

# Measuring Religious Tolerance Scale in the Multi-Religious Community: A Case Study in Niang Sikka, Indonesia

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**Abstract:** This study, titled "Measuring Religious Tolerance Scale in the Sikka Community: A Case Study in Niang Sikka Village, Indonesia," explores local awareness and practices of religious tolerance within the Sikka community, focusing on Niang Sikka. Using a desktop study approach, the research analyzes secondary data on cultural and religious practices to provide a comprehensive understanding. The Religious Tolerance Scale (RTS) was developed, consisting of 15 items across five dimensions: respect for religious diversity, participation in interfaith activities, support for interfaith institutions, integration of traditional and religious practices, and conflict resolution. Findings reveal that Niang Sikka maintains the harmonious coexistence of diverse religious groups through historical, cultural, and social dynamics, supported by institutions like FKUB. The high RTS score highlights effective religious tolerance. Recommendations include supporting interfaith initiatives, preserving traditional practices, promoting cultural education, and developing comprehensive policies to maintain religious harmony.

**Keywords:** religious, tolerance, cultural value, Niang Sikka.

## 1. Introduction

### A. Background

The Sikka community, situated in the eastern part of Flores Island in Indonesia, presents a unique blend of cultural and religious traditions that have been preserved and adapted over centuries. The Niang Sikka is a microcosm of this diversity, reflecting the broader demographic, ethnic, and religious characteristics of the Sikka Regency. According to recent data from the Badan Pusat Statistik (BPS, 2024) of Sikka Regency, the region has a population of approximately 335,360 as of mid-2023. The ethnic composition is predominantly Sikka, with a rich tapestry of cultural practices and traditions that continue to thrive in the modern era.

Religious distribution in Niang Sikka mirrors that of the entire Sikka Regency, where Roman Catholicism is the majority religion. This strong Catholic presence dates back to the 16th century when Portuguese missionaries established missions in the region. Despite the dominance of Catholicism, other Christian denominations and a minority Muslim population coexist, contributing to the village's vibrant religious

landscape.

Niang Sikka is renowned for its cultural heritage, which includes traditional ceremonies and rituals that are deeply rooted in the Sikka people's way of life [15]. These cultural practices, encompassing rites of passage, agricultural rituals, and community gatherings, highlight the community's strong connection to their ancestral land and traditions [15].

To analyze the dynamics of religious tolerance in Niang Sikka, it is useful to apply theories from cultural anthropology and sociology that explain how cultural diversity and social cohesion can coexist. One relevant framework is Clifford Geertz's interpretive approach to culture [8], which posits that culture is a system of inherited conceptions expressed in symbolic forms. These symbolic forms, including rituals, customs, and religious practices, enable individuals within a society to communicate and perpetuate their shared knowledge and values [15].

Geertz's theory helps us understand how the Sikka community maintains social cohesion despite religious diversity. The rituals and communal practices in Niang Sikka serve as symbolic acts that reinforce mutual respect and shared identity among different religious groups. These practices create a web of meanings that support the values of tolerance and coexistence [8].

Another applicable theory is Pierre Bourdieu's concept of cultural capital [9], which refers to the non-economic resources that enable social mobility and cohesion. In the context of Niang Sikka, cultural capital includes knowledge of local customs, participation in communal rituals, and the ability to navigate different religious traditions. This cultural capital fosters a sense of belonging and mutual respect among community members, contributing to the harmonious coexistence of diverse religious groups [9].

Additionally, the concept of social capital, as discussed by Robert Putnam [10], is relevant to understanding religious tolerance in Niang Sikka. Social capital refers to the networks, norms, and social trust that facilitate coordination and cooperation for mutual benefit. In Niang Sikka, strong social networks and communal norms promote practices of religious

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tolerance, such as mutual participation in each other's religious celebrations and collective efforts to maintain peace during religious events.

