

RELIGIOUS TOLERANCE AND FAMILY DYNAMICS: A STUDY OF INTERFAITH HOUSEHOLDS IN SOLOK SELATAN, WEST SUMATRA



*Correspondence
selvinia242@gmail.com

Author Affiliation:

¹Universitas Islam Negeri
Sjeh M. Djamil Djambek
Bukittinggi, Indonesia

Article History:

Submission: October 29, 2024
Revised: December 03, 2024
Accepted: December 26, 2024
Published: December 31, 2024

Keywords: Interfaith Families; Religious Tolerance; Family Dynamics; Cultural Harmony; West Sumatra.

Kata Kunci: Keluarga Lintas Agama; Toleransi Beragama; Dinamika Keluarga; Harmoni Budaya; Sumatera Barat.

Abstract

This study explores the dynamics of tolerance within interfaith families, focusing on how these families navigate religious differences and their impact on household harmony and the religious upbringing of their children. Conducted in Jorong Taratak Baru, Solok Selatan, West Sumatra, this research employs a qualitative methodology, utilizing fieldwork through observations, in-depth interviews, and document analysis. Primary data were collected directly from interfaith families in the area, while secondary sources, including scholarly articles, theses, and books on tolerance, provided contextual insights. The research aims to understand how tolerance is cultivated and sustained within interfaith households. Findings reveal that despite societal perceptions of interfaith marriages as fraught with challenges, these families demonstrate remarkable resilience and adaptability. They establish harmonious domestic environments, comparable to those of single-faith households, by fostering mutual respect and embracing diversity. The study highlights that the success of interfaith households hinges on the families' conscious efforts to nurture tolerance, ensuring that differences are not perceived as barriers but as opportunities for mutual enrichment. This research contributes to the broader discourse on interfaith relations, emphasizing the potential of tolerance to bridge divides in increasingly pluralistic societies. By showcasing how interfaith families thrive despite challenges, this study underscores the importance of fostering understanding and acceptance in multicultural contexts.

Abstrak

Studi ini mengeksplorasi dinamika toleransi dalam keluarga beda agama, dengan fokus pada bagaimana keluarga-keluarga ini menghadapi perbedaan agama dan dampaknya terhadap keharmonisan rumah tangga dan pendidikan agama anak-anak mereka. Dilakukan di Jorong Taratak Baru, Solok Selatan, Sumatera Barat, penelitian ini menggunakan metodologi kualitatif, memanfaatkan kerja lapangan melalui observasi, wawancara mendalam, dan analisis dokumen. Data primer dikumpulkan langsung dari keluarga beda agama di daerah tersebut, sementara sumber sekunder, termasuk artikel ilmiah, tesis, dan buku tentang toleransi, memberikan wawasan kontekstual. Penelitian ini bertujuan untuk memahami bagaimana toleransi dipupuk dan dipertahankan dalam rumah tangga beda agama. Temuan penelitian mengungkapkan bahwa meskipun persepsi masyarakat tentang pernikahan beda agama penuh dengan tantangan, keluarga-keluarga ini menunjukkan ketahanan dan kemampuan beradaptasi yang luar biasa. Mereka membangun lingkungan rumah tangga yang harmonis, sebanding dengan rumah tangga satu agama, dengan memupuk rasa saling menghormati dan merangkul keberagaman. Studi ini menyoroti bahwa keberhasilan rumah tangga antar agama bergantung pada upaya sadar keluarga untuk memupuk toleransi, memastikan bahwa perbedaan tidak dianggap sebagai hambatan tetapi sebagai peluang untuk saling memperkaya. Penelitian ini berkontribusi pada wacana yang lebih luas tentang hubungan antar agama, menekankan potensi toleransi untuk menjembatani kesenjangan dalam masyarakat yang semakin pluralistik. Dengan menunjukkan bagaimana keluarga antar agama berkembang meskipun menghadapi tantangan, studi ini menggarisbawahi pentingnya menumbuhkan pemahaman dan penerimaan dalam konteks multikultural.



INTRODUCTION

Indonesia is a country with a population of diverse backgrounds; races, ethnicities, and religions that affect the behavior and mindset of each individual. In terms of religion, at least the government recognizes six religions that have been decided to be the official religion for the Indonesian population, namely: Islam, Catholicism, Protestantism, Hinduism, Buddhism and Confucianism (Menchik, 2014; Ropi, 2017). On several occasions the government has also recognized the existence of cults that have become the basis of life for some people, but the recognition is not in the form of religion, but as a cultural heritage or local wisdom, so that many of the cult adherents still claim to be followers of one of the six official religions (Choirul, 2018; Taufik, 2024).

