

Interculturality of Indonesia Sundanese Religion in West Java

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Abstract

The discussion of this paper describes the existence of the Sundanese in the Sundanese Tatar, Sundanese Christianity, and also Christianity in the Sundanese Tatar. Of the total population in Tatar Sunda or West Java which amounted to 38,668,115 people, there are 1,051,670 Christians, meaning that Christians in West Java are only 2.72% of the total population. That is why through this manuscript research how religious tolerance in diversity can be realized which is a philosophy that is expected to be realized in religious life in the Unitary State of the Republic of Indonesia based on Pancasila. All religions in Indonesia, both those that adhere to the majority and minorities, have agreed to uphold the core values contained in Pancasila

Keywords: pancasila, interculturality, tatar sundanese, diversity

Introduction

The population of West Java or Sundanese Tatars from data obtained from the Central Statistics Agency (BPS) and the Ministry of Religion of the Republic of Indonesia in 2009 amounted to 38,668,115 people, and of the above number of Christians, there were 1,051,670 people. (Directorate General of Christian Guidance, Ministry of Religion, Republic of Indonesia, 2009:294). This means that the percentage of the population of West Java who is Christian is 2.72%, this number does not include Catholics. Of the population of West Java above, the indigenous Sundanese population is twenty-seven million people (Directorate General of Christian Guidance, Ministry of Religion of the Republic of Indonesia, 2009:296), or equal to 69.82%, and if the original Sundanese are Christians it is 0.036% (Sukarna, 2003: 3). of 27,000,000 people, it means that the Sundanese who are Christians are 9720 people. So, it is true to say that the Sundanese are the largest tribe in the world that has not been reached by the Gospel of Christ. (Sukarna, 2003: 5) Twenty-four million Sundanese of them live in West Java or Tatar Sunda (Atmamihardja, 1958), and the remaining three million people live in the province of Banten, not counting the original Sundanese people who live overseas, both those who migrate around the territory of the Unitary State of the Republic of Indonesia, as well as those who migrate or work abroad (Adeney, 2015). So, it is very feasible if the Sundanese are said to be the second largest tribe in Indonesia after the Javanese (Adian, 2017).

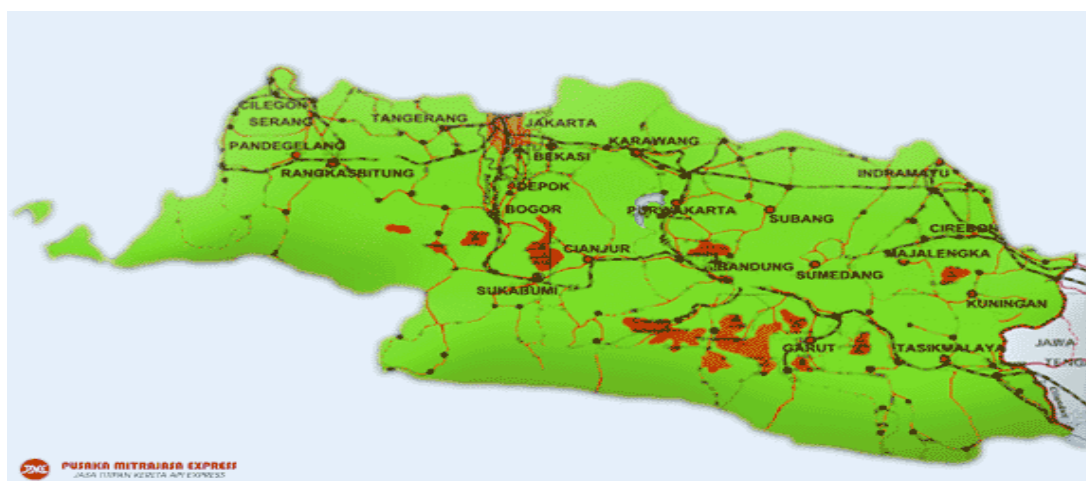
Method of Research

This study uses methods deskriptif-kualitatif (Zaluchu, 2020:28–38).with literature review approaches, analysis studies, observations, surveys and interviews.The author explained the government guarantees the freedom to embrace one religion and practice it according to its beliefs. But it seems that in the concept of government, all Indonesian citizens are already religious, because it is based on the first precepts in Pancasila, namely: That the Unitary State of the Republic of Indonesia is based on the One God " This study considers the potential of the first sila of Pancasila as a healthy interculturality by virtue of its open concept of divinity, namely "cultured divinity." The finding is that Pancasila can be defined as an open and active intercultural hermeneutics (Darmaputera, 1992). The fluidic, accommodative, and open nature of the Pancasila, making it possible to values contributed from anywhere. The advantage of Pancasila is making it acceptable to anyone living in Indonesia(Darmaputera, 1996).

