

Building a Religious Culture of Archipelago in Islamic Perspective: Exploring Kasimpar Village Through Harmonious and Peaceful Religious Differences

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Abstract

Indonesia, with its diverse population, religions, ethnicities, and cultures, faces complex challenges in terms of religious harmony. This research examines the process of fostering religious harmony in village communities, which builds sociological wisdom, as practiced in Kasimpar village, Central Java. Using a qualitative approach, data were collected through observation, interviews, and documentation. The analysis employs Soerjono Soekanto's legal awareness theory. The findings reveal that the culture of tolerance practiced by the people of Kasimpar Village, characterized by high levels of ethnic, cultural, and religious plurality, is guided by the Kenambai Umbai philosophy (One heart, whole cheerful, work, achieve glory). This local wisdom has become the village's motto. The theoretical analysis shows that at the legal knowledge stage, the community recognizes that religious tolerance is not a differentiator among humans, but rather a matter of belief. At the legal understanding stage, the community understands that religious differences do not create sectarian divides. At the legal attitude stage, these differences foster mutual help and respect during worship. Finally, at the legal behavior stage, these

differences enhance societal harmony, indicating that the people of Kasimpar Village have achieved legal awareness.

Keywords: *Religious harmony, local culture, plurality, Kasimpar village*

Abstrak

Indonesia, dengan keragaman penduduk, agama, etnis, dan budayanya, menghadapi tantangan kompleks dalam hal harmoni keagamaan. Penelitian ini mengkaji proses pembentukan harmoni keagamaan dalam komunitas desa, yang membangun kebijaksanaan sosiologis, seperti yang dipraktikkan di Desa Kasimpar, Jawa Tengah. Menggunakan pendekatan kualitatif, data dikumpulkan melalui observasi, wawancara, dan dokumentasi. Analisis menggunakan teori kesadaran hukum Soerjono Soekanto. Temuan mengungkapkan bahwa budaya toleransi yang dipraktikkan oleh masyarakat Desa Kasimpar, yang ditandai dengan tingkat pluralitas etnis, budaya, dan agama yang tinggi, dipandu oleh filosofi Kenambai Umbai (Satu hati, ceria bersama, bekerja, mencapai kejayaan). Kearifan lokal ini telah menjadi moto desa. Analisis teoretis menunjukkan bahwa pada tahap pengetahuan hukum, masyarakat mengenali bahwa toleransi beragama bukanlah pembeda antar manusia, melainkan masalah keyakinan. Pada tahap pemahaman hukum, masyarakat memahami bahwa perbedaan agama tidak menciptakan perpecahan sektarian. Pada tahap sikap hukum, perbedaan ini mendorong saling membantu dan menghormati selama prosesi ibadah. Akhirnya, pada tahap perilaku hukum, perbedaan ini meningkatkan keharmonisan masyarakat, menunjukkan bahwa masyarakat Desa Kasimpar telah mencapai kesadaran hukum.

Kata Kunci: *Kerukunan beragama, budaya lokal, pluralitas, desa Kasimpar*

Introduction

Interreligious conflict arises from differences in beliefs that cannot be resolved through mutual respect and understanding (Arifianto et al., 2021; Grajzl & Irby, 2019). In Indonesia, the freedom to adhere to one's beliefs is explicated in the 1945 Constitution, specifically in Article 28E, Clause 1, and Article 29, Clause 2. These laws clearly regulate religious freedom, ensuring that no party can interfere with an individual's right to worship safely according to their beliefs. As

a multicultural nation, Indonesia officially recognizes six religions: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism (Dahlan, 2017).

Given its diverse religious landscape, Indonesia inevitably faces conflicts (Liu, 2018). Differences can unite individuals and groups if they uphold tolerance, especially in the 21st century where information is highly influential. Issues related to ethnicity, religion, race, and inter-group relations (SARA) can be exploited by irresponsible parties to incite conflict (Franken, 2019). Varying beliefs, when intertwined with SARA issues, can trigger clashes between different religious groups (Khadafia & Darmayanti, 2022). Even within the same religion, misunderstandings can escalate into widespread conflicts if not promptly addressed (Zarghami, 2016). Several instances of religious conflict in Indonesia highlight the need for wisdom in managing differences. The interreligious conflict in Poso exemplifies how belief differences can lead to extensive violence. This conflict, which persisted from 1998 to 2000, escalated due to the government's inadequate response. The Malino Agreement, signed on December 20, 2001, mediated by Jusuf Kalla, gradually restored peace in Poso (Widayat et al., 2021).