### B. Objective

This study aims to explore the local awareness and practices of religious tolerance within the Sikka community, with a specific focus on Niang Sikka. Additionally, this study also measure the level of Religious Tolerance Scale (RTS) [26], [27]. In Sikka, six different religions coexist, fostering a culture of mutual respect and tolerance. For instance, during the Islamic festival of Eid al-Fitr, Catholic community members participate in maintaining security, and similarly, during Christian worship services, Muslim community members reciprocate. Both Muslim and Catholic communities engage in mutual visits and greetings during their respective religious holidays. This study seeks to uncover how such practices of religious tolerance and respect for diversity can provide valuable lessons for other multi-ethnic and multi-religious communities in Indonesia and beyond.

## 2. Methodology

To explore local awareness and practice, the research adopts a desktop study approach, utilizing narrative description analysis [30]-[32] to examine the practices and local awareness of religious tolerance in Niang Sikka. This methodology involves the collection and analysis of secondary data, including statistical reports, historical accounts, and existing literature on the cultural and religious practices in the Sikka community. By synthesizing this information, the study aims to provide a comprehensive understanding of how religious tolerance is practiced and perceived at the local level in Niang Sikka.

To measure the level of religious tolerance in the Sikka community, the Religious Tolerance Scale (RTS) was developed and applied [23], [24]. This scale consists of 15 items across five key dimensions: respect for religious diversity, participation in interfaith activities, support for interfaith institutions, integration of traditional and religious practices, and conflict resolution and mediation. Each item is rated on a Likert scale from 1 (Strongly Disagree) to 5 (Strongly Agree). Using secondary data and qualitative insights, hypothetical scores were assigned to each item, and the total score for the community was calculated. The scores were summed to yield an overall RTS score, which was then categorized into high (60-75), moderate (45-59), or low (15-44) tolerance levels.

## 3. Literature Study

### A. Historical Context and Religious Composition

The historical development of religious practices in Niang

Sikka can be traced through three significant periods: pre-colonial, colonial, and post-colonial. Before the arrival of European missionaries, the Sikka people practiced animism, a belief system that involved the worship of ancestral spirits and natural forces [2]. These indigenous beliefs were deeply intertwined with the Sikka's daily life and agricultural practices, emphasizing harmony with nature and the spiritual world. Rituals and ceremonies were integral to community life, ensuring the continued favor of the spirits for successful harvests and communal prosperity [3].

The colonial period marked a transformative era for religious practices in Niang Sikka. In the 16th century, Portuguese missionaries arrived in the region, bringing Roman Catholicism with them. The missionaries established missions and schools, facilitating the spread of Catholicism through education and conversion efforts. This process was gradual, with many locals incorporating Catholic practices into their existing animist belief systems. By the late 19th and early 20th centuries, Catholicism had become the dominant religion in the area, supported by the colonial administration's efforts to integrate the region more closely with the broader colonial empire [2], [4].

After Indonesia gained independence in 1945, the influence of Catholicism remained strong in Niang Sikka. The post-colonial government upheld religious freedom, allowing for the coexistence of various religious groups within the community. Over the years, other Christian denominations and Islam also established a presence in the area, contributing to today's diverse religious landscape [7]. Integrating different religious traditions has enriched the cultural tapestry of Niang Sikka regency, promoting a spirit of tolerance and mutual respect among its inhabitants [5], [6].

### A. Demographics

According to the most recent data from the Badan Pusat Statistik [1] of Sikka Regency, the village of Niang Sikka reflects a diverse religious composition. The majority of the population adheres to Roman Catholicism, accounting for approximately 85% of the residents. Islam represents a significant minority at around 10%, while Protestant Christianity constitutes about 5%. This demographic distribution illustrates the predominant influence of Catholicism, alongside other religious traditions that contribute to the region's cultural diversity. The population's diverse religious makeup fosters an environment of tolerance and respect, essential for maintaining social cohesion in a multi-faith community. Basic demography data of Sikka is shown in Table 1.

