

Jurnal Inen Paer

Pusat Studi Kebudayaan Universitas Nahdlatul Ulama NTB

Vol. 1, No. 2, Juni 2024

<https://unu-ntb.e-journal.id/jip>

ISSN: 3047-0463

TOLERANCE AND RELIGIOUS SOCIAL INTERACTION AT THE GANDOMANAN TEMPLE IN YOGYAKARTA

Aris Shihabuddin,¹ Muhammad Mukhlis Ardianto²

¹Universitas Gadjah Mada Yogyakarta, ²UIN Sunan Kalijaga Yogyakarta

arisshihabuddin19@gmail.com¹ ardianmukhlis14@gmail.com²

ABSTRAK

This paper is the result of field research that tries to see the dynamics of social interaction and religious tolerance in the Fuk Ling Miao Temple in Gondomaman, Yogyakarta. This research is interesting because in one temple there are three religions, namely Confucianism, Taoism, and Buddhism. On the other hand, the architecture of the temple is an acculturation of Chinese and Javanese culture. This research will use a qualitative method. This method was chosen because it emphasizes the depth of value. This method will try to answer how the choice of action to be interpreted and given a certain meaning. The results of this study found that the Gondomanan temple has unique characteristics due to the acculturation of Chinese and Javanese culture. The three religious' adherents between confucianism, Taoism, and Buddhism look good in social interaction and tolerance as evidenced by interactions not only with the three religions, but also, they interact with other religious adherents, namely Christians and Muslims. Furthermore, the existence of these three places of worship as a tangible manifestation of religious plurality illustrates the willingness to accept and respect differences in beliefs during a multicultural society.

Kata Kunci: *Tolerance, Sosial Interaction, Gondomanan Temple*

A. INTRODUCTION.

Religion is an important part of people's lives because in the daily lives of religious adherents will not be separated from the values and norms of religion that are believed. This is the case since the establishment of laws and regulations that guarantee the right to freedom of religion and belief for Indonesian citizens listed in Article 29 of the 1945 Constitution so that Indonesian citizens have the right to choose religion and belief. From here we can judge that the Republic of Indonesia is a pluralistic country. The pluralism is proven by the diversity of religions. Indonesia consists of six major religions: Hinduism, Buddhism, Christianity, Catholicism, Islam, and Confucianism. To address and respond well to the differences that exist in Indonesia, it is important to maintain inter-religious harmony. This requires collective awareness and concerted efforts to create an environment that is inclusive, respectful, and strengthens a sense of unity amidst diversity. By understanding and respecting religious differences, a strong foundation for a harmonious, tolerant and supportive society can be established.

Javanese cultural values, which are prominent in the establishment of religious harmony, illustrate the depth of cultural heritage in creating social harmony. The continuity of these values can be found in the Regional Regulation (Perda) of Yogyakarta Special Region Province No. 4 of 2011 on Javanese cultural values.¹ This document is not only a guardian of tradition, but also a guide in living social life, emphasizing the importance of maintaining harmony and building harmony as the main footing. This is in line with the Javanese philosophy of *Hamemayu Bayuning Bowo*. The deeper meaning of the expression *Hamemayu Bayuning Bowo* describes a human attitude and behaviour that not only prioritizes harmony, harmony, compatibility, and balance in its relationship with God.² More than that, it encompasses a philosophy of life that spans human relationships with fellow humans and humans with their natural environment. By emphasizing values such as peace, understanding, and balance, it characterizes a holistic view of life, in

¹ Daerah, G., & Yogyakarta, I. (2011). *Perda No 4 Tahun 2011*. 6, 1–30.

² Subkhan, I. (2007). *Hiruk_Pikuk_Wacana_Pluralisme.Pdf*.

which harmony in human interactions, in the vertical relationship with the Almighty, and in the sense of community with nature are the main foundations.

As stated earlier, it is a call to not only take lightly, but also actively expand the scope of understanding of the noble values contained in the third precept of Pancasila, namely *persatuan and kesatuan*.³ The harmony between the Javanese philosophy and the *sila ketiga* illustrates a profound effort to revive and internalize the moral and social teachings that underlie the existence of the Indonesian nation. The philosophy of both is an unshakable foundation for the identity of religious people. Central to this *sila ketiga* is the understanding that true unity can only be achieved through close-knit unity, which is impossible without the existence of solid harmony among all elements of society. When social and religious relations are well maintained, life will be filled with peace and prosperity, while unity will be formed through mutual understanding. In addition, Javanese society in general adheres to the philosophy of life contained in the concept and value of tolerance.

