

## **Understandings of Javanese Shadow Puppet's Stories as Tools for Increasing Tolerance of Inter-Religious Relation (Applicative Study in Glagah, Temon, Kulon-Progo)**

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### *Abstract*

Inter-religious dialogue is a significant problem in Indonesia. Unfortunately, it doesn't solve since the problems of "soft conflicts". But, this would try to solve when religious conflict happen. It causes of paradigms as my own religion and other religions. Although, inter-religious dialogue in the elite's of religion not yet solving many soft conflicts in the societies. The other problem in Indonesia is cultural crisis; many Indonesian traditions take by other country as Indonesian culture. It impacts on the lose of Indonesian identity because they doesn't continues develop many cultural base that directly with Indonesian existence.

Based on two problems above, I try to explore about inter-religious dialogue and local culture as diversity modals for increasing tolerance in Indonesia. Chooses understandings of wayang (Javanese shadow puppets), because wayang is part of cultural Indonesian identity, as modals for increasing tolerance in inter-religious relation. It causes in Galagah, Temon, Kulon Progo, wayang is existing, but it is in the extinct signal.

A result of this research was inter-religious dialogue in the grass-roots level was a new topics for discussed. But, it is needed for spreading messages of pluralism as part of understandings other religions as friends not enemy. In the grass roots level, an inter-religious problem was soft conflict. For example when Moslem meets with peoples that didn't use heads-scarf, she will asked it most be Nazarene. But, for Christians, the term Nazarene was injury they're heart. Because meaning of this term was satisfying for them. It was simple problems for soft conflicts, but if it didn't solved, 'soft conflicts' will be real conflicts like in the Ambon, Poso, Papua, and many place in Indonesian.

Peoples in Glagah societies exactly have motivation for keeping they're cultural identity by wayang. But, the financial and capitalism problems of cultural products make them rethinking about cultural preservation. Because a dalang (the player for wayang), want to performance they're wayang with expensive payment. It as potential place for developing start that cultural preservation didn't needs expensive money but, by Glagah peoples itself that contains of younger from Islam, Christianity, and Catholics that will performance wayang in the next steps of this research. It is useful for keeping they're cultural identity and increasing tolerance of inter-religious relations.

Keywords: Javanese shadow puppet stories, understandings, inter-religious, and tolerance.