

# MULTIETHNIC SOCIETY IN THE CONCEPT OF TRANSFORMATIONAL JUSTICE: CASE STUDY OF SALATIGA CITY

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**Abstract:** This study aims to see the harmony of diversity in Salatiga City using the concept of transformational justice. Transformational justice is a proposed type of justice model from F. Budi Hardiman, based on Derrida's theory of deconstructivism and Juergen Habermas's discourse theory. This is socio-legal research, studying law empirically by elaborating law with data in the form of observations, interviews, and documentation. The results of the study present what things make Salatiga City a Tolerant City. With the various results presented, the researcher then discussed them with Hardiman's perspective regarding the concept of transformational justice. The results of the study show that the transformative features of various elements in the society of Salatiga City in terms of pre-political social existence are not eliminated in public dialogue.

Keywords: Multi-ethnic Society; Transformational Justice; Salatiga City

## I. INTRODUCTION

Justice is an important aspect of society. Justice is not arbitrary, impartial, not one-sided. Fair mainly means that a decision and action is based on objective norms (Robins, et.al., 2022). Justice is basically a relative concept, everyone is not equal, fair according to one is not necessarily fair to the other, when someone asserts that he is doing a justice, it must be relevant to public order where a scale of justice is recognized (Sunaryo, 2021).

The application of appropriate measures of justice can create a just society (Al-Fatih, 2021). Communities have their backgrounds (Craig, 2007). In Indonesia, this background is not only filled by education or social class but is more dominated by cultural and religious backgrounds that are so strong that Indonesia is called a religious nation as reflected in the first precepts of Pancasila; "Belief in the one and only God" (Rafiqi, 2021).

People who feel justice in Indonesia means a social order that can show mutual respect between backgrounds based on culture and religion (Rofiq, 2020). The normative structure certainly supports this kind of civil society. Then on the other hand the distribution of justice is also regulated by a system of actions (Hardiman, 2009). In a democratic legal state, the law becomes a system of actions from personal or group actions based on cultural and religious norms. So that the right style of law is as a frame of culture and religion in society (Pradhan, Haris, 2021).

Government actions also have an important influence in formulating policies (Tummers, 2019). The government may be libertarian or communitarian when it is too sharp to one group.

Therefore, the ideal government can transform community values into the foundation of policy (Bergland, 1996). The implication of this is that the representation of civil society norms in the systemic realm so that Husserl's phenomenological concept called the life-world will be increasingly rationalized (Hardiman, 2008).

The life-world rationalization in a multi-ethnic society is reflected in what is often referred to as tolerance (Koriakina, et.al., 2019). Tolerance is a form of mutual respect between different points of view, backgrounds, and other differences. In this context, namely ethnicity and religion or ethnic-religion (Zarbaliyev, 2017). Good tolerance allows people from different backgrounds to respect each other without erasing aspects of their religious culture as in the libertarian version of the concept of justice (Madung, 2016).

A writer of Habermas thought F. Budi Hardiman has a unique view regarding the context of Human Rights and Justice in Indonesia. The peculiarity of Hardiman's view in his thesis compared to Habermas lies in Habermas's thesis on Post-Secularism, the essence of this thesis is that Habermas suggests an epistemic attitude between the secular ratio and the religious ratio in the public sphere to allow tolerance in the form of transformational justice to be realized (Hardiman, 2018).

Habermas's thesis, sticking out in line with the rise of western European society that returns religion to the public sphere, which of course means increasing the population of western Europe who return to religion (Verovšek, 2017). Hardiman responds to this differently, Hardiman certainly agrees with the post-secularism thesis, only for Hardiman in Indonesia religion never leaves so that the context of returning religion is irrelevant. For Hardiman, religions in Indonesia also have an inclusive nature so that it can be seen from the diversity that still exists today. However, Hardiman also does not rule out the tragedies that have occurred between religious communities that have occurred in Indonesia. These tragedies certainly have a direct impact on aspects of human rights (Hardiman, 2018).