This research will examine the dynamics of social interaction and religious tolerance of the Confucian, Taoist, and Buddhist communities in the Fuk Ling Miao Temple in Gondomaman, Yogyakarta. The Gondomanan temple is not just a place of worship. More than that, this temple is a spiritual center for people who adhere to Confucianism, Taoism and Buddhism, where they can worship, celebrate religious ceremonies, and implement teachings and belief values in the form of tolerance and social interaction.

B. RESEARCH METHOD

The research method that will be used in this research is a qualitative-descriptive method because using qualitative research methods allows researchers to understand the quality aspects in the form of values, which are related to answers to questions of why and how aspects of a phenomenon occur. This research uses a case study research design, using a qualitative approach to help understand more deeply and interpret what is behind the events, the background, the thoughts

³ Taufik, M. (2018). *Nilai Sosio-Religius Masyarakat Desa : Studi Interaksi Antarumat Beragama Di Yogyakarta*. 16(1), 49–71. <https://doi.org/10.18592/khazanah.v16i1.2154>

involved in it, and how they give meaning to the events that occur. Case studies were chosen because this research concerns a particular phase or a unique modern phenomenon. Therefore, case studies can be used to study thoroughly, in detail, and in depth the background of the situation or event as it is (given). This method is expected to provide a broad and in-depth picture of the dynamics of social interaction and religious tolerance of the Confucian, Taoist, and Buddhist communities in the Fuk Ling Miao Temple in Gondomanan Yogyakarta.

Researchers will directly visit the Fuk Ling Miao Temple in Gondomanan, Yogyakarta, and conduct interviews with those in charge of the temple and the surrounding community to ask about tolerance and religious social interaction. The next data collection is documentation, which is the collection of all kinds of relevant documents that discuss data related to the dynamics of social interaction and religious tolerance in the Gondomanan Temple, Yogyakarta. Document analysis will help to obtain additional information relevant to the research objectives. In addition, this documentation also serves to obtain a comparison between the data found in the field with data that has been written by previous researchers. So that document analysis can integrate data from various sources and help strengthen the validity and validity of research findings.

This research was conducted using thematic analysis of the data. The process of finding, classifying, and understanding thematic patterns that appear in the collected data is known as thematic analysis. Thematic analysis can be used in this study in the following ways: Data collection is the first. In line with the procedures outlined earlier, data was collected through document analysis, participatory observation, and in-depth interviews. The second step was to transcribe the interview data and carefully review the documents that had been collected. The researcher gained a complete understanding of the content and context of the information contained in the data by reading and re-analyzing the data. The researcher will then carefully study and review the transcribed data to ensure that it makes sense.

After that, the researcher will examine the emerging themes in more detail, look for relationships among the themes, and interpret the significance of the data.

Quotes from the original data may also be used by the researcher to reinforce and clarify themes. Examine and explain the conclusions that emerge from the thematic analysis. The researcher will endeavor to explain the significance of the identified themes and explain the results within the framework of the research inquiry. The research results can be presented in the form of illustrations, quotes, or narratives with supporting details. Fifth, the researcher will analyze the findings from the thematic analysis and write a research report outlining the findings in detail.

C. DISCUSSION

1. History of Gondomanan Temple

Gondomanan Temple, located on Jl. Brigjen Katamso, Gondomanan District, Yogyakarta City, has a rich and varied history. The temple was inaugurated on August 15, 1990, and according to historical records, was a gift from Sri Sultan Hamengku Buwono VII in 1845. Its function is as a place of religious rituals for the Chinese community.⁴ However, there is a version in the historical record regarding the establishment of this Klenteng. According to Mr. Sunarji as the caretaker, Klenteng Gondomanan is a residence built around 200 years ago as a gift from Sri Sultan Hamengku Buwono II to his empress. The temple was named Fuk Ling Miao. The meaning of the name of the temple is Fuk means blessing, Ling means infinite, and Miao means temple. When combined, Fuk Ling Miao means a temple that has an incomparable blessing. Thus, there are two historical narratives that describe the origin of this temple, adding a sense of mystery and uniqueness to this cultural heritage. Although the history of the establishment of the Gondomanan Klenteng has differences, the function of the Klenteng is a place of worship.

