important theme. In general, surveys are built on quantitative data without in-depth qualitative exploration and ignores historical experiences, social relationships, and contributions of tolerant figures. This study uses a social-historical paradigm, tracing the colonial to contemporary periods.

The population of the cities before 1907 tended to be homogeneous and monoculture, Simalungunese. However, due to Dutch colonial plantations, the city turned 360 degrees into a pluralistic and multicultural area, marked by the presence of people from Mandailing, Minangkabau, Tobanese, Javanese, Karonese, Pakpak, Malays, Angkola, Banjar, and Ambon. Besides, the Chinese, Indians, Pakistani, and Arabs are also found in the cities. The diversity of the population is characterized by ethnicity, skin color, race, cultural attributes, including the coexistence of six official state religions; Islam, Protestantism, Catholicism, Hinduism,

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COMMON GROUND

Buddhism, and Confucianism, as well as *Malim*, Tobanese beliefs. Another factor was the economic and political aspects that had affected social stratification and differentiation.

The social reality in the cities today is recorded in three main aspects: (1) the existence of associations based on ethnicity, religion, race, and clan, (2) stratification based on economy, political affiliation, and profession, and (3) the base office of Protestant, Catholic, Pentecostal, Methodist, Adventist, Bethel, and Islamic religious institutions. As a plural city, social differentiation usually triggers intolerance, a generally disliked attitude. However, the social reality revealed a different phenomenon, where tolerance instead of thrived. City communities are united in an integrative, harmonious, and cohesive order. Each different individual or group bound by religious, ethnic, racial, cultural, or professional associations, or economic stratification or political affiliation, was never an obstacle to social harmony. More specifically, in the last three decades, the city reflects the stability of social cohesion, marked by the freedom to practice religious, cultural, and social activities. This achievement is the basis for the predicate of the most tolerant city in Indonesia.

The main problem of the study, how the initial formation of tolerance is based on historical experience, as well as its actualization in contemporary life in a pluralistic environment. The questions boil down to finding the value systems that underlie the social tolerance and habitus of democratic personalities in a pluralistic environment. The internalization and enculturation of permissive attitudes, behaviors, and actions reflect a value system, a social engineering model to create a social tolerance. The main problem is built on three secondary assumptions: (1) bad historical experiences, bloody social relations, and clashes between ethnic groups affected social tolerance, (2) social cohesion is a manifestation of social tolerance that appreciates differences and (3) social tolerance only grows and develops if it becomes a fundamental need for every individual in a pluralistic environment. Social tolerance, the basic assumption of the study, is that a democratic value system based on the intersection of religious, ethnic, and cultural morality has inspired democratic personalities to create a cohesive order.

The urgency and significance of the study are not just exploring tolerance in pluralistic environments, adding an insight or immersive studies. This study, more specifically directed to find the basic mechanisms of social tolerance according to situations of ethnicity in a pluralistic environment. The city's characteristics are marked by three basic aspects: (1) social diversity; ethnicity, religion, language, cultural, economic, and political attributes, (2) majority-minority relations to support tolerance, and (3) strengthening religious freedom to reduce intolerance. This study, more specifically focused on democratic personalities, typical characteristics that reflect tolerant attitudes, behaviors, and actions; (1) the value system underlying democratic personalities, and (2) its actualization in the plural environment.

Social tolerance is the internalization of value systems and tolerance morality, the intersection of religious, ethnic, and cultural identities, which serve as the basis of solidarity to accommodate differences. Social tolerance, therefore, only grows if each individual reflects a democratic personality, a trait of a tolerant society in a pluralistic environment. Tolerance is the forerunner of social cohesion. The study departs from the theory of social tolerance, particularly the dimensions of democratic values and religious freedom. Research positioning is based on the state of the arts, as described below.

Theoretical Framework

What is social tolerance? Discussing social tolerance, both theoretically and practically, scholars have different views according to the disciplines and the characteristics of the society. Discipline leads to a point of view, while the characteristics have implications for the approach used. Social tolerance in pluralistic environments differs from that in a homogeneous and monoculture society. The study of social tolerance in modern societies such as Europe and the United States cannot be equated with transitional societies like Indonesia. The social tolerance

for Western society is currently focused on individual behavior, while in transitional societies it is still focused on balancing the majority-minority relationship. Furthermore, tolerance in modern countries tends to be individualistic, while in developing countries, it tends to be communalistic.

The study of tolerance requires multiple dimensions. The Global Social Tolerance Index (GSTI) focuses on gender, immigrants, minorities, and religion (Zanakis, Newburry, and Taras 2016). Another dimension is religious tolerance, covering three main indicators: (1) government privileges of certain religions, (3) government regulations limiting religious freedom, and (3) social regulations limiting religious freedom (Grim and Finke 2006; Finke 2013). Besides, other dimensions are emphasized on interreligious dialogue, women and religion relationship, religion and death relationship, multicultural society, and homosexuality (Liberati, Longaretti and Michelangeli 2019). Another dimension is eight democratic values: (1) neighbors, (2) the basis for choosing a mate, (3) interpersonal trust, (4) comfort in socio-political institutions, (5) considerations made when choosing to house, (6) considerations made when choosing workers, (7) considerations for choosing schools, and (8) religious and cultural expressions (Inglehart 1991; 1990; 1997; Ingelhart and Baker 2000; Chavan and Kandaiya 2013; Fanggidae, Subroto, and Nareswari 2020).

Social tolerance has ten indicators: (1) support for democracy, (2) foreigners and ethnic minorities, (3) gender equality, (4) religion, (5) globalization, (6) attitudes towards the environment, work, family, and politics, (6) national identity, (7) culture, (8) diversity, (9) insecurity, and (10) subjective well-being (World Values Survey [WVS] 2004; Jackman 1977). In Western society, the dimension of social tolerance is emphasized on permissiveness towards immigrants, abortion, divorce, euthanasia, suicide, prostitution, homosexuality, lesbian, gay, bisexual, transgender, cloning, IVF, and disabilities (Lane and Reber 2008; Cochrane and Nevitte 2014; Cohen, Landegehem, Carpentier, and Deliens 2013; Dobbernack, Modood and Triandafyllidou 2013; Lane and Reber 2008; May 2000; Moors and Wennekers 2003; Nevitte and Cochrane 2006; Verbakel and Jaspers 2010; Vermeer 2012; Inglehart and Baker 2000; Cohen, Lendeghem, Carpentier and Deliens 2013).

Permissiveness is geared towards the choice not to marry, sexual dolls, digital flesh, or artificial intelligence. The understanding of tolerance in Western society reflects the consideration of individual rights in society (Ebanda, Ratemo, Otieno, and Geiger 2018). In developing countries such as Indonesia, for example, social tolerance focuses on social harmony or majority-minority relationships. Furthermore, the Indonesian government limits attitudes, behavior, and actions that are considered normal in Western countries or contrary to Eastern culture.

Tolerance is derived from the Latin *"tolerare"* which means "to bear or endure" (United Nations Educational, Scientific and Cultural Organization [UNESCO] 1996, 2). Tolerance becomes a reference for a personal approach, a political-institutional practice, a philosophical or religious ideal for differences in society (Mather and Tranby 2014). Tolerance is an important element of democracy and world stability (Hjerm, Eger, Bohman and Connolly 2020), as well as freedom for civil society (Gibson 2013; Persell, Green and Gurevich 2001). Tolerance embodies harmony over differences (UNESCO 1995). Tolerance is an attitude of respect, acceptance, appreciation, and accommodation for cultural differences, expressions, and ways of human life. Social tolerance, in other words, is a humanitarian action, it needs to be maintained and implemented in all living activities in the social world. Joy over differences reinforces human values and guides a sense of friendship (UNESCO 1996).

Social tolerance, in a sociocultural perspective, is "sympathy or indulgence for beliefs or practices differing from or conflicting with one's own" (Merriam-Webster Dictionary 2010, 47). Social tolerance contains "shared values, articulated as the basis of social cohesion" (Sullivan and Transue 1999, 627; UNESCO 2004, 5), and "degree of recognition and willingness to provide equal rights" (Zanakis, Newburry and Taras 2016, 483; Doorn 2014,

907). Furthermore, social tolerance "promotes peace among different groups to support self-actualization" (Corneo and Jeanne 2009, 23). Tolerance, thus, is the "core of life, an integral part of human rights" (Sullivan, Piereson and Marcus 1982, 23).

Tolerance and intolerance are observed in social life. The ten signs of tolerance consist of; (1) the absence of racial, pejorative, gender-biased, and insulting expressions of ethnicity and religion, (2) equality of each individual in society, (3) social relations based on mutual respect, (4) equality of political participation of minorities, male or female, (5) majority-minority and indigenous people relations, (7) communal events, (8) cultural manifestations, (9) religiosity practices, and (10) cooperation between groups" (UNESCO 2004). Conversely, the fifteen signs of intolerance consist of; (1) denial of language rights, (2) stereotyping, (3) teasing, (4) prejudice, (5) scapegoating, (6) discrimination, (7) ostracism, (8) harassment, (9) desecration and effacement, (10) bullying, (11) expulsion, (12) exclusion, (13) segregation, (14) repression, and (15) destruction (UNESCO 2004).

Intolerance is the "least liked" attitude towards individuals, groups, and all their social attributes (Sullivan, Piereson and Marcus 1979, 783; Sullivan and Transue 1999, 645). Intolerance is born on the belief in the superiority of the group, beliefs, and the way of life of someone who is believed to be superior to other groups. It is a symptom, a social disease, and a threat to social life. Social tolerance, thus, is "openness to intolerance" (Persell, Green, and Gurevich 2001, 203) and "prioritizing social cohesion" (Lane and Reber 2008, 5; Nevitte and Cochrane 2006, 203). Only in a tolerant order, social cohesion flourish. Furthermore, intolerance leads to intolerant behavior and thoughts, in which groups deny each other and are unable to coexist. Social cohesion reflects closeness, collaboration, and expectations of stability for the "democratic personalities" (Inglehart 1971, 991; 1990, 7; 1997, 32; Inglehart and Baker 2000, 19; Nevitte 1996, 37; Cochrane and Nevitte 2014, 25; Ho 2018).

The democratic personalities are the "accumulation of values, norms, and permissiveness" (Ellison and Musick 1993, 379), preconditions of cohesion, integration mechanisms, and conflict reduction (Verkuyten 2005; Budd 2015). Democratic personalities cannot thrive in an intolerant situation. Bad and bloody relations, the majority-minority gap, the frequency of social conflicts even wars, are the reasons that encourage democratic personalities. Besides, the dominance of religion, ethnicity, race, and culture, "determines how humans can live, think and act" (Habermas 2003, 2; 2004, 5; 2008, 251; Maksum, Surwandono and Azizah 2019), but it is difficult to develop democratic personalities. The plural environment influences tolerance, perceptions, and political attitudes, "pluralistic intolerance" in the United States, "focused intolerance" in Israel, and "pluralistic tolerance" in New Zealand (Sullivan, Shamir, Roberts and Walsh 1984, 319).

Religiosity, according to integration theory (Durkheim 1992), correlates with the morality of tolerance. A religious person is more affirming and adopting norms and values, and less approving of all things that are against their religion, such as multiculturalism, euthanasia, abortion, suicide, divorce, prostitution, gender equality, IVF, transgender, including LGBT (Halman and Gelissen 2009; Moore and Ovadia 2006). The more religious humans are in real life, the lower the level of tolerance (Vermeer, 2012; Habermas 2004). Religious values and norms, in other words, usually exhibit intolerant behavior. Compared to Western Europe which is more stable, religious instability in Eastern Europe proves detrimental to social tolerance (Halman and Gelissen 2009; Verbakel and Jaspers 2010; van Heuvelen and Robinson 2017). The positive contribution of religiosity to tolerance is influenced by economic prosperity (Achterberg et al. 2009; Inglehart 1971, 1990, 1997; Inglehart and Baker 2000; Moore and Ovadia 2006), the politics of tolerance to reduce religious moral sentiment and revert to collectivism to optimize welfare (Kaplow and Shavell 2007; D'Angelo 2007).

Besides, the politics of tolerance in favor of minorities play a role in social cohesion (Sullivan, Shamir, Walsh and Roberts 1985), built through the educational process (European Commission 2016; Scheepers, Grotenhuis and van der Slik 2002), or historical experience,

weather warfare, destruction, conquest, or violence (Agius and Ambrosewicz 2003). Parents, friends, school, family, relatives, and especially the government play an important role in fostering tolerance (Lundberg ed. 2017). Furthermore, tolerant figures help develop social tolerance [Redacted for Peer Review 2020a, 329-50]. Tolerance, regardless of any mechanism, under coercion, requires a universal value system, generally accepted morality (Corneo and Jeanne 2007; Diamond 2012), the basis of solidarity for creating social cohesion (Prasetyo, Rosa, Jones, and Arianis 2020).