In Indonesia's multicultural society, human interaction plays a crucial role in shaping social dynamics (Baidhaway, 2014; Prasutomo et al., 2018). Therefore, the ability to engage positively in social interactions is essential for every individual or community in understanding and embracing the multiculturalism present in the country. There are three key factors that serve as the foundation for this ability in a multicultural society: hospitality, attentiveness, and compassion (Akhmadi, 2019).

Indonesia's diversity of ethnicity, race, religion, language and values often leads to conflict. Conflicts in society that stem from inter-group violence that erupt sporadically in various regions in Indonesia show how vulnerable the sense of togetherness built in the Indonesian Nation-State is, how thick prejudice between groups and how low mutual understanding between groups (Duncan, 2013; Kammen, 2023). Diversity does not only occur between countries, but diversity and differences can also occur within the family.

The family is a vehicle for shaping one's attitude in which there are roles as parents and children. Children are both a gift and a mandate given by Allah SWT to every parent. Various ways and efforts are made by parents to give a person's attitude. In it there are roles as parents and children. As for the child's right is to get a proper and best education from his parents for the future. Then what are the rights and obligations of parents, the obligation of parents is to provide and provide for the needs of children, both in terms of physical and spiritual needs. Every need of the child must be fulfilled by the parents, even though the parents have fundamental differences in terms of beliefs.

A family in which there are diverse beliefs or beliefs in more than one, tolerance should be raised to provide peace and comfort in the family. The attitude of tolerance in the family will be the binding rope of social life unity in the family, especially in families that embrace multi-religions, tolerance can mediate in all lives because of its important role in building peace and love in various religious diversity. Wiiliem James revealed that religious experience is unique and makes each individual able to realize several things. First, that the world is part of a spiritual system that itself provides a world for the sensory world. Second, the main purpose of man here is to unite himself with the higher realm. Third, belief in religion provides certainty of security and peace in human social relations (Ramamadhan, 2017).

From the explanation above, it is clear that religion nourishes rather than limits one's capacity for love. In the context of building a family, religion does not act as a barrier for two people who wish to unite. On the contrary, religious differences can strengthen the bond within the family, as it encourages individuals to deepen their faith while respecting each other's beliefs. Even in religious practices, members of such families can practice tolerance and support each other in their respective forms of

worship. Tolerance plays a crucial role in maintaining harmony within the family, especially in times of conflict (Ashadi et al., 2022). When respect for obedience and equality is upheld, challenges can be addressed with understanding and peace. Tolerance is essential in our democratic world, where it enables individuals and families to coexist harmoniously despite differences (Hassurrlah, 2009).

Based on observations that the author has made on June 27, 2023, there are several phenomena that occur in interfaith families. The phenomena that occur are differences in belief and worship. The beliefs of both have very far differences, these very clear differences do not make them foreign to each other in the family but these differences actually make them more harmonious in running household life.

The harmony that exists in interfaith families can be seen from the worship they do, Mr. Hr is a Christian who performs his worship on Sundays only while Mrs. Ep is a Muslim who performs worship 5 times a day coupled with *Sunnah* worship and reading the holy verses of the Qur'an. The worship performed by the family has a very extraordinary difference, the difference fosters an attitude of tolerance to respect and support each other in performing their respective worship. The attitude of tolerance instilled in the differences in beliefs and ways of worship makes the family of Mr. Hr and Mrs. Ep a family that has a calm, peaceful and harmonious life (Hr & Keluarga, 2023).

The method used in this research is a qualitative method, qualitative method is a research method based on the philosophy of post positivism, which is used to examine natural object conditions where the researcher is the key instrument. This type of research is field research where this research is carried out by means of researchers going directly to the field to meet with the person concerned (Sugiyono, 2013).

The results of the study can be obtained through two sources, first primary sources can be obtained through direct data from interfaith families by means of observation, interviews, and documentation. The family used as the object of this research is in Jorong Taratak Baru, South Solok. Second, secondary sources are data that researchers can obtain from books, journals, and theses related to tolerance and also life in interfaith households. Data collection techniques can be done by means of observation, interviews and direct documentation with interfaith families in South Solok. Observation can be done by going to the field to observe events that occur, interviews can be done by telling each other by giving questions, and documentation can be attached to photos, files, and letters related to the research.

