



## Interfaith Harmonization: A Multi – Religious Society in Purwajaya Village, West Sumatra

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**Abstract**

This research aims to describe the variation of the inter – religious harmonization process in Purwajaya Village. This research employs a descriptive approach conducted in Purwajaya Village, involving research subjects such as the community and religious leaders. Data collection methods include observation, interviews, documentation, and triangulation, while data analysis involves data reduction, data presentation, and conclusion. The results showed that inter – religious harmonization in Purwajaya Village is very well maintained. People live peacefully, harmoniously, and solidly despite different religions. Purwajaya Village is harmonious because of the unity of Islam, Catholicism, and Protestantism. These three religions unite with the diverse attitudes of the people who gather every time there is a Purwajaya event. Inter – religious harmony is achieved through the association of people of different religions. Muslim communities in Purwajaya Village respect differences in beliefs as personal rights, encourage mutual respect, interfaith harmony, and active participation of women in socio – cultural activities. Harmonious relations with non – Muslims are reflected in invitations to Purwajaya's birthday celebrations and the provision of worship facilities for Catholic and Protestant religions, emphasizing tolerance and community comfort.

### Introduction

Indonesian society shows diversity in various aspects, such as politics, society, culture, ethnicity, customs, and religion. At the international level, Indonesia is often praised for its high level of religious tolerance, where people with different religious beliefs can live together in peace and harmony. Religion is one of the crucial factors in shaping the atmosphere of human life. As a pluralistic country, Indonesia demonstrates its rich diversity, which characterizes it and highlights the differences between countries. Indonesia functions as a constitutional state that requires its citizens to embrace a recognized religion, as reflected in Article 29 paragraphs 1 and 2 of the 1945 Constitution, which guarantees freedom of religion for its citizens. The country acknowledges several religions, such as Islam, Catholic Christianity, Protestant Christianity, Buddhism, Hinduism, and Confucianism. Therefore, Indonesia has a role in managing the religious life of its citizens, fostering an attitude of tolerance and respect for religion (Zaetoni Insani 2022).

We Indonesians have been known as a tolerant and harmonious nation, but there have been religious riots, both within one religion and between different religions. According to Muslim scholars, the issue of inter – religious harmony needs to be reviewed and a solution found. Likewise, they have anticipated the influence of globalization that eliminates the boundaries between various nations, communities, and religions. As religious communities converge with other communities, each believer must have a proper perspective on their own religion and a positive awareness of the differences between them. All this necessitates open dialogue and cooperation between religious communities. In the context of Indonesia, to contribute maximally to the harmonization, goodness, and progress of the nation and state, all religious communities must be willing to engage in dialogue and cooperation at the social, cultural, economic, and political levels, enhancing the quality of Indonesian people and others (Siti Aesah 2019).

Peace is essential in human life because it creates a healthy, comfortable, and harmonious environment in every interaction between people. In an atmosphere of security and peace, humans will live with joy and can also carry out their obligations in a peaceful space. Therefore, peace is the absolute right of every individual. Even the presence of peace in the life of every creature is a demand, because behind the expression of peace, it holds friendliness, gentleness, brotherhood, and justice. From this paradigm, Islam was revealed by Allah SWT to the face of the earth through a Prophet who was sent to all humans to be a mercy for all nature, and not only for Muhammad's followers. Islam aims to create peace and justice for all humans, in accordance with the name of this religion, al-Islam. Islam is not the name of a particular religion, but rather the name of a communion of religions brought by Prophets and attributed to all their followers. That is the mission and purpose for which Islam was revealed to mankind.