Based on the state of the art above, compared to developed countries, the study of tolerance in developing countries is still relatively lagging. In Indonesia, especially in Pamatangsiantar, the location of this study, the emphasis is still on religious freedom and majority-minority relationship. This study, as mentioned in the introduction above, intends to explore the roots and actualization of social tolerance in Pamatangsiantar, a city with two predicates; a plural city in North Sumatra, and one of the "most tolerant cities in Indonesia in 2018 and 2019" (Susanto 2018, 1; Abdi 2018, 1). An index of 6,477 in 2018 and 6,280 in 2019, put it in the third position for "Top 10 Most Tolerant Cities in Indonesia" (Setara Institute 2018, 3).

In Indonesia, the 20 years of the Reformation era were marked by an increase in intolerant behavior; segregation, polarization, discrimination, and violence [Redacted for Peer Review 2020b]. Segregation is seen in the consideration of selecting housing, dormitories, selling or renting land and houses [Redacted for Peer Review 2020b], ethnic and clan division [Redacted for Peer Review 2019,56], and the politicization of identity through administrative involution [Redacted for Peer Review 2020c, 1-13]. Polarization leads to strengthening ethnic, racial, religious, and cultural sentiments, including clans (Geertz 1967, 58) through legislative and executive elections [Redacted for Peer Review 2018, 57; 2019, 42]. Discrimination is seen in economic activities, school selection, reading including matchmaking, employment, and employee recruitment [Redacted for Peer Review 2020b, 49-50]. Violence appears prominently through frequent terrorist attacks, suicide bombings, or rejection of religious and cultural practices, including the destruction of places of worship (Kuntjara 2018). In Indonesia, contemporary social realities are paradoxical with "Unity in Diversity" and have implications for the difficulty of fostering democratic personalities [Redacted for Peer Review and Ndona 2020].

Pamatangsiantar transformed from a village *"Semalongan"* or *"Semilongan"* [Simalungun] (Anderson 1971, 132) to a modern city during the colonial plantations [Redacted for Peer Review 2016, 47]; (Tideman 1922, 21). Siantar Village, one of the 7 autonomous regions of Simalungun, is ruled by the Damanik Clan [Redacted for Peer Review 2016]; [Redacted for Peer Review 2020]. The occupation of Siantar, initially, stripped the role of Sang Naualuh Damanik, the 14th King of Siantar [Redacted for Peer Review 2012]; [Redacted for Peer Review 2016]. Pamatangsiantar became the "colonial city" (Nas 1997, 25), after being designated as a municipality on July 1, 1917 (Tideman 1922]; [Redacted for Peer Review 2016]; [Redacted for Peer Review 2017a; 2018]; [Redacted for Peer Review 2019]. Before the plantation period, Siantar's population tended to be homogeneous (Dijk 1894, 551; Tideman 1922, 28). A large number of contract coolies on plantation (Breman 1997, 12) turned the city demographics into a plural environment (Tideman 1922; [Redacted for Peer Review 2916].

Apart from plantations, the German Protestant Mission not only converted the *"habonaron",* Simalungunese belief to Protestant Christianity but also encouraged modernization (Dasuha and Sinaga 2003, 4; [Redacted for Peer Review 2017c, 24]. Both factors, plantations, and RMG triggered a wave of migration as well as an origin of differentiation; religions, ethnicities, races, skin colors, and cultures [Redacted for Peer Review 2017; 2018]. Apart from Javanese and Chinese (Breman 1997, 12; Kian-Wie 1977, 52), most local migrants at that time were Tobanese (Cunningham, 1958), followed by Mandailing and Minangkabau (Pelly 2013). Due to the large migrant population, as well as an effort to reduce

rebellion, the colonial government adopted the politics of segregation (Tideman 1922); [Redacted for Peer Review 2017a; 2018; 2019].

The relationship between ethnic groups in Siantar was not running normally. After the rebellion of Sang Naualuh Damanik (1890-1907), the lands were controlled by foreigners. Tobanese migrants were mobilized to work in the fields and became colonial collaborators. However, stubbornness and unruly were made as reasons for the Dutch to place under the authority of the King of Siantar. This situation triggered a social conflict in 1915-1918, between Simalungunnese and Tobanese [Redacted for Peer Review 2017a]. Ethnic relations continued to rage. Post-independence, more specific on March 3, 1946, known as the "social revolution" (Reid 1992, 123), 7 Simalungun self-governing families were massacred, and the palace was robbed and burned [Redacted for Peer Review 2015; 2017b]. This bloody night becomes the beginning of a blurred identity. Borrowing Perret's notes, it is called "evasive identity" (Perret 2010, 45).

Intellectual figures, especially theological graduates in Laguboti and Jakarta in 1953-1955, demanded the independence of the Simalungun Protestant Christian Church (GKPS) over the domination of the Protestant Batak Christian Church (HKBP) (Sinaga 2004). Inter-ethnic and religious sentiment broke out in 1955-1957, as a result of the military split in North Sumatra (Bangun 1996; Smaill 1968). The struggle for GKPS independence over HKBP in 1953 was successful in 1963 (Dasuha and Sinaga 2003; Dasuha 2011; Purba 1977). The role of J.P. Siboro, J. W. Saragih, Radjamin Purba, and Laurimba Saragih, intellectuals from the inside Simalungunese, turned social relations in Siantar-Simalungun [Redacted for Peer Review 2017c].

Based on the description above, social tolerance in the last decade did not appear suddenly but was influenced by bloody experiences. Social tolerance is influenced by situations of ethnicity, relations, dominations, even openness between individuals and groups. The role of tolerant figures cannot be ignored and without them, social tolerance is a necessity. This study provides a historical experience and contributions to understanding contemporary social tolerance. The experience in Siantar, a pluralistic and multicultural city, as the core of this study, focuses on the dimensions of democratic values, the intersection of religious, ethnic, and cultural morality which is constructed as a basis for tolerance to create a cohesive order. The internalization of morality and historical experience has become the habitus of democratic personalities, social capital that determines tolerance, as well as social cohesion.

Methods

Social tolerance herein is assessed using a qualitative method (Creswell 2014), using a pragmatic approach (Creswell 2007) to explore historical experience and present-day actualization. The qualitative method is intended to discuss the initial formation of tolerance, based on historical records, narrative text, and detailed explanations from informants in natural settings. Tolerance is seen as a "social phenomenon" (Russell 2016, 32; 2017, 5), a pragmatic social reality, which does not thrive by itself but is rather causal-functional (Ritzer 1988). The pragmatic approach is based on the "nomothetic perspective" (Denzin and Lincoln 2005, 88), that tolerance is an abstraction of permissive attitudes, behaviors, and actions in line with social-historical experiences.

The qualitative method follows a "mixed-methods design" (Johnson and Onwuegbuzie 2004, 14), considering two main points; (1) obtaining the best information about the object of study (Greene and Hall 2010), and (2) complete single information when one source is inadequate (Creswell and Clark 2011). Data sources in qualitative studies can be objective or subjective. However, validity according to the methodology and rhetoric chose is present in all approaches. Reduction of subjectivity or bias is pursued through comparisons between data sources (Creswell and Clark 2011).

The theoretical basis referred to is the dimension of democratic values (Inglehart 1997) and freedom of religion (Grim and Finke 2006). The two theoretical bases are used for consideration of three main points: (1) discussing the initial formation of social tolerance, (2) analyzing social relations based on historical experience, and (3) causal-functional actualization in the present. Based on the three considerations above, the formation of social tolerance is seen as "a conceptual model underlying human behavior" (Goodenough 1976, 4), which inspires democratic personalities to create cohesion in the social world (Berger and Luckmann 1991).

The data were collected through participatory observation, in-depth interviews, and questionnaires according to the qualitative paradigm (Rossman and Rallis 2003; Patton 2015). Observations are focused on permissive attitudes, behaviors, and actions, including neighborhoods, settlements, location of places of worship, schools, markets, traditional ceremonies, religious expressions, political participation, economic activities, mate selection, employment, sale or rent of land, and pejorative expressions. In-depth interviews are focused on knowledge and understanding as well as detailed information about tolerance based on historical and contemporary experiences. The questionnaires were used to gather broader information with the involvement of a larger pool of informants.

Fifteen informants were determined based on two things; (1) social position and role, consisting of ethnic, religious, and cultural leaders, and (2) degrees of knowledge, including educational levels. Furthermore, 350 questionnaires, a means for gathering information, were distributed in seven sub-districts with randomly selected respondents, consisting of representatives of sixteen ethnic groups and six religions. Each informant was asked to provide answers on the available options according to the "Likert-scale" (Bertram 2007, 2; Brown 2010, 2; Vagias 2006, 5). All data were transcribed verbatim, then tabulated, coded, categorized, and conceptualized (Russell 2016). The results were compared with the theoretical explanations referred to and analyzed in-depth with a narrative-interpretive pattern according to the descriptive-qualitative paradigm. Analysis and discussion are carried out in-depth analysis to obtain the conclusion. Field research was carried out for 5 months, July-November 2019.

Results and Discussion

The city's social tolerance is marked by ten indicators; (1) the absence of religious, ethnic, racial, and cultural conflicts, (2) absence of violence; terrorism, suicide bombings, rejection and dissolution of religious practices, (3) location of adjacent places of worship, (4) prevalence of inter-ethnic and religious intermarriage, (5) absence of dominant culture, (6) visiting each other at traditional and religious ceremonies, (7) absence of stigma, stereotypes and pejorative expressions, (8) ability to master 4-5 languages, (9) freedom and ease of expressing traditional and religious ceremonies, and (10) lack of intolerant behavior; segregation, polarization, and discrimination. The tenth barometers show the stability of tolerance, more specifically, the embryo of social cohesion in a pluralistic environment in the last three decades.

The stability of tolerance in the last three decades, in fact, paradoxical with historical experiences in the land of "truth is the base" *(habonaron do bona)*, the Simalungunese philosophy [Redacted for Peer Review 2017c, 23]. In Pamatangsiantar, contemporary social tolerance is a logical consequence of poor social relations during colonialism and cannot be separated from the arrest and exile of Sang Naualuh Damanik (1890-1904) to Bengkalis, Riau. For the record, two main reasons for the arrest of the 14th King of Siantar are; (1) rejection of colonialism, and (2) accommodative politics for migrants, especially granting permits for places of worship. Apart from the two reasons above, the conversion to Islam was a strong reason for the Dutch to overthrow Sang Naualuh Damanik. After the king's arrest, the situation of ethnicity, especially among the host-ethnic groups, was compromised. Migrants felt superior because they were backed up by the colonial government, while ethnic hosts felt undermined. Juandaharaya Dasuha, personal communication on September 13, 2019, stated the following:

> "Sang Naualuh Damanik, King of Siantar, especially for the colonial government, was considered a major obstacle to controlling Siantar. The king's accommodative politics were considered a threat to the existence of the plantation. Controlling the entire population, there was no other way but to arrest the king. However, after the arrest, relations between ethnic groups became worse. Migrants, generally Tobanese, Javanese, and Chinese felt superior to the host ethnic group who had lost their leader. Host ethnic hatred escalated, both to Dutch and migrants, in connection with the conversion of land, fields, and rice fields to plantations managed by migrants. This situation was the beginning of ethnic disharmony in the city."

After the arrest of the king, the domination and hegemony of the colonial government became more prominent. Furthermore, the position of migrants tended to be elevated, both because they were employed by the Dutch government and German missionaries. Siantar's native who lost self-governance felt ignored and slowly held a grudge against migrants. The situation at the beginning of colonialism was very far from social tolerance. The worsening of the situation was exacerbated by the colonial policy which adopted a policy of settlement segregation. Population in the city was separated by a cultural wall, based on ethnicity and religion. Almost all ethnic groups have their territories that are separate from other ethnic group villages; Javanese, Karonese, Tobanese, Mandailingnese, Christian, Simalungunese, Islamic Village in Timbanggalung, as well as European, Chinese and Indian settlements. During the colonialism period, the spread of Protestant, Catholic, and Methodist religions continued to exist within the community. Not to be missed was the construction of churches, schools, and hospitals, a form of deaconess for city communities.

The history of tolerance during the colonialism period until the early 1960s was abnormal, tended to be bad and bloody, as summarized in the following six phases; (1) the social conflict of 1915-1918. Migrants' feelings of superiority, stubbornness, unruliness, and inclination to fight against the Dutch, triggered the social conflict. The migrants rejected the colonial government's policy of placing them as the native of King of Siantar. Rejection is based on the resentment for being compared to native Siantar, who are considered more conservative. Migrants insisted on being the subjects of the Dutch and not of the king. The conflict resulted in killings, burned plantations, and work strikes. The problem was resolved after the Governor of East Sumatra intervened and forced migrants to remain under the control of the king. In the initial phase, the role of the colonial government was evident in forcing "evasive tolerance" in the city.