Discussion And Result

The province of West Java by the Sundanese is called Tanah Pasundan or Tatar Sunda. The name Tatar Sunda is actually more appropriate to refer to this area for the Sundanese (De jong, 2008). This term is more thick with Sundanese, because the term Tatar itself comes from Sundanese Tatar in the Dutch Sundanese dictionary, translated into Dutch with the term gebied or regio which means "region" or "area." (Eringa, 1984:756) Meanwhile, in the Sundanese General Dictionary, the word tatar is translated by the term wewengkon which means region or region. (General Sundanese Dictionary, tt: 514). The Sundanese Youth Congress once proclaimed the use of the name Tatar Sunda as a substitute for the name West Java (De jong, 2010). The use of the name Tatar Sunda is also more appropriate than the name Pasundan, which was once used as the name of the State, namely the State of Pasundan during the Government of the United States of Indonesia (RIS). But this name is not very popular because the government still uses the name "West Java" for the province which during the Dutch colonial period was called West Java (Adeney, 2000).

According to Prof. Harsojo, "Culturally, Tatar Sunda or West Java is bordered by the Cillosari and Citanduy rivers in the east, and is also a language border. (Koentjaraningrat, 1971: 305). But there are groups of people who argue that the eastern boundary is actually further east, namely the Cipamali River in Pekalongan, Central Java, perhaps this opinion is based on the legend of Ciungwanara who fought with his brother Hariang Banga, where at the end of the battle both determined that the River Cipamali that will separate their territory. The area to the east of the Cipamali River is the Hariang Banga area, and to the west it is the Ciungwanara area. (Surjadi, 2006: 1) Apparently this opinion is supported by the existence of Sundanese villages, or villages whose inhabitants speak Sundanese in several districts in Central Java, namely: Brebes, Tegal, and Banyumas Regencies. (Prawirasuganda, 1964:56). To the north, the Sunda Tatars are bordered by the Java Sea. In the west it is bounded by the Sunda Strait, and the Indonesian Ocean or Banten Province at this time. And to the south is bounded by the Indonesian Ocean or Ocean. (Surjadi, 2006: 1).



Prior to 2000, the area of West Java covered Banten and its surroundings or the present province of Banten (Ayatrohaedi, 2005). Even in the era of the Tarumanegara kingdom, and in the days of the Sunda Kingdom, and the Galuh Kingdom, Tatar Sunda also included the port of Sunda Kelapa, namely Batavia or Jakarta at this time (De Wit, 2004). This can be evidenced by the discovery of an inscription near Tugu Village, Tanjung Priuk area at this time, the inscription reads that King Purnawarman ordered to dig a water channel for approximately 11 Kilometers. Maybe this has something to do with agriculture and shipping. (Sulendraningrat, 1985: 13).

In late 2000, the Government of Indonesia split West Java Province into two provinces, namely West Java Province itself, and the second Banten Province. The province of West Java currently covers seventeen districts, namely: Bandung Regency, West Bandung, Bogor, Bekasi Regency, Cianjur, Ciamis, Cirebon, Garut, Indramayu, Karawang, Kuningan, Majalengka, Purwakarta, Sukabumi, Subang, Sumedang, and Tasikmalaya. And consists of nine municipalities and administrative cities, namely: Bogor, Sukabumi, Bandung, Cirebon, Bekasi, Depok, Cimahi, Tasikmalaya, and Banjar. (Surjadi, 2006: 2).

The name Priangan or Priyangan is not identical with the name Tatar Sunda or West Java, both before and after 2000, because Priangan covers a smaller area than Tatar Sunda or West Java. ngurung wewengkon Sukabumi, Cianjur, Subang, Bandung, Sumedang, Garut, Tasimalaya jeung Ciamis.” (Wirakusumah, 1976: 398). Meaning: Priangan is part of the West Java area which includes the areas of Sukabumi, Cianjur, Subang, Bandung, Sumedang, Garut, Tasikmalaya and Ciamis. In terms of culture, West Java has at least three cultural categories, namely: Priangan culture, Banten culture, and Cirebon culture. (Ekajati, 1995: 12-14). But since late 2000, since the Central Government of the Republic of Indonesia split Banten into a separate province, thus at this time West Java only has two sub-cultures, namely Cirebon Sub-culture and Priangan Sub-culture. (Rusliana, 2002: 23).