### B. Local Awareness and Cultural Integration

#### 1) Community Perspectives

Insights from local leaders and community members

Table 1  
Demography of Sikka Regency

Religion	Moslem	Christian	Catholic	Hindu	Buddha
Number	24,125	2,546	279,242	379	259
Religion Infrastructure	Mosque and Praying Room	Church	Temple		
Number	90	50	1		
Gender	Male	Female	Total		
Number	163,060	172,300	335,360		

highlight a strong ethos of religious tolerance and mutual respect [33] in Niang Sikka. Interviews and reports indicate that community members view religious diversity as a strength rather than a source of division. Local leaders emphasize the importance of maintaining peace and harmony, often drawing on traditional values that prioritize communal well-being over individual differences. For instance, during religious holidays, it is customary for people of different faiths to participate in each other's celebrations, fostering a sense of unity and shared identity [17]. This practice is seen as a way to strengthen community bonds and reinforce the values of tolerance and respect. Community initiatives, such as interfaith dialogues and joint community projects, further promote understanding and cooperation among different religious groups [12].

## 2) Cultural Syncretism

Cultural syncretism in Niang Sikka is evident in the way traditional Sikka practices incorporate elements of various religions. This blending of traditions can be seen in local festivals and ceremonies that combine indigenous customs with Christian and Islamic elements. One prominent example is the "Reba" festival [34], a traditional Sikka celebration that marks the new agricultural year. Although rooted in animist practices, the festival now includes Christian prayers and blessings, reflecting the dominant Catholic faith of the community. Participants engage in traditional dances, songs, and rituals, while also attending Mass and receiving the church's blessings.

Another example is the "Kawa," a communal ritual involving the offering of food to ancestors. While originally an animist practice, the ritual has been adapted to include Christian prayers, demonstrating how traditional and religious practices coexist and enrich one another [17]. During Islamic holidays such as Eid al-Fitr, it is common for Catholic neighbors to join in the celebrations, sharing food and participating in community events [16, 19, and 20]. This practice of mutual participation in religious festivities underscores the deeply ingrained culture of tolerance and respect in Niang Sikka.



Fig. 1. The village of Kawa offers cultural tourism [35]

The integration of diverse religious practices into the cultural fabric of Niang Sikka illustrates the community's ability to maintain its cultural heritage while embracing religious diversity. This syncretism not only preserves traditional customs but also promotes social cohesion and mutual respect among different religious groups. The community's approach to religious tolerance and cultural integration serves as a model

for other multi-ethnic and multi-religious societies, demonstrating that diversity can be a source of strength and unity [14], [18].

## 4. Local Awareness and Practices

The study of religious tolerance and cultural integration within Niang Sikka, a village in Sikka Regency, Indonesia, offers a rich tapestry of historical, cultural, and social dynamics that have fostered a harmonious coexistence of diverse religious groups. This synthesis explores the community's historical context, the role of local and governmental institutions, and the interplay of cultural practices in maintaining religious tolerance and social cohesion.

### A. Historical Context and Cultural Integration



Fig. 2. FKUB meeting in Sikka



Fig. 3. FKUB Sikka hosted regular interfaith discussion

Niang Sikka's religious landscape has been significantly influenced by the arrival of Portuguese missionaries in the 16th century, who introduced Roman Catholicism to the region. Over time, Catholicism became the predominant religion, though other Christian denominations and Islam are also present [11]. The village's demographic profile mirrors that of Sikka Regency, which had an estimated population of 335,360 in mid-2023. The ethnic diversity, predominantly comprising the Sikka ethnic group, enriches the cultural fabric of the area [11]. Despite the multi-ethnic community, Sikka people live in harmony and peacefully. Local leaders and community members in Niang Sikka demonstrate a deep commitment to religious tolerance and mutual respect. The community's

practice of participating in each other's religious ceremonies exemplifies this commitment. For instance, during Islamic festivals like Eid al-Fitr, Catholic members assist with security, and reciprocally, Muslims support Christian festivities [11]. This mutual involvement reflects a broader cultural syncretism where traditional practices blend seamlessly with religious rituals from different faiths, as seen in the "sako seng" farming tradition that incorporates elements from multiple religions [11].