Therefore, Islam was not revealed to maintain enmity or to spread revenge among mankind. Hence, Islam was not shown to foster hostility or to spread revenge among human beings. The conception and facts of Islamic history demonstrate how Muslims, through the attitude of *tasamuh* (tolerance) and compassion, treat adherents of other religions, both those who belong to the ahl Al-Kitab and the mushrik, and even all creatures. Islam prioritizes compassion, harmony, and peace (Nur Hidayat 2017). Harmonization is a social order that can be interpreted as a social system, patterns of relationships, and habits that operate smoothly to achieve community goals. Meanwhile, emphasizing that social order is a situation in which social relations take place in harmony, according to prevailing religious values and norms. (Siti Miftahul Jannah and Muhammad Nawir 2018)

According to Mohammad Iqbal, religion is a complete statement of man. Thus, religion can be interpreted as a guide and guidance for humans to remain in creation. Religion, through its teachings, becomes a guide for humans in living life, both in their relationships with fellow humans and with their creator. The behavior of religious people everywhere is influenced by factors that contribute to behavioral capital, such as teachings, fatwas from religious institutions, messages from religious ancestors, and the life stories of religious individuals, because any religious teaching invites goodness. (Fariyah 2014)

Achieving harmony among religious communities is a fundamental human need that cannot be avoided in a civilization filled with diverse differences. The differences themselves should not be an obstacle to forming a life that exists within the framework of brotherhood and unity. Awareness of the importance of harmony in religious life needs to be pursued with a dynamic, humanist, and democratic approach. The harmony of religious communities in cultural diversity is considered one of life's most incredible riches. The realization of unity in diverse lives is possible if each religion shows an open attitude towards the others (Novita Anggraini 2023).

In the Qur'an Surah Al-Hujurat Verse 13, Namely:

*O mankind, indeed we created you from a male and a female and made you into nations and tribes that you may know one another. Verily, the noblest among you in the sight of Allah is the most pious among you. Verily, Allah knows best.*

Practicing interfaith harmony is an action that religious individuals should take to incorporate and promote unity, brotherhood, and closeness, despite having different beliefs, ethnicities, and races. It is important to note that in this context of harmonization, the goal is not to unify the same religious beliefs, as in Islam, but rather to understand and respect the differences in understanding, madhab, and worship practices between religions. To achieve an attitude of harmonization in a religious context, the key is to instill a sense of empathy and a feeling of mutual support (Riniwaty Makmur 2018).

Harmonization occurs in Purwajaya Village, where, in the initial observation, the researchers found the community to be united, harmonious, and aligned in their views and actions to achieve common welfare. Purwajaya Village has a population of approximately 2594 people. Purwajaya Village is basically Muslim 87%, Catholic Christian 6%, and Protestant Christian 7%. In maintaining peace between religious adherents in the Purwajaya Village area, residents emphasize the importance of mutual respect, establishing friendships between religious communities, and maintaining positive relationships to prevent conflicts. Until now, in the community of Purwajaya Village, there has never been a significant conflict between religious adherents.

Although the people in Purwajaya Village have diverse beliefs, they live their lives with a sense of peace and harmony, which is positive when a non-hateful attitude is built between individuals. Therefore, it is essential to maintain diversity as an integral part of life, which is threatened by attempts at superiority that can undermine harmony in social life. Purwajaya, located in Kanagarian Sarilamak, Harau District, Lima Puluh Kota Regency, is a Village with a diverse and heterogeneous community. The community in Purwajaya consists of various ethnicities and cultures, including Javanese, Minang, and Batak people. In the midst of ethnic diversity, there are also differences in different religious practices (Fanny Mayang Sari 2020).

Research conducted by Mewana on interfaith harmonization in strengthening national unity. The similarity lies in the focus on inter-religious harmonization, which is essential in promoting peace and stability at both the national and local levels. The difference is in the scope and relevance of the research between the national and local levels. The focus is on interfaith harmonization in general in the context of strengthening national unity. The aim is to identify and encourage interfaith harmonization as a means of enhancing national unity.

## Research Method

In this case, the research used a qualitative approach. This category of study is included in qualitative research, which is descriptive in nature. In this context, data collection is done using words and pictures, not numbers. According to Bogdan and Taylor, as explained by Lexy J. Moleong, qualitative research is a method that produces descriptive data through written or spoken words from individuals and observed behavior. Currently, descriptive research is a method that aims to provide an in-depth description of phenomena, including scientific events and human engineering results. (Denim 2002). Meanwhile, secondary data was obtained from various relevant sources, including literature, documents, and other references that support the research results.