Aceh, a province with special privileges to implement Islamic Sharia law, experienced an interreligious conflict in the Singkil area in 2015. This conflict began with a Muslim demonstration demanding the demolition of several Christian churches. Ultimately, the conflict was resolved, and interreligious harmony in Aceh has been maintained (Hartani & Nulhaqim, 2020). Another interreligious conflict occurred in Nangkernang Hamlet, Karang Gayam Village, Omben District, Sampang Regency, Madura, East Java, in 2012.

This attack resulted in two Shiites being killed, six seriously injured, and dozens more injured. The conflict, ongoing since 2004, culminated in the burning of the house of the chairman of the Jamaah Association Ahl Al-Bait (IJABI), two houses of Shia congregants, and a prayer room. The attack was carried out by around 500 individuals claiming to be followers of Ahlus Sunnah Wal-Jamaah (Wuryanto & Sadhana, 2013).

These examples of ethnic and religious conflicts demonstrate Indonesia's vulnerability to belief-based conflicts. Such conflicts arise not from differing beliefs per se, but from actions by individuals or groups that incite anger within specific religious communities. Immediate resolution is crucial to prevent these conflicts from threatening the integrity of the Republic of Indonesia. Upholding tolerance and mutual respect are critical to managing and preventing conflicts (Indrawan & Putri, 2022). This article aims to contribute to understanding and addressing differences among religious and ethnic groups.

In the sociology of law, regulation can be effectively described not only through philosophical and juridical studies but also through its sociological application in society. It is essential to review any violations, whether they pertain to legal products, the implementation of laws, or the level of legal awareness in society. The indicators of legal awareness include legal knowledge, legal understanding, legal attitude, and legal behavior (Soekanto, 2019). This theory serves as a foundation for researchers observing the social interaction processes within the Kasimpar Village community, particularly in the development of religious cultural

processes, thereby producing sociological wisdom in community life.

Despite the presence of two distinct religions, Islam and Christianity, in Kasimpar Village, the community coexists peacefully and harmoniously in daily activities. They support each other in all religious endeavors, even minor ones. For instance, when someone passes away, the entire community assists with the funeral procession, demonstrating solidarity even in times of mourning. Remarkably, the graves of Muslims and Christians are located together, which is quite uncommon.

This research examines the efforts of the Kasimpar Village community to foster a culture of religious pluralism, highlighting their diversity and uniqueness in promoting religious harmony. It also explores the obstacles and reasons why fostering religious diversity is crucial. Consequently, this research provides interesting and relevant insights for cultural development.

Given the examples of diversity and distinctiveness in the Kasimpar Village community's efforts to foster religious concord, this study focuses on their initiatives to promote religious pluralism. Additionally, it addresses the challenges and the importance of fostering religious diversity. Thus, this study offers engaging and pertinent contributions to cultural advancement.

Literature Review

Religious harmony can be interpreted as a condition of mutual respect for one another, towards the freedom to express and accept the truth without violating the human rights of others (Tokan, 2024).

Religious harmony is also a foundation of community life that must be maintained and carried out as a form of citizen responsibility towards the integrity of the nation (Sari, 2023). Achieving religious harmony should come from a sincere and pure heart, where every element of society tries as hard as possible to create a peaceful, calm state, without disputes and conflicts. They are involved in intense and continuous interactions to form a joint agreement for a better quality of life (Armayanto & Cidah, 2023).