Humanitarian tragedies in Indonesia in the name of religion seem to give the impression that religion is always rigid and exclusive, giving rise to a dogmatism that leads to violence (Arifin, et.al., 2021). Though of course, the teachings of religion itself teach things such as diversity, brotherhood to love (Aditya, Al-Fatih, 2017). Indications of this inclusive religion can be seen in cities in Indonesia where religious (and/or customary) conflicts in the past were resolved using an approach with the same elements as happened in Maluku in 1999-2004 (Hefner, 2013). As for this research, we take the city of Salatiga, which is recorded as a tolerant city due to its preventive measures using religion as a basis to prevent dissensus from occurring. This city is also often used as a reference for learning tolerance from other cities in Indonesia (Sholahuddin, Eko Putro, 2020).

Salatiga City is a city that has regularly been ranked in the top 5 as the most tolerant city in Indonesia. In 2018 Salatiga City was in second place. Then in 2020, it increased by topping the ranking of the most Tolerant Cities in Indonesia (Setara Institute, 2020). This means that the City of Salatiga is successful in implementing the proper distribution of justice. This city is also known to be heterogeneous in terms of culture and religion, but with the right transformation, it certainly makes this city the most tolerant city in Indonesia.

The city of Salatiga is the object of research in this study by juxtaposing it with the concept of transformational justice from the thesis of F. Budi Hardiman. But first, the researcher will examine how transformational possibilities in Salatiga City emerge as the basis of tolerance by

examining communicative actions in Salatiga society. So, after that, the researcher focuses on the next possibility, namely the transformation of cultural and religious aspects in a systemic realm with the role of the Salatiga government in it. As a result, researchers will be able to find a synthesis of dialectic from Hardiman's perspective related to Transformational Justice, the symbolic and normative structure of the Salatiga community, and the role of the Salatiga government.

## **II. RESEARCH METHOD**

This research is a socio-legal research, studying law empirically by elaborating law with data in the form of observations, interviews and documentation (Sonata, 2014). Observations were carried out directly, interviews were addressed to the community, the Salatiga City Religious Harmony Forum (in Indonesian called FKUB) and the Salatiga City Government. Then the results presented are discussed using the concept of transformational justice from F Budi Hardiman which departs from the dialectical thinking of Juergen Habermas and Jean-Jacques Derrida.

This study uses Content Analysis, which according to Krippendorff, is a research technique to draw reliable and accurate conclusions from the text (or other meaningful material) to the context of its use (Krippendorff, 2004). Content Analysis is a four-stage process that can be applied to any form of data (written text from any source). First, decontextualize (identify and familiarize the data) this paper using the keyword Hardiman's Transformational Justice in several sources such as books and journals. Second, recontextualization (comparing with the original data, matching data based on journals, and other secondary data). Third, is categorization (identifying homogeneous topic groups or themes about Hardiman's concept of transformational justice and Salatiga City tolerance). Finally, compilation, draw realistic conclusions about Hardiman's Concept of Transformational Justice in Religious Harmony in Salatiga City.

## **III. RESULTS AND DISCUSSION**

### **Community implementation in Salatiga City**

The city of Salatiga is inhabited by 39 different ethnicities, and in terms of religion, in 2021 it shows that Salatiga has 156,101 Muslims, 30,502 Christians, 9,038 Catholics, 185 Hindus, 690 Buddhists, 7 konghucu, and 17 several other beliefs (Dinas Kependudukan dan Pencatatan Sipil Kota Salatiga, 2021). Then, as the number of places of worship in Salatiga City continues to increase in variety, this shows a climate of diversity in a celebration conducive to Salatiga City. With such diversity, the city of Salatiga has been able to remain in the top 10 most tolerant cities in Indonesia since 2015. In 2018, Salatiga City was in second place. Then in 2020, it increased by topping the ranking of the most tolerant cities in Indonesia. This achievement reflects the sincerity, commitment, and consistency of the City of Salatiga in caring for diversity. Of course, when examined, this is rooted in communicative actions that are oriented toward mutual understanding within the community (Sholahuddin, Eko Putro, 2020).

