

RELIGI

JURNAL STUDI AGAMA-AGAMA

RELIGIOUS MODERATION AT THE USHULUDDIN ISLAMIC BOARDING SCHOOL IN KALIANDA, SOUTH LAMPUNG: A THEOLOGICAL STUDY

Pasya Alkhairi, Ahmad Muttaqin, Nesia Mu'asyara, Idrus Ruslan

THE PROBLEM OF EVIL IN ISLAMIC AND CATHOLIC PHILOSOPHY OF GOD: AN ANALYSIS OF THE TRIADIC STRUCTURE OF THE EVIL PROBLEM

Hasna Safarina Rasyidah, Robby Habiba Abror, Munawar Ahmad

HARMONY BUILDING BETWEEN MUSLIM AND CATHOLIC COMMUNITIES IN PASURUAN VILLAGE, SOUTH LAMPUNG

Muhammad Fauzi Muslim, Suhandi, Willia Novi Aryani, Muslimin

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Muhammad Fadhil Wathani, M. Ikram Idris

THE FAMILY'S EFFORTS AS A PLACE TO NURTURE THE SEEDS OF THE CALL TO SERVICE LIFE ACCORDING TO THE FAMILIARIS CONSORTIO DOCUMENT NO. 53 AT THE HOLY CROSS STATION OF PASAR V ST. JOHN PAUL II NAMOPECAWIR

Laita Lasmaida Tumanggor, M. Maribot Simanjuntak

NUWO JEJAMO LAMPUNG COMMUNITY EFFORTS IN PROMOTING RELIGIOUS TOLERANCE IN BANDAR LAMPUNG CITY

Fitri Nadila, Ahmad Muttaqin, Isti Arini

TRANSTEXTUAL ANALYSIS OF FAMILY OBLIGATIONS IN THE QUR'AN AND THE BIBLE: ANALYSIS ON QS AT-TAHRIM (66:6) AND 1 TIMOTHY 5:8

Ro'is Mas'udi

MULTICULTURALISM ON CONFUCIANISM PERSPECTIVE

Liem Ciang Santoso, Fajar Arianto, Martadi

HARMONY OF CULTURE, RELIGION, AND ENVIRONMENT: AN ANALYSIS OF THE ONE SURO RITUAL IN KEMIRI HAMLET IN THE PERSPECTIVE OF BUDDHIST ECOTHEOLOGY

Rosalina Desi Paramita, Mujiyanto, Situ Asih

MOSES LEADERSHIP MODEL ON EXODUS 18:13-27 AND ITS IMPLICATIONS FOR PASTORAL LEADERSHIP OF PARISH PRIEST AT SAINT PETER AND PAUL PARISH PARONGIL

Tiosari Manurung, M. Maribot Simanjuntak

PALEMAHAN AND BALINESE HINDU ECOLOGICAL THEOLOGY: RELIGIOUS PRACTICES OF VILLAGE CREDIT INSTITUTIONS AS A FACTOR IN ENVIRONMENTAL SUSTAINABILITY

I Nyoman Bontot, Ahmad Subagyo, Martino Wibowo, Anas Iswanto Anwar

THE ACCULTURATION OF SUFISM AND JAVA CULTURE IN THE AL-KHIDMAH DZIKIR SUROAN AND BANYU MANAQIB LOCAL TRADITIONS

Farihatul Mufidah Ali Rohman, Tasmuji

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Rahmat Fajri, Achmad Fajrul Alim

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Lenni Marlina Br Purba, Ryandi

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Eka Vindana Dulasta, Gbozi

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DAFTAR ISI

RELIGIOUS MODERATION AT THE USHULUDDIN ISLAMIC BOARDING SCHOOL IN KALIANDA, SOUTH LAMPUNG: A THEOLOGICAL STUDY	315
---	------------

Pasya Alkhairi, Ahmad Muttaqin, Nesia Mu'asyara, Idrus Ruslan

THE PROBLEM OF EVIL IN ISLAMIC AND CATHOLIC PHILOSOPHY OF GOD: AN ANALYSIS OF THE TRIADIC STRUCTURE OF THE EVIL PROBLEM	345
--	------------

Hasna Safarina Rasyidah, Robby Habiba Abror, Munawar Ahmad

HARMONY BUILDING BETWEEN MUSLIM AND CATHOLIC COMMUNITIES IN PASURUAN VILLAGE, SOUTH LAMPUNG	365
--	------------

Muhammad Fauzi Muslim, Suhandi, Willia Novi Aryani, Muslimin

ISLAMOPHOBIA AFTER THE QUR'AN BURNING IN SCANDINAVIA: THE ROLE OF INTERFAITH DIALOGUE	385
--	------------

Muhammad Fadhil Wathani, M. Ikram Idris

THE FAMILY'S EFFORTS AS A PLACE TO NURTURE THE SEEDS OF THE CALL TO SERVICE LIFE ACCORDING TO THE FAMILIARIS CONSORTIO DOCUMENT NO. 53 AT THE HOLY CROSS STATION OF PASAR V ST. JOHN PAUL II NAMOPECAWIR.....	407
--	------------