Discussions related to religious harmony have been conducted extensively in some areas in Indonesia. For instance, a study that explored the relationship between religious communities in the Tengger Bromo community found that religious tolerance is established through forms of community cooperation, participation, awareness of the recognition of individual or group religious rights, and the maintenance of unique traditions that continue to run and are woven through emotional ties (Setiawan, 2023). Similarly, a study in Lombok found that the community maintain harmony between religious communities by creating values of awareness to respect each other's beliefs with the concept of *menyamebraye*, namely that all problems that arise can be resolved through deliberation and consensus in the form of *gudem* or *sangkep* (Aditi, 2024). Gorontalo society, with its diversity of religions and cultures, maintains harmony between religious communities while also maintaining the value of local wisdom through a principle of *tolopani*, namely creating a space for constructive dialogue for conflict resolution (Rahmatiah et al., 2024). In Sulawesi, a study on Toraja families who practice animism found that community members believe that the spirit of the deceased must be guided to a

better afterlife. This practice strengthens social ties, strengthens interfaith relations, and creates a sense of mutual respect and tolerance (Alam, 2023).

Empirical studies show that religious harmony is often seen in traditional or local communities that have strong customary values, where local leaders play central roles in building strong religiosity (Suparta, 2022; Mashuri, 2022; Budiono & Yani, 2021; Wigunadika, 2017). One of the fundamental causes of intolerance is fanaticism and exclusivism, either by thoughts or behavior (Kuncoro, 2019; Yasila & Najicha, 2022; Nisa & Zakirman, 2022). In the face of religious moderation during the COVID-19 pandemic, communication can be built with each other through the help of technology (Suprianto, 2022; Sholikhah & Muvid, 2022). Religious harmony can be strengthened through increasing media literacy (Fitriani & Fathurrohman, 2022). Humans should no longer struggle over religion, because each individual already has the Spirit of God, This means that people from one community must be able to respect each other (Ronaldo, 2022; Salsabila, 2019).

In Islam, religious harmony is close to the concept of *tasamuh*. The word *tasamuh* in Arabic is commonly used as the equivalent of the word tolerance is *سماحة* or *تسامح*. This word means *al-jûd* (glory) or at *al-shadr* (relaxed) and *tasâhul* (friendly, forgiving). This meaning then develops into an attitude of openness/openness in dealing with differences originating from a noble personality (Budiono & Yani, 2021). In line with this, the attitude of patience, abstaining from upsetting or irritating religions or belief systems, and not idolizing followers of different religions is known as religious tolerance (Suparta, 2022). Respecting the presence of other people's religions

is what true tolerance entails, not combining Islamic beliefs and practices with non-Islamic ones.

In a social, cultural, and religious context, the phrase "tolerance" refers to beliefs and behaviors that forbid prejudice toward certain groups or are deemed unacceptable by the majority in a community. The majority of followers of one religion in society allowing the existence of other religions is an example of religious tolerance. Naturally, this mindset is not new in the Islamic culture; Rasulullah SAW was happy to live side by side with local Jews and Christians in Medina. We can also go to Sayyidina Umar RA for another example. After he seized Jerusalem, non-Muslim sites of worship were left undamaged and their followers were allowed to practice their religion as they saw fit.

Based on the results of previous studies, the focus of previous research looked at several ways to build religious harmony carried out by local communities and indigenous communities in Indonesia. Additionally, studies also explored factors that form harmony which were determined by the role of religious figures and mass media. Among these studies, this present study focused on the philosophical religious values that have been formed for hundreds of years in building religious harmony within Kasimpar Village community, from the lens of legal awareness theory correlated with Islamic views. With this approach, this study is expected to provide a new perspective in building harmony based on contextual and relevant Islamic values in a modern society.

Method

This study employed field research in a qualitative approach (Moleong, 2021; Jaya, 2020; Sugiyono, 2017). The aim was to examine how legal norms are integrated into people's lives and behaviors. This sociological juridical research focused on community behavior and the local community's perspectives on building religious harmony, which is used to analyze the problem under study and its relevance.

The researcher adopted Soerjono Soekanto's theory of *legal awareness*. The theory includes indicators such as legal knowledge, legal comprehension, legal attitudes, and legal conduct, to analyze efforts in fostering religious harmony (Soekanto, 2019; Rosana, 2015). Discussing these theories is relevant given the complex research on legal changes and the analysis of community-wide initiatives aimed at promoting religious harmony in Kasimpar Village.