BIOGRAPHY OF AN INTERFAITH FAMILY

Mr. Hr is a Protestant Christian from the Nias islands who is bound by a household relationship with Mrs. Ep who is Muslim, both of whom have very different religious backgrounds. The marriage that was carried out by the two was based on a sense of love that never made religion an obstacle in achieving happiness according to both. The beginning of the meeting took place on the Nias islands in the oil palm plantation where Mr. Hr worked as a palm oil coolie and Mrs. Ep became a stall waitress around the oil palm plantation where Mr. Hr worked. The two of them often meet at the stall where Ep's mother works and communicate with each other directly to share contacts (Hr & Keluarga, 2023).

The relationship between the two went further and planned to continue a more serious relationship, but the religious differences they had at that time made his family oppose the will of both Mr. Hr and Mrs. Ep. The opposition from both sides of the family made them desperate to run away from home and solemnize the marriage

outside, but hearing this made the parents of Ep's mother disappointed in her son and resigned to let the two of them solemnize the marriage. The wedding they held was attended by both sides of the family. Because the marriage that they will carry out is in a Muslim area, the marriage is carried out in an Islamic manner.

Before the marriage of the two was held, Mr. Hr, who came from Christianity, was asked to convert to Islam by saying the creed guided by one of the ustad at that time, after the creed was chanted, Mr. Hr was required to do *sunatullah* and *sunatullah* was carried out at Muara Labuh Hospital. After all the requirements were completed, both of them were able to carry out an Islamic marriage which took place in Lubuak Gadang, KUA Kec. Sangir on Monday, September 23, 2002 coinciding with 17 Rajab 1423 with a dowry of Rp. 10,000.

After the marriage took place, their household life went well and Mr. Hr returned to his religion and Mrs. Ep remained with her beliefs. Mr. Hr returned to his religion on the grounds that he was unable to perform worship 5 times a day and fast for 30 days and other worship services that were considered quite heavy to live. Both of them live with different religions until now they have several children.

A few years after the marriage took place, Mr. Hr and Mrs. Ep had their first son An whose initials An is now 19 years old and their second son Al who is currently 15 years old and their youngest daughter Ma who is currently 10 years old. The three children flow Muslim and Christian blood which at this time they are in Islam because of the majority of Islamic environmental factors and are accustomed to doing prayers, reciting the Koran as they get from school and surau where they learn..

The religion adopted by the three children of Mr. Hr and Mrs. Ep is actually not a compulsion from Mrs. Ep or Mr. Hr himself, but the environment they are exposed to and school habits that make them feel comfortable and accustomed to these things. In carrying out worship, sometimes they are more consistent than Mrs. Ep because the school where they study is an Islamic school (An, 2023).

The case of Mr. Hr and Mrs. Ep provides an interesting lens through which to examine interfaith marriage dynamics, particularly in the context of religious identity negotiation, familial pressures, and societal expectations. This marriage, founded on mutual love and respect, highlights the complexity of maintaining personal beliefs while navigating cultural and religious diversity.

From a sociological perspective, their story illustrates how religion is not just a personal matter but deeply embedded within family structures and community expectations. The initial opposition from both families based on religious differences underscores the strong influence of traditional norms and the role of religion as a socializing agent within families. However, their eventual compromise – with Mr. Hr converting to Islam for the sake of marital harmony and Mrs. Ep continuing with her faith – reflects a negotiation of personal beliefs with societal pressures. This shift can be understood in the framework of religious accommodation and identity fluidity, where religious conversions or practices are influenced by family dynamics rather than purely theological motivations (Shofi, 2021; Wong & Seng Neo, 2024).

Further, the religious upbringing of their children emphasizes the importance of the social environment in shaping religious identity. The children's identification with Islam is not the result of coercion but rather a consequence of environmental influences such as school and community norms. This mirrors findings in religious studies that highlight socialization theory, which posits that religious identity is significantly shaped by external forces, especially in formative years.