History will not be separated from space and time. Social reality can certainly influence events both through economic factors, cultural factors and political factors. In the article (Hidayah 5) in the New Order era, there was a significant change in the context of religious recognition in Indonesia, which was caused by the decision through Decree of the Minister of Home Affairs No. 477/74054 dated

⁴ Jehan Ridho Izharasyah Dkk., "The Social Interaction Pattern In The Indonesian City Of Medan's Deli Malay Coastal Community: English," *European Journal Of Humanities And Social Sciences* 3, No. 1 (17 Februari 2023): 66–75, <https://doi.org/10.24018/Ejsocial.2023.3.1.390>.

November 18, 1978. Through this decree, the government officially declared that there were five recognized religions in Indonesia, namely Islam, Catholic Christianity, Protestant Christianity, Hinduism, and Buddhism. This decision reflected the official policy of recognizing and protecting religious diversity in Indonesia during this period. Thus, in response to the tense atmosphere of fear, Klenteng Gondomanan underwent a significant change by changing its name to Vihara Buddha Prhaba. The name change reflected not only a transformation of the physical identity of the place of worship, but also included an attempt to reduce the tensions and concerns that Confucian believers might experience during social and political change. As such, the transformation was not just a name change, but also a step towards a calmer and more conducive worship environment for the community.

After reformasi in 1998, President Abdurrahman Wahid abolished Presidential Instruction Number 14 of 1967 and the Decree of the Minister of Home Affairs of 1978, marking a significant step in support of religious freedom in Indonesia. This action firmly confirmed that the state recognizes six official religions, namely Islam, Protestant Christianity, Catholic Christianity, Hinduism, Buddhism and Confucianism. It reflects the spirit of pluralism and tolerance within the national legal framework. The fourth Presidential Decree of the Republic of Indonesia provided significant relief for adherents of the Confucian religion. This decree is not only a breath of fresh air, but also a concrete step that frees them from the worries that previously haunted them, so that now they can worship with full peace, without the shadow of worries that hinder their religious freedom.

2. Architecture of Gondomanan Temple

From a physical perspective, Klenteng Gondomanan can be considered a unique blend of Chinese and Javanese architectural styles. The roof of the sky well room, for example, exudes a strong Javanese architectural feel, adding traditional elements and local beauty to the overall structure. A distinctive feature that distinguishes Klenteng Gondomanan involves the presence of a pair of sky Dragons facing the fire Pearl, with colours chosen symbolically to reflect harmony, especially through the combination of red, yellow, and black. This uniqueness

creates an atmosphere rich in meaning, exuding a profound spiritual and aesthetic charm. Not only that, Klenteng Gondomanan also stands out with the feature of an open field surrounded by a pair of fire pagodas. The railing is adorned with a deity pole at the front, creating a solid and spiritual impression. In addition, the foyer of the temple is enhanced by the presence of two young Naga poles with eight deities, giving a sense of elegance and meaning in traditional beliefs. All these elements together create a unique and mesmerizing atmosphere for visitors to experience the magic of culture and spirituality at Gondomanan Temple.

3. The Meaning of the Ancient Buildings of Gondomanan Temple

The Gondomanan Temple has ancient art in the form of: Klenteng Gondomanan not only showcases stunning architecture but is also home to ancient art that is full of meaning. First, the eight-branched fence posts are not just a decorative element, but a deep symbolism that implies that the temple is under the protection of eight gods who bestow blessings. Secondly, the fire pagoda, apart from being a beautiful sight, also has a practical function as a place to burn prayer paper, reflecting the tradition that it may have been used as a place of punishment for gods and demons. Meanwhile, a pair of young dragon poles with eight gods guarding the temple, giving the impression of the sturdiness of the building guarded by the spiritual power of the eight gods and the protection of the powerful Dragon. Fourth, the presence of the golden-feathered Lion is not only an ornament, but also a symbol of power and courage attached to this temple. Fifth, a pair of divine children holding peacocks not only adds visual beauty, but also creates a deep symbolism of the balance of life and harmony valued in traditional beliefs.