Sundanese people and culture

The majority or most of the population of Tatar Sunda are Sundanese or Sundanese, which is why the discussion of humans in this section will focus on Sundanese or Sundanese people. And automatically the culture that will be discussed about Sundanese culture (End, 1985).

The word Sunda is found in the Mahabharata, the book of the Hindus, a book that is more than 2000 years old. Specifically found in the book Adiparwa, the first part of the Mahabrata in Kawi (Old Javanese). In the book the word Sunda is used or refers to a giant, a character in the book's story (Center for Historical and Cultural Research, 1978: 34). Meanwhile, according to R. Ma'mun Atmamihardja, in his book History of Sunda, he said: the word Sunda in Sanskrit means shining bright. In Kawi language it means water, pile, rank, alert. And in Sundanese itself it means good, beautiful, superior beauty and fun. (Atmamihardja, 1958: 3,6-7).

Sundanese

According to Harsojo, the so-called Sundanese according to cultural anthropology are people who for generations use their mother tongue-Sundanese language and dialect in their daily life and reside and come from West Java. (Harsojo, 1997:307).

This definition is very broad and has a broad meaning, because according to Ghafur 's definition, Sundanese are: *First*, people who have used their mother tongue-Sundanese language for generations, this means any ethnicity, but if they have settled in this Sundanese land for generations and use mother tongue-Sundanese language, meaning they are Sundanese, although perhaps long ago their ancestors were Chinese, Indians, Arabs, or other tribes in this archipelago. *Second*, live in Sundanese land or in West Java, so wherever they come from, if they are already domiciled in West Java and have settled and have a West Java ID card, it means that they can also be referred to as Sundanese. And *thirdly*, the word originating from West Java means wherever they live, but if they are from the Sundanese, such as those who live in several Sundanese villages in Brebes, Tegal and Banyumas in Central Java or the Sundanese people who transmigrate to other islands. In this NKRI, even the Sundanese who live in foreign countries are still Sundanese if they continue to maintain their Sundanese identity (Ghafur, 2015).

Population

West Java is a densely populated province. According to the population census conducted by the Dutch East Indies Government in 1930, the population of West Java (H. Kalean, 2002), including Batavia and Banten at that time was 10,586,311 people excluding 397, 146 people from the Dutch East Indies or Europeans living in Kebayoran, Meester Cornelis and Waltevreden. And in the 1961 population census, excluding Batavia or Jakarta, the number was 17,614,555 people and in the following decade, in 1971, it increased to 21,621,950 people. And in 1976 it became 23,896,430 souls. (Harsojo, 1997:30).

In 1995, West Java (Hidayat, 2002) had a population of 32,106,895 and in 2002, excluding Banten Province, the population of West Java was 36,924,883. And for more details see the table below.

Population in West java in The Year of 1995-2002

Distric area/City	1995	2000	2001	2002
(1)	(2)	(3)	(4)	(5)

Distruc Area				
Bogor	15.195	89.746	32.490	99.462
Sukabumi	70.170	59.920	84.172	26.404
Cianjur	57.430	31.840	55.100	93.727
Bandung	83.233	46.997	35.146	35.578
Garut	32.231	42.386	67.524	01.534
Tasikmalaya	69.619	49.688	68.611	03.591
Ciamis	36.347	99.064	07.321	38.988
Kuningan	7.530	0.605	7.700	8.484
Cirebon	72.953	11.625	33.794	77.828
Majalengka	67.948	17.802	23.920	34.202
Sumedang	0.101	7.049	9.047	1.467
Indramayu	13.209	85.922	97.032	10.745
Subang	39.295	19.264	28.521	52.354
Purwakarta	2.711	8.353	1.033	4.560
Karawang	82.991	65.263	89.525	37.930
Bekasi	57.376	42.952	98.215	86.709
City				
Bogor	5.114	3.478	9.975	1.880
Sukabumi	5.766	2.293	7.675	1.861
Bandung	56.120	41.837	46.360	42.914
Cirebon	1.574	9.186	0.756	4.542
Bekasi		39.286	07.360	09.306
Depok		46.055	84.045	20.817
Cimahi				
Tasikmalaya				
Banjar				
Total	106.895	500.611	075.322	914.883