At the community level, the people of Salatiga City are very active in voicing the spirit of tolerance, as did Salatiga residents who are members of the Salatiga Love Peace Community Alliance following the prayer for diversity of Religious People Reject Radicalism and Intolerance. In a community in a village of Randuacir argomulyo, Salatiga, it was found that an inclusive view based on religion towards diversity by the people in Randuacir Argomulyo, Salatiga City (Rizal, 2022). The view of society, with the values of pluralism, facing differences is not on saving religion from the many pluralities of theology and others, but rather on how to build religious

commitment itself. This is supported by the public's view of religion as it has never taught to view other groups (different from it) as human beings who occupy a lower degree. The inclusion of inter-religious communities in Salatiga City is recognized by other cities so that the FKUB other cities in Indonesia and even other city/district governments in Indonesia also learn from the City of Salatiga about tolerance. Like the Majalengka FKUB, FKUB and Tangerang Regency Government, Sukabumi FKUB and others (Sidik, 2019).

FKUB Salatiga itself is a very important forum in keeping the dialectics alive between interfaith relations with the aim of providing an understanding of harmony and nationality, so that FKUB ensures that anti-harmony forms of action do not occur. The Chairperson of the FKUB Salatiga City, Noor Rofiq, firmly stated that radicalism and intolerance were not accepted in his city, while speaking about an invitation to maintain harmony with each other. FKUB Salatiga City itself has an important role in maintaining religious harmony in Salatiga City. Therefore, interfaith harmony dialogue is routinely carried out by the Salatiga City FKUB, the purpose of this harmony dialogue is to prevent conflict even though this has never happened in the history of the city of Salatiga. The second goal is to build social harmony in the form of national unity in order to enable harmonious living, the third goal is to spread the view that each religion always teaches universal good values so that no religion teaches to discriminate against those who are different.

In addition to dialogue with the theme of inter-religious harmony, FKUB Salatiga also has a dialogue theme with the theme of nationality, specifically, the theme of this dialogue is related to the four pillars of nationality, namely Pancasila, the Indonesia 1945 Constitution, and Bhineka Tunggal Ika. The purpose of this dialogue is to ensure that the understanding of religious communities regarding the formation of the Indonesian state cannot be separated from the existence of diversity (Hartika, 2020). The socialization carried out by the Salatiga City FKUB through two themes (Religious and National Harmony) is intended to strengthen the understanding of religious communities that each of them has two identities, namely, local identity and national identity.

One of the concrete manifestations resulting from interfaith dialogue related to harmony is the existence of joint actions or activities between religious leaders and people who have different religious and ethnic backgrounds. These activities are: a) live in together at one of the Islamic boarding schools in Salatiga. The participants of this activity are FKUB administrators and representatives of religious adherents (youth) from each sub-district. This activity is not optimal, because some of the participants return to their homes, and do not live with (stay) at the Islamic boarding school. b) Tree planting in the Kopeng area. The participants of this activity were the Salatiga FKUB management, members, and youth representatives from every religion. The purpose of these activities is to create a sense of brotherhood, the spirit of harmony to protect the environment together and mutual respect between followers of different religions is maintained in the city of Salatiga as a legacy to the younger generation. These activities are expected to be role mode for young people who focus on teaching how important it is to live side by side even though they have different backgrounds. The content of interfaith dialogues also really brings religion back into the public sphere. This is illustrated by warm discussions that share the understanding of each religion from each party so that this dialogue becomes a forum to remove barriers between religions that exist in Salatiga City. This is none other than the non-dogmatic understanding of religious leaders, in other words, an inclusive understanding of religion that allows for diversity

and differences. Then this dialogue gives equal rights in the opportunity to speak for all participants in the dialogue.

Relations between religious communities in Salatiga City are very stable; this is validated by the celebration of religious days, which are always held in the Pancasila field. In December, this field becomes a place for Christmas celebrations for Christians, and during Eid al-Fitr, Muslims use it as a field to carry out Eid prayers. It didn't stop there. When the Christmas celebration was held, the youths at the Darul Alam Grand Mosque, which was adjacent to the field, helped smooth the Christmas worship by regulating the order of vehicles and residents who attended worship. Therefore, this kind of inter-religious habit makes Salatiga City almost free of conflict.