Data were collected through observation, interviews and documentation. The observation period lasted one month, from September 13 to October 5 2023 during which the researcher interviewed Mahfud, a representative of Nahdlatul Ulama, and Wiwit, a representative of Christian religious figures. The focus was on Muslim figures from Nahdlatul Ulama, as this organization is embraced by almost all community members. The data were subsequently evaluated using the interactive model developed by Miles and Huberman (Moleong, 2021).

Result and Discussion

Religious Diversity and Efforts in Building Harmony in the Kasimpar Village

Kasimpar Village is located in the Petungkriyono, administrative district of Pekalongan Regency, situated at an elevation of 1500 meters, with a population of 1258 people. The majority of the residents are farmers, and the community includes both Muslims and Christians (Data Monografi Desa Kasimpar, 2023). Kasimpar Village is characterized by significant ethnic, cultural, and religious diversity. This diversity is not limited to the presence of multiple religions; within each religion, various religious groups flourish, particularly within Islam and Christianity, the two predominant religions in the village. These religious organizations play a crucial role in fostering unity within the Forum for Religious Unity (FKUB). Notably, Kasimpar Village was awarded the Pekalongan Regency's 2022 Most Pluralist Village Award.

According to Wiwit (Interview, 2023), the community adheres to several strategies to maintain harmony. First, there is an acceptance of diversity to live harmoniously, which involves passive acceptance of differences for the sake of peace. Second, there is a soft indifference to differences, acknowledging the existence of other groups without assigning significant importance to them. Third, there is a theoretical acknowledgment that other groups have rights, even if it is not always acceptable for them to express those rights. Fourth, there is not only acknowledgment but also openness to other groups or at least an interest in learning about them. Fifth, tolerance

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involves accepting and even appreciating differences, as well as being open to and aware of different groups.

Relations between Muslims and Christians in Kasimpar have been well-established for a long time. This is evident during Christmas celebrations, where Muslims participate in securing the church, gathering with neighbors and colleagues who celebrate Christmas, and being present as participants and committee members. These inter-religious practices have been ongoing for a long time and are carried out with cultural awareness, especially among Muslims in Kasimpar Village (Wiwit, 2023).

Religion is a vital part of the socio-cultural system in Kasimpar Village, based on the principle of "three furnaces one stone," which includes the "hearth" of government, custom, and religion. This concept differs from the one in Fakfak, West Papua, where the elements are religion, ethnicity, and social status. Although they appear similar, the difference lies in the government's significant role in facilitating inter-group activities in Kasimpar Village. This principle is deeply ingrained in societal practices. For example, when someone dies, the community works together to support the grieving family. The practice of inter-religious relations by Islamic groups reflects their moderate and tolerant vision of Islam.



Figure 1. FKUB (Forum of Religious Harmony) activities in Kasimpar Village

Mahfud, a Nahdlatul Ulama figure, stated in an interview (2023) that he actively participates every year by involving Anshor Youth in securing Christmas celebrations. This security is provided at night and on Christmas Day to help Christian brothers and sisters worship solemnly, demonstrating a commitment to the harmony of Kasimpar as a Land of Peace. During Christmas or open house events held by the Kasimpar Diocese, GKJ members, and NU figures, Nahdiyin figures and residents are always present. They personally participate in celebrating Christmas by visiting Christian homes, a practice known locally as “map” or holding hands (shaking hands). The interaction process in Kasimpar Village is similar to that in Kingking Village, Tuban, although the latter is influenced by the coexistence of five religions in daily interactions (Hanifah, 2023).

In his capacity as Kyai NU Kasimpar, Mahfud often delivers remarks at joint Christmas events held by GKJ. In his speeches, he explains the concept of tolerance in Islam and how the Koran glorifies Isa (Jesus) as a holy figure. These remarks are appreciated

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by church and Christian leaders, who gain a better understanding of the moderate Islamic model.

While some Muslims in other areas are reluctant to even say “Merry Christmas” to Christians, various Muslim groups in Kasimpar Village go beyond this by actively participating in the celebrations. This commitment to maintaining brotherhood and peaceful inter-religious relations is evident during Christmas; when Muslim youths not only secure the church but also manage the parking arrangement for worshippers. The Church members are not required to guard the parking, as everything is managed by Muslim youths. This involvement in Christmas commemorations, including mobilizing youths for security, reflects the strong inter-religious harmony in Kasimpar Village (Mahfud, 2023).