The next phase, (2) the social revolution, took place on March 3, 1946. Even though the social conflict of 1918 seemed to have subsided, ethnic hatred continued to rage. Pseudo tolerance exploded violently on March 3, 1946. Seven kingdoms of Simalungun are slaughtered, robbed and the palace burned down by an angry mob. The leaders at that time, such as Azis Siregar, Urbanus Pardede, and Tukidjan Pranoto, massacred the nobility in Siantar, Oscar Tambunan in Purba, Silimahuta, and Dologsilou, A.E. Saragiras in Panei and Raya. The leader of the Wild Tiger Lineup *(Barisan Harimau Liar [BHL])* provoked grassroots hatred against the Simalungun nobles. The grassroots at that time were mainly is Javanese, Tobanese, and Mandailing, during the colonialism period had hatred towards kings. They violently robbed, burned the palace and several kings were beheaded. Madja Purba, Mayor of Siantar, a graduate of the Indigenous Education School for Civil Servants *(Middlebare Opleiding School Voor Inlandsche Ambtenaren [MOSVIA])* Bukittinggi was toppled by Urbanus Pardede. In this second phase, the barbaric actions of the migrants have implications for the evasive identity and pseudo tolerance. The Simalungun middle class eliminated the clan, left their hometown, and claimed to be Malay. The pseudo-tolerance regime, twenty years before Indonesia's independence, exploded violently in 1946 and sharpened social disintegration in the city.

Furthermore, (3) demand for independence of the GKPS over HKBP in 1953-1954. The exclusion of the identity of the host from the migrant population, especially regarding

religiosity, has encouraged some intellectuals from the inside of Simalungunese to demand the independence of their ethnic-religious institutions. Intellectuals are Simalungunese educated who received theological education in Laguboti and Jakarta, such as J.W. Saragih, Jason Saragih, Menna Saragih, J.P. Siboro, and A.W. Saragih. Three main reasons behind demands for independence; (1) reducing the domination and hegemony of ethnic migrants over ethnic church institutions, (2) reducing the exclusion of the ethnic identity of the host; language, customs, and cultural attributes, and (3) accelerating the conversion from the native religion to Protestant. However, the stigma of lack of education, managerial capacity, and low intellectual resources of Simalungunese are reasons for the HKPB's highest leadership *(ephorus)* in Pearaja to reject the demands for GKPS independence. The failure resulted in high inter-ethnic hatred in Siantar, the concentration of the most developed settlements and cities in Simalungun.

Subsequently, (4) the ethnic and religious sentiments of 1956-1957. The split within the North Sumatra Territorial Army Command (TTSU) at the end of December 1956 had an impact on grassroots polarization. Disobedience of Maludin Simbolon, TTSU's Supreme Commander over A.H. Nasution, the Supreme Military Commander in Jakarta, has implications for the struggle for the position of Commander of TTSU. This period was known as the Revolutionary Government of the Republic of Indonesia (PRRI), in which Simbolon declared his leave of the national military. Djamin Ginting, TTSU Chief of Staff, Zulkifli Lubis in Jakarta, as well as Wahab Makmur, the Medan City Military Command (KMKB), were determined to replace Simbolon. Military polarization based on ethnicity and religion, Djamin Ginting, Karonese, and Protestants consolidated their ethnic militaries. The same action was taken by Makmur, who consolidated the Javanese and Islamic militaries, and Lubis, who consolidated the Mandailing and Islamic militaries.

Not only in military organizations, however, ethnic and religious sentiments provoked by the military also spread to the grassroots level. The Infantry Cadet School (SKI) in Siantar was controlled by the Tobanese military, which planned to attack the TTSU headquarters in Medan. The grassroots were also provoked. The PRRI incident sparked ethnic and religious hatred on a regional scale in North Sumatra. Ethnic stereotypes are expanding; slanders such as "lousy Batak group" against the Tobanese, stupid and lazy Malays, Minangkabau con artists, and stingy Mandailings, etc. In this phase, social tolerance in North Sumatra, more specifically in Siantar, is completely torn apart, disharmonious and disintegrative.

Furthermore, (5) the formulation of identity in 1963. The struggle to demand the independence of GKPS over HKBP was carried out in 1963. Since that year, J.P. Siboro and J.W. Saragih have led the church institution. At the same time, Radjamin Purba served as Regent of Simalungun. The collaboration of both institutions, the church, and government, contribute to the formulation of identity, especially for the Simalungunese. Radjamin Purba's role was considered dominant in restoring the devastated social cohesion in Siantar-Simalungun. Among the Simalungunese, he was known as "the thresher from Simalungun" for his populist policy to build Simalungun University, organizing the first Simalungun Cultural Seminar, managing the Simalungun Museum and *Rumahbolon*, the only legacy of the Simalungun kingdom that exists today, provided land for the GKPS head office, and initiated and establishment of the Simalungun Traditional and Scientific Institution.

On the initiative of Radjamin Purba and center figures, intellectuals from the inside, by considering social diversity and differentiation, the first Simalungun culture seminar in 1963 formulated *ahap* or delicate as a basis for solidarity in the plural environment of Siantar-Simalungun. The formula becomes the basis of solidarity to achieve three main goals; (1) accommodating and bridging the differentiation and differences of ethnic, religious, racial, clan, cultural, economic, and political identities in a plural environment, (2) reducing and restoring inter-ethnic relations that were torn apart from the period of colonialism to PRRI, and (3) building tolerance of use creating social cohesion, peace, integration and social harmony between identities. The formula for *ahap* is the Simalungun version of belonging, in which

every individual, regardless of identity, is accepted as a subject if they respect each other without differentiating one another. It is noteworthy, after 1963, inter-ethnic relations in Siantar-Simalungun slowly began to recover. This fact is seen in the absence of inter-ethnic sentiments that trigger social conflicts.

The last phase, (6) the formulation of the city's identity in 1982. A city is a representation of the plural environment. The city's population in 1930, concerning historical data, was 4,964, consisting of 11.17% Tobanese, 8.26% Mandailing, 6.16% Angkola, 3.20% Simalungunese, and the rest were Europeans, Chinese, and Indians (Pelly 2013, 33). Furthermore, the city's population in 2018 was 247,411, consisting of 31.23% Simalungunese, 18.22% Javanese, 16.50% Tobanese, 11.10% Chinese, 9.6% Mandailing, 4.3% Minangkabau, 2.2% Karonese, 1.5% Angkola, 0.87% Aceh and 2.49% of other groups. The demographic composition based on religion consists of 49.83% Protestants, 41.9% Muslims, 4.71% Catholics, 3.36% Buddhists, 0.11% Hindus, 0.01% Confucianism (0.01%) and 0.07% *Malim*, Tobanese belief (Central Bureau of Statistics 2018, 12-15).

The demographic data above implies three main points: (1) the balance between the ethnicity of the host and the migrants, (2) the balance of distribution of officials, civil servants, private employees, entrepreneurs, regional legislatures, including political party management, and (3) the absence of dominant culture; demographics, economic actors, and political activists. Although the three points above have implications for the high competition between ethnic groups in controlling the city, however, the absence of a dominant culture has a positive impact on social tolerance.

Laurimba Saragih, Mayor of Siantar in 1982, turned the inter-ethnic relationship in the city. The idea of a tolerant city was formulated through the slogan "collaborating to achieve the goals" *(sapangambei manoktok hitei),* confirmed through a local regulation in 1984, rooted in *ahap,* the basis of solidarity formulated in 1963. The idea is intended to transform the plural environment, accommodating plurality to accelerate urban development. The basis of solidarity is constructed into a social capital for urban development. Through this mechanism, each individual participated in building their city by creating social cohesion. It is necessary to underline, that intermarriage based on religion and ethnicity has a common and impact on the birth of tolerant figures. Laurimba Saragih, for example, a mayor who is of Simalungunese and Muslim, married a Mandailing Muslim woman.

Cross-cutting through intermarriage, clan, ethnicity, and religion, affect the ethnic situation in the city, more specifically to promote social tolerance. On the one hand, every individual is bound by religious identity, but on the other hand, they are also bound by clan, ethnic, racial, and cultural identities. Individuals with different political affiliations and economic strata are united in religious, ethnic, and clan associations. Each individual or group unites with each other to celebrate moments of joy or sorrow. This situation has been felt since the mid-1960s when Radjamin Purba was the regent of Simalungun. The momentum of 1963 was the final phase, ending inter-ethnic tensions as well as a new chapter in the construction of tolerance. Furthermore, the momentum of 1984 was a clear example of when diversity was constructed into the social capital of urban development. Hisarma Saragih, personal communication on August 28, 2019, stated;

> "There's no choice. The formulation of *ahap,* the basis of solidarity in 1963, became a historical turning point in Siantar, changing the bad relations between ethnic groups towards tolerance. In fact, to this day, social clashes have seldom occurred. As such, the predicate of a tolerant city, especially based on my observations, would be very appropriate for this city. Just look at the place of worship. Churches, mosques, monasteries can coexist, in joyful and sorrowful ceremonies, all of which show multiculturalism, as we have witnessed two weeks ago. In this city, apart from Indonesian, each individual also speaks 2-4 local languages. Furthermore, if you shop at a Chinese shop, you will be greeted with Simalungun or Toba

language. If you shop at a Simalungunese shop, you will be greeted with Simalungun, Toba, or even Javanese language. This is truly interesting."

Based on the description above, this study finds *ahap* or delicate, the keyword for contemporary social tolerance in a pluralistic environment in Siantar City. This finding is a value system, universal morality, the intersection of religious, ethnic, and cultural attributes, containing democratic personalities, a basis for solidarity that inspires social tolerance. The general convention in Siantar today is that every individual is considered "a resident of the city" if they possess sensitivity [Redacted for Peer Review 2017c]. Furthermore, attitudes, behavior, and actions that reflect a sense of belonging or sensitivity give rise *to marahap* or delicately. This character reflects prudence and permissiveness.

In a plural environment, the implementation of *ahap* is *marahap*, mental attitudes, and moral considerations for others. In its social implications, *marahap* appears as an attitude that takes into account all behavior, words, and actions. This mentality encourages the emergence of vigilance *(saahap)*. Vigilance is a cohesive, integrative, and harmonious situation of democratic personalities that inspires social tolerance. The intersection of religious, cultural, and ethnic morality, in other words, is the origin of democratic personality, the basic values of social tolerance in multicultural societies. An explanation of contemporary social tolerance, based on the questionnaire, in support of historical experience, is described below.

The tendency of democratic value dimension with its attributes, the results of distributing questionnaires to 350 informants is described as follows; (1) the neighborhood dimension, 39,42% are race or ethnicity considerations, while 35.14% are religious; (2) the couple dimension, 31.14% are economic considerations, while 19.14% are religion and ethnicity; (3) dimensions of interpersonal trust, 36.28% are based on religion, while 28.85% are ethnic; (4) the comfort dimension, 34% is based more on ethnic considerations, while 29.42% is religion; (5) occupancy dimensions, 44.85% are based on safety and comfort, while 19.71% are economic; (6) the dimensions of the school, 43.42% are based on state or national schools, while 37.42% are religious schools, and (7) the dimensions of employee recruitment, 53.14% are based on academic abilities and skills, while 23.14% are religion and ethnicity.

Explanations of the questionnaire data above are summarized as follows; (1) inter-ethnic relations, freedom of expression, and social interaction reflect democratic personalities. However, aspects directly related to individuals remain focused on religious, racial, and ethnic considerations. The couple attribute, for example, has an impact on inter-marriage difficulties. A total of 63 couples out of 350 informants were intermarriage families, with the following variations; 8 families converted to Islam, 32 became Protestants, 13 became Catholics, 6 became Buddhists and 4 became Confucians.

Intermarriage between different religions is felt to be more difficult than differences in race, ethnicity, or culture, (2) Attributes in mate selection are to some extent correlated with interpersonal trust. The current social reality in Pamatangsiantar is that the mainstreaming of religion is relatively low, thereby facilitating social tolerance, (3) the dimensions of neighborliness and the socio-political institutions of comfort are more based on racial or ethnic attributes. The city government policy is to create patterns of mixed housing, assimilation schools, or placement of public spaces such as shopping malls, fields, schools, and government offices in zones that bring together different individuals and communities.

Furthermore, (4) the selection of housing, schools, and employee recruitment is based more on security considerations. Except for the ethnic villages inherited from colonialism, there were no new residential segments found in the area. The spatial orientation tends to focus on heterogeneous settlement patterns. School selection is based on management. Public schools are cheaper, while private schools based on faith are of higher quality, especially Catholic and Methodist schools. Although the school is based on a certain religion, most students have

different religions. Meanwhile, the main considerations for employee recruitment are based more on academic and professional reasons.