In supporting the tolerance of religious harmony, the community takes concrete actions by respecting the differences in beliefs of each individual and not interfering with their worship activities. Conflict in Salatiga City is almost completely absent because religious leaders who are members of the Salatiga City FKUB together with religious leaders and community leaders are responsible for maintaining inter-religious harmony to create peace in the city. Community organizations that are not by the conditions of the people in Salatiga City are not allowed to exist because the Salatiga City FKUB does not want any organizations that are considered radical to divide the people of Salatiga City. The city of Salatiga from the past until now is famous for its coolness.

The reality of inter-religious tolerance in Salatiga City in 2018-2022 includes ceremonies for other religious holidays and religious leaders are always invited to attend. Religious leaders who are members of the Salatiga City FKUB always take the time to attend to meet invitations from Regional leadership coordination forum, Regional Heads, community organization, religious holidays, and other activities from the people of Salatiga City. In Salatiga City, some many mosques and churches are close together. Even the location of Adhya Dharma Temple in Bendosari Village, Kumpulrejo Sub-district, Argomulyo District, Salatiga City is almost surrounded by mosques. In addition, when commemorating the Easter or Christmas holidays at Pancasila Field, Salatiga City, they were used to choirs from the Muhammadiyah group or from IAIN Salatiga City, but who came from IAIN Salatiga City but never had any clashes at all.

### **Government Implementation**

The Salatiga City Government has a vision in the form of Salatiga, literally "Heart of Faith" which means one soul with the first principle Pancasila, One Supreme Godhead, then every resident/citizen of Salatiga City is a person who believes and fears God Almighty according to their respective religions and beliefs. Then "City of Salatiga Heart of Faith" has the meaning of creating an atmosphere and living conditions for the city/community of Salatiga that are Healthy, Orderly, Clean, Beautiful, and Safe, where the residents/citizens of the city are people who believe and fear God Almighty according to religion and belief. each of them to realize the ideals of the nation, namely, a just and prosperous Indonesian society, material and spiritual (Supangkat, 2007).

According to Salatiga City, the city's success as one of the most tolerant cities in Indonesia is due to the government's role in establishing the Salatiga City Religious Harmony Forum, or Salatiga City FKUB, a religious organization that aims to maintain and promote inter-religious harmony in the city. Salatiga, after the joint regulation of the Minister of Religion and the Minister of Home Affairs Number 09 of 2006 and Number 08 of 2006 concerning Guidelines for the Implementation of Duties of Regional Heads and Deputy Regional Heads in the Maintenance of



Religious Harmony, Empowerment of Religious Harmony Forums, and Establishment of Houses of Worship, especially Article 8 paragraph (1), which is deemed necessary to establish a Religious Harmony Forum (FKUB) and the Salatiga City FKUB Advisory Council, the Salatiga City FKUB was formed in 2007 for the 2007–2012 management period (Sholahuddin, Eko Putro, 2020).

The role of the Salatiga City Government in the form of policies to realize religious harmony can be seen from the Budget Allocation for Religious Harmony which received a large budget. There is a National Insight Development Program with performance indicators the percentage of public understanding of national insight. The funding framework: in 2017 Rp. 189 million; in 2018 Rp. 210 million; in 2019 amounting to Rp.189,002,506; in 2020 amounting to Rp.203,375,726; in 2021 amounting to Rp.219,127,351; in 2022 amounting to Rp.236.399,095.

Another program is in the form of a national insight partnership program with performance indicators. Percentage of policy formulation for the implementation of city-scale religious activities based on recommendations. The funding framework: in 2017 Rp. 180 million; in 2018 amounting to Rp200 million; in 2019 amounting to Rp.180. 002,387; in 2020 of Rp. 193.691.168; in 2021 amounting to Rp.208,692,715.

Interestingly, the City of Salatiga makes gender equality a priority in development as stated in the 2017-2022 RPJMD (Regional Medium-Term Development Plan), especially in the eighth mission point to improve social welfare, gender equality, and child protection. Now Salatiga is also building a Religious Tourism Park which is intended to be a vehicle for the study of religions in Indonesia and the world so that the existence of Salatiga as a Tolerant City is getting stronger in the state arena. The funds spent for this Religious Tourism Park are worth 65.75 billion.