INTERFAITH FAMILIES' UNDERSTANDING OF RELIGIOUS TOLERANCE

Religious tolerance is tolerance that covers issues of belief in humans related to creed or divinity that religious people believe in. Everyone must be given the freedom to believe and embrace the religion he chooses and give respect to the implementation of the teachings he adheres to or believes in (Fitriani, 2020).

Tolerance is an attitude of mutual permission and respect for other people's beliefs without requiring approval. In general, tolerance is defined as giving freedom to fellow human beings or to fellow citizens to carry out their beliefs or manage their lives and determine their respective fates as long as in carrying out and determining their attitudes it does not conflict with the conditions for the creation of order and peace in society (Putra et al., 2013).

Some things that can be applied to instill tolerance in interfaith families include:

1. Respectful Attitude

Respect is treating others well and correctly, through words and deeds. Respecting others is a form of obedience to God. humans really need each other for happiness and perfection. Happiness and perfection will not be complete without the presence of other people in life (Panjaitan, 2014).

After we understand well, it turns out that respect is very influential in social life and also family life, especially for fundamental differences such as beliefs, to ensure the truth of the attitude of respect in the interfaith family of Mr. Hr and Mrs. Ep, the researcher conducted an interview with one of the family members.

"I was once in a position where when the maghrib call to prayer had finished and the father at that time really needed a cigarette, the father said to the mother, my cigarette ran out have you bought cigarettes for me, and the mother said not yet because I was busy working. Then my mother told me to buy cigarettes, in a state where I wanted to pray, at the same time at that time my father said, "You can buy me cigarettes later, just pray first when you're done, then buy me cigarettes" (An, 2023).

Hearing the statement from An as the first son of Mr. Hr, of course, I as a researcher wanted to hear the statement from Mr. Hr and Mrs. Ep directly and we talked about it.

"I often ask my children or wife to buy daily necessities such as cigarettes, tea, sugar and others when they are going to pray and also at other free times, but when they are going to pray they will still pray first before buying what I ask them to buy" (Hr & Keluarga, 2023).

After having a conversation with An and Mr. Hr, Mr. Hr also said that he often saw his wife telling the children to do something when they were about to pray, such as buying sugar or cigarettes if there was a need or taking something needed at that time. This is done by his wife because she does not want to be late for prayer, so she tells the children to do this, but I always say just do your prayer first, later after the prayer is over please do what your mother tells you to do (Hr & Keluarga, 2023).

After praying, An will go do something that her mother tells her to do. This is the attitude of respect in Mr. Hr's family, respecting spouses and children in carrying out worship is applied by Mr. Hr as a form of understanding of tolerance in religious differences in the family. Mutual respect is a fertilizer for families that will grow with a life full of affection, love and harmony.

2. Giving Freedom

Freedom of religion and belief is a God – given right, not created by society or the state. Nonetheless, it continues to be an important topic of discussion and research. Freedom of religion encompasses the difference and diversity of coexisting religions, while freedom of belief refers to the right to hold a non – religious or secular worldview (Fawaid, 2019).

Interfaith family life must also understand how the concept of freedom is, which in the observations that researchers have made, researchers see that in the family there is no compulsion to follow which religion is determined by their parents. To clarify and convince the truth that researchers see, researchers conducted an interview with Mr. Hr about what they understand about how freedom exists in the family and this is his statement:

"The religion that the children believe in today is their desire, without any coercion from me or my wife, he has attended an Islamic school and mingled with Muslims for many years, and they feel comfortable with the worship they do every day with their friends. The comfort they mention makes me realize that the religion in their hearts is Islam, not Christianity, especially seeing how obedient they are in carrying out the worship ordered by Islam towards its servants" (Hr & Keluarga, 2023).

The statement expressed by Mr. Hr was reinforced by the statement of Mr. Hr's first child through an interview that I conducted, namely:

"Before I went to school I was just a person who was busy with games, after I was in elementary school it turned out that people at school required Duha prayers and Zuhur prayers together, simultaneously with this habit, several years passed and I got used to it until now I am used to doing compulsory prayers and several other sunnah prayers. The implementation of worship that I do has never received a negative response from my father, even though my father has different beliefs from us, my father gives freedom as long as it is positive and does not harm others" (An, 2023).

The interfaith family of Mr. Hr and Mrs. Ep really understand the concept of freedom in choosing a belief or religion that is believed. Based on this explanation that has been conveyed by Mr. Hr.