The descriptive qualitative research method is an approach that aims to provide a detailed and in-depth description of the phenomenon being investigated. This approach is often used when describing circumstances or situations that are complex and difficult to quantify. In descriptive qualitative research methods, researchers collect data through interviews, observation, and documentation, which are then analyzed in depth. The purpose of this qualitative approach is to obtain complete information about this research. In an effort to achieve data validation, a thorough examination of the collected data is required. The researcher applies the aimber triangulation approach to identify and analyze the problem that is the focus of the research.

The selection of informants based on the type of information to be collected is an essential aspect of qualitative research. The research needs to identify several informants who will serve as the primary data sources for this study. Qualitative research, which relies on research as the main instrument, allows for customization of the research focus and

relies on informants as data sources. Informants are individuals who provide information related to the topic of the research being conducted. In this study, the purposive sampling method was used, with sampling performed for a predetermined purpose, and the selected individuals met criteria consistent with the research subject (Sugiyono 2013).

### **Muslims' Perception of Non–Muslims**

The perception of the Muslim community is a person's view of the differences in beliefs. These perceptions vary greatly in shaping differences in beliefs. This view can be seen from the attitude of tolerance and respect between religious communities. Based on the results of interviews that researchers conducted with informants, namely:

*As far as I know, religion is a matter of individual rights and cannot be forced. Whatever religion is, the belief of each, and even then, there is no problem. Inter–religious people must respect each other, and even this non–Muslim religion does not impose its religion on Muslims. Vice versa, the Muslim religion does not impose its religion on non–Muslim religions. In terms of interaction, it is perfect, and Purwajaya Village is also known as the village of religious harmony. Regarding associations, there are social associations, arts, and cultural groups within the scope of women. In this case, there is the art of Reog, and non–Muslim groups also have their own art. Even during Purwajaya's birthday, non–Muslims were invited". (Informant 2023)*

Based on the quote above, it can be analyzed that the people of Purwajaya Village emphasized that religious matters are the personal rights of each individual and cannot be forced. The religious beliefs of each are respected, without any judgment that one religion is more correct than another. The principle of mutual respect and not imposing religious beliefs on others is the basis of inter–religious relations. In Purwajaya Village, inter–religious harmony is recognized as a strength, and the fact that non–Muslims do not impose their beliefs on Muslims, and vice versa, shows mutual respect. The community of Purwajaya Village is also known for its religious harmony, which is reflected in positive interactions and the absence of potential conflict. Diversity is valued through social associations, arts and cultural groups, including active participation from the women's sphere. In fact, during Purwajaya's birthday celebration, non–Muslims are invited, demonstrating inclusivity in celebrating important moments. In the context of worship, facilities for Catholics and Protestants are well provided, emphasizing the importance of maintaining community comfort, including tolerance of home worship.

*Inter–religious harmony in Purwajaya Village is not only beneficial but also fostered through mutual respect and appreciation, thereby avoiding potential conflicts. This reflects the community's success in creating an inclusive and peaceful environment amidst a diversity of religious beliefs. In this case, it may reflect the experience of demonstrating that limited interaction with non–Muslim communities does not necessarily lead to conflict and difficulties in society. On the contrary, disagreements or disharmony are more likely to occur within a co–religious environment, perhaps due to differences in the interpretation of religious teachings or other related matters. This highlights the importance of embracing diversity within one's spiritual community and seeking to create an environment of harmony and understanding, even though differences in beliefs may remain (Informant 2023)*

The informant's statement above is reinforced by the statement of the Informant, namely:

*The interaction with the non–Muslim community is fine. If a Muslim community holds a party and invites the non–Muslim community, they will definitely attend, and vice versa (Informant 2023)*

Based on the quotation above, it can be analyzed that the community of Purwajaya Village exhibits strong harmony through mutual greetings and positive interactions among its citizens. This view reflects a positive atmosphere and intimacy enriched by friendly and caring attitudes among community members. This harmony can be assessed by the

existence of close and sociable interactions within the community, which create a strong social bond, strengthen solidarity, and improve the quality of life together. It can also be explained that relations with non-Muslim communities are going well, and interactions are very positive. Perceptions reflect tolerance and mutual respect between religions. Every interaction is done well, creating a harmonious atmosphere. Simple acts such as saying hello positively can contribute significantly to a positive atmosphere in a community. By emphasizing these good qualities, it can foster an appreciation for the diversity and intimacy in Purwajaya Village and encourage the maintenance of these values to support a better community life in the future (Hermaidiyanto 2023).