Sources : Badan Pusat Statistik (BPS) West Java provinces

The comparison of the male population with the female population in West Java is relatively balanced. From the 1961 census for the female population of 1000 people: the male population is 959 (1000 versus 959). And in the 1971 census, the ratio of the male and female population was 1000 versus 998. And from the comparison between the female and male population, there was an increasing trend, so that in 2002 the male population was more than the female population, namely 18,708,323. versus 18,206,560 for women. (Surjadi, 2006: 16). Compare the table above. And seeing the increasing rate of population, the government made a Family Planning (KB) program and this program was started in 1970 with various pro and con responses from community leaders. And if this program is implemented by the people of Indonesia with awareness, it will greatly affect or suppress the number of baby births. (Surjadi, 2006: 29). Because if the birth rate is not suppressed, the population explosion will be unavoidable, and if this happens without the availability of adequate employment opportunities, the population explosion will become a serious problem for the Government and society and even this nation. (Sairin, 1996).

The port of Sunda Kelapa during the Tarumanaga Kingdom and also the Sunda Kingdom or Pakuan Pajajaran, was well known, even at that time it had entered the Tarumanagara area, and after Tarumanagara ended, then the Sunda Kingdom was established, then the port entered the territory of the Sunda Kingdom. Sunda Kelapa changed to Jayakarta. And since the VOC or the Dutch seized the area in 1619, and then built a fort and made Jayakarta the center of government activities for its colonies in the Archipelago, and the VOC changed the name of Jayakarta to Batavia. (Ayatrohaedi, 2005:142-143).

And Batavia at that time became a very important city for the VOC, but also for the Indonesian Protestant Church (GPI). Ds Hulsebos was the first pastor to serve the GPI congregation in Batavia. In 1621 services began in Malay, but there was almost no attempt to evangelize the indigenous people. DS Justus Hernius

who arrived in Batavia in 1624 and Cornelis Senen (1600-1661), a Banda Christian brought by the VOC, preached the Gospel to the residents of Batavia. (Soejana, 2008: 25).

The VOC and the Dutch East Indies government actually did not approve of the preaching of the Gospel to the indigenous people of the Sundanese (Shorrosh, 1988). Even for the sake of order and security the evangelism in certain areas was prohibited by the VOC and the Dutch Government. But the presence of British rule from 1811 to 1816, under Lieutenant Governor Sir Thomas Stamford Raffles the evangelism began to open. But when the Dutch again took over the government in this archipelago, the evangelism was again banned until 1850. But after that year the evangelism was again open. (Soejana, 2008.p 26).

Evangelism History in West Java.

In Batavia the evangelism was carried out by several missionaries from England such as E. King together with several zending or missionaries from the Netherlands. And from the city of Batavia, Mr. Anthing and Gan Kwee reach out to Tatar Sunda. (Waitjens, 2008:218-219).

What is surprising is that the Portuguese had seized the sultanate of Malacca since 1512 and in 1522 had established a Benteng in Ambon, and then the Dutch VOC had entered the archipelago since 1602, but until 1815 Christians could hardly be found on the island of Java. these were either from the Javanese, as well as the Sundanese or the original inhabitants of Jayakarta at that time (Hasan, 2012). Except in Depok, the outskirts of Batavia because in 1714 a Dutch landlord bought a large land from the community and then brought some Christians from outside Java, and allowed people to work on it as long as they wanted to form a congregation in that place, and then he distributed the land to his cultivators. But before he died he gave a message to the Christian association in that place not to associate with the local villagers. (Waitjens, 2008:98).

In 1851 the Genootschap voor Inen Uitwendige Zending Baptist Evangelical Institute (GIUZ) was founded in Jakarta by several Europeans and several Evangelical Institutes (Hermans et.al, 2010). This institution collaborates, among others, with the Zendeling Werkman Evangelical Institute in the Netherlands. Among the founding figures of GIUZ are Mr. F.L. Anthing and Pdt. E.W. King. Mr. F.L. Anthing was the first person to preach the Gospel to the natives in West Java, with the working principle: "Preaching the Gospel by Bumiputera Evangelists (Moyaert, 2011)." Later Mr. F.L. Anthing succeeded in establishing Evangelical posts in Jakarta and its surroundings, which are often referred to as "Anthing Congregations", including: Kampung Sawah, Pondok Melati, Gunung Puteri, Cigelam, Cikuya (Banten), Tanah Tinggi, Cakung and Ciater, near Serpong. (Soejana, op.cit., 25-26).