METHODS FOR MAINTAINING HARMONY IN INTERFAITH FAMILIES

1. Communication

Interpersonal communication in families of different religions is very important, as seen from the initiative to greet each other when meeting or separating, as well as openly sharing daily feelings and interests. Although some do not have long – distance communication tools, they keep in touch and are open. This family shows a sense of togetherness, for example by using the phrase " we went together...", which reflects unity, rather than separate individuals. They are also bound in each other's rituals, such as marriage, which recognizes long – term relationships (Kurniati, 2015).

Communication in the household must be well established so that life in the household is free from problems that will make husband and wife break, especially nowadays who always make social media as a tool for communicating and sharing stories with online friends. As seen in the family of Mr. Hr who still lives in household harmony in this day and age, we need to know what communication is actually still intertwined and maintained until now in his household life. As told by both of them as follows:

"Other people can see and hear that our home life is fine without any problems at all, actually what they see is only a small part of it because actually no household or marriage is free from problems. The household life that we are currently living has a lot of problems and conflicts in it ranging from small problems to big problems, for example differences in thinking, managing children, and differences in beliefs that we are currently living, all of which are problems in our family, it's just that these existing problems do not make us break, there are ways that we can do to maintain harmony in the household, one of which is communication. Communication in relationships is very important, big problems if discussed will become small as well as small problems if not discussed with a partner will certainly make it difficult for us to deal with it" (Hr, 2023).

The stories of the two couples are long enough to understand that even though they have problems and conflicts in their households, it turns out that it is even a strengthener for them together by maintaining communication with each other, because in fact there is no relationship that has no problems in it.

2. Accepting Differences and Respecting Your Partner's Religion

Instilling tolerance within oneself should be done by every human being and applied in daily community and family life. Tolerance is even better if applied in environments that actually embrace various ethnic, tribal, cultural and religious beliefs. For example, tolerance is applied in the country of Indonesia which has many differences. It can be seen that with this tolerance, Indonesia can remain united, strengthen each other and not experience division. Likewise, the application of tolerance in the family will gain peace in the family (Administrator, 2021).

Differences in a group are common, because each individual has their own thoughts, it is impossible for everyone to think the same way. The differences we encounter both in society and family should make us stronger and united to complement each other, not instead make us alienate each other. To find out how the family of Mr. Hr in accepting the differences in beliefs that they have, the researcher tried to conduct an interview with the family about how the differences that make them a harmonious family, as for the results of the interview, namely:

"In our family we have two beliefs, I believe in Jesus as a helper and giver of grace for me while my wife believes in God who gives pleasure and help in her life. Our different gods do not make us disagree with each other and have problems, but having two gods is an extraordinary blessing because the gods according to our respective beliefs help each other and provide favors for us in running our lives" (Hr, 2023).

The statement conveyed by Mr. Hr was reinforced by his wife with his statement:

"My husband is right, the differences we have in terms of beliefs and religions make us a family that complements each other and accepts these differences. When the way we worship is not the same, we respect each other by letting our spouses worship according to the teachings in their respective religions, without criticizing this and that to the spouse, only asking what is the meaning of the worship movements carried out by the spouse" (Ep, 2023).

3. Spousal Support

Supporting positive activities carried out by a partner is a very good action in domestic life, we can do this by listening to the complaints conveyed by the partner because by listening to his complaints he will feel valued and loved until the time when we will feel we need each other. When your partner has a hobby, then be us as a support system that is reliable in reminding him of his hobby, because it can foster a person's respect for his partner.

To see how Mr. Hr's family supports each other in positive things done by his partner, this is Mr. Hr's statement, namely:

"Everyone certainly has a certain hobby, my wife really likes flower plants, she always takes care of and loves the flowers in the house, I am always a husband, of course, will love what my wife loves, when my wife has outside activities or does not have time to water the flower plants, I will help my wife in watering the flower plants, when my wife finds out she will be very happy and feel great love by me" (Hr, 2023).

The statement conveyed by Mr. Hr and Mrs. Ep was reinforced by his wife's statement, namely:

"My husband is a very extraordinary person because he loves something that I love, he knows I love flowers so when I don't have time to take care of the flowers he will help me take care of the flowers. My husband also has a hobby of watching soccer, when he feels bored then I will accompany him to watch TV while eating snacks that I have provided, and he will feel happy because someone is accompanying him while doing his hobby (Ep, 2023)."