The Importance of Principles for Building Diversity

The social, cultural, political, and economic contexts significantly impact relations between religious communities. In Kasimpar, the assimilation of cultures arises from social and cultural exchanges between different tribes and religions, particularly between Muslim immigrants and Christian natives. These interactions lead to the development of new cultural practices. The "one stove, three stones" concept strategically integrates government, customs, and religion, influencing the development of perspectives and methods for fostering inter-religious harmony. Building cohesion among religious communities requires the strategic participation of both religious and traditional authorities, especially in conflict resolution.

According to Mahfud (2023), there are commonalities in the cultural ideals of Kasimpar, particularly those related to brotherhood. This

sense of fraternity enables the village community to resolve disputes amicably and foster harmony amidst diversity. The Kenambai Umbai ideology (one heart, whole, glad, working, gaining glory) embodies this local wisdom and serves as Kasimpar Village's motto. From a structural and cultural perspective, the government, in collaboration with traditional and religious leaders, utilizes this local wisdom as a social tool to foster harmony and facilitate the peaceful resolution of conflicts. Consequently, inter-religious conflicts can be swiftly addressed.



Figure 2. Coordination, Joint Prayer between Islamic and Islamic Leaders

Legal knowledge is the most basic aspect of legal awareness. In the context of inter-religious tolerance in rural communities, there are often unique and different challenges compared to urban or city communities. Rural communities tend to be more homogeneous in terms of ethnicity and religion, however, when there are differences in religion or belief, this can cause tension or conflict. In this context, the law has an important role in maintaining harmony and creating inter-religious tolerance.

Inter-religious tolerance in rural communities is often influenced by strong social norms and traditions, which can make it difficult to accept different religions. However, state law, both through the constitution and laws, still guarantees the right to freedom of religion for every individual, including those who live in rural areas. The big challenge in rural communities is how to raise awareness of the importance of tolerance; and overcome tensions that arise due to religious differences. For this reason, there needs to be a joint effort from the government, religious leaders, and the community to create a climate that supports coexistence in diversity. The legal knowledge demonstrated by the Kasimpar Village community is quite good, there is inter-religious tolerance, for example, when someone dies, they immediately help each other .

In general, the laws in force in Indonesia and many other countries guarantee freedom of religion, as stated in Article 29 of the 1945 Constitution which regulates the freedom of each individual to choose and practice a religion according to their beliefs. In addition, Law Number 39 of 1999 concerning Human Rights (HAM) Article 22 also emphasizes the individual's right to embrace religion and worship according to the religion of their choice without pressure or coercion.

However, at the rural community level, the legal understanding of religious tolerance can vary. Many individuals in rural areas may not have a deep understanding of these rights, or may not even know that they have the right to freely embrace religion and worship without discrimination. Rural communities, which tend to be more tied to customs and traditions, may be more open to social

agreements than more formal laws, which are often felt to be far from their daily lives.

Rural communities are usually more homogeneous in terms of religion and culture. When there are religious differences, especially if there are minority religions among them, social attitudes towards the group are often influenced by various factors. In rural communities, traditions and social norms are stronger than legal norms regulated at the state level. Therefore, religious tolerance may not be fully absorbed by the community, even though state law guarantees freedom of religion. Limited access to information in villages, which often do not have adequate sources of information about human rights and freedom of religion, can lead to a limited understanding of the law.

Many people in the village may not fully understand the importance of inter-religious tolerance or even be unaware of the existence of legal protection for minority religions. Religious figures in the village have a very large role in shaping the community's attitude towards other religions. If a religious figure provides teachings that support tolerance, then the village community tends to be more open to religious differences. Conversely, if the teachings taught tend to be exclusive, it can give rise to an intolerant attitude towards other religions. Based on the analysis of existing theories, the Kasimpar Village community has a high level of legal awareness.