The role of the government and community organizations (non-government organization) in maintaining those tolerances is significant. The Forum Kerukunan Umat Beragama (FKUB), a government-supported interfaith organization, plays a pivotal role in promoting religious tolerance in Sikka Regency. FKUB conducts socialization of religious values, organizes dialogues with religious leaders, interfaith discussion, and mediates conflicts. Despite facing operational constraints, FKUB's efforts have significantly contributed to religious harmony, supported by local government policies and community engagement [20], [21].

### *B. Religion Perspective on Tolerances*

The Islamic concept of tolerance, or *tasamuh*, is essential in fostering religious harmony. Principles such as *rahmat* (mercy), *hikmat* (wisdom), *maslahat ammat* (universal benefit), and *adl* (justice) encourage Muslims to respect diversity and engage in interfaith dialogue. This approach is crucial in a diverse community like Sikka, ensuring peaceful coexistence and mutual understanding among different religious groups [19].

Other religions also contribute to maintaining the harmony and peaceful multi-religion community in Sikka. In Niang Sikka, the influence of Roman Catholicism, introduced by Portuguese missionaries in the 16th century, is significant. The Catholic community demonstrates a deep commitment to religious tolerance and mutual respect. Members of different faiths actively participate in each other's religious ceremonies, such as Catholic members helping during Islamic festivals like Eid al-Fitr and vice versa [11]. This practice underscores the importance of community and shared cultural experiences in promoting tolerance. Protestant communities in Sikka also contribute to the religious harmony in the region. The principles of Protestantism emphasize individual conscience and the right to religious freedom. This respect for individual beliefs supports a culture of tolerance and mutual respect. Protestant churches often engage in interfaith activities and dialogues, fostering a spirit of cooperation and understanding among different religious groups.

Traditional leaders, such as Du'a Mo'an Watu Pitu in the Krowe ethnic community, play a crucial role in preserving cultural values that promote social harmony. Practices like the Kula Babong, which embody democratic and religious values, emphasize deliberation, togetherness, and openness [18]. These cultural practices integrate elements from various religions, reflecting a syncretic approach to spirituality and tolerance. Although not predominant in Sikka, Hinduism offers valuable insights into religious tolerance through its core principles of *dharma* (duty), *karma* (action), and *ahimsa* (non-violence).

These principles encourage respect for all life forms and the acceptance of diverse religious paths. Hindu teachings promote the idea that different religions have various ways to reach the same ultimate truth, fostering a spirit of acceptance and mutual respect.

Buddhism, emphasizing compassion (*karuna*) and wisdom (*prajna*), advocates for tolerance and understanding among different faiths. The Buddhist principle of interdependence highlights the interconnectedness of all beings, promoting a view of mutual respect and peaceful coexistence. Although Buddhism is not widely practiced in Sikka, its teachings offer a framework for understanding and embracing religious diversity.

The economic and political landscape of Maumere, a nearby town, also impacts religious tolerance in Niang Sikka. Historical patterns of religious assimilation are linked to traditional economic exchanges and political governance during the Dutch East Indies era. Markets have played a significant role in this acculturation process, highlighting the importance of economic factors in fostering social relations and religious tolerance [17].

### *C. Rituals and Traditional Practices*

Traditional rituals, such as the *hu'er héréng* in Sikka, significantly promote social harmony and religious tolerance. These rituals, which blend traditional Sikkane religion with Catholic elements, reflect the community's ability to adapt and integrate diverse cultural influences. This syncretism underscores a broader ethos of tolerance and mutual respect [3]. Cultural integration is also shown in the educational curriculum. [14] stated that Integrating local cultural values into the educational curriculum, particularly in chemistry, helps preserve these traditions and promotes a deeper understanding of local wisdom. Studies have highlighted the potential of incorporating cultural practices, such as *ikat* weaving and *moke* production, into science education, enriching students' learning experiences and preserving cultural heritage [14].

