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Jakarta, 29 Desember 2022
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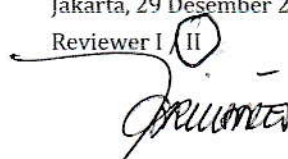
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Strengthening the Competence of Religious Instructors Services Based on Tolerance in Multicultural Communities

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Strengthening the Competence of Religious Instructors Services Based on Tolerance in Multicultural Communities

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Abstract. This study aims to determine the affirmation of tolerance in a plural society through the competence of religious instructors in serving the people. The result of this research is that the competence of religious instructors in serving the people towards a tolerant religious life already has the correct perception and understanding of religious teachings and norms in building insight into plurality and multi-ethnicity. Along the way, the religions that emerged in a multicultural society were then understood by the people. Among them, there are those who understand it rationally and some who understand it irrationally or mystically. Tolerance is needed to create balance and social cohesion in a multicultural society. To create a proportional attitude of religious tolerance in a multicultural society, it is necessary to cultivate an epoché attitude in serving the people.

Keywords. Tolerance, Plural Society, Community Service, Competence, Religious Counselor

A. Introduction

The concept of Religious Extension is more specific than the concept of da'wah even though it has similarities with da'wah as Omar said that there are several terms that are almost the same as da'wah terminology including Information, education, Teaching and indoctrination [1]. In its dynamics, religious counseling is also associated with the activities of guidance services or *counseling (counseling)*, which means as a form of relationship between clients and counselors who have sufficient experience for solving problems related to one's development and about how to facilitate such development on the one hand and clients on the other side who are facing difficulties, in an effort to reach solutions and find potential. himself in the desired direction of development. The same thing was also stated by Mubarak that religious counseling can be understood as an effort to provide psychological, mentally spiritual assistance, to a person or group of people who are experiencing mental birth difficulties in their lives, using religious methods / approaches, namely by awakening the power of inner vibration (faith) in him in order to be able to overcome the problems he faces [2].

Religious counseling activities in Indonesia have a very strategic function considering that Indonesia is a "religious country" although not a "religious country". This is in accordance with the first precepts of Pancasila "Supreme Godhead". Therefore, religion gets serious attention in order to create peace and tranquility and to avoid misunderstanding of religious teachings, prevent internal or interfaith conflicts. In order to strengthen the function of religious

counseling, ministerial regulation 9/2021 concerning the Functional Department of Religious Extension is present as an effort to affirm the role and position of Religious Extension in the community. The duties and functions that are the responsibility of extensionists are more aligned with the dynamics that occur in the community. For example, da'wah through digital media is currently a necessity that must be adapted by extensionists. Meanwhile, in the old development, extension services to provide guidance and counseling through information technology media have not been facilitated. So, the new regulation, namely ministerial regulation 9/2021, is present as an update with the aim to further strengthen the role and function of extension in various fields of counseling, both face-to-face, and through information technology media such as YouTube, Instagram, YouTube and various other digital platforms. And more importantly, the 9/2021 regulation will print religious extensionists who are professional and have integrity, so that the quality of religious understanding and practice of Indonesian people is also increasing [3].

In its operation, religious counseling is needed to bring about real change in the nation and state community. Of course, the intended change is not a pseudo-change let alone a forced change so that it will not have an impact in the long run [4]. Religious Extension is getting attention from the government considering its strategic functions and duties in nation building. Religious extensionists whose existence until it is embraced by the homeland has an important role and actively creates a peaceful and harmonious inner atmosphere to the grassroots [5]. Religious service becomes a commitment of the government, the state is present in an effort to fulfill the rights and protections in embracing and believing in religion. Therefore, every citizen has the right to internalize religious teachings in accordance with his beliefs [6]. It is undeniable that the religious and religious spheres often experience friction due to differences in paradigms in looking at religious issues. The social dynamics of society is a breather with interfaith life, because inherently Indonesian society places religiosity as the main business so that it is integrated with social life [7].