Based on the interviews that have been conducted with Mr. Hr and Mrs. Ep, we can see that the families of Mr. Hr and Mrs. Ep always support the activities carried out by their spouses. They understand that support from a partner is very important in doing the activities we like. The attitude of mutual support that they do turns out to make them a harmonious and loving family.

THE PRACTICE OF RELIGIOUS TOLERANCE IN INTERFAITH FAMILIES

1. Cooperation

Cooperation is very important in group life, both large and small groups, as we know that the family is a small group of a family organization. In an organizational group, of course, it cannot be separated from cooperation, where each group certainly has its own goals and programs for the benefit of the group. To achieve the goals in running the program, of course, group members have several tips and tricks to achieve their goals, and all of these tips and tricks are discussed and worked on together.

Cooperation is done to achieve a common goal. In organizations, teamwork is very important because the drivers are humans, not machines. Psychologically, humans have three traits: as individuals who are concerned with self-esteem and ego, as divine beings who obey worship, and as social beings who must be able to interact, cooperate, and respect each other in various environments (Setiyanti, 2012).

The interfaith family of Mr. Hr and Mrs. Ep understand that cooperation is doing a job together to achieve a certain goal. To ensure the truth seen and witnessed by the people around Mr. Hr's family, the researcher attempted to conduct an interview with Mr. Hr about the cooperation that exists in his family and this is his statement:

"Celebrating religious holidays for me is a very important thing to commemorate and enliven, because it can make us remember more about the struggles of previous prophets in fighting for their religion. So to commemorate religious holidays we work together to prepare whatever is needed for the big day, such as commemorating the prophet's maulid in Islam, so we also make lamang flowers decorated with money or food that will be donated later at the mosque, and the lamang flowers are not only made by my wife but we work together to make them, if my wife makes the flowers then I will help her to make the frame of the lamang flowers, and that is done not only at the prophet's maulid, but it is done in Eid al-fitr and other holidays as well" (Hr, 2023).

2. Help to Helping Hand

Helping each other reflects togetherness in society, where people help each other for the common good. As social creatures, humans depend on others in various aspects of life. A culture of helping, such as the one in Mataindaha Village, forms a strong

sense of brotherhood and fosters unity. With this unity, the community becomes stronger in facing problems. Helping each other strengthens unity among people (Putra et al., 2018).

The attitude of helping can be seen from the treatment of Mr. Hr's family who help each other in every program carried out, one of the activities of helping in household chores for example, if a mother is cooking then the children will not only wait for the cooking to be finished and serve the food, but they try to help or help the mother in preparing equipment and cooking ingredients that will be made and also when the mother goes to the fields or fields the children will help their mother in washing dishes, sweeping the house and washing their respective clothes. To ensure the truth seen by local residents about the attitude of helping each other in doing household activities, the researcher conducted an interview with Mr. Hr's daughter named MA regarding helping, where the results of the interview are:

"I am the youngest daughter of three siblings, I am usually at home helping my mother in cleaning the house when my father and mother go to work, the work I usually do is cleaning the room on school holidays, cleaning the house by sweeping the house, yard, washing dishes and washing personal clothes after school if I have time, if not the work is assisted by my 2 brothers (Ma, 2023).

3. Religious Holidays

Everyone conducts celebratory activities to celebrate their religious holidays. Although each religion celebrates on different days they still instill tolerance and respect for the celebration days carried out by others. We must respect and appreciate other people when performing religious worship or celebrating religious holidays. We as social human beings certainly need to help others without looking at what religion they adhere to so that harmony and friendship are well maintained. The main thing taught in tolerance is about helping others.

The attitude of helping is the practice of the 2nd Precept of Pancasila which states Fair and Civilized Humanity with a symbol of a gold chain image. The image of a chain composed of small bracelets signifies the relationship between humans and other humans who help each other. The chain consists of rectangular and circular links that are intertwined to form a circle of rectangular links symbolizing men and circles symbolizing women. In this case, students are told about the activities carried out during the preparation and celebration of religious holidays. Although the celebration activities of each religion are different, we must always appreciate and respect each other (Putri, 2022).