The viewpoints and moderation methods of Islamic groups in fostering inter-religious harmony in Kasimpar Village are shaped by intense encounters with diversity. According to the Walzer tolerance meter (Riyani, 2022), the practices and perspectives of these groups

fall into the third to fifth dimensions. The emerging recognition of others' rights, even when their expression is not fully accepted, demonstrates the evolving viewpoint and methods of inter-religious relations. In many other Islamic communities, tolerance extends beyond acknowledgment, to include receptiveness to others and a desire to learn more about them. Tolerance in Kasimpar Village is not just about recognition and openness, but also about supporting, caring for, and celebrating differences. In the Indonesian context, the perspectives and practices of inter-religious relations demonstrated by Islamic groups in Kasimpar Village can serve as a role model for other regions. These groups build moderate perspectives and inclusive practices in their relationships with people of other religions, fostering harmonious social and cultural interactions.

The principle of Islamic moderation in Kasimpar reflects the vision of Islam as *rahmatan lil alamin* (a mercy to all creation), manifested in the attitudes of *tasamuh* (tolerance) and *tawasuth* (moderation) (Asror, 2022). This is evident in their approach of using cultural mechanisms and dialogue to solve inter-religious issues. Based on the concepts of *tasamuh*, *tawasuth*, and *i'tidal* (justice), NU outlines its position on inter-religious relations (Mahfud, 2023). These principles, rooted in NU's Aswaja teachings, have led to the Nahdiyyin community's acceptance of diverse religious viewpoints. The church community finds it easier to accept NU's viewpoint and reasonable demeanor, particularly in Kasimpar Village, where they work together to create inter-religious peace.

Diversity is a social reality that cannot be separated from human life. In this world, there are various differences in many aspects, such as

ethnicity, religion, culture, language, gender, and political and social views. Diversity is not something that can be avoided or eliminated, but must be managed and appreciated. The basic principles that apply attitudes and behaviors towards diversity are very important to create an inclusive, harmonious, and just society. In this context, the importance of principles in building diversity is as a foundation for achieving common prosperity, mutual understanding, and productive cooperation (Tamimi et al., 2022).

The first principle that is very important in building diversity is respecting differences. Diversity teaches us that differences are something natural and must be accepted as part of social life. Every individual has a unique background, both in terms of culture, religion, ethnicity, or even way of thinking. The principles given to these differences require us to not only tolerate others, but also to recognize that each difference has its own value and contribution. Respecting differences does not mean that we have to agree on everything, but we must be able to live side by side with full respect and mutual understanding. By respecting differences, we can create an environment that is not only safe; but also provides space for various views and perspectives. This is important so that each individual feels valued and recognized, which in interactions will strengthen the sense of togetherness in society.

The second principle underlying diversity is justice and equality. Justice relates to presenting the rights of each individual regardless of background. Equality in diversity requires everyone to get the same opportunities in various areas of life, such as education, work, and social participation (Ramadhani, 2022). Diversity will not develop well if certain groups are marginalized or do not get equal

rights. In a diverse society, sometimes social gaps are created due to discrimination or marginalization of certain groups. Therefore, the principle of justice requires us to eliminate all forms of discrimination, be it based on race, religion, gender, or sexual orientation. Only with the principle of justice and equality can diversity be realized in a positive form; where each individual has an equal position and receives appropriate appreciation.

Building diversity also requires the principle of collaboration and synergy. Diversity is not just about accepting differences, but also about how we can use those differences to achieve common goals. By combining diverse strengths, ideas, and perspectives, we can produce more creative and effective solutions. Collaboration between individuals with different backgrounds often produces ideas that would not have emerged in a homogeneous situation. Synergy in diversity teaches us to complement each other and work together to create progress. This principle is especially important in the world of work, education, and politics, where many parties have different interests and views (Nisa & Zakirman, 2022). By working together, we can strengthen our ability to face existing challenges. Diversity is not a barrier, but a strength that can improve the quality of life together.

The principles of empathy and social awareness play a very important role in building diversity. Empathy is the ability to understand and feel the experiences of others, especially those from different backgrounds. In a diverse society, we need to have empathy to understand the struggles and challenges faced by other groups. Social awareness is a concrete action to help and support others, especially those who experience difficulties or injustice.

With the principles of empathy and social awareness, we can reduce tensions between different groups. We will be more open to differences and ready to work together to overcome social problems that arise due to inequality or injustice. This principle can also lead to the creation of a more inclusive and sharing society.