Even if the Muslim community holds a party, non-Muslim residents will be invited and happy to attend—Vice versa, showing harmony and unity in diversity in their neighborhood. Regarding the banquet at the event in Purwajaya Village, the food is different between Muslims and Christians. Providing halal and good food to be served to guests from various groups. In Purwajaya Village, it is emphasized that religious matters are the personal rights of each individual and cannot be forced. Religious beliefs are respected without judgment that one religion is more correct. The principle of mutual respect underpins interfaith relations, with harmony and the absence of conflict reflected in positive interactions. Diversity is valued through social and cultural associations, including the active participation of women. Inter-religious relations in Purwajaya Village are very harmonious, based on mutual respect and tolerance. Positive interactions with non-Muslim communities reflect a positive atmosphere, creating diversity and familiarity within the community. Efforts to maintain these values can support a better community life in the future. In fact, during the celebration of Purwajaya's birthday, non-Muslims were invited, demonstrating inclusivity in a crucial moment. Means of worship for Catholics and Protestants are also available, with an emphasis on maintaining community comfort and tolerance for home worship. Interfaith harmony is built through mutual respect, creating an inclusive and peaceful environment amidst the diversity of religious beliefs.

### **Perceptions of Catholic Christians towards Muslim communities**

Non-Muslim perception is the way a person perceives those who have different beliefs. In this case, perceptions vary widely and are influenced by factors. The view of non-Muslims towards Muslims is a very positive and open response. Based on the results of interviews that researchers conducted with Mrs. Informant, namely:

*Religious harmony in Purwajaya Village is safe, peaceful, and coexists harmoniously. If some worship, we respect each other, especially the Muslim community. If it is a matter of association, it is only for the needs of the village, if for their respective religions. The means of worship specifically for Catholics are only in the Church. For example, if there is a monthly prayer, we hold it at home, every night there is, every Sunday coming home from Church, and on Thanksgiving, there is no objection between non-Muslims and Muslims (Informant 2023)*

The informant's statement, namely, reinforces the informant's statement above:

*I think there is no difference between Muslims and Catholics; we are the same, and the interaction is outstanding. There is no difference in diversity. Because we are one God, because some people say Islam and Christianity provoke each other, but in Purwajaya Village, there is none at all. The place of worship for Catholics is at the Payakumbuh Market Church (Informant 2023).*

Based on the quote above, it can be analyzed that there is mutual respect in worship. The Muslim community responds positively to religious differences in interaction. Neither should it be a divider, and everyone should feel as one, because in essence, they worship the same God. The diversity of beliefs is considered a wealth, and this view can ease the

stereotype that Islam and Christianity often provoke each other. Means of worship are also provided by taking into account the needs and limitations of the community. For example, special worship facilities for Catholics are only available in the church, and activities such as monthly prayers are organized in homes. Nonetheless, inter-religious cooperation exists, with no objections between non-Muslims and Muslims, which can be seen in the atmosphere of thanksgiving every night and every Sunday night. Thus, harmony in Purwajaya Village not only creates a safe and harmonious environment, but also shows tolerance and respect for different beliefs among its citizens (Renata 2023).

The importance of creating a worship space for Catholics in the Payakumbuh Market Church reflects the spirit of inclusivity and justice, supporting the spiritual needs of every religious community. This shows that the local community strives to maintain interfaith harmony by providing worship facilities that are age-appropriate for each faith. In worship, mutual respect is key. Although religious differences exist, the Muslim community responds positively to interactions, seeing them as a source of richness rather than separation. They feel like one entity because, essentially, all worship the same God. In Purwajaya Village, inter-religious harmony is seen without conflict or tension. Inter-religious harmony in Purwajaya is not just good, but a solid foundation for living together. The community there not only coexists in harmony and peace but also fosters mutual respect for religious differences, recognizing them as an underlying value of cultural diversity. Diversity of beliefs is regarded as wealth, and this view reduces stereotypes of conflict between Islam and Christianity. Harmony in Purwajaya Village creates a safe and harmonious environment, demonstrating tolerance and respect for different beliefs. Means of worship are provided with attention to the needs of the community, displaying a spirit of inclusivity and justice.