Celebrating religious holidays in interfaith families is a very important moment and celebrates the different religious beliefs in one family. Celebrating religious holidays can be done in many ways, such as congratulating Eid al-Fitr or Eid al-Adha to Muslim couples, and also congratulating Christmas to Christian couples. To find out how the celebration of religious holidays carried out by interfaith families, Mr. Hr's statement about the celebration of religious holidays, namely:

"In carrying out religious holidays we still carry it out together, such as the big feast of Islam we still pray together at home and I as the head of the family will also participate in sitting in the celebration of the big feast of Islam, even though our way of worship is different I will sit quietly and watch what Muslims do when celebrating their religious holidays as well as during the big feast of Christianity my wife also does not forget to say merry Christmas and prepare such as dinner as a celebration of Christmas day (Hr, 2023)."

Mr. Hr and Mrs. Ep on religious holidays, they apparently support each other in the celebration, where Mrs. Ep has tremendous effort to say and prepare dinner together as a form of celebration of Christian holidays. Mr. Hr also participates in the celebration of Islamic holidays, which can be done by Mr. Hr by participating in the prayer event together even though he only accompanies it. We can see and understand how they still coexist with these religious differences, it does not become a break for them, instead they are proud to have many religious holidays.

CONCLUSION

Interfaith families must understand the importance of tolerance, which is understood by the family in two ways: first, mutual respect and second, an attitude that frees the choices of each partner. Household harmony in interfaith families can be created by accepting each other's differences, both in beliefs and ways of worship. It is important for each partner to respect each other's beliefs and provide freedom to worship in accordance with their beliefs. In addition, positive support for partners, whether in hobbies, work, or other activities, is an important element to strengthen the relationship. By building a relationship based on mutual understanding, respect, and commitment to strengthen each other, home life will feel more peaceful, harmonious, and full of tolerance, despite the differences in it.

Good cooperation and mutual support in the household is the main foundation for building a harmonious family. When each family member, especially the spouse, provides support and shows understanding in various situations, the atmosphere of the house will feel more comfortable and pleasant. This support includes many aspects, such as respecting different opinions, helping each other with tasks or responsibilities, and providing encouragement in facing life's challenges. With a high attitude of tolerance and mutual respect, each individual in the family will feel more valued, respected and loved. This is what creates peace and harmony in the household.

REFERENCES

- Administrator. (2021). *Pentingnya Toleransi Antar Mahasiswa*. Berita News, Marc.
- Akhmadi, A. (2019). Moderasi Beragama Dalam Keragaman Indonesia Religius Moderation In Indonesia Diversity". *Jurnal Diklat Keagamaan*, 13(2), 2.
- An, A. P. B. H. (2023). *Wawancara*.
- Ashadi, A., Lukens–Bull, R. A., Valentina, S., Makhsus, M., & Folandra, D. (2022). Community Tolerance: Relationship of Muslim Majority and Christian Minority in the Context of Religious Moderation in Padang Pariaman, West Sumatera. *Penamas*, 35(1), 113–130. <https://doi.org/10.31330/penamas.v35i1.570>
- Baidhaw, Z. (2014). Muatan Nilai–Nilai Multikultural dan Anti–Multikultural dari Mimbar Masjid di Kota Solo. *Jurnal Analisa*, 21(2), 173–187.
- Choirul, A. (2018). Islam Dan Kbihinekaan Di Indonesia: Peran Agama Dalam Merawat Perbedaan". *Jurnal Pemikiran Islam*, 4(2), 2. <https://doi.org/https://dx.doi.org/10.31332/zjpi.v4i2.1074>
- Duncan, C. R. (2013). *Violence and Vengeance: Religious Conflict and its Aftermath in Eastern Indonesia*. Cornell University Press. <https://doi.org/10.1355/sj29–2j>
- Ep, I. (2023). *Wawancara*.
- Fawaid, M. A. (2019). *Kebebasan Beragama Dalam Keluarga Multi Agama"*, Skripsi S1