Finally, (5) religious and cultural expressions. The attribute of democratic values is emphasized on three indicators of religious freedom; (1) 64.57% most strongly disagree and 28.85% disagree for favoritism of certain religions and culture by the government, (2) 67.42% strongly disagree and 27.71% disagree for government regulations restrict expression of religion and culture, and (3) 61.42% strongly disagree and 37.28% disagree for social regulations restricting religious and cultural freedom. The majority of informants stated that they did not agree, completely disagreed even, with the limitation of freedom of religious and cultural expression. The expression of freedom is seen in the absence of government privileges for certain religions and cultures, and the absence of government and social regulations that limit religious and cultural expressions. Based on the data above, although not yet fully established, the values of social tolerance have grown among the urban population.

The findings of this study, namely *ahap*, *marahap*, and *saahap*, are that the intersection of religious morality, ethnicity, and culture has universal characteristics, a social framework, and a mechanism to create social tolerance. Social tolerance is pluralistic tolerance that thrives on the morality of tolerance, the intersection of religious, ethnic, and cultural attributes, to accommodate the existing differences. This determinant is based on "truth is the base" according to the Simalungunese philosophy [Redacted for Peer Review 2017d]. This provision is reinforced by the traditional expression "Raya, Purba, Dolog, and Panei are the same if delicate" [Redacted for Peer Review 2017d, 23]. This morality, even though it was born from the Simalungun culture, is based on universality, is borderless, and has no boundaries, and therefore can accommodate diversity. The denial of this social mechanism has an impact on the disharmony of life in the social world, the effect of the magical power of the social philosophy elaborated from *"habonaron"*, Simalungunese belief [Redacted for Peer Review 2017d].

The findings of this study are different from the theoretical framework referred to earlier; (1) in Western countries, social tolerance tends to be born from rational ideas, whereas in this study, it is born from coercion by intellectual and tolerant figures. Inglehart's paradigm regarding the dimensions of democratic values and Grim and Finke regarding religious freedom play a role in creating democratic personalities, which on one hand is relevant to the theme of this study. However, more specifically, this study finds that democratic personalities must be adapted to the characteristics of the plural environment. This study confirms that democratic personalities require a value system, social framework, and mechanisms to affirm and accommodate social tolerance. Democratic personalities, then, in this study are not the impact of education as is the case in developed countries, but rather on cultural products that experience gradations from time to time.

Furthermore, (2) contemporary social tolerance, although it looks steady, its foundation is still unstable. Identity politics, especially during the last decade in Indonesia, has slowly influenced the ethnic situation in Siantar. However, it is feared that the politicization of identity will turn a tolerant situation into an intolerant situation. In Indonesia, social relations are relatively disturbed by the presence of religious fanatical organizations which have a pejorative impact on the tolerant order. Furthermore, the general elections for president, governor, mayor, regent, including the legislature, tend to activate identity politics and injure social tolerance. Also, the social stigmas, infidels (*kafir*), Chinese (*aseng*), Western (*asing*), etc kept on snowballing. This contemporary social reality is certain to destroy social relations and endanger social tolerance in the future.

Based on the explanation above, the main assumptions of the study confirm that social tolerance is the internalization of democratic values, universal morality of religion, ethnicity, and culture that promotes a cohesive order. This statement is built based on social reality in Siantar; (1) historical experience affects the order of tolerance, (2) tolerance appreciates every difference, and (3) tolerance develops when it takes root in each individual. According to the

findings of the study, the tolerance mechanism that is *ahap* serves as a tolerant value system, while *marahap* is the attitude, behavior, and actions of being tolerant, and *saahap* is the sense of belonging to each other or being part of others.

This research proves, although social tolerance has not been fully established, seeds of tolerance have been found among the residents in the cities. The predicate of a tolerant city, at least, answers the anxiety as well as a proof of commitment to the needs for a cohesive social order. However, the social tolerance in Pamatangsiantar City today is not final. The tendency of local politics, the politicization of identity, and the emergence of radical organizations in the last decade, 2010-2020, deserves to be watched out for. The contribution of tolerant figures and city leaders with absolute regulation is needed to develop a tolerant mentality. Based on the last three trends, the findings of this study require the consistency of wise and strong leaders in nurturing social tolerance.

The keywords for social tolerance, based on the findings above, develop on a value system, universal morality that bridges all parties and submerged in everyone. Furthermore, the value system is implemented in social behavior that considers all cohesive actions, actualized and implemented in the social world. Finally, every human in a pluralistic environment has collective feelings, a social mentality, and the preconditions for social tolerance. Social tolerance grows and develops on compulsion, based on bloody experiences to create a cohesive order. Furthermore, tolerant figures have a central role and contribution by considering the interest of all parties. Social tolerance, learning from the bloody experience in Siantar, is a mechanism to frame social tolerance in a plural environment.

Conclusions

Historical experience influences the structure of tolerance in establishing and accommodating differences. Social tolerance, the conclusion of this study is pluralistic tolerance thrives on the morality of tolerance, the intersection of religious, ethnic, and cultural attributes, to accommodate the existing differences. Democratic personalities, the basic character of social tolerance is a logical consequence of historical experiences, bloody relations, and contributions made by tolerant figures. The three of them complement and support each other, are not partial, do not stand alone, but are united in a complete internalization process to establish tolerant values. The contribution of this study lies in the mechanism for creating social tolerance. Western countries tend to focus on human rights education, while in the location of this study the tendency is to consider historical experience. In other words, although social tolerance grows on an unstable foundation, it considers social collisions, has no choice and must be forced.

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Ahap: Keywords for Social Tolerance in the Pluralistic Environment of Pamatangsiantar City

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Abstract: This article aims to explore and discuss social tolerance in the pluralistic environment in urban areas. The study was motivated by the predicate awarded to the Pamatangsiantar, one of the most tolerant cities in Indonesia in 2018 and 2019. Social tolerance, the focus of this study, is a dimension of democratic values. The theoretical basis referred to is democratic personalities and religious freedom. The study was carried out using a qualitative method, based on a pragmatic methodological approach to historical and contemporary paradigms. The data was collected through participatory observation, in-depth interviews, and questionnaires. All data went through in-depth analysis according to the descriptive-qualitative paradigm. The study found delicate ("ahap"), a dimension of democratic values, had inspired delicately ("marahap"), the characteristic of democratic personalities to produce vigilance ("saahap"), attitude, and mental structure to tolerate. Social tolerance, the conclusion of this study is ~~pluralistic tolerance thrives on morality, the~~ intersection of religious, ethnic, and cultural attributes to accommodate the existing differences ~~[Unclear, please revise]~~. Democratic personalities, the basic characteristics of social tolerance are a logical consequence of historical experiences, blood relations, and contributions tolerant figures.

Keywords: Ahap, Marahap, Saahap, Morality, Intersection

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Introduction

In Indonesia, a common phenomenon during the last decade (2010–2020) is that intolerant behavior has increased in urban areas compared to rural areas. We observe that the triggers for intolerant behavior are: (1) the emergence and existence of radicals, (2) the spirit of locality during the decentralization period, (3) the politicization of identity in general elections, (4) failure of multiculturalism education, (5) lack of nationalist and tolerant figures, and (6) economic disparities. This study is intended to fill ~~the void [~~a research gap~~?]~~ by focusing on the dimensions of democratic values and religious freedom. More specifically, this study targets the roots of social tolerance in a pluralistic environment in urban areas.

More deeply, this study is a comparison amidst increasing intolerant behavior in cities in Indonesia, focusing on Pamatangsiantar City, North Sumatra. These studies are motivated by two contemporary social phenomena in the research location: (1) the second pluralistic city in North Sumatra Province, where social cohesion developed properly, and (2) holds the predicate of the most tolerant city in Indonesia 2018 and 2019. This study is an attempt to find a model to create social tolerance in a pluralistic and multicultural society. In Indonesia, social tolerance is an important issue given the diversity such as religion, ethnicity, race, skin color, origin history, language, including social system. Intolerant, even radical behavior is found in various areas such as racism, terrorism, bomb attacks, rejection and disbandment of worship, burning places of worship, and disbandment of traditional ceremonies.

This study is relatively new. Except for the 2017 and 2018 tolerant city survey reports, no other references were found for this important theme. In general, surveys are built on quantitative data without in-depth qualitative exploration and ignores historical experiences, social relationships, and contributions of tolerant figures. This study uses a social-historical paradigm, tracing the colonial to contemporary periods.

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COMMON GROUND

The population of the cities before 1907 tended to be homogeneous and monoculture, Simalungunese. However, due to Dutch colonial plantations, the city turned into a pluralistic and multicultural area, marked by the presence of people from Mandailing, Minangkabau, Tobanese, Javanese, Karonese, Pakpak, Malays, Angkola, Banjar, and Ambon. In addition, the Chinese, Indians, Pakistani, and Arabs are also found in the cities. The diversity of the population is characterized by ethnicity, skin color, race, cultural attributes, including the coexistence of six official state religions; Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism, as well as *Malim*, Tobanese beliefs. Another factor was the economic and political aspects that had affected social stratification and differentiation.

The social reality in the cities today is recorded in three main aspects: (1) the existence of associations based on ethnicity, religion, race, and clan; (2) stratification based on economy, political affiliation, and profession; and (3) the base office of Protestant, Catholic, Pentecostal, Methodist, Adventist, Bethel, and Islamic religious institutions. As a plural city, social differentiation usually triggers intolerance, a generally disliked attitude. However, the social reality revealed a different phenomenon where instead tolerance of thrived. City communities are united in an integrative, harmonious, and cohesive order. Each different individual or group bound by religious, ethnic, racial, cultural, or professional associations, or economic stratification or political affiliation, was never an obstacle to social harmony. More specifically, in the last three decades, the city reflects the stability of social cohesion, marked by the freedom to practice religious, cultural, and social activities. This achievement is the basis for the predicate of the most tolerant city in Indonesia.

The main problem of the study is how the initial formation of tolerance is based on historical experience, as well as its actualization in contemporary life in a pluralistic environment. The questions boil down to finding the value systems that underlie the social tolerance and habitus of democratic personalities in a pluralistic environment. The internalization and enculturation of permissive attitudes, behaviors, and actions reflect a value system, a social engineering model to create a social tolerance. The main problem is built on three secondary assumptions: (1) bad historical experiences, bloody social relations, and clashes between ethnic groups affected social tolerance; (2) social cohesion is a manifestation of social tolerance that appreciates differences; and (3) social tolerance only grows and develops if it becomes a fundamental need for every individual in a pluralistic environment. Social tolerance, the basic assumption of the study, is that a democratic value system based on the intersection of religious, ethnic, and cultural morality has inspired democratic personalities to create a cohesive order.

The urgency and significance of the study is not just exploring tolerance in pluralistic environments, adding an insight, or immersive studies. This study is more specifically directed to find the basic mechanisms of social tolerance according to situations of ethnicity in a pluralistic environment. The city's characteristics are marked by three basic aspects: (1) social diversity—ethnicity, religion, language, cultural, economic, and political attributes; (2) majority-minority relations to support tolerance; and (3) strengthening religious freedom to reduce intolerance. This study, more specifically focused on democratic personalities, typical characteristics that reflect tolerant attitudes, behaviors, and actions; (1) the value system underlying democratic personalities, and (2) its actualization in the plural environment. The city was established as one of the most tolerant in Indonesia with a complex diversity of sixteen ethnic and cultral groups. Indeed, picking up another location is great. However, the initial purpose of this article is to highlight the specific tolerance in the city. Understanding the seeds of tolerance in the city, it can be a reference for other cities to cultivate social tolerance.

Social tolerance is the internalization of value systems and tolerance morality, the intersection of religious, ethnic, and cultural identities, which serve as the basis of solidarity to accommodate differences. Social tolerance, therefore, only grows if each individual reflects a democratic personality, a trait of a tolerant society in a pluralistic environment. Tolerance is the forerunner of social cohesion. The study departs from the theory of social tolerance, particularly

the dimensions of democratic values and religious freedom. Research positioning is based on the state of the arts, as described below.

Theoretical Framework

What is social tolerance? Discussing social tolerance, both theoretically and practically, scholars have different views according to the disciplines and the characteristics of the society. Discipline leads to a point of view, while the characteristics have implications for the approach used. Social tolerance in pluralistic environments differs from that in a homogeneous and monoculture society. The study of social tolerance in modern societies such as Europe and the United States cannot be equated with transitional societies like Indonesia. The social tolerance for Western society is currently focused on individual behavior, while in transitional societies it is still focused on balancing the majority-minority relationship. Furthermore, tolerance in modern countries tends to be individualistic, while in developing countries, it tends to be communalistic.