### **Perceptions of Protestant Christians towards Muslim Communities**

The perception of non-Muslim communities tends to be positive due to diversity influenced by knowledge, culture, and personal experience. In this view, there is no difference in seeing different beliefs. Based on the results of interviews that researchers conducted with Informants, namely:

*As far as I know, the community of Purwajaya is diverse, and religious beliefs are also diverse. We live in tolerance between religions. In Purwajaya Village, it is also Christmas for Christians, and Muslims appreciate it too, leading to perfect interaction. The association is just for daily life, such as night watches. It's not necessarily for Christians, but Muslims also do night watches (Informant 2023)*

The statement of the Informant, namely, reinforces the informant's statement above: *I think the Muslim community is outstanding, and the interaction is excellent. The gatherings are in the form of marriages and people dying. Our Protestant worship is done at the Battalion (Simsons Aman Siahaan 2023)*

Based on the quote above, it can be analyzed that the community in Purwajaya exhibits diversity in various aspects, including religious beliefs. From this point of view, the level of religious tolerance is evident in this community. This is reflected in the organization of the Christmas celebration for Christians in Jorong Purwajaya, which is carried out smoothly, appreciated by Muslims, and features outstanding interaction between community members. In addition, there are day-to-day community activities, such as night watches, which involve participation from all levels of society, regardless of religion.

The diversity shows that routine activities such as night watches are an essential moment in fostering social relations and mutual involvement among Purwajaya residents, regardless of differences in religious beliefs. The community is perceived as united in various aspects, especially during crucial moments such as marriages and funerals. Joint involvement in these events reflects the harmony and solidarity between residents. Thus, there is not only a diversity of religious beliefs but also inter-religious harmony and collaboration in the community's daily life, realized through tolerance and joint participation in positive activities such as night patrols.

As with matters of worship, Protestants have a place of worship in the Battalion, which demonstrates the understanding and support of a multi-faith community. Thus, the statement highlights not only tolerance but also strong integration amidst religious diversity. The community not only coexists but also comes together in meaningful moments of life, showing that differences in beliefs do not hinder solidarity and positive relationships between them. The community of Purwajaya shows remarkable diversity, especially in religious beliefs. In diversity, despite the different religions, the essence of unity is maintained. Interaction between residents is harmonious because religious life prioritizes harmony. Although the ways of worship vary, the main goal is always to achieve the common good and welfare. It is also essential to understand the role of personal attitudes in living a religious life, where each individual tries their best according to their beliefs. There is a strong sense of interfaith tolerance, reflected in the organization of Christmas celebrations and daily activities such as night watches. Togetherness and essential moments, such as marriages and funerals, reflect harmony and solidarity among residents, unaffected by differences in beliefs. In addition to tolerance, strong integration is seen in the support of Protestant places of worship, showing that the people of Purwajaya not only coexist but are also united in the meaning of life.

### **Perceptions of Religious Leaders on Interfaith Harmonization**

The perception of religious figures involves how a figure views the differences in embraced beliefs. Religious leaders in Purwajaya Village have a positive response to establishing cooperation to achieve harmonization between religious communities in the Village. So that Christianity and Islam can have a good relationship and work together in various fields to realize harmony.

#### **a. Islamic Religious Leaders**

Based on the results of interviews that researchers conducted with informants, namely:

*Community life is fine; if there are community problems, we tolerate them, and the interaction is excellent. We can't interfere with community associations regarding matters of faith, but when it comes to community associations, we mingle very well* (Informant 2023)

From a societal perspective, the value of tolerance is emphasized as an essential basis for daily interaction. Relationships between communities are well-maintained, creating an environment of mutual respect and resilience to differences. With this in mind, it is important to respect differences in beliefs among people. Although the issue of faith is considered a very personal matter, he emphasized that tolerance remains the main principle in maintaining relationships between citizens. In the context of community gatherings, despite differences in religious beliefs, they are still able to socialize and mingle harmoniously. Thus, this view emphasizes the values of tolerance and harmony in social life, where differences in beliefs are respected and maintained. At the same time, daily

interactions and association activities continue to be carried out in harmony and togetherness (Haji Muhtholib 2023).