Factually Indonesia as a pluralistic nation both from ethnicity, ethnicity, language and social stratification if not managed properly has the potential to be destructive. The conflict that occurred shows how understanding religion is one of the causes of conflict. Religion that ideally becomes a social glue is in fact part of the factors triggering conflict. The events of riots related to SARA are still a latent threat and danger [8]. On the basis of the above phenomenon, harmony between religious and internal religious people becomes an important pillar for maintaining harmony of religious life based on the values of tolerance and Religious Extension as an "extension of the state" has a responsibility to strengthen unity in the frame of diversity. Religious tolerance is the realization of the expression of religious experience in the form of community. The expression of religious experience in the form of this group, according to Joachim Wach who is also administrated by Afiq Budiawan, is the response of religious man to the absolute reality manifested in the form of social interweaving between religious or different religious peoples, in order to prove that for them absolute reality is a vital elan of human religion in social association, and this is present in every religion, Both are alive and even extinct [9].

According to Fritjhof Schuon, the religion of exoterically born in this world is different. However, despite the differences that arise in religions, esoterically the religions in the world have the same principle, which is sourced and focused on the Supreme Being. Schuon's way of distinguishing these two aspects of religion can be applied as a guide to how people of different religions meet each other in giving their role as servants of God Almighty in this world [10]. Tolerance is a form of accommodation in social interaction. Socially religious people

cannot deny that they must associate not only with their own groups, but also with different religious groups. Religious people must try to bring up tolerance to maintain social stability so that there are no ideological and physical clashes between people of different religions . [11]

This article was written with the aim of promoting tolerance in the service of the ummah by religious extensionists in order to frame a harmonious religious life. Religious life in a plural society will be established harmoniously if all people of different religions have an attitude of tolerance towards each other. History records that many bloodsheds in the name of religion occur due to the absence of misunderstandings between each other, which should be manifested in tolerance.

B. Results and Discussion

Functions and Roles of Religious Extension

There are four things that must be realized in every development extension is to be humanly fellow, free from tyranny, and the life of a society that has a high "sense of belonging". Similarly, Todaro mentioned [12]. That the occurrence of a development if able to meet basic needs (life sustenance), become human (self-esteem), and have (freedom from servitude). Based on this, it can be concluded that development in addition to having to realize physical availability also prepares the human mentality to become a fully human being [13]. The concept of da'wah has a wider scope and dimension when compared to the concept of religious counseling. This can be traced starting from the understanding of da'wah according to language that means invitation, call, call, invitation. Or in terms, where da'wah according to Hasamy [14] is to invite people to believe and practice Islamic beliefs and sharia that are first believed and practiced by the preacher himself. According to Amin, da'wah is an activity carried out consciously and systematically in order to convey Islamic religious messages and carry them out well, in individual and community life to achieve human happiness both in the world and in the afterlife by using various media and certain methods.[15]

In a religious context, religious counseling is carried out by various religions embraced in Indonesia, where the Lightman of a religion provides information to his people who need life guidance to fit the purpose of the religion he embraces [16]. In Christianity known as missi and zending, in Buddhism it is called spreading kindness and so on [17]. Religion as the "guidance" of its adherents to be able to coexist mutualism into one breath with the social dynamics of society in interfaith life because the Indonesian population places religiosity as the main business so that it merges with social life. As the Word of Allah in Q.S. Ali Imran/3:104:[18] *"And let among you be a group of those who call to good, enjoin what is right, and prevent evil. It is they who are the successful (QS). Ali Imran/3: 104)*

The realm of Religion and religion becomes an important instrument regarding the benefit of the nation and state both in the social, economic, cultural, and even political fields [19]. Although it cannot be denied often experiencing controversy because of the difference in paradigms in looking at religious issues. As the Word of God in Q.S. An-Nahl/16:125: *"Call to the way of your Lord with wisdom and good advice, and argue with them in a good manner. Indeed, your Lord knows best who strays from His way, and He knows best who is guided" . An-Nahl/16: 125)*

People who still uphold norms and traditions (local wisdom) are alleged to have a high level of cohesion. Schmitt explains social cohesion is seen as the character of society in relation to the relationships between individuals, groups, and association institutions and the ongoing process of developing society of shared values, shared challenges and equal opportunities in society based on attitudes of trust, expectations and mutual interaction among communities.[20]

In his further explanation, Schmitt said social cohesion is seen as the character of society related to relationships between social units such as individuals, groups, and association institutions, besides that social cohesion means the ongoing process of community development includes values of togetherness, challenges and equal opportunities in society based on trust, expectations among society.[21] In this paper will be outlined in advance the terms related to the title of research on "Strengthening Tolerance in Plural Society Through the Competence of Religious Extension in The Service of The People".