The Salatiga City Government also has a hand in reviving interfaith dialogue spaces. In addition to budget allocation and merely providing legality for the emergence of a forum to enrich dialogue and provide facilities for the smooth running of the Forum, the Salatiga city government also takes on its role by participating in the dialogue. As was done by the Salatiga City Government in 2018 in the context of interfaith friendship by bringing a narrative related to Salatiga's position as a Tolerant City and all parties are asked not to be careless with diversity which is a shared reality.

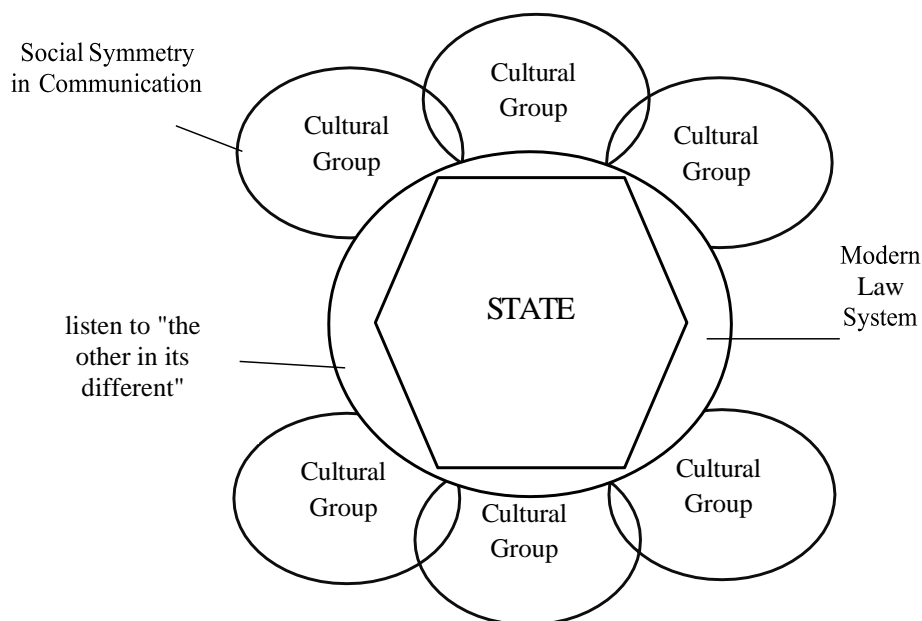
### **Considering Human Rights from the Perspective of Habermasian Transformational Justice**

Harmony in the people of Salatiga City shows that there is mutual understanding in the community and system integration in the community. Mutual understanding is shown by the existence of communicative actions between religious communities who respect each other and maintain harmony then the rationalization of the system is also marked by the role of the government which is able to mobilize the masses based on the aspirations of diversity so as to realize transformational justice in the people of Salatiga City.

Hardiman's Thesis on Transformational Justice is absorbed from Derrida's deconstructivism thought and Jurgen Habermas' dialectical theory of discourse. This model presupposes that the pre-political ethno-religious view of justice can and must be transformed. From the perspective of discourse theory, the pre-political view with the assumption of justice is transformed towards social symmetry, but from the deconstructivism perspective, the prepolitical view with the assumption of justice leads to social asymmetry (Hardiman, 2020). This is where the dialectic comes from. Pre-political with its assumption of justice leads to social dimension (discourse

theory) which means equality of citizens in the process of public communication to make public decisions (justice as social equality). Then Hardiman in the concept of transformational justice uses a deconstructivist view which states that: “Justice is an infinite concern and responsibility to listen to others in their differences” (Hardiman, 2018)

That is justice as absolute inequality. So transformational justice is an effort to fulfill the demands of equality as well as an appropriate attitude for the plurality of ways of life in contemporary society (Purwo Sulisty, Yustinianingtyas, 2020). This model does not block ethno-religious pre-political views but instead takes this view as the starting point for public communication. This model also views that each or every ethnic or religion in its different (deconstructivism) has an equal status regarding communication rights in democracy (discourse theory), by prioritizing communication rights over the rights of absolutist collectivist identities, it will create conditions where the difference is in the equal right in communication to debate, criticizing and even defending their pre-political view of justice, even if that particular group is exclusive. Illustrated in the following chart:



**Chart 1. Justice Transformation**

The people of the city of Salatiga have always been conducive, respect each other and understand each other, but the government is still trying to avoid dissensus in the people of the City of Salatiga on the pretext that the diversity of faiths whose heterogeneity level is quite sufficient. Therefore, dialogue forums are always turned on in Salatiga City, especially related to religious harmony. FKUB Salatiga City became a forum for this interfaith dialogue, the Government gave good attention to FKUB as a forum for interfaith dialogue in Salatiga City in the form of facilities and funding

One of the main tasks of FKUB is to “conduct dialogue with religious leaders and community leaders”. The dialogue in question is not just an effort to resolve existing conflicts, but an effort made to build a “community that gets along with each other”, a condition of a society capable of reasoning and loving, crossing various racial, ethnic and religious barriers. According to Paul F. Knitter, this kind of dialogue is a “correlational” dialogue in which the dialogue participants acknowledge ui plurality is a fact that can build a relationship, dialogue participants

are willing to listen to things that are different from adherents of other religions and do not show an attitude of "claims of power" or superiority in all things or become the last norm that excludes other norms (Knitter, 2003). Interfaith dialogue is a very important step to take because in reality, our world today is becoming very diverse, including religious insights.

**Table. 1 Comparative Justice**

<b>Comparison Points</b>	<b>Comunitarian Justice</b>	<b>Liberal Justice</b>	<b>Multicultural Justice</b>	<b>Transformational Justice</b>
<b>State</b>	Ethical totality	Political totality (management of self interests)	Cultural mosaic (management of cultural identities)	Public communication auditorium
<b>Individual</b>	Ethical subject (cultural identity)	Legal subject (political identity)	Ethical subject (cultural identity)	Transformation from cultural identity to political/cosmopolitan identity
<b>Political Justice</b>	The politicization of pre-political justice of the dominant group	Neutralization of the legal system from pre-political concepts of justice	Tolerance of pre-political concepts of justice	The result of the discursive transformation of various pre-political concepts of justice

From the table above, it can be seen the classification of transformational justice by reviewing the transformative nature of the Salatiga city government which makes Salatiga City an auditorium of public communication, dialogue forums that are present in Salatiga City make this possible. In line with the concept of the individual in the section on transformative justice in the table, the Dialogical Forum in Salatiga City, which through the Salatiga City FKUB has the exact goal listed for individuals on transformative justice. FKUB Salatiga City. The dialogue conducted by FKUB Salatiga City has two themes, namely Dialogue of Harmony and Dialogue of Nationality. In the individual context in the concept of transformative justice, the themes of the dialogue are to socialize to the public that as religious people in Indonesia, A part from having a local identity (ethno-religion), religious people themselves also have a national identity. As a public communication auditorium, this dialogue forum is intended to produce deliberation results on various pre-political concepts of justice so that they can be empowered as a strategic step from the system to produce policies.

FKUB Salatiga City is able to become a medium for transforming pre-political values through dialogue that is carried out towards a universal direction. Local identity shows the social asymmetry that exists in Salatiga City, in other words, differences in cultural backgrounds are not eliminated by the people of Salatiga City when discussing the Moral Concept of Justice because ethical discussions in the dialogical forum are not dogmatic but are based on inclusive faith and lead to universalism. Regarding the understanding of dialogue related to local and national identity in Salatiga City, it is sufficient to mean transformationalism in Salatiga City which; firstly, it does not fall on the concept of human rights and libertarian-style justice because it is indicated that it does not date from cultural backgrounds, secondly, it is not based on the communitarian concept which is dominated by the pre-political aspects of certain groups of system policies and lastly it



does not refer to the concept of human rights and multiculturalism justice because in the people of Salatiga City because in the society of Salatiga City which is multiethnic, the government's actions do not take a management strategy of cultural identities.