Harmonization between religious communities is a positive aspect of social life, and tolerance serves as an essential foundation for establishing daily interactions. By prioritizing mutual respect and resilience to differences, emphasizing the importance of respecting differences in personal beliefs. Although faith is considered a very personal matter, tolerance remains the main principle in maintaining inter-community relations, especially in the context of community gatherings. For him, harmony and harmony can still be maintained despite differences in religious beliefs among community members.

**b. Catholic Christian Religious Leaders**

Based on the results of interviews that researchers conducted with the Informant, namely:

*Inter-religious community life is perfect and harmonious, with strong religious tolerance; there have never been any inter-religious problems. And Purwajaya Village is one of the spiritual harmony villages in Indonesia. The role in realizing religious harmony depends on the human being, not meaning "I can be good but don't be arbitrary if the month of Fasting does not smoke while walking, because we must respect people who are fasting* (Informant 2023)

The need to emphasize the importance of creating religious harmony depends on the attitude and role of each individual in society. In society, togetherness should not be abused with the attitude that it can be reasonable but not arbitrary. This reflects the realization that religious harmony requires participation and shared responsibility. In the cultural context of the fasting month, concrete actions can be given as examples to show respect for Muslims. For example, it is suggested that during the fasting month, people should not smoke while walking, as a form of respect for those who are fasting. This reflects the diversity of religions that exist in the community, and despite their different beliefs, they still coexist in peace and harmony (Edwaker Manurung 2023).

Purwajaya Village is described as an extraordinary place, where tolerance and interfaith harmony are an everyday occurrence. For him, this village is a real example of harmony in Indonesia. However, he also highlighted the importance of the individual's role in maintaining this harmony. The attitude and responsibility of each individual in society must accompany togetherness. He emphasized that religious harmony is not a progressive right, but the result of joint participation and commitment. In the cultural context of the fasting month, giving examples of concrete actions, such as not smoking while walking, as a form of respect for Muslims, shows awareness of religious diversity. Despite different beliefs, people in Purwajaya Village coexist peacefully and harmoniously, creating an environment that supports religious harmony.

**c. Protestant Christian Religious Leaders**

Based on the results of interviews that researchers conducted with Informant, namely:

*My knowledge about Muslims is excellent, but let them answer. They are not allowed to build churches. The interaction is very good, and my in-laws are Muslim. The Protestant community has existed since 1960; the management organizes social gatherings such as birthdays and parties. When it is Purwajaya's birthday, they help each other in facilitating the event.* (Informant 2023)

Views on the construction of different religious facilities of worship are not permitted, detailing that the construction of the Church did not receive a permit. The construction of the Church was not allowed in Purwajaya Village to achieve harmonization among religious communities in the neighborhood. This decision ensures that development respects and reinforces the values of tolerance and spiritual diversity, which have become part of local community life. Despite this, interactions between residents are outstanding, especially with the older, predominantly Muslim community. Regarding togetherness, the majority said that social gathering activities, such as in emergencies or celebrations, are organized by the caretaker. For example, when celebrating Purwajaya's birthday, people help each other to facilitate the event, demonstrating the spirit of *gotong royong* and cooperation among Purwajaya residents (Slamet Siagian 2023).

He views Muslims positively and prioritizes allowing them to express their views. However, there is a policy that stops the construction of different religious facilities, especially churches that do not have a permit. Despite these restrictions, interactions between residents remain good, especially with the older, predominantly Muslim community. The Protestant community that has existed since 1960 is respected, and in terms of togetherness, he highlighted the spirit of *gotong royong* and cooperation during social gatherings. In the context of celebrations such as Purwajaya's birthday, the community actively participates in organizing the event, reflecting the spirit of *gotong royong* and togetherness among Purwajaya residents. Despite differences in permits for the construction of religious facilities, the community remains united in essential moments and demonstrates its strength.