The study of tolerance requires multiple dimensions. The Global Social Tolerance Index focuses on gender, immigrants, minorities, and religion (Zanakis, Newburry, and Taras 2016). Another dimension is religious tolerance, covering three main indicators: (1) government privileges of certain religions; (2) government regulations limiting religious freedom; and (3) social regulations limiting religious freedom (Grim and Finke 2006; Finke 2013). Besides, other dimensions are emphasized on interreligious dialogue, women and religion relationship, religion and death relationship, multicultural society, and homosexuality (Liberati, Longaretti, and Michelangeli 2019). Another dimension is eight democratic values: (1) neighbors, (2) the basis for choosing a mate, (3) interpersonal trust, (4) comfort in sociopolitical institutions, (5) considerations made when choosing to house, (6) considerations made when choosing workers, (7) considerations for choosing schools, and (8) religious and cultural expressions (Inglehart ~~1991 [Should this be~~ 1971~~?]~~, 1990, 1997; Ingelhart and Baker 2000; Chavan and Kandaiya 2013; Fanggidae, Subroto, and Nareswari 2020).

Social tolerance has ten indicators: (1) support for democracy, (2) foreigners and ethnic minorities, (3) gender equality, (4) religion, (5) globalization, (6) attitudes toward the environment, work, family, and politics, (6) national identity, (7) culture, (8) diversity, (9) insecurity, and (10) subjective well-being (World Values Survey 2004; Jackman 1977). In Western society, the dimension of social tolerance is emphasized on permissiveness toward immigrants, abortion, divorce, euthanasia, suicide, prostitution, homosexuality, lesbian, gay, bisexual, transgender, cloning, IVF, and disabilities (Lane and Reber 2008; Cochrane and Nevitte 2014; Cohen, Landegehem, Carpentier, and Deliens 2013; Dobbernack, Modood and Triandafyllidou 2013; Lane and Reber 2008; May 2000; Moors and Wennekers 2003; Nevitte and Cochrane 2006; Verbakel and Jaspers 2010; Vermeer 2012; Inglehart and Baker 2000; Cohen et al. 2013).

Permissiveness is geared toward the choice not to marry, sexual dolls, digital flesh, or artificial intelligence. The understanding of tolerance in Western or developed countries reflects the consideration of individual rights in society (Ebanda et al. 2018). Furthermore, in ~~Oriental [~~Asian~~?]~~ or developing countries such as Indonesia, for example, social tolerance focuses on social harmony or majority-minority relationships. Hereinafter, the Indonesian government limits attitudes, behavior, and actions that are considered normal in Western countries or contrary to Eastern culture.

Tolerance is derived from the Latin *tolerare* which means “to bear or endure” (UNESCO 1996, 2). Tolerance becomes a reference for a personal approach, a political-institutional practice, a philosophical or religious ideal for differences in society (Mather and Tranby 2014). Tolerance is an important element of democracy and world stability (Hjerm et al. 2020), as well as freedom for civil society (Gibson 2013; Persell, Green, and Gurevich 2001). Tolerance

embodies harmony over differences (UNESCO 1995). Tolerance is an attitude of respect, acceptance, appreciation, and accommodation for cultural differences, expressions, and ways of human life. Social tolerance, in other words, is a humanitarian action, it needs to be maintained and implemented in all living activities in the social world. Joy over differences reinforces human values and guides a sense of friendship (UNESCO 1996).

Social tolerance, in a sociocultural perspective, is "sympathy or indulgence for beliefs or practices differing from or conflicting with one's own" (Merriam-Webster Dictionary 2010, 47). Social tolerance contains "shared values, articulated as the basis of social cohesion" (Sullivan and Transue 1999, 627~~; UNESCO 2004, 5) [Please include only one citation for the direct quote]~~, and "degree of recognition and willingness to provide equal rights" (Zanakis, Newburry, and Taras 2016, 483~~; Doorn 2014, 907) [Please include only one citation for the direct quote]~~. Furthermore, social tolerance "promotes peace among different groups to support self-actualization" (Corneo and Jeanne 2009, 23). Tolerance, thus, is the "core of life, an integral part of human rights" (Sullivan, Piereson, and Marcus 1982, 23).

Tolerance and intolerance are observed in social life. The ten signs of tolerance consist of; (1) the absence of racial, pejorative, gender-biased, and insulting expressions of ethnicity and religion, (2) equality of each individual in society, (3) social relations based on mutual respect, (4) equality of political participation of minorities, male or female, (5) majority-minority and indigenous people relations, (7) communal events, (8) cultural manifestations, (9) religiosity practices, and (10) cooperation between groups (UNESCO 2004). Conversely, the fifteen signs of intolerance consist of; denial of language rights, stereotyping, teasing, prejudice, scapegoating, discrimination, ostracism, harassment, desecration and effacement, bullying, expulsion, exclusion, segregation, repression, and destruction (UNESCO 2004).

Intolerance is the "least liked" attitude toward individuals, groups, and all their social attributes (Sullivan, Piereson, and Marcus 1979; Sullivan and Transue 1999). Intolerance is born on the belief in the superiority of the group, beliefs, and the way of life of someone who is believed to be superior to other groups. It is a symptom, a social disease, and a threat to social life. Social tolerance, thus, is "openness to intolerance" (Persell, Green, and Gurevich 2001, 203) and "prioritizing social cohesion" (Lane and Reber 2008, 5~~; Nevitte and Cochrane 2006, 203) [Please include only one citation for the direct quote]~~. Only in a tolerant order, social cohesion will be born, grow, and develop properly.~~ flourish [Incomplete sentence, please revise]~~. Furthermore, intolerance leads to intolerant behavior and thoughts, in which groups deny each other and are unable to coexist. Social cohesion reflects closeness, collaboration, and expectations of stability for the "democratic personalities" (Inglehart 1971, 1990, 1997; Inglehart and Baker 2000; Nevitte 1996; Cochrane and Nevitte 2014; Ho 2018).

The democratic personalities are the "accumulation of values, norms, and permissiveness" (Ellison and Musick 1993, 379), preconditions of cohesion, integration mechanisms, and conflict reduction (Verkuyten 2005; Budd 2015). Democratic personalities cannot thrive in an intolerant situation. Bad and bloody relations, the majority-minority gap, the frequency of social conflicts even wars, are the reasons that encourage democratic personalities (Maksum, Surwandono, and Azizah 2019). Besides, the dominance of religion, ethnicity, race, and culture, "determines how humans can live, think and act" (Habermas 2003, 2~~; 2004, 5; 2008, 251; Maksum, Surwandono, and Azizah 2019) [Please include only one citation for the direct quote]~~, but it is difficult to develop democratic personalities. The plural environment influences tolerance, perceptions, and political attitudes, "pluralistic intolerance" in the United States, "focused intolerance" in Israel, and "pluralistic tolerance" in New Zealand (Sullivan et al. 1984, 319).

Religiosity, according to integration theory (Durkheim 1992), correlates with the morality of tolerance. A religious person is more affirming and adopting norms and values, and less approving of all things that are against their religion, such as multiculturalism, euthanasia,

abortion, suicide, divorce, prostitution, gender equality, IVF, transgender, including LGBT (Halman and Gelissen 2009; Moore and Ovadia 2006). The more religious humans are in real life, the lower the level of tolerance (Vermeer 2012; Habermas 2004). Religious values and norms, in other words, usually exhibit intolerant behavior. Compared to Western Europe which is more stable, religious instability in Eastern Europe proves detrimental to social tolerance (Halman and Gelissen 2009; Verbakel and Jaspers 2010; Van Heuvelen and Robinson 2017). The positive contribution of religiosity to tolerance is influenced by economic prosperity (Achterberg et al. 2009; Inglehart 1971, 1990, 1997; Inglehart and Baker 2000; Moore and Ovadia 2006), the politics of tolerance to reduce religious moral sentiment and revert to collectivism to optimize welfare (Kaplow and Shavell 2007; D'Angelo 2007).

Besides, the politics of tolerance in favor of minorities play a role in social cohesion (Sullivan et al. 1985), built through the educational process (European Commission 2016; Scheepers, Grotenhuis, and van der Slik 2002; Doorn 2014), or historical experience, weather warfare, destruction, conquest, or violence (Agius and Ambrosewicz 2003). Parents, friends, school, family, relatives, and especially the government play an important role in fostering tolerance (Lundberg ed. 2017). Furthermore, tolerant figures help develop social tolerance (Damanik 2020a). Tolerance, regardless of any mechanism, under coercion, requires a universal value system, generally accepted morality (Corneo and Jeanne 2007; Diamond 2012), the basis of solidarity for creating social cohesion (Prasetyo et al. 2020).

Based on the state of the art above, compared to developed countries, the study of tolerance in developing countries is still relatively lagging. In Indonesia, especially in Pamatangsiantar, the location of this study, the emphasis is still on religious freedom and majority-minority relationship (Abdi, 2018). This study, as mentioned in the introduction above, intends to explore the roots and actualization of social tolerance in Pamatangsiantar, a city with two predicates; (1) a plural city in North Sumatra, and (2) one of the "most tolerant cities in Indonesia in 2018 and 2019" (Susanto 2018, 1~~; Abdi 2018, 1~~). ~~[Please include only one citation for the direct quote].~~ An index of 6,477 in 2018 and 6,280 in 2019, put it in the third position for "Top 10 Most Tolerant Cities in Indonesia" (Setara Institute 2018).

In Indonesia, the twenty years of the Reformation era were marked by an increase in intolerant behavior; segregation, polarization, discrimination, and violence (Damanik 2020b). Segregation is seen in the consideration of selecting housing, dormitories, selling or renting land and houses (Damanik 2020b; 2016), ethnic and clan division (Damanik 2019b), and the politicization of identity through administrative involution (Damanik 2020c). Polarization leads to strengthening ethnic, racial, religious, and cultural sentiments, including clans (Geertz 1967) through legislative and executive elections (Damanik 2018a, 2019a). Discrimination is seen in economic activities, school selection, reading including matchmaking, employment, and employee recruitment (Damanik 2020b). Violence appears prominently through frequent terrorist attacks, suicide bombings, or rejection of religious and cultural practices, including the destruction of places of worship (Kuntjara 2018). In Indonesia, contemporary social realities are paradoxical with "Unity in Diversity" and have implications for the difficulty of fostering democratic personalities (Damanik and Ndona 2020).

Pamatangsiantar transformed from a village *Semalongan* or *Semilongan* [Simalungun] (Anderson 1971) to a modern city during the colonial plantations (Damanik and Dasuha 2016; Tideman 1922). Siantar village, one of the seven autonomous regions of Simalungun, is ruled by the Damanik clan (Damanik and Dasuha 2016; Damanik, Simanjuntak, and Daud 2021; 2020, Damanik 2018b, 2017a, 2017b). The occupation of Siantar, initially, stripped the role of Sang Naualuh Damanik, the fourteenth King of Siantar (Damanik 2015, 2013; Damanik and Dasuha 2016). Pamatangsiantar became the "colonial city" (Nas 1997, 25), after being designated as a municipality on July 1, 1917 (Tideman 1922). Before the plantation period, Siantar's population tended to be homogeneous (Dijk 1894, 551; Tideman 1922, 28). A large

number of contract coolies on plantation (Breman 1997, 12) turned the city demographics into a plural environment (Tideman 1922)

Apart from plantations, the German Rhenish Missionary Society (*Rheinische Missiongesellschaft* [RMG]), not only converted the *habonaron*, Simalungunese belief to Protestant Christianity but also encouraged modernization (Dasuha and Sinaga 2003; Damanik 2017c). Both factors, plantations, and RMG triggered a wave of migration as well as an origin of differentiation; religions, ethnicities, races, skin colors, and cultures (Damanik 2018b, 2017a). Apart from Javanese and Chinese (Breman 1997; Kian-Wie 1977; Damanik 2016) most local migrants at that time were Tobanese (Cunningham 1958), followed by Mandailing and Minangkabau (Pelly 2013). Due to the large migrant population, as well as an effort to reduce rebellion, the colonial government adopted the politics of segregation (Tideman 1922; Damanik 2018b, 2017a; Damanik and Dasuha 2016).

The relationship between ethnic groups in PamatangsSiantar was not running normally. After the rebellion of Sang Naualuh Damanik (1890–1907), the lands were controlled by foreigners. Tobanese migrants were mobilized to work in the fields and became colonial collaborators. However, stubbornness and unruly were made as reasons for the Dutch to place under the authority of the King of PamatangsSiantar. This situation triggered a social conflict in 1915–1918, between Simalungunnese and Tobanese (Damanik 2017a). Ethnic relations continued to rage. Post-independence, more specific on March 3, 1946, known as the "social revolution" (Reid 1992), seven Simalungun self-governing families were massacred, and the palace was robbed and burned (Damanik 2015, 2017b). This bloody night becomes the beginning of a blurred identity. Borrowing Perret's notes, it is called "evasive identity" (Perret 2010, 45).

