

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

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### Abstract

This research aims to describe the variation of inter – religious harmonization process in Purwajaya Village. This research uses a descriptive approach conducted in Purwajaya Village with research subjects involving the community and religious leaders. Data collection methods include observation, interviews, documentation and triangulation, while data analysis uses data reduction, data presentation and conclusion drawing. The results showed that inter – religious harmonization in Purwajaya Village is very well maintained. People live peacefully, harmoniously, 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 realized because of the existence of an 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 as well as the provision of worship facilities for Catholic and Protestant religions with the provision of worship facilities for Catholic and Protestant religions with an emphasis on tolerance and community comfort.

## Introduction

Indonesian society shows diversity in various aspects, such as politics, social, 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 important factors in shaping the atmosphere of human life. As a pluralistic country, Indonesia shows its richness in diversity, which characterizes it, as well as the differences that exist between one country and another. 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 that guarantees freedom of religion for its citizens. The country recognizes 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. 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, it is imperative that each believer has 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, in order to contribute maximally to the harmonization, goodness, and progress of the nation and state, all religious communities



must be willing to conduct dialogue and cooperation at the social, cultural, economic, political levels, the quality of Indonesian people and others (Siti Aesah 2019).

Peace is a basic thing in human life, because peace will create a healthy, comfortable and harmonious life in every interaction between people. In an atmosphere of security and peace, humans will live with peace and 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 essentially 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. Therefore, Islam was not revealed to foster hostility or to spread revenge among human beings. The conception and facts of Islamic history show how the attitude of *tasamuh* (tolerance) and compassion of Muslims towards adherents of other religions, both those who belong to the ahl Al-Kitab and the mushrik, even towards all creatures, Islam prioritizes the attitude of compassion, harmony and peace (Nur Hidayat 2017). It can also be said that harmonization is a social order which can be interpreted as a social system, patterns of relationships, and habits that run smoothly for the achievement of community goals. Meanwhile, emphasizing that social order is a situation in which social relations take place in harmony, harmony and 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 the nature of creation. Religion through its teachings becomes a guide for humans in living life, both their relationship with fellow humans and their relationship with their creator. The behavior of religious people everywhere has factors that contribute to behavioral capital, including teachings, fatwas of religious institutions, messages from religious ancestors, and life stories of religious people in religion, because in any religious teaching invites goodness. (Farihah 2014)

Achieving harmony among religious communities is a fundamental need for humans, which cannot be avoided in the midst of a civilization filled with various 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 as one of the riches in life. The realization of harmony in diverse life is possible if each religion shows an open attitude towards each other (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, madhhab, 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 helping each other (Riniwaty Makmur, 2018).

Harmonization occurs in Purwajaya Village where in the initial observation the researchers found the condition of the community that was united, harmonious, and agreed 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 always emphasize the importance of mutual respect and establishing friendship between religious communities and maintaining positive relationships with others to prevent conflicts. Until now, in the community of Purwajaya Village, there has never been a major conflict between religious adherents.

Although the people in Purwajaya Village have diverse beliefs, they live their lives with a sense of peace, harmony, which is positive when a non-hateful attitude is built between individuals. Therefore, it is important to maintain diversity as an integral part of life that is affected 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 community that is a heterogeneous society. 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 important 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 strengthening national unity.

## **Research Method**

In this case the research used a qualitative approach. This category of study is included in qualitative research which has a descriptive nature. In this context, data collection is done using words and pictures, not data in the form of numbers. According to Bogdan and Taylor, as explained by Lexy J. Moleong, qualitative research is a research method that produces descriptive data in the form of written or spoken words from individuals and observed behavior. Currently, descriptive research is a research method that aims to provide a descriptive or in-depth description of the phenomena that occur, including scientific phenomena 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 a type of research 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 and thorough examination

of the data that has been collected is required. The researcher applies aimber triangulation approach, which aims to identify and analyze the problem that is the focus of the research.

Informants are selected based on the type of information to be collected is an important aspect of qualitative research. The research needs to identify several informants who will be the main data in 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. Informan are individuals who provide information related to the topic of the research being conducted. In this study, the purposive sampling method was used, in which sampling was carried out with a previously known purpose, and the selected individuals had criteria that were in accordance 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 very good and Purwajaya Village is also known as the village of religious harmony. Regarding associations, there are social associations, arts, and cultural groups from the scope of women. In this case, there is the art of Reog, and in non – Muslim groups there is also 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 religion. 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, in celebrating Purwajaya's birthday, non – Muslims are invited, demonstrating inclusivity in celebrating important moments. In the context of worship, facilities for Catholics and Protestants are also well provided, and the importance of maintaining community comfort is emphasized, including tolerance of home worship.

*Inter – religious harmony in Purwajaya Village is not only good, but also built through mutual respect and appreciation, 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 showing that limited interaction with non – Muslim communities does not necessarily result in 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 interpretation of religious teachings or other related matters. This highlights the importance of embracing diversity within one's religious 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 Informant, namely: *I think the interaction with the non – Muslim community is fine. If there is a Muslim community holding a party and the non – Muslim community is invited they will definitely come to the party, and vice versa* (Informant 2023).

Based on the quotation above, it can be analyzed that the community of Purwajaya Village has a strong harmony in the form of getting along with each other, greeting each other, and good interaction 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 as the existence of close and sociable interactions within the community creates a strong social bond, strengthens solidarity, and improves 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 in a positive manner can contribute greatly to a positive atmosphere in a community. By emphasizing these good qualities, it can provide an appreciation of the diversity and intimacy that exists in Purwajaya Village and encourage the maintenance of these values to support a better community life in the future (Hermaidianto 2023).