Competence is a concept related to a person's work. There are at least two categories of definitions related to this competency. First, that competence is built from the characteristics of a person who is prepared to carry out work (both tasks and professional demands) effectively, and efficiently so that the benchmark in the form of one's work readiness becomes the dominant element[22]. Second, give a special emphasis that competence consists of a combination of various elements such as personal characteristics, knowledge, attitudes and skills that are needed by a person in doing his work. This second has five characteristics, they are: Motives, Traits, Self-concept, Knowledge, and Skills. Of these five aspects, knowledge and skills, visible and easy to develop. While the self-concept, character (traits) and motives is not hidden and more difficult to develop [23]

Brewerton (2004) as quoted by Rutherford (2004) explained that a person not only uses one competency in a period of time, but can use various competencies simultaneously which is a combination of specific competencies and key competencies. According to him, competencies are divided into two large groups, they are: special competencies and key competencies [24]. Competence is a continuous, dynamic activity, synergistically encouraging the involvement of all existing potentials evolutively with the involvement of all potentials. Competence can be defined as the knowledge, attitudes, skills, personal characteristics that are essential to achieving success in a job. Competence is a trait that is associated with criteria for effectiveness or excellent performance in a job. Spencer [25] added that competence is a character and is forever in a person's personality and can be predicted behavior and performance in all situations and job tasks. This is reinforced by Bergerhenegouwen and Marshall who stated that competence is the most difficult thing to imitate, because its characteristics are different and specific to each individual [26].

Thus, it can be stated that the competence of Religious Extension is a reflection of a person's personality in the form of attitudes, knowledge and skills possessed so as to predict his performance or performance. Thus, the basic concept of competence is the ability of individuals consisting of knowledge, skills, attitudes, motivation, education, areas of expertise and experience prepared to face their work effectively and efficiently.

Several definitions related to extension are mentioned in the legislation. As in the regulation of the Minister of Social Affairs No. 10 of 2014 concerning social counseling, the definition of social extension is someone who has the responsibility and authority to carry out social counseling activities in the field of social welfare implementation. In the Regulation of the Minister of Transportation RB No. 3 of 2014 concerning the Functional Position of Legal Extension and its credit figures, the definition of Legal Extension is Civil Servants (PNS) who are given the full duties, responsibilities, authorities, and right to carry out legal counseling activities.

Law No. 16 of 2006 concerning Agricultural, Fisheries and Forestry Extension Systems states that agricultural, fisheries and forestry extension workers are civil servants hereinafter referred to as extensionists who are given full duties, responsibilities, authorities, and rights by authorized officials in agricultural, fisheries, or forestry organizational units to

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carry out counseling activities. Decree of the Minister of Communication No. 54 of 1999 concerning the Functional Department of Religious Extension and Its Credit Figures, Religious Extension is a Functional Religious Extension and Honorary Religious Extension. Functional Religious Extension is a Civil Servant who is given full duties, responsibilities, authorities and rights by authorized officials to carry out religious guidance or counseling and development to the community through the language of religion.

From some of these definitions, it is clear that all extensionists have a special field as their field of cultivation, except for general religious extension. Its specificity is only limited to its approach to providing counseling, namely using religious language. This is obviously on the one hand profitable because it can serve in various fields, but on the other hand burdensome due to the vagueness of the concept and its operationalization. Which can only be overcome by the details of the task as complete as possible in the regulations below it (e.g. ministerial regulations and so on).

As a form of formal role, functional religious extension is divided into 2 (three) classifications, namely: skilled religious extension (appointment with diploma equivalent educational background) and expert religious extension (appointment with an undergraduate equivalent educational background). As the Decree of the Minister of Communication No. 54 of 1999 concerning the Functional Department of Religious Extension and Its Credit Figures, skilled religious extensionists are divided into 3 types, namely: 1. Extension of the executing religion, 2. Extension of the advanced implementing religion, and 3. Extension of the supervisory religion.

In the same article it is mentioned that expert religious extension is divided into 3 types, namely: 1. Young religious extension, 2. Extension of intermediate religion, and 3. Extension of the main religion. This classification of functional religious extension is intended to provide direction of coaching orientation and coverage of extension targets. The end goal is to realize holistic and targeted development to the community. Religious Extension is a Civil Servant based in a government agency, in this case the Ministry of Religious Affairs, with the main task of carrying out religious counseling and development guidance through religious language to the community.