Sixth, the pair of golden lotus flowers at Gondomanan Temple is not just a decorative element, but a profound symbol of purity, enriching the spiritual meaning and artistic elegance of the temple. Seventh, the presence of kirin in the temple complex adds a magical and mystical element. As a sacred creature of heaven, the kirin embodies the harmonization between the scaly cow and the horned dragon, which is believed to have appeared at the time of the birth of the prophet Kong Hu Cu, providing a layer of diversity and mythological beauty to the cultural heritage of Gondomanan Temple. Eighth, the three God doors with ancient door

shapes and the inscription of the god guarding the door add a thick traditional feel. These doors reflect the belief and respect for the presence of gods as protectors and guardians, making them an important element in the overall structure of the temple. Ninth, the stone walls made of coromandel stone species that still retain their original white colour present a natural elegance and sturdiness. The stone is not only an integral part of the temple's beauty but also exudes an aura of authenticity and continuity from its history. Tenth, the frescoes depicting gods and goddesses at Gondomanan Temple are extraordinary works of art that depict the movement between gods and demons, including depictions of wars between kingdoms. A total of 181 paintings presents natural portraits of deities such as the god Chang Khu Lo (god of Longevity), the god of prosperity (Cai Sen), Fuk Lo Sou, and Dewi Ho Sien Ku (eight gods), creating a scene rich in spiritual and mythological nuances.

Eleventh, the pair of golden crabs at Gondomanan Temple is not only a decorative element, but also a symbol of ingenuity and craftsmanship, creating an interesting layer of meaning for visitors who want to explore the philosophy behind every detail of the temple. Twelfth, the presence of a golden fish with a dragon head is not only eye-catching, but also carries a deep meaning of glory. This symbol of glory reflects cultural heritage that inspires and invites visitors to reflect on the meaning of greatness and achievement. Thirteenth, the presence of a golden dragon in Gondomanan Temple is not just an ornament, but also a symbol of empire and majesty. Through the image of the dragon, the temple presents a mesmerizing spiritual element, taking visitors on a symbolic journey to greatness and power. Fourteenth, the fireball between the two dragons is not only a visually stunning sight, but also carries a deep meaning as a symbol of eternity. This concept of eternity gives a touch of mysticism and spirituality that adds to the interpretive richness of the temple. Fifteenth, the presence of a medicine bottle (Hu Lhu) between two dragons not only shows visual aesthetics, but also implies a symbol of medicine and health. It is representative of the appreciation of health as an important element in life. Sixteenth, the image of a mountain tiger in Gondomanan Temple is a symbol of ferocity, enriching the narrative of strength and courage. The mountain tiger, in this context, represents a force of nature that must be respected and faced.

And finally, the ancient poem board containing literary verses about wisdom is a beautiful ending. It upholds the heavens and conveys a message of wisdom that visitors can imbibe, adding to the cultural and intellectual dimension of Gondomanan Temple.

4. Social Intruction

Social interaction, as an ever moving and evolving social relationship, links the lines of connection that connect individuals to human groups.⁵ Going beyond mere encounters between individuals and collectivises, social interaction embodies a dynamic that forms a network, stretching from interactions between individuals to connectivity that links one group to another in the landscape of social life. Thus, social interaction is not just an exchange of words or actions, but rather what gives colour to our daily lives as social beings. Social interaction is also a social process that is deliberately formed to fulfil life's needs Elli Setiadi (2007). Meanwhile, according to M. Amin Abdullah (2000) Social interaction is a complexity of the dynamics of social relations that link individuals individually, groups in society, and interactions between individuals and groups, which can include individual responses and impacts on groups, and vice versa.

On the other hand, social interaction, when it takes place repeatedly according to a uniform pattern and can persist over a sustained period, forms a constellation that we know as social relations. The repetition of interaction is not just a series of routine events, but a framework that provides the foundation for the formation of deep social bonds. If these interactions remain consistent and are based on mutual understanding, trust and support, then the emergence of solid and lasting social relationships can become the foundation that forms shared wisdom and solidarity in society.⁶ This paper focuses on the interreligious social interactions of Confucianism and Buddhism in the Gondomanan temple, which are closely intertwined so that harmony in line with the *sila ketiga* of *kesatuan and persatuan* is well manifested so that it impacts the rice of peace and harmony between

⁵ Setyabudi, D. (2014). Komunikasi Dan Interaksi Sosial. *Komunikasi Sosial*, 1–67.