Even if there is a party held by the Muslim community, non – Muslim residents will be invited and happy to attend. Vice versa, showing harmony and unity in diversity in their neighborhood. Regarding the banquet in 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 there. 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, in celebrating Purwajaya's birthday, non – Muslims were invited, demonstrating inclusivity in an important 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:

*To my knowledge, religious harmony in Purwajaya Village is safe, peaceful, and coexists with each other, if there are those who 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 and for example if there is a monthly prayer we hold it at home, every night there is, every Sunday coming home from Church,*

*thanksgiving there is no objection between non – Muslims and Muslims. (Informant 2023)*

The informant's statement above is reinforced by the informant's statement, namely: *I think there is no difference between Muslims and Catholics, we are the same and the interaction is very good. 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 also reflects the spirit of inclusivity and justice in 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 richness rather than separation. They feel as one entity, because basically, 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 as the 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, demonstrating 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, from my personal view we live in tolerance between religions, while in Purwajaya Village it is also Christmas for Christians, Muslims also appreciate it, and the interaction is very good. The association is just for daily life such as night watches, not necessarily Christians but Muslims also do night watches (Informant 2023).*

The informant's statement above is reinforced by the statement of Irformant, namely: *I think the Muslim community is very good and the interaction is very good. 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 shows diversity in various aspects, including diversity of religious beliefs. From this point of view, it can be seen that the level of religious tolerance is very strong in this community. This is reflected in the organization of the Natar celebration for Christians in Jorony Purwajaya, which is carried out without obstacles and Muslims appreciate it and with very good 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.

This diversity shows that routine activities such as night watches are an important moment in fostering social relations and mutual involvement among Purwajaya residents, regardless of differences in religious beliefs. The community is seen to be united in various aspects, especially in important 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 daily life of the community, which is realized through the attitude of toleration 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 the aspect of 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 important 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 important moments such as marriages and funeral events 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 is the way a figure views the differences in beliefs that are embraced. Religious leaders in Purwajaya Village have a positive response in establishing cooperation in realizing harmonization between religious communities in Purwajaya 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:

*To my knowledge, community life is fine, if there are community problems we tolerate them, and the interaction is very good. We can't interfere with community associations regarding matters of faith, but when it comes to community associations we mingle very well* (Haji Muhtholib 2023).

From a societal perspective, the value of tolerance is emphasized as an important 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 kept intact, while daily interactions and association activities are still carried out in harmony and togetherness (Haji Muhtholib 2023).

Harmonization between religious communities is basically a positive thing in social life and the value of tolerance is an important foundation in 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 Informant, namely:

*To my knowledge, inter – religious community life is very good and harmonious and religious tolerance is very good and there has never been any inter – religious problems. And Purwajaya Village is one of the religious 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 do not smoke while walking, because we must respect people who are fasting* (Edwaker Manurung 2023).

The need to emphasize that 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 good but not arbitrary. This reflects the realization that religious harmony requires participation and shared responsibility. In the cultural context of the fasting month, examples can be given of concrete actions to show respect for Muslims. For example, suggesting that during the fasting month, people should not smoke while walking, as a form of respect for people 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. Togetherness must be accompanied by the attitude and



responsibility of each individual in society. He emphasized that religious harmony is not a progressive right, but the result of joint participation and responsibility. 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 very good but the opposite let them answer. They are not allowed to build churches. The interaction is very good and my in – laws are Muslim. The existence of the Protestant community has existed since 1960, social gatherings such as birthdays, parties are carried out by the management. 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 permitted in Purwajaya Village in order to achieve harmonization among religious communities in the neighborhood, by ensuring that development decisions respect and reinforce the values of tolerance and religious diversity that have become part of local community life. Despite this, interactions between residents are very good, especially with the older, predominantly Muslim community. On the aspect of 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 gorong royong and cooperation among Purwajaya residents (Slamet Siagian 2023).

He views Muslims positively and gives them priority to give 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 in social gathering activities. 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 important moments and demonstrates the strength of their community.

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

The role of religious leaders is a form of responsibility of the leaders to realize something. in this case it can be seen that the role of religious leaders here is to realize Purwajaya Village to be a harmonious and harmonious Village between religious communities despite differences. The view of a religious figure is the point of view of a figure towards the different beliefs they hold. In Purwajaya Village, religious leaders show a positive attitude and work together to create harmony between religious communities in the area. This makes the relationship between Christianity and Islam good, 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 mutual cooperation, he succeeded in strengthening the religious identity of the community in a positive and inclusive manner. 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 main 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 the creation of 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 considering its impact on religious harmony. Another role that Mr. Edwarker 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, 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 mutual cooperation among residents has made Purwajaya Village an example of a community that is united, regardless of religious differences. More than just rhetoric, he is vocal in underscoring the importance of inviting people to appreciate and respect different beliefs. 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 mutual 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 functional structural theory. In the context of the discussion of Agil theory (Adaptation, Goal Attainment, Integration, and Latency) by Talcott Parsons is First, Adaptation, refers to the capability of the system or structure to accommodate to the surrounding environment and adapt to the needs of the environment. In this context, adaptation includes the skills of religious people to adapt to differences in the practice 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 achieve inter-religious harmonization in Purwajaya Village, the community forms a group or association with the aim of strengthening relationships with each other to achieve such harmonization. Third, Intergration, which emphasizes that the system or structure must be able to manage the relationship between its components and coordinate the interaction between the other three functions (Adaptation, Goal Attainment, Latency) in order to create a harmonious relationship between these components. This leads to integration between different religions in the community to achieve harmonious consistency in Purwajaya Village. The community acts as a connecting element to unite various religions in achieving harmony. Fourth, Latency means that the system or structure is able to maintain, improve, and complement individual motivation and cultural order/ includes norms and values such as tolerance and mutual respect in an effort to achieve interfaith harmonization in Purwajaya Village.

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