Operation of Duties and Functions of Religious Extension

In its operation, religious counseling is needed to bring about real change in the nation and state community [27]. Of course, the intended change is not a pseudo-change let alone a forced change so that it will not have an impact in the long run. In addition, it is necessary to realize a human mentality that humanizes humans, appreciates the potential of self-development, is able to cooperate, be independent, and sustainable towards a prosperous society of birth and mind [28].

Guidance and counseling activities more flourished in society so that there are bodies or organizations of spiritual development both structurally official and unofficial which later became known as Binroh, Babinrohis, Bintal, Spiritual Treatment and so on. Thus, the more widespread this counseling activity is not only against the development of Muslims, but extends to other religious people. This spiritual development activity then increased to the development of employees and their families which were held both in offices and housing complexes, in the homes of officials, in the pendopo and other places. Now counseling activities have become a necessity for the community, especially to improve the practice of religion that is in direct contact with daily living activities [29]. Thus, the task of religious extension is not solely to carry out religious counseling in the narrow sense of study, but all lighting activities in the form

of guidance and lighting of various development programs. The main task of guidance and counseling is actually closely related to the role of religious extension in the community with competencies that are expected according to service needs.

The functions of religious extension include guiding people in practicing religious teachings, conveying development ideas to the community with religious language, and improving the lives of religious people. In summary, it can be argued that the function of religious extension has been directed to improve the internal quality of religious people, become a connector of government voices to the community in the religious field and externally contribute to maintaining religious harmony. The role of religious extension in practice is not single, namely only as a motivator for development, but also extends to various other strategic roles. At first the role of extensionists as a light for the community, but along with the needs, developed among them as; analysts, advisors, advocates, and innovators [30].

More complex development contributions require religious extensionists to be able to act as program planners (from as program managers to the evaluation stages, facilitators and educators, change agents, intermediaries, educators, experts, social planners, advocates and as activists, as vacillators, educators, envoys, technical, catalysts, solution providers, process helpers and resource. [31] The development of needs as a change agent is tasked with mobilizing the community to make changes and foster relationships with the target community, as well as various other roles both related to administration, content, programs, resources and related to services [32]. Carrying out religious counseling is one of the main tasks of religious extension. In this case, religious extensionists provide face-to-face counseling services to their fostered groups, both general community-built groups and specially built groups that have become permanent foster groups. Another task is to provide consulting guidance both technical and non-technical to personal and organizational.

Religion in a Multicultural Society

According to MacIver, society is shaped by invisible structures and is a collection of diverse human relationships built and transformed by humans themselves. Society moves dynamically in accordance with the times. In simple or primitive societies, humans have homogeneous characteristics in culture, religion or social structure. The religion understood by society like this is a religion close to symbols. These symbols have a dominant role in their religiousness. Most of these simple societies are poorly educated or within the scope of ordinary people [33]. They understand the religion of others with feelings of antipathy. The tolerance developed in this society is not established or runs normally. They are easily touched or offended when the teachings of their religious beliefs seem to be insulted by followers of other religions. They respond directly by maintaining the soul bet. They understand the religion of others with antipathy [34].

Complex societies or multicultural societies are composed of cultural diversity, societies and social structures. Diversity is an inevitable fact in collective life and cannot be expected to exist or cannot be suppressed without an acceptable level of violence. Moreover, since human beings are bound and shaped by culture, their self-respect is closely bound by respect for their culture. Respect for this culture fosters a sense of loyalty, giving confidence and courage to interact with other cultures [35].

The character of intercultural interaction in multicultural society is the assimilation of culture. Likewise in terms of religion. People living in multicultural societies assimilate into how good religious diversity is in societies with heterogeneous religious compositions. This creates a sense of tolerance and cooperation between cultures and religions. This process of

assimilation arises not only for minority groups but also for the majority group. They assume that society has a unified and coherent moral and cultural structure. This kind of thing is rarely a problem. Although the moral and cultural structure of society has internal coherence, it is not entirely the same and unified. These structures vary by class, religion, region and are composed of various sets of thoughts even contradictory and consist of values and practices that can be interpreted and connected in several different ways. Assimilationists ignore all this and offer a very narrow and distorted view of national culture or equate the structure of minority groups with more dominant groups [36].