⁶ Masduki Masduki, "Filosofi Interaksi Sosial Lintas Agama: Wawasan Islam," *Toleransi: Media Ilmiah Komunikasi Umat Beragama* 6, No. 1 (5 Februari 2014): 107, <https://doi.org/10.24014/Trs.V6i1.900>.

religious communities. From this explanation, it is a relationship that occurs between humans and other humans, either individually or in groups.

In doing social interaction, it certainly gives rise to a form of doing it. First, social interaction can be in the form of cooperation. According to Cooperation arises when community members realize the existence of common interests between them, who then agree to work together to achieve common goals.⁷ Cooperation does not just arise but becomes a reality that develops when community members realize that there are similarities in the series of interests that bind them together. In this realization, they agree to form a collaboration that supports each other, blends their thoughts, and joins their strengths to achieve a greater and more meaningful common goal. Second, assimilation does not exist to eliminate a new identity, but assimilation exists to form a new culture to eliminate differences.

As stated by M. Setiadi,⁸ the assimilation process refers to efforts to reduce differences between individuals or groups in society, and achieve similarities in attitudes, mentality, and actions to achieve common goals. Assimilation occurs when groups of people with diverse cultural backgrounds interact intensively over a long period of time. Over time, their original culture slowly changes both in nature and form, forming a new culture that is the result of a mixture of cultural elements. The third form is acculturation, Cultural acculturation can be seen from various aspects, which is a combination of two cultural elements that will not eliminate the original elements of the two cultures.⁹ According to Jabal (2003), this social process occurs when a group of human society that has a distinctive culture is confronted with elements of a foreign culture in a way that causes the elements of the foreign culture to be slowly accepted and integrated into their own culture. The importance of this process is that this integration is done without losing the identity or personality of the original culture.

⁷ Soeharjo. (2010) *Ilmu Usaha Tani. Departemenilmusosialekonomi*. Institutepertanian Bogor

⁸ Elly M. Setiadi. (2007) *"Ilmu Sosial Dan Budaya Dasar"*, Kencana Prenada Media Group, Jakarta

⁹ Zm, H. (2018). *Ririn Darin* , " *Nasionalisme Etnis Tionghoa Di Indonesia Tahun 1900- 1945* ", Melalui Laman [Https://Journal.Uny.Ac.Id](https://Journal.Uny.Ac.Id) , Diakses Pada Rabu 23 Mei 2018 . Aimee Dawis , *Orang Indonesia Tionghoa Mencari Identitas* , (Jakarta : Gramedia , 2010) , Leo Suryadina. 375–388.

Religious people who gather at the Gondomanan Temple are not only involved in social interactions at the individual level with other individuals, but also involve religious groups in interacting with different religious groups. This social interaction is an integral part of daily life in the temple, a fact confirmed by Mr. Sunarji. Not only limited to worship activities, social interaction in the temple also embraces visitors who come, creating an open and friendly environment. Social interaction at the Gondomanan Temple occurs continuously in the daily routine. Religious believers not only develop close interpersonal relationships among fellow believers, but also expand the scope of interaction into a broader spectrum, including with individuals outside their religious community. Thus, it can be concluded that social interaction at Klenteng Gondomanan covers a broad dimension and creates positive bonds between religious believers, as well as with visitors who come to participate in the unpretentious religious atmosphere.

5. Tolerance

The term tolerance is a modern term, both in terms of name and content Anis Malik Thoha (2005). In the writing *Merayakan Kebebasan Beragama*, tolerance is the desire to allow and be patient with others whose ways and patterns of thinking are different, without destroying faith.¹⁰ Tolerance also means giving freedom to other people and groups to worship and organize their lives as long as it does not conflict with the conditions of community stability. So, tolerance includes the ability to accept and appreciate differences in religious beliefs and practices without causing conflict or destroying social harmony. It also includes allowing individuals and groups the freedom to worship in accordance with their beliefs, while adhering to principles that support the stability of society. Thus, tolerance is not only about the willingness to coexist with differences, but also about