### **The Role of Religious Leaders in Realizing Interfaith Harmonization**

The role of religious leaders is a form of responsibility to achieve something. In this case, the role of religious leaders is to help Purwajaya Village become a harmonious community among religious groups despite differences. The view of a religious figure is their perspective on the different beliefs they hold. In Purwajaya Village, religious leaders demonstrate a positive attitude and collaborate to foster harmony between the religious communities in the area. This fosters a positive relationship between Christianity and Islam, allowing collaboration in various aspects to create harmony.

#### **a. Islamic Religious Leaders**

Mr. Mutholib's role as a facilitator of interfaith dialogue in Purwajaya Village is very significant through the creation of space to listen and understand differences in beliefs, as well as the promotion of the values of tolerance and mutual respect. He provides concrete guidance in everyday life. In addition, by motivating active participation in joint activities, such as the construction of the Mosque, Mr. Mutholib not only strengthens the means of worship but also builds close social relationships. In leading the construction of the Mosque in cooperation, he succeeded in positively and inclusively strengthening the religious identity of the community. With these various roles, Mr. Mutholib actively contributes to shaping the harmonious atmosphere in Purwajaya Village, strengthening interfaith cooperation, and promoting sustainable joint development.

#### **b. Catholic Christian Religious Leaders**

Mr. Edwarker Manurung's role in realizing harmonization in Purwajaya Village involves putting the values of tolerance and responsibility into action. He can play several key roles to achieve these goals. As an advocate of the value of tolerance, Mr. Edwarker Manurung makes this value the primary foundation for

building harmonious relationships between religions. By providing an understanding of the importance of accepting differences and respecting the beliefs of others. He contributes to creating an atmosphere of mutual understanding. In addition, he can also play a role as a fosterer of responsible attitudes among the community, teaching the awareness that freedom must be used wisely and with consideration for its impact on religious harmony. Another role that Mr. Edwaker Manurung can play is to encourage the community to actively stay in touch. Through this activity, personal relationships between religious communities can be strengthened, helping to eliminate stereotypes and increase mutual trust. By playing these roles, he can make a significant contribution to building harmony and diversity in Purwajaya Village, creating a community that respects each other and works together for the common good.

#### c. Protestant Christian Religious Leader

Slamet Siagian's role in facilitating interactions between residents of different religions as a leader who promotes tolerance is significant. He acts as a mediator who succeeds in creating an atmosphere of mutual understanding in a multireligious society. In addition, his role in fostering a spirit of cooperation among residents has made Purwajaya Village an example of a united community, regardless of religious differences. More than just rhetoric, he is vocal in underscoring the importance of inviting people to appreciate and respect different beliefs. He does this through his personal example with a family that has religious differences but remains harmonious. He proved that harmony can be realized through collaboration and a strong spirit of cooperation among local communities. This illustrates that awareness and respect for the diversity of a community can come together to create a harmonious and loving environment.

### **Talcott Parson's Structural Functionalism**

Talcott Parsons, a famous sociologist, is known for his contribution to functionalism. In the context of the discussion of Agil theory (Adaptation, Goal Attainment, Integration, and Latency) by Talcott Parsons, adaptation refers to the capability of a system or structure to adjust to its surrounding environment and the needs of that environment. In this context, adaptation involves the skills of religious people to cope with differences in the practices and beliefs of other religions in Purwajaya Village. This adaptation action can be realized through interaction and gathering activities at various events in Purwajaya Village. Second, Goal Attainment refers to the ability of the system or structure to formulate and achieve its goals. This is related to joint efforts to achieve harmonization goals, such as peace and tolerance in Purwajaya Village. In an effort to attain inter-religious harmonization in Purwajaya Village, the community forms a group or association to strengthen relationships and achieve this harmonization. Third, Integration emphasizes that the system or structure must manage the relationship between its components and coordinate the interaction of the other three functions (Adaptation, Goal Attainment, and Latency) to create a harmonious relationship. This leads to integration between different religions in the community to achieve harmonious consistency in Purwajaya Village. The community serves as a connecting element, uniting various religions to achieve harmony. Fourth, Latency means that the system or structure can maintain, improve, and complement individual motivation and cultural order/including norms and values such as tolerance and mutual respect, to achieve interfaith harmonization in Purwajaya Village.

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