The next important principle is open dialogue and communication. In a diverse society, misunderstandings or conflicts often arise due to differences in opinion, perception, or way of thinking. Therefore, open and constructive dialogue is very necessary. This principle teaches us to listen well and speak honestly, without prejudice. Through effective communication, we can solve problems and find solutions that are acceptable to all parties. The principles of dialogue encourage us not to be afraid to talk about differences, but also to listen with an open mind and learn from each other's experiences. Open communication creates space for deeper understanding, which ultimately strengthens relationships between individuals in diverse societies.

The principles of building diversity are essential to creating an inclusive, just, and harmonious society. Respect for differences, justice and equality, collaboration, empathy, open dialogue and education are key to managing diversity effectively. With these principles, we can create a society of mutual respect, cooperation, and sharing. That way diversity is not only a challenge but also a strength that enriches social and cultural life. As a pluralistic society, the application of these principles will help us realize a more peaceful and prosperous world for all.

The community of Kasimpar, Kasimpar Village, upholds the values of togetherness, mutual cooperation, and deliberation. These values are reflected in various daily social activities. For example, during Eid al-Fitr, which is a Muslim holiday, the non-Muslim Kasimpar community of Kasimpar Village shows tolerance by participating in the celebration through visits to Muslim homes. In addition, in moments of grief, such as death, Christians also offer condolences and work together in the funeral process, without separating people based on religion. This custom strengthens bonds between citizens, transcending the boundaries of faith. Every month, the people of Kasimpar Village regularly hold a meeting, to deliberate together, involving both Muslim and non-Muslim residents. This tradition not only reflects harmonious social relations; but also creates a collective awareness that maintaining harmony as a social obligation governed by customary and state law (Mashuri, 2022).

In the village environment, close relationships between residents foster a strong sense of interdependence. This makes the maintenance of harmony an integral part of social life. A harmonious life encourages compliance with existing norms, both formal and informal. Village heads and interfaith leaders play an important role in maintaining peace and social harmony. Their leadership based on justice and harmony makes the community feel confident and supports the rule of law.

Based on the concept of tolerance in the discussion above, the application of the theory of legal awareness, can be understood through the following points. . First, related to the indicator of legal knowledge, although the average community is only educated in elementary school to junior high school, they still have knowledge

related to tolerance according to the concept of tolerance in Islam, where the community views this Sunnatullah cannot be rejected by any human being and it is appropriate for humans to respond to these differences according to Allah's instructions for tolerance towards adherents of other religions. Second, related to the indicator of legal understanding, the Kasimpar community has a deep understanding of tolerance, which is rooted in religious history that has lasted for hundreds of years, so that the understanding related to the attitude of tolerance in it is already in harmony, where we should not be fanatical which makes justification for beliefs that are different from ours wrong (Anandari & Afriyanto, 2022).

Third, related to the indicator of legal attitudes, although the community has been formed to respect differences, community leaders continue to provide guidance on tolerance, with a strong emphasis on instilling moderate character from an early age, Islamic figures in the Kasimpar area also present a concept of tolerance that is very clear, reasonable, and practical, where in the context of worship and faith the leaders teach that Muslims do not understand the concept of compromise (Yasila & Najicha, 2022). Fourth, regarding legal behavior patterns, the people of Kasimpar Village demonstrate a high level of legal awareness in implementing the values of tolerance, which can be seen in religious celebrations, social interactions, and daily activities, so that the application of the concept of *tasamuh* in Islam carried out in Kasimpar Village is following the sharia taught by the Prophet Muhammad SAW (Sodiqin, 2013).

Conclusion

Maintaining harmonious relations among different ethnicities, religions, races, and groups is the responsibility of every member of society, including Kasimpar community members. The people of Kasimpar village have a high spirit in building tolerance for differences between religions. This is influenced by the understanding that has been built by their ancestors with its philosophical values deeply rooted in society. FKUB (Forum of Religious Harmony) in Kasimpar Village also plays a central role in maintaining harmony between religious communities, they always monitor every religious activity. Legal awareness built by the Kasimpar Village community does not conflict with Islamic law, because the spirit that is built is humanity and harmony in life, even in the context of what is meant is not related to faith and worship, the community respects each other and helps each other in every procession during worships.

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