¹⁰ Moh. Khairul Fatih, "Dialog Dan Kerukunan Umat Beragama Di Indonesia Dalam Pemikiran A. Mukti Ali," *Religi Jurnal Studi Agama-Agama* 13, No. 01 (30 Juli 2018): 38, <https://doi.org/10.14421/Rejusta.2017.1301-03>. Zuli Qodir. (2011). Kaum Minoritas Dan Kebebasan Beragama Di Indonesia. *Merayakan Kebebasan Beragama: Bunga Rampai 70 Tahun Djohan Effendi*, 499. www.Abad-Demokrasi.Com

giving others the space and right to organize their own lives, if it does not violate the fundamental norms that support the common welfare. In this context, tolerance is not a form of disregard for personal values or beliefs, but rather a form of maturity and wisdom in managing differences to create an inclusive and just society.

Tolerance, as a fundamental value in society, has the potential to grow and develop through active involvement in various positive activities and deep integration with the dynamics of daily social life. This principle is based on the main objective of promoting harmony between individuals and groups, while fostering a spirit of nationalism that underpins a sense of unity and a high level of tolerance among citizens. Achieving an optimal level of tolerance, however, requires careful discretion in dealing with differences of thought and managing the diversity of society. This involves making a real effort to understand and appreciate diverse viewpoints, while creating space for constructive dialog that allows for the unification of the diverse elements of society. Developing tolerance is thus not just about going with the flow of positive activities and the dynamics of social life, but also involves a deep awareness of the need to build bridges of understanding between individuals who may hold different views. That way, an inclusive, harmonious, and solid society can be realized in the values of tolerance that become the foundation for common progress.

The form of tolerance that radiates in Klenteng Gondomanan can be clearly witnessed through the harmony that exists in one house of worship, where three main places of worship, namely Confucian, Buddhist and Taoist, coexist peacefully. The existence of these three places of worship as a tangible manifestation of religious plurality illustrates the willingness to accept and respect different beliefs during a multicultural society. In Klenteng Gondomanan, each place of worship reflects the teachings and traditions of each religion, while still maintaining an atmosphere of tolerance and openness to other religious communities. Through the presence of Confucianism, Buddhism, and Taoism in one religious complex, the temple becomes a concrete symbol of interfaith cooperation and unity in diversity. This diversity not only creates a peaceful atmosphere within the temple, but also serves as an inspiring example for the wider

community about the importance of coexistence with mutual respect amidst the complexity of the religious landscape. Thus, Klenteng Gondomanan is not only a place of worship, but also a symbol of living together in diversity, creating a solid foundation to continue fostering the values of tolerance and harmony among religious communities.

On the other hand, we can reflect more deeply that the panorama of tolerance that beautifies Klenteng Gondomanan is not only a visual image that tempts the eye. Far beyond a mere sight, tolerance here is not an abstract concept, but a reality that can be felt through a series of concrete actions. Not only is this temple an exclusive place of worship for Confucianists, Buddhists and Taoists, but it also sincerely opens its doors to accept people of other faiths who wish to offer their prayers in this sacred place. The religious diversity at Gondomanan Temple is not a limitation, but rather a form of warmth that the temple gives to Muslims and Christians. They are not only welcomed openly, but also given the opportunity to carry out worship rituals according to their respective beliefs, creating an inclusive atmosphere that enriches the spirituality of every religious adherent. It is believed that there are not only differences but also similarities between one religion and another.¹¹ The importance of the values of tolerance upheld at Gondomanan Temple is not only confined to rhetoric but is further reflected in a series of concrete actions that cover the entire temple environment. Mr. Sunarji, firmly and confidently, said that tolerance in religious diversity is not just a concept, but has become an integral and inseparable part of the daily life lived at Gondomanan Temple.

D. CONCLUSION

From the explanation above, the author can conclude that Gondomanan Temple, which is located on Jl. Brigjen Katamso, Gondomanan District, Yogyakarta City. There are 2 opinions on the establishment of the Gondomanan Temple. First, on August 15, 1990, it was given by Sri Sultan Hamengku Buwono VII in 1845. Its function is as a place of religious rituals for the Chinese community.

¹¹ Moh. Khairul Fatih, "Dialog Dan Kerukunan Umat Beragama Di Indonesia Dalam Pemikiran A. Mukti Ali," *Religi Jurnal Studi Agama-Agama* 13, No. 01 (30 Juli 2018): 38, <https://doi.org/10.14421/Rejusta.2017.1301-03>.