### **Multiethnic and Tolerance Comparison**

One unavoidable fact is that social/ethnic conflict can occur in one region, while other areas do not, even though they are in an area with the same heterogeneity characteristics (Qurbani, Rafiqi, 2022). In this regard, Vershney stated that studying inter-ethnic peace is important, not only to understand the peaceful conditions of a heterogeneous region, but also to be able to have a good enough understanding to be able to explain inter-ethnic conflict in a region (Varshney, 2009).

Even though in 2020 the city of Salatiga has been named the most tolerant area in Indonesia, it does not mean that other regions in Indonesia have a low quality of tolerance. Apart from the City of Salatiga, in Indonesia, there are several areas where the people are heterogeneous but can maintain and maintain inter-religious harmony including; (1) Hindu and Muslim communities in Sindu Village, Keramas Village, Blahbatu District, Gianyar Bali, (2) Kupang City Communities, (3) Residents of Peunayong Village, Banda Aceh City, (4) Muslim and Christian adherents in Mata Air Kota Village Padang (5) Sunda Wiwitan and Muslims in Cireundeu Village, Leuwigajah Village, South Cimahi District, and many others.

Each of these areas has different tolerance values according to their local wisdom. The way to maintain harmony is also different, for example in Lubuk Seberuk Village, Lempuing Jaya District, OKI, South Sumatra, there is a tradition of "*ruwat desa*" to maintain harmony. Then in Kuala Tungkal, Tanjung Jabung Barat, Jambi, economic activity began to form family ties. In Rawa Selapan Village, Candipuro District, South Lampung, the role of the character is used to maintain harmony. In the Gampong Mulia community, Kuta Alam District, Banda Aceh, there are rules of "*rausam gampong*" (in traditional language) which regulate the ways of life in various aspects of life. Furthermore, in the Sipirok Community, South Tapanuli, North Sumatra, there is a Batak ethnic kinship system, known as "*dalihan na talo*" (Ismail, et.al., 2020).

From this comparison, it can be seen that there are many systems of tradition and local wisdom that grow naturally in Indonesian society. The author believes that religious harmony has become a legacy from our ancestors when Indonesia became one unit in various forms of government systems. That is what is then summarized in the motto "*Bhinneka Tunggal Ika*" or "Unity in Diversity".

The involvement of the state in the form of regulations to manage religious life is a necessity in matters that can cause conflict or disorder, and not in terms of the substance of religious teachings. This regulation does not violate democracy, because democracy is essentially a balance between law and order. For this reason, the Draft Law on Religious Harmony which is currently included in the 2019-2024 National Legislation Program must be supported and published immediately. The law can later strengthen the foundations of tolerance and prevent attempts at intolerance in Indonesia.

At the international level, there are also countries that have high tolerance in the midst of a heterogeneous society. These countries include Luxembourg, Canada, New Zealand, Iceland, Ireland, Uruguay, the Netherlands, Finland (Dedi, 2022). Similar to the differences in the values of each region in Indonesia in terms of tolerance, these various countries of course also have their own values. The most striking difference lies in the ideology adopted, most of these countries apply tolerance on the basis of liberalism, thus giving tolerance to freedom of gender orientation

such as LGBT (lesbian, gay, bisexual and transgender). This is different from Indonesia which bases its tolerance on religious values, mandatory tolerance in terms of differences but not deviations.

#### IV. CONCLUSION

The city of Salatiga, a city located in the province of Central Java, has never been displaced from the top 10 most tolerant cities in Indonesia. Even several times won the rank 1 for it. a conducive society, and mutual understanding and the role of the government that is able to embrace diversity in the City of Salatiga are indicators of the success of the City of Salatiga in winning the title as a Tolerant City. The Salatiga City Government does not stick to the concept of justice that leaves the background, or uses the dominance of a group as the basis for political justice or uses the management of cultural identities for diversity. By using Hardiman's thesis related to transformational justice as an option for the type of justice, the right classification of the concept of justice in the city of Salatiga is transformative justice, this is reflected in government actions that integrate diverse groups through a public communication auditorium in the form of interfaith dialogue forums. This also certainly makes the people of Salatiga City really have two identities, local identity and national identity.

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