Intellectual figures, especially theological graduates in Laguboti and Jakarta in 1953-1955, demanded the independence of the Simalungun Protestant Christian Church (*Gereja Kristen Protestan Simalungun* [GKPS]) over the domination of the Protestant Batak Christian Church (*Huria Kristen Batak Protestan* [HKBP]) (Sinaga 2004). Inter-ethnic and religious sentiment broke out in 1955–1957, as a result of the military split in North Sumatra (Bangun 1996; Smail 1968). The struggle for GKPS independence over HKBP in 1953 was successful in 1963 (Dasuha and Sinaga 2003; Dasuha 2011; Purba 1977). The role of J.P. Siboro, J. W. Saragih, Radjamin Purba, and Laurimba Saragih, intellectuals from the inside Simalungunese, turned social relations in Siantar-Simalungun (Damanik 2017c, 2017d). Furthermore, the Simalungunese have *ampangna opat* (four kins unit), the initial mechanism for reaching-out and institutionalizing multiple kinships relations in triangle and pentagon pattern to interpret and understand the social world (Damanik 2021a). The kinship of triangles and pentagons is used to resolve disputes, both culture and social (Damanik 2021b). More specifically, this cultural value contributes to the creation of social tolerance in a pluralistic society in Pamatangsiantar city.

Based on the description above, social tolerance in the last decade did not appear suddenly but was influenced by bloody experiences. Social tolerance is influenced by situations of ethnicity, relations, dominations, even openness between individuals and groups. The role of tolerant figures cannot be ignored and without them, social tolerance is a necessity. Based on the explanation of the state of the arts above, the position of the study and the objectives to be achieved are shown in Figure 1.

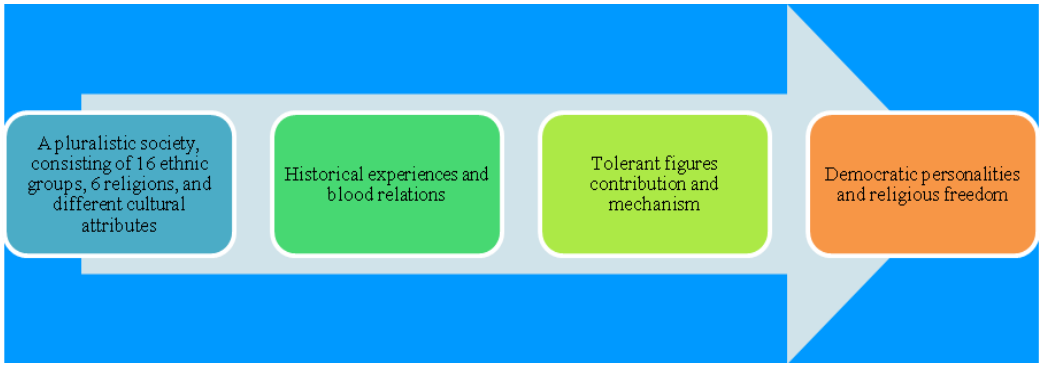

Figure 1: Position and Objectives of the Study
Source: Damanik

This study provides a historical experience and contributions to understanding contemporary social tolerance. The experience in Siantar, a pluralistic and multicultural city, as the core of this study, focuses on the dimensions of democratic values, the intersection of religious, ethnic, and cultural morality which is constructed as a basis for tolerance to create a cohesive order. The internalization of morality and historical experience has become the habitus of democratic personalities, social capital that determines tolerance, as well as social cohesion.

Methods

Social tolerance herein is assessed using a qualitative method (Creswell 2014), using a pragmatic approach (Creswell 2007) to explore historical experience and present-day actualization. The qualitative method is intended to discuss the initial formation of tolerance, based on historical records, narrative text, and detailed explanations from informants in natural settings. Tolerance is seen as a "social phenomenon" (Russell 2016, 2017), a pragmatic social reality, which does not thrive by itself but is rather causal-functional (Ritzer 1988). The pragmatic approach is based on the "nomothetic perspective" (Denzin and Lincoln 2005), that tolerance is an abstraction of permissive attitudes, behaviors, and actions in line with social-historical experiences.

The qualitative method follows a "mixed-methods design" (Johnson and Onwuegbuzie 2004), considering two main points; obtaining the best information about the object of study (Greene and Hall 2010), and complete single information when one source is inadequate (Creswell and Clark 2011). Data sources in qualitative studies can be objective or subjective. However, validity according to the methodology and rhetoric chose is present in all approaches. Reduction of subjectivity or bias is pursued through comparisons between data sources (Creswell and Clark 2011).

The theoretical basis referred to is the dimension of democratic values (Inglehart 1997) and freedom of religion (Grim and Finke 2006). The two theoretical bases are used for consideration of three main points: discussing the initial formation of social tolerance, analyzing social relations based on historical experience, and causal-functional actualization in the present. Based on the three considerations above, the formation of social tolerance is seen as "a conceptual model underlying human behavior" (Goodenough 1976, 4), which inspires democratic personalities to create cohesion in the social world (Berger and Luckmann 1991).

The data were collected through participatory observation, in-depth interviews, and questionnaires according to the qualitative paradigm (Rossman and Rallis 2003; Patton 2015). Observations are focused on permissive attitudes, behaviors, and actions, including neighborhoods, settlements, location of places of worship, schools, markets, traditional ceremonies, religious expressions, political participation, economic activities, mate selection,

employment, sale or rent of land, and pejorative expressions. In-depth interviews are focused on knowledge and understanding as well as detailed information about tolerance based on historical and contemporary experiences. The questionnaires were used to gather broader information with the involvement of a larger pool of informants.

Fifteen informants were determined based on two things; social position and role, consisting of ethnic, religious, and cultural leaders; and degrees of knowledge, including educational levels. Furthermore, 350 questionnaires, a means for gathering information, were distributed in seven sub-districts with randomly selected respondents, consisting of representatives of sixteen ethnic groups and six religions. Each informant was asked to provide answers on the available options according to the "Likert-scale" (Bertram 2007; Brown 2010; Vagias 2006). All data were transcribed verbatim, then tabulated, coded, categorized, and conceptualized (Russell 2016). The results were compared with the theoretical explanations referred to and analyzed in-depth with a narrative-interpretive pattern according to the descriptive-qualitative paradigm. Analysis and discussion are carried out in-depth analysis to obtain the conclusion. Field research was carried out for five months from July to November 2019.

Results and Discussion

The city's social tolerance is marked by ten indicators; (1) the absence of religious, ethnic, racial, and cultural conflicts; (2) absence of violence; terrorism, suicide bombings, rejection and dissolution of religious practices; (3) location of adjacent places of worship; (4) prevalence of inter-ethnic and religious intermarriage; (5) absence of dominant culture; (6) visiting each other at traditional and religious ceremonies; (7) absence of stigma, stereotypes and pejorative expressions; (8) ability to master four–five languages; (9) freedom and ease of expressing traditional and religious ceremonies; and (10) lack of intolerant behavior; segregation, polarization, and discrimination. The tenth barometers show the stability of tolerance, more specifically, the embryo of social cohesion in a pluralistic environment in the last three decades.

The stability of tolerance in the last three decades, in fact, paradoxical with historical experiences in the land of "truth is the base" (*habonaron do bona*), the Simalungunese philosophy (Damanik 2017c, 23). In Pamatangsiantar, contemporary social tolerance is a logical consequence of poor social relations during colonialism and cannot be separated from the arrest and exile of Sang Naualuh Damanik (1890–1904) to Bengkalis, Riau. For the record, two main reasons for the arrest of the fourteenth King of Siantar are rejection of colonialism and accommodative politics for migrants, especially granting permits for places of worship. Apart from the two reasons above, the conversion to Islam was a strong reason for the Dutch to overthrow Sang Naualuh Damanik. After the king's arrest, the situation of ethnicity, especially among the host-ethnic groups, was compromised. Migrants felt superior because they were backed up by the colonial government, while ethnic hosts felt undermined. Juandaharaya Dasuha, personal communication on September 13, 2019, stated the following:

> Sang Naualuh Damanik, King of Siantar, especially for the colonial government, was considered a major obstacle to controlling Siantar. The king's accommodative politics were considered a threat to the existence of the plantation. Controlling the entire population, there was no other way but to arrest the king. However, after the arrest, relations between ethnic groups became worse. Migrants, generally Tobanese, Javanese, and Chinese felt superior to the host ethnic group who had lost their leader. Host ethnic hatred escalated, both to Dutch and migrants, in connection with the conversion of land, fields, and rice fields to plantations managed by migrants. This situation was the beginning of ethnic disharmony in the city.

After the arrest of the king, the domination and hegemony of the colonial government became more prominent. Furthermore, the position of migrants tended to be elevated, both because they were employed by the Dutch government and German missionaries. Siantar's native who lost self-governance felt ignored and slowly held a grudge against migrants. The situation at the beginning of colonialism was very far from social tolerance. The worsening of the situation was exacerbated by the colonial policy which adopted a policy of settlement segregation. Population in the city was separated by a cultural wall, based on ethnicity and religion. Almost all ethnic groups have their territories that are separate from other ethnic group villages; Javanese, Karonese, Tobanese, Mandailingnese, Christian, Simalungunese, Islamic Village in Timbanggalung, as well as European, Chinese and Indian settlements. During the colonialism period, the spread of Protestant, Catholic, and Methodist religions continued to exist within the community. Not to be missed was the construction of churches, schools, and hospitals, a form of deaconess for city communities.

The history of tolerance during the colonialism period until the early 1960s was abnormal, tended to be bad and bloody, as summarized in the following six phases; (1) the social conflict of 1915–1918. Migrants' feelings of superiority, stubbornness, unruliness, and inclination to fight against the Dutch, triggered the social conflict. The migrants rejected the colonial government's policy of placing them as the native of King of Siantar. Rejection is based on the resentment for being compared to native Siantar, who are considered more conservative. Migrants insisted on being the subjects of the Dutch and not of the king. The conflict resulted in killings, burned plantations, and work strikes. The problem was resolved after the Governor of East Sumatra intervened and forced migrants to remain under the control of the king. In the initial phase, the role of the colonial government was evident in forcing "evasive tolerance" in the city.

The next phase, the social revolution, took place on March 3, 1946. Even though the social conflict of 1918 seemed to have subsided, ethnic hatred continued to rage. Pseudo tolerance exploded violently on March 3, 1946. Seven kingdoms of Simalungun are slaughtered, robbed and the palace burned down by an angry mob. The leaders at that time, such as Azis Siregar, Urbanus Pardede, and Tukidjan Pranoto, massacred the nobility in Siantar, Oscar Tambunan in Purba, Silimahuta, and Dologsilou, A.E. Saragiras in Panei and Raya. The leader of the Wild Tiger Lineup (*Barisan Harimau Liar*) provoked grassroots hatred against the Simalungun nobles. The grassroots at that time were mainly is Javanese, Tobanese, and Mandailing, during the colonialism period had hatred towards kings. They violently robbed, burned the palace and several kings were beheaded. Madja Purba, Mayor of Siantar, a graduate of the Indigenous Education School for Civil Servants *(Middlebare Opleiding School Voor Inlandsche Ambtenaren*) Bukittinggi was toppled by Urbanus Pardede. In this second phase, the barbaric actions of the migrants have implications for the evasive identity and pseudo tolerance. The Simalungun middle class eliminated the clan, left their hometown, and claimed to be Malay. The pseudo-tolerance regime, twenty years before Indonesia's independence, exploded violently in 1946 and sharpened social disintegration in the city.

Furthermore, the demand for GKPS independence over ~~of the GKPS over~~ HKBP was carried out in 1953-1954 ~~[Incomplete sentence, please revise]~~. The exclusion of the identity of the host from the migrant population, especially regarding religiosity, has encouraged some intellectuals from the inside of Simalungunese to demand the independence of their ethnic-religious institutions. Intellectuals are Simalungunese educated who received theological education in Laguboti and Jakarta, such as J. W. Saragih, Jason Saragih, Menna Saragih, J. P. Siboro, and A. W. Saragih. Three main reasons behind demands for independence; (1) reducing the domination and hegemony of ethnic migrants over ethnic church institutions, (2) reducing the exclusion of the ethnic identity of the host; language, customs, and cultural attributes, and (3) accelerating the conversion from the native religion to Protestant. However, the stigma of lack of education, managerial capacity, and low intellectual resources of Simalungunese are reasons for

the HKPB's highest leadership (*ephorus*) in Pearaja to reject the demands for GKPS independence. The failure resulted in high inter-ethnic hatred in Siantar, the concentration of the most developed settlements and cities in Simalungun.

Subsequently, (4) the strengthening of ethnic and religious sentiments in ~~of~~ 1956-1957 ~~[Incomplete sentence, please revise]~~. The split within the North Sumatra Territorial Army Command (TTSU) at the end of December 1956 had an impact on grassroots polarization. Disobedience of Maludin Simbolon, TTSU's Supreme Commander over A. H. Nasution, the Supreme Military Commander in Jakarta, has implications for the struggle for the position of Commander of TTSU. This period was known as the Revolutionary Government of the Republic of Indonesia (PRRI), in which Simbolon declared his leave of the national military. Djamin Ginting, TTSU Chief of Staff, Zulkifli Lubis in Jakarta, as well as Wahab Makmur, the Medan City Military Command, were determined to replace Simbolon. Military polarization based on ethnicity and religion, Djamin Ginting, Karonese, and Protestants consolidated their ethnic militaries. The same action was taken by Makmur, who consolidated the Javanese and Islamic militaries, and Lubis, who consolidated the Mandailing and Islamic militaries.