Laita Lasmaida Tumanggor, M. Marihot Simanjuntak

NUWO JEJAMO LAMPUNG COMMUNITY EFFORTS IN PROMOTING RELIGIOUS TOLERANCE IN BANDAR LAMPUNG CITY.....	421
---	------------

Fitri Nadila, Ahmad Muttaqin, Isti Arini

TRANSTEXTUAL ANALYSIS OF FAMILY OBLIGATIONS IN THE QUR'AN AND THE BIBLE: ANALYSIS ON QS AT-TAHIM (66:6) AND 1 TIMOTHY 5:8	445
--	------------

Ro'is Mas'udi

MULTICULTURALISM ON CONFUCIANISM PERSPECTIVE	467
---	------------

Liem Ciang Santoso, Fajar Arianto, Martadi

HARMONY OF CULTURE, RELIGION, AND ENVIRONMENT: AN ANALYSIS OF THE ONE SURO RITUAL IN KEMIRI HAMLET IN THE PERSPECTIVE OF BUDDHIST ECOTHEOLOGY.....	485
---	------------

Rosalina Desi Paramita, Mujiyanto, Situ Asih

MOSES LEADERSHIP MODEL ON EXODUS 18:13-27 AND ITS IMPLICATIONS FOR PASTORAL LEADERSHIP OF PARISH PRIEST AT SAINT PETER AND PAUL PARISH PARONGIL	507
--	------------

Tiosari Manurung, M. Marihot Simanjuntak

PALEMAHAN AND BALINESE HINDU ECOLOGICAL THEOLOGY: RELIGIOUS PRACTICES OF VILLAGE CREDIT INSTITUTIONS AS A FACTOR IN ENVIRONMENTAL SUSTAINABILITY.....	521
--	------------

I Nyoman Bontot, Ahmad Subagyo, Martino Wibowo, Anas Iswanto Anwar

THE ACCULTURATION OF SUFISM AND JAVA CULTURE IN THE AL-KHIDMAH DZIKIR SUROAN AND BANYU MANAQIB LOCAL TRADITIONS.....	543
---	------------

Farihatul Mufidah Ali Rohman, Tasmuji

THE PEOPLE OF EMBONG KALIASIN VILLAGE VIEWS ON THE CHANGE IN THE FUNCTION OF THE BEIT HASHEM SYNAGOGUE SITE IN SURABAYA	563
--	------------

Rahmat Fajri, Achmad Fajrul Alim

GENDER JUSTICE CONSTRUCTION IN AMINA WADUD'S THOUGHT: A CRITICAL EPISTEMOLOGICAL PERSPECTIVE	589
---	------------

Lenni Marlina Br Purba, Ryandi

**THE ZERO MIND PROCESS FROM THE PERSPECTIVE OF *TAKHALLI*:
A CONCEPTUAL STUDY OF THE SOUL-PURIFICATION PROCESS IN
ARY GINANJAR’S ESQ.....609**
Eka Vindana Dulasta, Ghozi

**RECLAIMING BASOTHO INDIGENOUS RELIGION (BIR): TOWARDS
DECOLONISED AND TRANSFORMATIVE CITIZENSHIP EDUCATION
IN LESOTHO SECONDARY SCHOOLS.....629**
Rasebate Isaac Mokotso

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Abstract

Sociological studies on religion in Indonesia have persistently framed interreligious harmony as a product of macro-level formal institutional interventions, frequently overlooking the autonomous capacity of rural communities in sustainably reproducing peaceful coexistence. This study addresses the academic problem of how rural grassroots communities maintain social cohesion and establish cultural defense mechanisms amid the challenges of identity fragmentation and external exclusive ideological penetration. Utilizing a qualitative case study method, empirical data were gathered through participant observation, document analysis, and in-depth interviews with key informants, including Islamic leaders, administrators of the Saint Peter and Paul Catholic Church Station of Pasuruan, and members of the Village Community Empowerment Institute (LPM). The theoretical framework relies on Robert Putnam's social capital theory incorporating bonding, bridging, and linking social capital integrated with the concept of active tolerance. The findings demonstrate that Islamic-Catholic harmony in Pasuruan Village is sustained through three structural-cultural pillars. First, the institutionalization of bridging social capital through spatial coexistence, evident in the proactive participation of the Muslim majority in facilitating legal permits and the physical relocation of the new church building in 2022 directly opposite an Islamic educational institution. Second, the continuous reproduction of cultural social capital through reciprocal religious holiday visitations, inter-institutional logistics sharing between the mosque and church, and interfaith joint national prayers on Independence Day. Third, the mobilization of linking social capital through institutional synergy between the Village Government, LPM, BPD, and interfaith moral authorities to mitigate external sectarian provocations through deliberative, familial mechanisms. These findings affirm that grassroots religious moderation operates organically with self-reliant cultural resilience.