- Program Studi Agama-Agama, Fakultas Ushuluddin Adab Dan Filsafat. Universitas IslamNegeri Sunan Ampel Surabaya.*
- Fitriani, S. (2020). Keberagaman dan Toleransi Antar Umat Beragama. *Analisis: Jurnal Studi Keislaman*, 20(2), 179–192. <https://doi.org/10.24042/ajsk.v20i2.5489>
- Hassurrlah. (2009). *Dendam Konflik Poso :Periode 1998-2001*. Kompas Gramedia.
- Hr, B. (2023). Wawancara. In *Wawancara*.
- Hr, B., & Keluarga, K. (2023). Wawancara. In *Wawancara*.
- Kammen, D. (2023). Conflict and Peace Studies in Post–Suharto Indonesia. *Asian Journal of Peacebuilding*, 11(1), 145–165. <https://doi.org/10.18588/202305.00a341>
- Kurniati, N. (2015). Simbol–Simbol Dalam Komunikasi Keluarga Beda Agama. *Jurnal Mimbar*, 31(2), 8. <https://doi.org/https://doi.org/10.29313/mimbar.v31i2.1495>
- Ma, P. B. B. H. (2023). *Putri Bungsu Bapak Hr*. Wawancara.
- Menchik, J. (2014). Productive Intolerance: Godly Nationalism in Indonesia. *Comparative Studies in Society and History*, 56(3), 591–621. <https://doi.org/10.1017/S0010417514000267>
- Panjaitan, H. (2014). Pentingnya Menghargai Orang Lain". *Jurnal Humaniora*, 5(1), 89–91,. <https://doi.org/https://doi.org/10.21512/humaniora.v5i1.2984>
- Prasutomo, E., Wijaya, H., & Weismann, I. T. J. (2018). The Role of Public Sphere According to Jurgen Habermas's Perspective for Multicultural Societies in the Indonesia Context. *FUADUNA: Jurnal Kajian Kegamaan Dan Kemasyarakatan*, 02(02), 43–54.
- Putra, A. M., Akhmadi, A., Putri, A. L., Administrator, Kurniati, N., Hassurrlah, Fitriani, S., Choirul, A., Ramamadhan, M., Sugiyono, Pangeran, I., Fawaid, M. A., Ep, I., & Setiyanti, S. W. (2013). Toleransi Beragama Sebuah Keniscayaan Bagi Muslim Dalam Hidup Bermasyarakat". *Jurnal Harmoniy*, <Http://Journal.Unnes.Ac.Id/Sju/Index.Php/Harmon>, 4(2), 2. <https://doi.org/http://dx.doi.org/10.24042/ajsk.v20i2.5489>
- Putra, A. M., Bahtiar, & Upe, A. (2018). Eksistensi Kebudayaan Tolong Menolong (KASEISE) Sebagai Bentuk Solidaritas Sosial Pada Masyarakat Muna (Studi di Desa Mataindaha Kecamatan Pasikolaga). *Jurnal Neo Societal*, 3(2), 5. <https://doi.org/http://dx.doi.org/10.52423/jns.v3i2.4045>
- Putri, A. L. (2022). Menumbuhkan Sikap Toleransi Melalui Pembelajaran Sub Tema Perayaan Hari Besar Agama". *Harmony: Jurnal Pembelajaran IPS Dan PKN*, 7(1), 4. <https://doi.org/https://doi.org/10.15294/harmony.v7i1.55874>
- Ramamadhan, M. (2017). *Kontestasi Agama dan Politik*. LKIS.
- Ropi, I. (2017). Religion and Regulation in Indonesia. In *Religion and Regulation in Indonesia*. <https://doi.org/10.1007/978-981-10-2827-4>
- Setiyanti, S. W. (2012). Membangun Kerjasama Tim (Kelompok)". *Jurnal STIE Semarang*, 4(3), 2.
- Shofi, M. A. (2021). Marriage and Religion: Dynamics of Religious Conversion in Marriage and The Advancement of Community Religious Life Perspective of Religious Psychology and Sociology (Study in Lumajang Regency). *Dialog*, 44(1), 51–66. <https://doi.org/10.47655/dialog.v44i1.422>
- Sugiyono. (2013). *Metode Penelitian Kuantitatif, Kualitatif, dan RD*. Alfabeta.
- Taufik, Z. (2024). Sharia–based Custom and the Politics of Religious Freedom in Contemporary West Sumatra, Indonesia. *Journal of Southeast Asian Human Rights*,

8(1), 115 – 142. <https://doi.org/10.19184/jseahr.v8i1.40622>
Wong, Y., & Seng Neo, X. (2024). Exploring the Role of Cultural Adaptation in Interfaith Marriages: A Qualitative Study. *Journal of Psychosociological Research in Family and Culture*, 2(4), 21 – 27. <https://doi.org/10.61838/kman.jpffc.2.4.4>