However, ethnic and religious sentiments provoked by the military also spread to the grassroots level, not only in military organizations. The Infantry Cadet School in Siantar was controlled by the Tobanese military, which planned to attack the TTSU headquarters in Medan. The grassroots were also provoked. The PRRI incident sparked ethnic and religious hatred on a regional scale in North Sumatra. Ethnic stereotypes are expanding; slanders such as "lousy Batak group" against the Tobanese, stupid and lazy Malays, Minangkabau con artists, and stingy Mandailings, etc. In this phase, social tolerance in North Sumatra, more specifically in Siantar, is completely torn apart, disharmonious and disintegrative.

Furthermore, the formulation of the Simalungunese identity in 1963 ~~[Incomplete sentence, please revise]~~. The struggle to demand the independence of GKPS over HKBP was carried out in 1963. Since that year, J. P. Siboro and J. W. Saragih have led the church institution. At the same time, Radjamin Purba served as Regent of Simalungun. The collaboration of both institutions, the church and government, contribute to the formulation of identity, especially for the Simalungunese. Radjamin Purba's role was considered dominant in restoring the devastated social cohesion in Siantar-Simalungun. Among the Simalungunese, he was known as "the thresher from Simalungun" for his populist policy to build Simalungun University, organizing the first Simalungun Cultural Seminar, managing the Simalungun Museum and *Rumahbolon*, the only legacy of the Simalungun kingdom that exists today, provided land for the GKPS head office, and initiated and establishment of the Simalungun Traditional and Scientific Institution.

On the initiative of Radjamin Purba and center figures, intellectuals from the inside, by considering social diversity and differentiation, the first Simalungun culture seminar in 1963 formulated *ahap* or delicate as a basis for solidarity in the plural environment of Siantar-Simalungun. The formula becomes the basis of solidarity to achieve three main goals; (1) accommodating and bridging the differentiation and differences of ethnic, religious, racial, clan, cultural, economic, and political identities in a plural environment; (2) reducing and restoring inter-ethnic relations that were torn apart from the period of colonialism to PRRI; and (3) building tolerance of use creating social cohesion, peace, integration and social harmony between identities. The formula for *ahap* is the Simalungun version of belonging, in which every individual, regardless of identity, is accepted as a subject if they respect each other without differentiating one another. It is noteworthy, after 1963, inter-ethnic relations in Siantar-Simalungun slowly began to recover. This fact is seen in the absence of inter-ethnic sentiments that trigger social conflicts.

The last stage ~~phase~~, the formulation of Pamatangsiantar's ~~the city's~~ identity as a plural city in 1982 ~~[Incomplete sentence, please revise]~~. A city is a representation of the plural environment. The city's population in 1930, concerning historical data, was 4,964, consisting of

11.17 percent Tobanese, 8.26 percent Mandailing, 6.16 percent Angkola, 3.20 percent Simalungunese, and the rest were Europeans, Chinese, and Indians (Pelly 2013). Furthermore, the city's population in 2018 was 247,411, consisting of 31.23 percent Simalungunese, 18.22 percent Javanese, 16.50 percent Tobanese, 11.10 percent Chinese, 9.6 percent Mandailing, 4.3 percent Minangkabau, 2.2 percent Karonese, 1.5 percent Angkola, 0.87 percent Aceh and 2.49 percent of other groups. The demographic composition based on religion consists of 49.83 percent Protestants, 41.9 percent Muslims, 4.71 percent Catholics, 3.36 percent Buddhists, 0.11 percent Hindus, 0.01 percent Confucianism (0.01%) and 0.07 percent *Malim*, Tobanese belief (Central Bureau of Statistics [*Biro Pusat Statistik* BPS] 2018, 12-15).

The demographic data above implies three main points: (1) the balance between the ethnicity of the host and the migrants, (2) the balance of distribution of officials, civil servants, private employees, entrepreneurs, regional legislatures, including political party management, and (3) the absence of dominant culture; demographics, economic actors, and political activists. Although the three points above have implications for the high competition between ethnic groups in controlling the city, however, the absence of a dominant culture has a positive impact on social tolerance.

Laurimba Saragih, Mayor of Siantar in 1982, turned the inter-ethnic relationship in the city. The idea of a tolerant city was formulated through the slogan "collaborating to achieve the goals" (*sapangambei manoktok hitei*), confirmed through a local regulation in 1984, rooted in *ahap,* the basis of solidarity formulated in 1963. The idea is intended to transform the plural environment, accommodating plurality to accelerate urban development. The basis of solidarity is constructed into a social capital for urban development. Through this mechanism, each individual participated in building their city by creating social cohesion. It is necessary to underline, that intermarriage based on religion and ethnicity has a common and impact on the birth of tolerant figures. Laurimba Saragih, for example, a mayor of Pamatangsiantar who is of Simalungunese and Muslim, married a Mandailing Muslim woman.

Cross-cutting through intermarriage, clan, ethnicity, and religion, affect the ethnic situation in the city, more specifically to promote social tolerance. On the one hand, every individual is bound by religious identity, but on the other hand, they are also bound by clan, ethnic, racial, and cultural identities. Individuals with different political affiliations and economic strata are united in religious, ethnic, and clan associations. Each individual or group unites with each other to celebrate moments of joy or sorrow. This situation has been felt since the mid-1960s when Radjamin Purba was the regent of Simalungun. The momentum of 1963 was the final phase, ending inter-ethnic tensions as well as a new chapter in the construction of tolerance. Furthermore, the momentum of 1984 was a clear example of when diversity was constructed into the social capital of urban development. Hisarma Saragih, personal communication on August 28, 2019, stated;

> There's no choice. The formulation of *ahap*, the basis of solidarity in 1963, became a historical turning point in Siantar, changing the bad relations between ethnic groups towards tolerance. In fact, to this day, social clashes have seldom occurred. As such, the predicate of a tolerant city, especially based on my observations, would be very appropriate for this city. Just look at the place of worship. Churches, mosques, monasteries can coexist, in joyful and sorrowful ceremonies, all of which show multiculturalism, as we have witnessed two weeks ago. In this city, apart from Indonesian, each individual also speaks 2-4 local languages. Furthermore, if you shop at a Chinese shop, you will be greeted with Simalungun or Toba language. If you shop at a Simalungunese shop, you will be greeted with Simalungun, Toba, or even Javanese language. This is truly interesting.

Based on the description above, this study finds *ahap* or delicate, the keyword for contemporary social tolerance in a pluralistic environment in Pamatangsiantar City. This finding is a value system, universal morality, the intersection of religious, ethnic, and cultural attributes, containing democratic personalities, a basis for solidarity that inspires social tolerance. The general convention in Pamatangsiantar today is that every individual is considered "a resident of the city" if they possess sensitivity (Damanik 2017c). Furthermore, attitudes, behavior, and actions that reflect a sense of belonging or sensitivity give rise *to marahap* or delicately. This character reflects prudence and permissiveness.

In a plural environment, the implementation of *ahap* is *marahap*, mental attitudes, and moral considerations for others. In its social implications, *marahap* appears as an attitude that takes into account all behavior, words, and actions. This mentality encourages the emergence of vigilance (*saahap*). Vigilance is a cohesive, integrative, and harmonious situation of democratic personalities that inspires social tolerance. The intersection of religious, cultural, and ethnic morality, in other words, is the origin of democratic personality, the basic values of social tolerance in multicultural societies. An explanation of contemporary social tolerance, based on the questionnaire, in support of historical experience, is described below.

The tendency of democratic value dimension with its attributes, the results of distributing questionnaires to 350 informants is described as follows; (1) the neighborhood dimension, 39,42 percent are race or ethnicity considerations, while 35.14 percent are religious; (2) the couple dimension, 31.14 percent are economic considerations, while 19.14 percent are religion and ethnicity; (3) dimensions of interpersonal trust, 36.28 percent are based on religion, while 28.85 percent are ethnic; (4) the comfort dimension, 34 percent is based more on ethnic considerations, while 29.42 percent is religion; (5) occupancy dimensions, 44.85 percent are based on safety and comfort, while 19.71 percent are economic; (6) the dimensions of the school, 43.42 percent are based on state or national schools, while 37.42 percent are religious schools; and (7) the dimensions of employee recruitment, 53.14 percent are based on academic abilities and skills, while 23.14 percent are religion and ethnicity.

Explanations of the questionnaire data above are summarized as follows; (1) inter-ethnic relations, freedom of expression, and social interaction reflect democratic personalities. However, aspects directly related to individuals remain focused on religious, racial, and ethnic considerations. The couple attribute, for example, has an impact on inter-marriage difficulties. A total of sixty-three couples out of 350 informants were intermarriage families, with the following variations; eight families converted to Islam, thirty-two became Protestants, thirteen became Catholics, six became Buddhists and four became Confucians.

Intermarriage between different religions is felt to be more difficult than differences in race, ethnicity, or culture. Attributes in mate selection are to some extent correlated with interpersonal trust. The current social reality in Pamatangsiantar is that the mainstreaming of religion is relatively low, thereby facilitating social tolerance, the dimensions of neighborliness and the socio-political institutions of comfort are more based on racial or ethnic attributes. The city government policy is to create patterns of mixed housing, assimilation schools, or placement of public spaces such as shopping malls, fields, schools, and government offices in zones that bring together different individuals and communities.

Furthermore, the selection of housing, schools, and employee recruitment is based more on security considerations. Except for the ethnic villages inherited from colonialism, there were no new residential segments found in the area. The spatial orientation tends to focus on heterogeneous settlement patterns. School selection is based on management. Public schools are cheaper, while private schools based on faith are of higher quality, especially Catholic and Methodist schools. Although the school is based on a certain religion, most students have different religions. Meanwhile, the main considerations for employee recruitment are based more on academic and professional reasons.

Finally, the expression of religious and cultural in Pamatangsiantar city. ~~expressions [Incomplete sentence, please revise].~~ The attribute of democratic values is emphasized on three indicators of religious freedom; (1) 64.57 percent most strongly disagree and 28.85 percent disagree for favoritism of certain religions and culture by the government, (2) 67.42 percent strongly disagree and 27.71 percent disagree for government regulations restrict expression of religion and culture, and (3) 61.42 percent strongly disagree and 37.28 percent disagree for social regulations restricting religious and cultural freedom. The majority of informants stated that they did not agree, completely disagreed even, with the limitation of freedom of religious and cultural expression. The expression of freedom is seen in the absence of government privileges for certain religions and cultures, and the absence of government and social regulations that limit religious and cultural expressions. Based on the data above, although not yet fully established, the values of social tolerance have grown among the urban population.

The findings of this study, namely *ahap, marahap,* and *saahap,* are that the intersection of religious morality, ethnicity, and culture has universal characteristics, a social framework, and a mechanism to create social tolerance. Social tolerance is pluralistic tolerance that thrives on the morality of tolerance, the intersection of religious, ethnic, and cultural attributes, to accommodate the existing differences. This determinant is based on "truth is the base" according to the Simalungunese philosophy (Damanik 2017d). This provision is reinforced by the traditional expression "Raya, Purba, Dolog, and Panei are the same if delicate" (Damanik 2017d). This morality, even though it was born from the Simalungun culture, is based on universality, is borderless, and has no boundaries, and therefore can accommodate diversity. The denial of this social mechanism has an impact on the disharmony of life in the social world, the effect of the magical power of the social philosophy elaborated from *"habonaron"*, Simalungunese belief (Damanik 2017d).

The findings of this study are different from the theoretical framework referred to earlier; (1) in Western countries, social tolerance tends to be born from rational ideas, whereas in this study, it is born from coercion by intellectual and tolerant figures. Inglehart's paradigm regarding the dimensions of democratic values and Grim and Finke regarding religious freedom play a role in creating democratic personalities, which on one hand is relevant to the theme of this study. However, more specifically, this study finds that democratic personalities must be adapted to the characteristics of the plural environment. This study confirms that democratic personalities require a value system, social framework, and mechanisms to affirm and accommodate social tolerance. Democratic personalities, then, in this study are not the impact of education as is the case in developed countries, but rather on cultural products that experience gradations from time to time.

Furthermore, (2) contemporary social tolerance, although it looks steady, its foundation is still unstable. Identity politics, especially during the last decade in Indonesia, has slowly influenced the ethnic situation in Siantar. However, it is feared that the politicization of identity will turn a tolerant situation into an intolerant situation. In Indonesia, social relations are relatively disturbed by the presence of religious fanatical organizations which have a pejorative impact on the tolerant order. Furthermore, the general elections for president, governor, mayor, regent, including the legislature, tend to activate identity politics and injure social tolerance. Also, the social stigmas, infidels (*kafir*), Chinese (*aseng*), Western (*asing*), etc kept on snowballing. This contemporary social reality is certain to destroy social relations and endanger social tolerance in the future.