In a multicultural society, followers or adherents of religion play a dominant role in the teachings of the religion they embrace or even among them there is a group of people who are indifferent to the religion they embrace. This kind of statement will disturb and also at the same time help understand the existence of a religion with its people. There are two groups of religious communities in multicultural societies, namely religious educated people and ordinary *people* religious communities. These two religious societies differ in their treatment of the religion they embrace. For religious educated people, understanding religious teachings should include rational analysis and override intuitive and symbolic understanding [37]. They are easily invited to tolerate other religions and religions. On the contrary, the ordinary people understand the teachings of religion full of symbols and do not use rational analysis [38]. They are easily ignited by emotions and are very difficult to tolerate with religion and followers of other religions. This group is easily driven by a group of people or communities both in alliance with politics and socio-culture.

Religious Tolerance in Society

Multicultural in a multicultural society that is synonymous with a pluralistic society whether in politics, culture or even religion, religious people tend to experience conflict due to the sharing of interests faced. Economically strong religious groups will be able to defeat economically weak religious groups. On the other hand, groups that are considered weak in the economic field feel excluded and marginalized because they cannot compete with strong religious groups from the economic side. This group in carrying out its economy seeks to keep pace with the strong group, as well as include supernatural values. That way, they feel strongly spiritually even on a small economic quantity scale [39].

The reality as above is a fundamental response from a small group. This response can arise in the form of fundamentalist groups. The group reacts to answering powerful groups in the economic system by rolling various conservative, orthodox or traditional concepts towards modern fundamentalist concepts. They are included in the areas of civil society, the world of capital and universities [40]. Although modern fundamentalists like this are economically weak, it has strong strategies in the information media that inspire various tendencies of religious militancy. They controlled various sophisticated telecommunication networks and were able to spread their ideological ideas to destroy the power of large numbers. They work for religion and its political interests.

In a multicultural society, followers or adherents of religion play a dominant role in the teachings of the religion they embrace or even among them there is a group of people who are indifferent to the religion they embrace. This kind of statement will disturb and also at the same time help understand the existence of a religion with its people. In the diversity of religions, which arise in a multicultural society whether it has a republican system of government or monarchy, differences are often the trigger for the emergence of various human rights in social cohesion. These religious differences have put religious understanding within

the framework of two camps of religious people: one, the host religious camp; Second, the immigrant religious camp. The host religious camp usually has a majority of people, while the immigrant religious camp usually occupies a minority position. These two camps collide with each other in social relations, if between them make religious differences as an obstacle in integrating the values of a nation or society [41].

The emergence of interfaith awareness manifested in tolerance can suppress or minimize clashes between them. The motto agree in disagreement becomes a strong social capital in religious tolerance. The religious tolerance developed not only appreciates the theology and faith of each religion and religious people, but also understands and values the culture of the religious people. Religious tolerance is able to provide support for the formation of civil society inspired by supernatural values [42].

There are two types of religious tolerance: first, passive religious tolerance, which is the attitude of accepting differences as something factual. Second, active religious tolerance, which is tolerance that involves oneself with others in the midst of differences and diversity. Active tolerance is the teaching of all religions. The essence of tolerance is to coexist peacefully and respect each other among diversity. The practice of tolerance in a country often has its ups and downs. These ups and downs are triggered by the meaning of distinctive which rests on the relationship of "them" and "us" [43]

Religious tolerance carried out with full awareness will give birth to an inclusive attitude of religious people. This attitude considers religion itself to be true but still provides room to state the truth of other religions that are believed to be true by its people. The inclusive attitude of religious people will be able to undermine the extremist and exclusive attitudes of religious people, which usually give birth to blind fanatical understanding and radicalism and even eternal terrorism against people of different religions [44].

Tolerance is enough to require an attitude of letting and not hurting other people or groups, both different and the same. Tolerance is cultivated by a consciousness that is free from all forms of pressure or influence and avoids hypocrisy. Tolerance contains the intent to enable the establishment of a system that ensures the security of personal, property and minority elements contained in society. This is realized by respecting their religion, morality and institutions and respecting the opinions of others and the differences that exist in their environment without having to quarrel with others just because of different beliefs or religions. In relation to religion, tolerance includes matters of belief in man that are related to the creed or related to the divinity he believes in. A person should be given the freedom to believe and embrace the religion (have a creed) of each one he chooses and pay respect for the implementation of the teachings he espouses or believes in [45].