In 1858 Ang Boeng Swi, a Chinese descendant in Indramayu, was baptized with his family and several other families. They were baptized by JAW. Krol from the Protestant Church in Cirebon. After Ang Boeng Swi died, his son named Ang Dji Gwan became a prominent Christian in Indramayu, he often led services when Zending was not present, in 1885 he was appointed an Elder of the Congregation. He visited the sick, preached the Gospel among the Chinese and natives, he also prevented Ambonese Christians from converting to Islam, he died in 1895. (Rakhmat: 1990: 84).

On January 5, 1863, the first NZV Zendeling Company, C.J. Alberts, D.J. v.d. Linden and G.J. Grashuis arrived in Jakarta. They continued their journey to Bandung in March 1863. But they had to wait 2 years, then they got a work permit from the Governor General of the Dutch Colonial Government at that time. Having not yet obtained a work permit, Zendeling D.J. v.d. Linden moved to Cirebon, while Zendeling C.J. Albers moved to Cianjur and began preaching in the area. While Pdt. E.W. King founded the Rehoboth Congregation in Jatinegara, Jakarta. On December 26, 1863, two indigenous people (husband and wife), namely Ismail and Murti, were baptized in Cianjur. (Rakhmat: 1990: 85).

Zending A. Dijkstra began serving in Cirebon in 1864 and a few years later two natives and a Chinese family were baptized. And in the same year S. Coolsma started preaching the Gospel in Bogor (Laksana, 2014), and up to 1883 four indigenous people and two people of Chinese descent became Christians. A. Geedink began to preach the Gospel in Bandung starting in 1870 and until 1877 25 people were recorded as Christians (Latif, 2011). And PN Gijsman preached the Gospel in Sukabumi in 1872 and up to 1883 twenty-five people became Christians. J. Verhoeven served in Majalengka in 1876. In 1878 the Depok Theological Seminary was established, which was the forerunner of STT Jakarata. This seminary is used to prepare indigenous sons to help zending spread the gospel. In 1879 the New Testament Bible in Sundanese was published. And in 1882 two indigenous women in Majalengka were baptized and in 1883 seven indigenous

people took water baptism. In 1886 S. Van Eendenburg founded the Christian Village of Pangharapan in Cikembar-Sukabumi. This policy was carried out because the life of indigenous Christians at that time was very difficult, because they were ostracized by the community (Küster, 2001)

Later, J. Verhoeven also founded the Christian Village of Palalangan in Ciranjang-Cianjur 1902, and A. Vermeer founded the Christian Village of Tamiyang in the Cirebon area. In 1891 the complete Bible in Sundanese was published, the translation of S. Coolsma assisted by several indigenous evangelists. And in 1899 in Tatar Sunda there were 11 Christian fellowships with a total of 677 people. And until the same year there were 26 schools founded by the missionaries. In 1910 Immanuel Hospital was established in Bandung, then the following year followed in Cibadak and Purwakarta. In 1915 there were 24 Christian congregations served by NZV spread across the West Java Residency with a total of 2956 members.

In 1901 Johannes Gerhard Thiessen Sr became a missionary in North Sumatra, but in 1923 after returning to his home country, Germany, he returned to this archipelago and decided to start his second ministry in Bandung. And since arriving in Bandung, March 1923 he held a number of services that were accompanied by many miracles, the sick were healed, those who were bound by the power of darkness were released, the weak were strengthened, and those who were present at his services began to speak in tongues (Krieger, 1991). The worship service was originally only attended by the majority of Europeans, but because of these miracles finally a number of people of Chinese descent and indigenous people began to attend his services. One year later, on April 1, 1924, Water Baptism was held. (Central Assembly of the Church of the Pentecostal Movement, 2009: 254-255).

And apparently in Bandung at the same time, apart from Pinksterbeweging, another Charismatic movement was born, namely Vereniging De Pinkstergeminte in Nederlandsch Oost Indie which was pioneered by Cornelius E. Croesbeek, Ricarhd van Claveren and DH. Weenink van Loon. (Djaya, 1993: 13).