Based on the explanation above, the main assumptions of the study confirm that social tolerance is the internalization of democratic values, universal morality of religion, ethnicity, and culture that promotes a cohesive order. This statement is built based on social reality in Siantar; (1) historical experience affects the order of tolerance, (2) tolerance appreciates every difference, and (3) tolerance develops when it takes root in each individual. According to the

findings of the study, the tolerance mechanism that is *ahap* serves as a tolerant value system, while *marahap* is the attitude, behavior, and actions of being tolerant, and *saahap* is the sense of belonging to each other or being part of others. Based on the explanation above, the mechanism and keywords of social tolerance in Pamatangsiantar is shown in Figure 2.

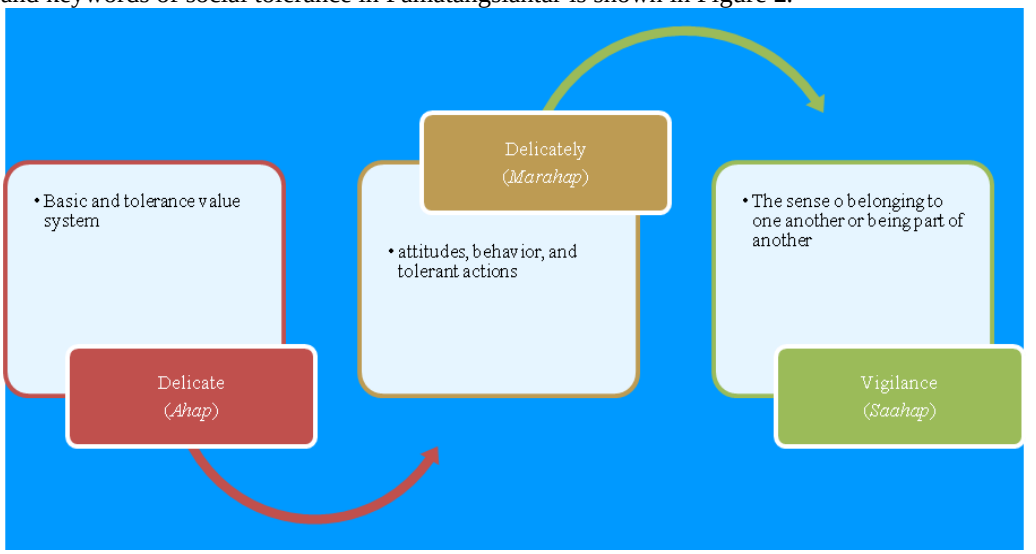

Figure 2: Keywords and Mechanism of Social Tolerance in Pamatangsiantar City
Source: Damanik

This research proves, although social tolerance has not been fully established, seeds of tolerance have been found among the residents in the cities. The predicate of a tolerant city, at least, answers the anxiety as well as a proof of commitment to the needs for a cohesive social order. However, the social tolerance in Pamatangsiantar City today is not final. The tendency of local politics, the politicization of identity, and the emergence of radical organizations in the last decade, 2010-2020, deserves to be watched out for. The contribution of tolerant figures and city leaders with absolute regulation is needed to develop a tolerant mentality. Based on the last three trends, the findings of this study require the consistency of wise and strong leaders in nurturing social tolerance.

The keywords for social tolerance, based on the findings above, develop on a value system, universal morality that bridges all parties and submerged in everyone. Furthermore, the value system is implemented in social behavior that considers all cohesive actions, actualized and implemented in the social world. Finally, every human in a pluralistic environment has collective feelings, a social mentality, and the preconditions for social tolerance. Social tolerance grows and develops on compulsion, based on bloody experiences to create a cohesive order. Furthermore, tolerant figures have a central role and contribution by considering the interest of all parties. Social tolerance, learning from the bloody experience in Siantar, is a mechanism to frame social tolerance in a plural environment.

Conclusion

Historical experience influences the structure of tolerance in establishing and accommodating differences. Successively, social tolerance according to the findings of the study, the tolerance mechanism that is delicate (*ahap*) serves as a tolerant value system, while delicately (*marahap*) is the attitude, behavior, and actions of being tolerant, and vigilance (*saahap*) is the sense of belonging to each other or being part of others. Democratic personalities, the basic character of social tolerance is a logical consequence of historical experiences, bloody relations, and

contributions made by tolerant figures. The three of them complement and support each other, are not partial, do not stand alone, but are united in a complete internalization process to establish tolerant values. Social tolerance, the conclusion of this study is pluralistic tolerance thrives on the morality of tolerance, the intersection of religious, ethnic, and cultural attributes, to accommodate the existing differences. The contribution of this study lies in the mechanism for creating social tolerance. Western countries tend to focus on human rights education, while in the location of this study the tendency is to consider historical experience. In other words, although social tolerance grows on an unstable foundation, it considers social collisions, has no choice and must be forced. This article recommends two important points, namely the need for further research beyond the eight religious themes and democratic dimensions to obtain comprehensive data on efforts to build tolerance in a pluralistic and multicultural society, and a more realistic role for city governments to support tolerance, either through regulation and especially education.

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WORK ID: 7 4 4 1 1

SIGNED for and on behalf of the Contributor(s):

Erond Litno Damanik

Digitally signed by Erond Litno Damanik
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APPENDIX:

A. FINAL SUBMISSION REQUIREMENTS

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- The references list and all internal citations must meet the guidelines outlined by the seventeenth edition of the Chicago Manual of Style (CMS17).
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- All in-text citations must be cited in the reference list and all sources in the reference list must be cited within the article.
- It is the responsibility of the author(s) to ensure the accuracy of citations.
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- Please see our Citation Guide for help and instructions.

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Disclosure and Conflicts of Interest

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When an author discovers a significant error or inaccuracy in his or her own published work, it is the author's obligation to promptly notify the publisher and cooperate with Common Ground's editorial team to correct or retract the article.

C. INFORMED CONSENT FOR HUMAN AND ANIMAL RIGHTS

STATEMENT ON HUMAN AND ANIMAL RIGHTS

For research studies using human or animal subjects, the trial's design, conduct, and reporting of results must conform to Good Clinical Practice guidelines (such as the Good Clinical Practice in Food and Drug Administration (FDA)-Regulated Clinical Trials (USA) or the Medical Research Council Guidelines for Good Clinical Practice in Clinical Trials (UK)) and/or to the World Medical Association (WMA) Declaration of Helsinki.

Any work describing a study that used human subjects must include a statement that affirms the experiments were performed with prior informed consent (written or verbal, as appropriate) from each participant.

Humans: When reporting experiments on human subjects, authors should indicate whether the procedures followed were in accordance with the ethical standards of the responsible committee on human experimentation (institutional and national) and with the Helsinki Declaration of 1975, as revised in 2008 (5). If doubt exists whether the research was conducted in accordance with the Helsinki Declaration, the author(s) must explain the rationale for their approach and demonstrate that the institutional review body explicitly approved the doubtful aspects of the study.

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STATEMENT ON INFORMED CONSENT

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Response to both reviewers
Article 74411

Article entitled: ***Ahap:*** **Keywords for Social Tolerance in the Pluralistic Environment of Pamatangsiantar City**

Reviewer 1		
Thematic Focus and Empirical Grounding	this topic needs addressing because intolerance is a national issue in the country the area investigated by the article is important at the national level. Even though, it will be an advantage if the study includes more than one city. Data collection processes are clear, so does the textual analyses but I would like to suggest the author(s) make matrix instead of merely text, in order to help the reader to comprehend the author's ideas more easily. the article have adequately document, acknowledge, and reference the existing findings, research, practices, and literature in its field. The article relate in a coherent and cogent way with issues of real-world significance	In advance, I would like to thank the reviewers. My responses to points 2 and 3 are as follows: (1) This study is located in one city, Pematangsiantar. Why? In 2015-2018, the city was established as one of the most tolerant in Indonesia with a complex diversity of 16 ethnic and cultural groups. Indeed, taking other locations is very good. However, the initial purpose of this article is to raise the specifics of tolerance in Pematangsiantar City. By understanding the seeds of tolerance in Pematangsiantar, it can be a reference for other cities to cultivate tolerance, and (2) I will consider making a suggested matrix to facilitate understanding of ideas.
Conceptual Model	the main concepts or categories are appropriate to the investigation. The concepts are sufficient for this research. The key concepts of intolerance have adequately defined and used consistently. The article does make appropriate connections with existing theory, but again it would be better if the author summarize all the existing theories in one matrix, so the future reader will have more holistic comprehension about the theories and the relation with current research. The article developed, applied, and tested a coherent and cogent theoretical position or conceptual model.	My response to point 4 is as follows: (1) the author considers summarizing the theory referred to in the matrix and its relevance to the current conditions in Pematangsiantar City.
Explanatory Logic	There are some empirical reference points (such as the discussion about HKBP conflict's	My responses to points 1-3 are as follows: (1) the HKBP

	history) that are less relevant to the article reason, I suggest the author(s) to make a review and reconsider whether to keep it or not or maybe keep it but only in a slight description. The drawn conclusion is clear and insightful, but if the author(s) present it graphically by using a diagram or matrix, the reader will be able to comprehend it much easier. The author(s) has made an initial step to raise critical awareness of alternative perspectives/paradigm by mentioning the issue of intolerance in the western world or developed countries, but yet this issue had been ignored in the following discussion. the author conscious of his or her own premises and the limitations of his or her perspectives and knowledge-making processes.	conflict occurred in another area, namely Tarutung, northern of Tapanuli. However, the impact of the conflict was felt in Pematangsiantar City where 40 percent of the city's population was found. Regarding the reviewer's suggestion, I think it's better to reduce the description. Why? Although the conflict occurred, however, it did not have an impact on religious tolerance in Pematangsiantar City, (2) My response to this second point, the author considers making a graphic, or matrix, (3) The author accepts input, including tolerance in developed countries with the study location in the discussion , especially for comparison.
Implications and Applications	The article demonstrate its applicability and relevance to the object of analyzes. The implication and recommendations are realistic and locally practicable, it took further research to be able to be more widely practicable. the article might made an original contribution to knowledge. Intolerance is a serious issue that hides behind the shadow of social life. This research has brought it up to catch the attention of the world, and therefore break new intellectual ground to some extent	At this point, I have no response to reviewers. Reviewer comments are positive. Thanks for this point.
Quality of Communication	The focus of the article has clearly stated. The article had met the standard of writing including spelling and grammar. The author(s) should pay attention on the using of some phrase/expression that might be common in their native language, but will seem odd if it is translated to English. For example in the third paragraph of Introduction section, the author(s) write: " However, due to Dutch colonial plantations, the city turned 360 degrees into a pluralistic and multicultural area…." The expression "turn 360 degrees" are not common in English. There are tendency to be wordy, the article can be written more effectively.	My response to the reviewer. Feedback and suggestions are welcome. I have checked and removed the ambiguous phrase in question.

Reviewer 2		
Thematic Focus and Empirical Grounding	The topic needs addressing and it is significant. Literature review part of the article is stronger than the collected date presentation. Data collection processes explained seems very strong but the text does not cover them very well. The text should include more from interviews and there should be several tables to show the results of quantitative data. Also, the author(s) could include some maps to make clear the case area.	Thanks for the advice from this second reviewer. My response was as follows: The discussion section was revised on several points including suggestions for the creation of tables that imply quantitative results. At the same time consider the intended map.
Conceptual Model	Key words do not explain the study strongly. They should be more specific and explanatory. If the collected data are presented more strongly and informatively, the article will make necessary connection with existing theory. For now, the article do not role a theoretical position in a conceptual model	It's possible that the keyword looks generic, I realized that after reading it. Specific keywords will be added to the revised article. The data and theoretical positions in the conceptual model, as suggested, have been revised.
Explanatory Logic	The article reason from its empirical reference points. Moreover, the conclusion should include more date that is collected from the case area by referencing the literature.	The study of tolerance in Pematangsiantar is very small, even non-existent. Other studies outside the theme of tolerance are also very minimal. This study is the first to make it difficult to read cases from local literature reviews. The data needed in this study rely on field research, observation, interviews, and FGDs. This suggested section has been added to the revised edition.
Implications and Applications	The article make an original contribution to knowledge. In the conclusion part, there should be more recommendations realistic	That's right! The conclusion section has not written a recommendation. This article recommends several important points (1) the need for further research beyond the eight religious themes and democratic dimensions to obtain comprehensive data on efforts to build tolerance in a pluralistic and multicultural society, (2) a more realistic role for city governments to support tolerance, either through regulation and especially education.
Quality of Communication	The focus of the article is clearly stated but the analyses are not understandable because the	Visualization of data and interview excerpts, as much

	data was not visualized in any part of the text. Also there could be more citations from the interviews.	as possible in the text.