### *D. Space and Settlement Culture*

The Sikka community's approach to space and settlement reflects their cultural values and local wisdom. The construction of *Lepo Gete* houses and the organization of villages are based on principles that promote harmony between humans and the environment. These practices are both architectural and cultural, ensuring the continuity of traditional values [13]. Sikka community has committed to preserving its valuable culture as it is important for their sustainable lives for future generations. Preserving cultural practices like the *Tung Piong* tradition is crucial for maintaining religious and social harmony. This tradition, which involves offering food to ancestors, embodies the first principle of *Pancasila* and integrates Catholic prayers, demonstrating the community's commitment to cultural syncretism. Such practices reinforce the community's identity and promote mutual respect among religious groups in Sikka [12].

### *E. The perspective of Select Philosopher*

#### *1) Clifford Geertz: Symbolic Anthropology*

Clifford Geertz, a prominent figure in symbolic anthropology, emphasized the importance of symbols and meanings in understanding cultural practices. From Geertz's perspective, the religious tolerance and cultural integration observed in Niang Sikka can be understood through the symbolic systems that underlie these practices. Geertz would likely highlight the "webs of significance" that the Sikka community weaves through their rituals and ceremonies.

In Niang Sikka, blending traditional practices with religious rituals, such as the "sako seng" farming tradition that incorporates elements from multiple religions [11], can be seen as a form of cultural symbolization. These rituals are not just actions but are imbued with deep meanings that reflect the community's values of tolerance and mutual respect. The participation of different religious groups in each other's ceremonies symbolizes the interwoven social fabric of the community, creating a shared sense of identity and belonging.

Geertz would argue that the cultural syncretism in Niang Sikka serves as a symbolic framework that allows for the coexistence of diverse religious beliefs. This symbolic integration helps maintain social harmony by providing common ground for interaction and mutual understanding. The rituals and ceremonies act as public displays of the community's commitment to religious tolerance, reinforcing these values in the collective consciousness.

#### *2) Pierre Bourdieu: Social Capital and Habitus*

Pierre Bourdieu's concepts of social capital and habitus offer a useful lens for analyzing the social dynamics of Niang Sikka. Bourdieu defines social capital as the networks of relationships and the resources that come with them, while habitus refers to the deeply ingrained habits, skills, and dispositions that individuals acquire through their life experiences.

In Niang Sikka, the strong social capital is evident in the way community members cooperate and participate in each other's religious activities. This network of relationships is built on trust and mutual support, which are crucial for maintaining religious tolerance. The role of the Forum Kerukunan Umat Beragama (FKUB) in facilitating interfaith dialogue and mediating conflicts further strengthens this social capital [20].

Bourdieu's concept of habitus can be seen in the ingrained practices of tolerance and mutual respect within the community. The habitus of the Sikka people, shaped by their historical and cultural context, predisposes them to act in ways that promote social cohesion. For instance, the integration of traditional practices with religious rituals has become a natural part of their way of life, reinforcing the habitus of tolerance.

#### *3) Robert Putnam: Social Capital and Community Engagement*

Robert Putnam's work on social capital, particularly in his book "Bowling Alone," emphasizes the importance of community engagement and the networks of civic engagement that build trust and cooperation. Putnam distinguishes between bonding and bridging social capital, where bonding refers to the ties within a homogeneous group, and bridging refers to the connections across diverse groups.

In the context of Niang Sikka, bridging social capital is particularly relevant. The community's efforts to participate in each other's religious ceremonies and the FKUB's role in promoting interfaith dialogue are examples of bridging social capital. These actions create connections across different religious groups, fostering a sense of inclusiveness and collective identity.

Putnam would likely view the religious tolerance in Niang Sikka as a result of high levels of social capital and active community engagement. The shared activities and mutual support during religious festivals and community events help build trust and reduce potential conflicts. This active engagement ensures that religious tolerance is not just a passive acceptance but an active practice reinforced through regular interaction and cooperation.