In 1933 Dr. H. Kraemer, a representative of the Dutch Bible Society (Nederlands Bijbelgenootschap) after visiting West Java suggested that the congregations in Tanah Pasundan be united into an independent Church apart from the daily maintenance by NZV (Theophilus Karunia Djaya, 1993: 16). Wednesday, November 14, 1934, the Pasundan Christian Church became an independent church. Dr. N.A.C Slotemaker de Bruine, the consul of Zending who acted on behalf of the leadership of NZV in the Netherlands in a ceremony at the Bandung Congregation Church Building, read out the charter of surrender and inaugurated Rad Ageng (Majelis Besar) as the governing body for all Christian congregations in West Java (Isma, 2016). The Kie Tok Kauw Hwee Chinese Church was founded (now known as the West Java Indonesian Christian Church (GKI). It started in Cirebon in 1863 and later in many congregations. Pasundan congregations are a mixed congregation of Sundanese (Titaley, 2016), Chinese and other ethnic groups. Beginning in 1930, the Chinese congregations gradually stood alongside the Pasundan congregations, but they were still members of the GKP when it was declared independent in 1934). In 2006 there were 50 GKP congregations with 30 PI posts divided into five Klasis. (Djaya, 1993: 15).

The Church Existences In west Java

Samuel Hugh Moffett noted that the population in the Archipelago in 1900 was around 38,800,000 people, and that number there were 470,000 Protestant Christians, this means 1.2% and the Catholics numbered 56,000, less than 0.2%. So if you add up it becomes 1.4% only. But in 2000, with a population of Indonesia reaching 212.1 million people, there were 27.804,000 Christians and Catholics, this means that Indonesia's Christian population is 13.1% (Moffett, tt: 629).

And Prof. Koentjaraningrat, based on the 1965 West Java BAKOPDA Source, noted that the population of West Java, including Banten at that time, amounted to 19,344,622 people and of that number, Christians and Catholics numbered 89,128 people. (Koentjoroningrat, 1977: 324) This means that Christians and Catholics did not reach 0.5% of the total population of West Java at that time (Muhibat, 2014). However, from the same source in 1999 before the expansion of West Java, the total population was 40,520,934 people, and from that number the Christian and Catholic population amounted to 724,391, meaning that the percentage of the Christian and Catholic population was around 1.7%. However, after the regional division, the population of the province of West Java alone excluding Banten is 36,016,969 people and of the total population of West Java as above there are 918,030 Christians and Catholics. (Maarif, 2010). This means 2.52%. This number consists of ethnic Sundanese Christians, Chinese, Batak, Javanese, and other

Indonesian ethnic groups. This means that the population of West Java who are Christians and Catholics has increased quite well. For more details, see the table below (Surjadi, op.cit. p.129-131).

Table of Religions in West Java in 1965

Religion	Belivers
Islam	Approximately 19,344,622
Kong Hu Tju	0,000
Kristen Protestan	,000
Budha	,128
Kahtolik	,128
Hindu Bali	,00
Animisme	,84
Kepercayaan lain	55,205

Source: BAKOPDA, 1965

If 40 years ago the number of religious adherents was still small, then in 2002 the number increased, as shown in the following table.

Table of Number of Religious Adherents in West Java Year, 2002

Religion	2002	2001	2000	1999
Islam	946.322	884.290	606.313	567.038
Catholic	280.470	254.336	235.417	242.951
Protestan	637.560	449.261	340.260	481.440
Hindu	109.105	35.094	58.390	59.365
Budha	43.512	86.386	98.782	170.140
Population	016.969	709.367	339.162	520.934

Prof. HA. Surjadi comments: What is interesting from the table is that the number of adherents of each religion decreased for followers of Islam and Buddhism, but increased for adherents of Catholicism, Protestantism, and Hinduism compared to the number of adherents of each religion in 1999 with 2002. There is no information on why this happened, according to Surjadi, one of the reasons is that there has been a process of Christianization or apostasy. Surjadi, op.cit.p. 139-140).

Regarding the decrease in the number of adherents of a religion and the increase in the number of adherents of other religions, including Christians and Catholics, it cannot be denied that from time to time there are frequent religious conversions among the Javanese people, but the migration does not only occur from Islam, Buddhism to Catholicism or to Protestantism, but there were also times when the conversion happened the other way around. However, in addition to religious conversions, the increase in the number of Christians in West Java also occurred due to the division of the region, namely Banten with several districts and cities in the vicinity being separated from the province of West Java and became its own province, namely the province of Banten. In 1999 there was no division, but in 2002 there was division. And it seems that the concentration of the Christian and Catholic population is mostly domiciled in the regions or districts and cities that are included in the province of West Java (Schreiter, 1998).