Theological Epoché as a Paradigm of Religious Leaders in Building Tolerance Through the Service of The People

Epoché was originally used by Pyrrhonism, a school of Greek philosophy around the 272nd century BC, to express doubts in science, so the founder of the school of philosophy, Pyrrhon, is considered the founder of ancient Greek skepticism [46]. Pyrrhon is also known as a wise man who always tried to avoid disputes in certain sciences by suspending judgment (epoché practice) for research first. Pyrrhonism greatly influenced the thoughts of 17th-century European philosophers, as evidenced by this term in Kant's writings in 1765, which the German philosopher Edmund Husserl later popularized in his research methods on religious phenomena in response to the subjective judgments of the people as well as systematic criticism of modernism. *Epoché* was first conceived in Husserl's study of religious phenomenology in the

19th century, among his works being "Phenomenology and the Foundations of the Sciences", "Logische Untersuchungen (Logical Investigations) (1901, 1913) and "Meditations Cartésiennes (Cartesian Meditations)" (1931).

According to Husserl, phenomenology is a study of the structure of consciousness that allows consciousness to refer to objects outside of itself. However, all of that still requires reflection from researchers on the phenomenon by putting everything aside. Husserl called this type of reflection a "phenomenological reduction", he tried to remove the concept and construct of one's views in his research. *Epoché* became a hallmark in Husserl's phenomenology, especially in its precision showing two important things. First, accuracy in showing the root cause of the fundamental problem that exists in modern times, namely the misunderstanding in understanding the nature of the world and the basic nature of man. Second, accuracy in showing the way out of the modern problem, namely through phenomenological attitudes, especially *epoché*. [47]

In his work, "Logische Untersuchungen" (Logic Investigations), and "Philosophie als Strenge Wissenschaft", (Philosophy as a Powerful Science), Husserl shows that modern philosophy is stuck into the problem of the wrong category differences between subjects and objects. According to him, all the movements of modern thought since Descartes, Hegel, and John Stuart Mill are only psychological movements that are subjective to all reality, then sit man as the center of all knowledge. Husserl's view became the basis for him to refer to modern philosophy as psychologicalism. Whereas psychologicalism makes the conscious man the beginning of all things, and then the whole reality will eventually return to human consciousness itself. This is the spirit of modern optimism that was originally aimed at establishing the position of man as a whole human being, but stuck into the interpretation of man and his ratio [47].

Epoché has a neutral nature in religious research. It is an attitude that tries to avoid the judgment that was preconceptions previously by a religious believer who researches religious phenomena. Thus, through *epoché* a phenomenologist is required to describe and explain empirically a religious phenomenon, without the subjective point of view of himself as a believer. *Epoché* is in the realm of philosophy as well as theology, but it is a fact that religious man can precisely influence his actions and behavior, so that when the religious expression arises from it then the influence will be carried into factual territory. That is, a phenomenologist still needs to question the true nature of a religious phenomenon through the principle of *epoché* without having to engage to formulate the good religiosity or morality of a case [48]. *Epoché* is fundamental in the study of religions. It is key to eliminating unsympathetic, angry and hateful attitudes or interested approaches, and phenomenology has opened the door to penetration of religious experiences either on a broader scale or better.

If all religious people who live in multicultural societies are able to open *epoché* attitudes, they can feel suffering, sorrow or even pleasure with people of different religions. *Epoché* attitude in phenomenology is the attitude of procrastination, restraint when a religion meets the teachings of a religion that is different from the teachings of the religion he embraces. Religiousness by relying on *epoché* attitudes will be able to appreciate people of different religions with their own consciousness and not for compulsion or threat.

C. Conclusion

The competence of Religious Extensionists in serving people towards a tolerant religious life already has the right perception and understanding of religious teachings and norms (world view) in building insights on plurality and multi-ethnic (multi-faceted). Attitude extension of Religion in serving people who are proactive when managing conflicts and

utilizing local wisdom to minimize differences into social competencies that must always be honed. Multicultural societies are patterned by cultural diversity including religious diversity. Along the way, the religions that appear in a multicultural society are then understood by their people. Among them, some understand it rationally *an sich* and some understand it irrationally or mystically. The impact of this religious heterogeneity can cause conflicts among people of different religions. Tolerance is needed to create balance and social cohesion in a multicurrent society. To create a proportional attitude of religious tolerance in a multicultural society it is necessary to cultivate *an epoché* attitude in the service of the people. This epoché attitude is absolutely necessary by uncompromising Religious Extensionists so that they can campaign and strengthen religious tolerance well. If this *epoché* attitude is not possessed, then the ministry of the people to affirm tolerance for the religion of others will only be limited to pleasantries.

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