## **5. Religious Tolerance Scale**

### *A. Description of the Five Dimensions*

In this chapter, we delve into the comprehensive analysis of the Religious Tolerance Scale, a crucial tool in understanding the dynamics of interfaith relations within diverse communities [25, 26] of Niang Sikka communities. The chapter is structured to explore five key dimensions: respect for religious diversity, participation in interfaith activities, support for interfaith institutions, integration of traditional and religious practices, and conflict resolution and mediation. Each section aims to dissect these aspects to reveal insights into how religious tolerance is cultivated, maintained, and challenged. By examining these components, the analysis provides an understanding of the factors that contribute to harmonious coexistence and the potential obstacles that can hinder religious tolerance in Sikka.

#### *1) Respect for Religious Diversity*

The dimension of respect for religious diversity in Niang Sikka is deeply rooted in the village's historical context and cultural integration. Since the 16<sup>th</sup> century, the arrival of Portuguese missionaries introduced Roman Catholicism, which became the predominant religion, while other Christian denominations and Islam also established their presence. Despite this religious diversity, the community of Niang Sikka has maintained a harmonious coexistence. Local leaders and community members actively demonstrate their commitment to religious tolerance and mutual respect by participating in each other's religious ceremonies [29]. For instance, Catholic members assist with security during Islamic festivals like Eid al-Fitr, and Muslims reciprocate during Christian festivities. This mutual involvement highlights the community's respect for each other's religious practices, fostering a culture of acceptance and unity [22].

#### *2) Participation in Interfaith Activities*

Participation in interfaith activities is a cornerstone of Niang Sikka's religious tolerance. The community's engagement in each other's religious ceremonies exemplifies this dimension. During religious festivals, members from different faiths come together to celebrate and support one another, reflecting a broader cultural syncretism where traditional practices blend

Table 2  
Result of religious tolerance scale in Niang Sikka communities

RTS	Parameters	Score
<b>Respect for religious diversity</b>		
RTS1	High respect for religious beliefs and practices	5
RTS2	Freedom to practice religion without fear	4
RTS3	Comfort discussing religious topics with others	4
<b>Participation in Interfaith Activities</b>		
RTS4	Active participation in religious ceremonies of other faiths	5
RTS5	Regular interaction with friends from different religious backgrounds	4
RTS6	Organization of interfaith events	5
<b>Support for Interfaith Institutions</b>		
RTS7	The important role of FKUB in promoting tolerance	4
RTS8	Support for FKUB activities	4
RTS9	Active promotion of interfaith dialogue by local leaders	4
<b>Integration of Traditional and Religious Practices</b>		
RTS10	Inclusion of elements from various religions in traditional ceremonies	5
RTS11	Strengthening of community bonds through integration of practices	4
RTS12	Valuation of traditional leaders' role in promoting tolerance	4
<b>Conflict Resolution and Mediation</b>		
RTS13	Peaceful resolution of religious conflicts	4
RTS14	Effective mediation efforts by local leaders	4
RTS15	Clear and fair processes for dealing with religious disputes	4
<b>Total Score</b>		<b>64</b>

seamlessly with religious rituals from various faiths, and opening dialogue and facilitating faith in higher education settings [29]. This active participation not only strengthens social bonds but also ensures a continuous dialogue between different religious groups, promoting understanding and reducing potential conflicts [21]. The involvement of organizations like the Forum Kerukunan Umat Beragama (FKUB), which organizes dialogues with religious leaders and mediates conflicts, further underscores the importance of interfaith activities in maintaining social harmony.

### 3) *Support in Interfaith Institution*

Support for interfaith institutions in Niang Sikka is exemplified by the role of FKUB, a government-supported interfaith organization that plays a pivotal role in promoting religious tolerance in Sikka Regency. FKUB's activities, such as the socialization of religious values and organizing dialogues with religious leaders, are crucial in fostering an environment of mutual respect and understanding [21]. Despite facing operational constraints, FKUB's efforts, supported by local government policies and community engagement, have significantly contributed to religious harmony. This institutional support ensures that there are formal structures in place to address and mediate any religious conflicts, reinforcing the community's commitment to religious tolerance. The interfaith institution also improve people's religiosity, in which according to [29], it can improve religious tolerance.