Data on Christians in West Java

The data of Christian converts and data of ecclesiastical servants in the table below is processed from data from the Ministry of Religion of the Republic of Indonesia.

Data Of The Number Of Population And Christian Religion Province Of Java Year 2009

(Directorate General of Christian Guidance, Ministry of Religion, Republic of Indonesia, op.cit., 318-319)

No	Distric area / City	Population	Population Christian religion	Population Churches	Population Pastors	reference

1	Cibinong	3,797,875	87,775	208	274	
2	Pelabuhanratu	2,190,080	20,651	28	35	
3	Cianjur	2,063,682	15,375	35	52	
4	Soreang	4,097,366	76,766	155	236	
5	Ngamprah	1,357,240	42,804	-	224	
6	Garut	2,204,175	12,783	19	35	
7	Singaparna	1,616,858	9,324	15	28	
8	Ciamis	1,506,833	13,021	20	28	
9	Kuningan	1,038,596	7,693	12	21	
10	Sumber	2,058,625	16,589	34	50	
11	Majalengka	1,161,785	10,682	21	32	
12	Sumedang	1,025,572	10,717	28	43	
13	Indramayu	1,656,647	13,735	38	42	
14	Subang	1,387,511	11,148	34	44	
15	Purwakarta	763,743	9,482	22	28	
16	Karawang	1,902,537	24,324	55	69	
17	Cikarang	1,634,004	71,568	130	224	
18	Bogor	907,614	55,268	75	333	
19	Cisaat	275,550	20,228	30	82	
20	Bandung	1,239,757	264,347	286	395	
21	Cirebon	275,228	30,069	47	64	
22	Bekasi	1,941,665	146,682	221	483	
23	Depok	1,320,773	60,394	127	275	
24	Tasikmalaya	575,732	9,737	14	25	
25	Cimahi	504,772	4,878	31	36	
26	Banjar	164,495	5,612	11	16	
	Jumlah	38,668,115	1,051,670	2,161	1,696	

Interculturality of Indonesia Religion In West Java Context

Unity in Diversity, diverse but one existence (Prayogo, 2015). This National Motto accurately describes the deepest realities of Indonesia. It reflects such a determination to knit unity and togetherness of Indonesian society, which is perhaps the most heterogeneous society in the world (Scheuerer, 2001). And the determination to unite reflects the existence of the same culture (Supardal, 2022), behind a very striking plurality. At first glance the diversity and diversity of Indonesia is far more prominent than its unity, therefore the danger of disintegration is always a threat, both real and potential. (Darmaputera,tt: 22). Indonesia, is not only rich in culture (Van Bruinessen, 2014), ethnicity and language, but Indonesia is also rich in religions, meaning that in Indonesia there are a number of religions and beliefs that are recognized and have legal positions according to the law in this country (Tanja, 1998). Government steps some time ago, especially during the reign of President Soeharto, or during the New Order era, namely to make Pancasila as the only principle in society, nation and state (Wijsen, 2015). It is the right effort, although at first this effort had raised pros and cons among the community (Schumann, 2014), and it is considered that there is a tendency towards intervention by the government against various social organizations (Ormas) (Frans,2015:15) and religious (religious) organizations in Indonesia, but actually through this effort, the government aims to build national unity and unity. That is why in every movement and effort every mass organization or religious institution must maintain and establish the unity and unity of the Indonesian nation, so that it does not collide with Pancasila, the 1945 Constitution, laws and other regulations, and also so that there is no disintegration of the Republic of Indonesia (Bernard, 2000).

Conclusions

Dialogue, in simple terms can be interpreted as an effort made by two different groups of people or two people of different religions, then they each agree to exchange ideas, with the aim of each wanting to know the sincere beliefs of their friends, with questions - a genuine question, and not to discredit or offend. In fact, according to this novelty research as the authors, this kind of dialogue is still quite relevant in a country

based on Pancasila, as long as each sincerely agrees to respect each other religion. Religious tolerance is a philosophy that is expected to be manifested in religious life in the Republic of Indonesia which is based on Pancasila. All religions in Indonesia, both those with majority and minority followers, have agreed to uphold the noble values contained in Pancasila. In addition, the government has also provided relatively clear boundaries, there is freedom, but there are still boundaries and must respect each other.

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