Second, researchers obtained data from Mr. Sunarji as one of the official Klenteng Gondomanan. According to Mr. Sunarji, Klenteng Gondomanan is a residence that was built around 200 years ago as a gift from Sri Sultan Hamengku Buwono II to his empress. The temple was named Fuk Ling Miau. The acculturation of the Gondomanan Temple building reflects the combination of Javanese and Chinese culture so that it has unique characteristics and is different from other temples. The Gondomanan temple building has an architecture that is rich in meaning.

Furthermore, social interaction in the Gondomanan temple is well established as evidenced by the interaction between individuals or groups of religious believers, namely Confucianism, Buddhism, and Taoism as evidenced by interactions not only with these three religions, but also, they interact with adherents of other religions, namely Christians and Muslims. On the other hand, the existence of these three places of worship as a tangible manifestation of religious plurality illustrates the willingness to accept and respect differences in beliefs during a multicultural society.

BIBLIOGRAPHY

- Abdullah, M. Amin. (2000) *Dinamika Islam Kultural; Pemetaan atas Wacana Keislaman Kontemporer*. Cet. I; Bandung: Mizan
- Anis, Malik Thoah. (2005). *Tren Pruralisme*. Perspektif
- Clony Christy Gracy, Tiara Alfarissa, Dwi Desi Yayi Tarina, S.H., M. h. (2022). “*Dinamika Kepemimpinan Gus Dur Sebagai Disusun Oleh : Clony Christy Gracy Tiara Alfarissa Dosen Pengampu : Fakultas Hukum / Prodi S1 Ilmu Hukum 2021*. April.
- Daerah, G., & Yogyakarta, I. (2011). *Perda No 4 Tahun 2011*. 6, 1–30.
- Elly M. Setiadi. (2007) “*Ilmu sosial dan budaya dasar*”, Kencana Prenada Media Group, Jakarta
- Fatih, Moh. K. (2018). Dialog Dan Kerukunan Umat Beragama Di Indonesia Dalam Pemikiran a. Mukti Ali. *Religi Jurnal Studi Agama-Agama*, 13(01), 38. <https://doi.org/10.14421/rejusta.2017.1301-03>

- Ibrahim, Jabal Tarik. (2003). *Sosiologi Pedesaan*. Universitas Muhammadiyah Malang press.
- Masduki, M. (2014). Filosofi Interaksi Sosial Lintas Agama: Wawasan Islam. *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama*, 6(1), 107. <https://doi.org/10.24014/trs.v6i1.900>
- Rokib, M. (2019). One House Two Temples: The Ambivalence of Local Chinese Buddhism in Yogyakarta, Indonesia. *Kawalu: Journal of Local Culture*, 6(1), 49. <https://doi.org/10.32678/kawalu.v6i1.2043>
- Setyabudi, D. (2014). Komunikasi dan Interaksi Sosial. *Komunikasi Sosial*, 1–67.
- Soeharjo. (2010) *ilmu Usaha Tani*. Departemen Ilmu Sosial Ekonomi. Institute Pertanian bogor
- Subkhan, I. (2007). *Hiruk_Pikuk_Wacana_Pluralisme.pdf*.
- Taufik, M. (2018). Nilai Sosio-Religius Masyarakat Desa : Studi Interaksi Antarumat Beragama di Yogyakarta. 16(1), 49–71. <https://doi.org/10.18592/khazanah.v16i1.2154>
- Wawancara dengan bapak Sunarji di klenteng Fuk Ling Miao Gondomanan Yogyakarta pada 02 Maret 2024
- Zm, H. (2018). *Ririn Darini* , “ Nasionalisme Etnis Tionghoa Di Indonesia Tahun 1900- 1945 ”, melalui laman <https://journal.uny.ac.id> , diakses pada Rabu 23 Mei 2018 . Aimee Dawis , *Orang Indonesia Tionghoa Mencari Identitas* , (Jakarta : Gramedia , 2010), Leo Suryadina. 375–388.
- Zuli Qodir. (2011). Kaum Minoritas dan Kebebasan Beragama di Indonesia. *Merayakan Kebebasan Beragama: Bunga Rampai 70 Tahun Djohan Effendi*, 499. www.abad-demokrasi.com