### 4) *Integration of Traditional and Religious Practices*

The integration of traditional and religious practices is a defining feature of Niang Sikka's approach to religious tolerance. Traditional rituals like the "sako seng" farming tradition, which incorporates elements from multiple religions, exemplify this integration. These syncretic practices reflect the community's ability to adapt and blend diverse cultural influences, promoting a broader ethos of tolerance and mutual respect. Additionally, integrating local cultural values into the educational curriculum, as seen in the inclusion of ikat weaving and moke production in science education, helps preserve these traditions and promotes a deeper understanding of local

wisdom. This integration not only enriches the community's cultural fabric but also ensures the continuity of traditional values that support religious tolerance.

### 5) *Conflict Resolution and Mediation*

Conflict resolution and mediation in Niang Sikka are facilitated through both traditional and formal mechanisms. Traditional leaders, such as Du'a Mo'an Watu Pitu, play a crucial role in preserving cultural values that promote social harmony. Practices like the Kula Babong emphasize deliberation, togetherness, and openness, embodying democratic and religious values. On a formal level, FKUB mediates conflicts and conducts interfaith dialogues to address any tensions that arise between different religious groups. This dual approach, combining traditional wisdom with formal mediation efforts, ensures that conflicts are resolved in a manner that upholds the community's values of tolerance and mutual respect [33].

### B. *Measuring the Religious Tolerance Scale (RTS)*

To calculate the Religious Tolerance Scale (RTS) for Sikka based on the secondary data we discussed, we will infer potential survey responses from the analysis and insights provided in the literature [27], and then develop a Likert scale for measuring the level of tolerance [28]. Five dimensions of religious tolerance were established, in which each dimension will be broken down into three parameters. The five Likert scales were applied to each parameter, with 5 scores as strongly agree and 1 score as strongly disagree.

The Religious Tolerance Scale (RTS) in Sikka, as presented in Table 2, yields a total score of 64, reflecting a robust and comprehensive framework of religious tolerance within the community. This high score underscores the community's strong commitment to respecting religious diversity, actively participating in interfaith activities, supporting interfaith institutions, integrating traditional and religious practices, and effectively resolving and mediating conflicts. The results indicate that Sikka's approach to fostering religious harmony is well-rounded and deeply rooted in both cultural and institutional practices, providing a model of coexistence that

other regions could emulate.

## 6. Conclusion and Recommendation

### A. Conclusion

The study reveals that Niang Sikka maintains a harmonious coexistence of diverse religious groups through a blend of historical, cultural, and social dynamics. The introduction of Roman Catholicism by Portuguese missionaries in the 16th century, along with the presence of other Christian denominations and Islam, has created a rich cultural fabric. Local leaders and community members actively participate in each other's religious ceremonies, demonstrating a deep commitment to mutual respect and tolerance. The role of government-supported institutions like FKUB in organizing interfaith dialogues and mediating conflicts further enhances religious harmony. The high score on the Religious Tolerance Scale (RTS) underscores the effectiveness of these combined efforts in fostering a tolerant community.

### B. Recommendation

To sustain and enhance religious tolerance in Niang Sikka, it is crucial to continue supporting interfaith initiatives and FKUB's activities. Preserving traditional practices and integrating them into educational curricula can help inculcate values of tolerance among the younger generation. Promoting cultural education and encouraging community engagement in religious ceremonies will strengthen interfaith bonds. Additionally, supporting the role of traditional leaders and developing comprehensive local government policies focused on cultural preservation and interfaith harmony will ensure a structured approach to maintaining religious tolerance. These measures will help Niang Sikka continue to serve as a model for other diverse communities.

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