Keywords: *active tolerance; cultural resilience; religious moderation; social capital; spatial coexistence.*

Abstrak

Studi sosiologi agama di Indonesia kerap menempatkan stabilitas kerukunan sebagai produk dari intervensi birokrasi kelembagaan formal berskala makro, sehingga kerap mengabaikan kapasitas otonom masyarakat perdesaan dalam memproduksi perdamaian secara mandiri. Penelitian ini mengkaji problem akademik mengenai bagaimana komunitas akar rumput mereproduksi harmoni sosial dan membangun benteng pertahanan kultural di tengah ancaman polarisasi identitas serta penetrasi paham eksklusif eksternal. Menggunakan metode kualitatif berpendekatan studi kasus, data empiris dikumpulkan melalui observasi partisipatif mendalam, analisis dokumentasi monografi desa, serta wawancara mendalam semi-terstruktur terhadap informan kunci yang mencakup fungsionaris Lembaga Pemberdayaan Masyarakat (LPM) Desa Pasuruan, tokoh agama Islam, pengurus Gereja Katolik Stasi Pasuruan, dan pamong desa. Kerangka teoretis penelitian ini bertumpu pada teori modal sosial (social capital) Robert Putnam meliputi bonding, bridging, dan linking social capital yang dipadukan dengan perspektif toleransi aktif (active tolerance). Hasil penelitian menunjukkan bahwa harmoni Islam-Katolik di Desa Pasuruan terkonstruksi melalui tiga pilar utama. Pertama, pelebagaan bridging social capital melalui koeksistensi spasial, yang tampak nyata dari partisipasi proaktif warga mayoritas Muslim dalam memfasilitasi perizinan dan relokasi fisik bangunan baru Gereja Santo Petrus dan Paulus Stasi Pasuruan pada tahun 2022 tepat di seberang institusi pendidikan Islam tanpa friksi sosial. Kedua, reproduksi modal sosial kultural melalui tradisi anjangsana timbal balik pada hari raya keagamaan (Idulfitri dan Natal), kerja sama logistik sarana ibadah lintas iman, serta pelebagaan doa bersama kebangsaan setiap peringatan 17 Agustus. Ketiga, aktivasi linking social capital yang menyinergikan aparat Pemerintah Desa, LPM, BPD, dan pemuka agama dalam memitigasi provokasi intoleran luar desa melalui musyawarah kekeluargaan dan asas tabayyun. Temuan ini menegaskan bahwa moderasi beragama di tingkat perdesaan beroperasi secara organik dan memiliki daya tahan sosial yang mandiri.

Kata kunci: *koeksistensi spasial; modal sosial; moderasi beragama; resiliensi kultural; toleransi aktif.*

INTRODUCTION

The discourse on interreligious relations in Indonesia over recent decades reflects a dialectical dynamic between the strengthening commitment to national multiculturalism and the pervasive emergence of public intolerance.¹ The rise of religious conservatism, the politicization of identity, and disputes surrounding the establishment of minority houses of worship have persistently occupied a central focus within contemporary sociology of religion literature.² As a *homo conflictus*, it's important to be noted that it would be utopian to think that a life, socially and personally, could go forever without any sort of conflict arising.³ Numerous studies demonstrate that intergroup religious bonds are exceedingly fragile when exposed to external radical ideologies or deliberate divisive agitation aimed

¹ Ahmad Purwanto, "Peran Tradisi Keagamaan dalam Membangun Karakter Moderat di Sekolah Islam," *TADIB: Jurnal Pendidikan Agama Islam* 3, no. 1 (2025): 16.

² Nany Suryawati dan Maya Dewi Syaputri, "Intoleransi Dalam Pembangunan Rumah Ibadah Berdasarkan Hak Konstitusional Warga Negara," *Jurnal Pembangunan Hukum Indonesia* 4, no. 3 (2022): 435.

³ Roni Ismail, "Resolusi Konflik Keagamaan Integratif: Studi atas Resolusi Konflik Keagamaan Ambon," *Living Islam*, Vol. 3, No. 2, 2020; 451-469; doi: <https://doi.org/10.14421/lijid.v3i2.2458>; Roni Ismail, Abidin Wakano, dan Genoveva Leasiwal, "Resolusi Konflik Keagamaan Berbasis Kearifan Lokal: Studi Pela Gandong di Ambon," *Living Islam*, Vol. 5, No. 1, Tahun 2022; 93-108. DOI: <https://doi.org/10.14421/lijid.v5i1.3012>

at undermining community cohesion.⁴ Nevertheless, media narratives and academic discourses that focus excessively on intergroup disputes and tensions often obscure a fundamental social reality: at the grassroots level, particularly in rural Indonesia, local communities possess resilient cultural traditions and practices to autonomously establish and sustain peaceful interreligious coexistence.⁵ This everyday grassroots harmony is not merely confined to the absence of conflict or overt physical violence, but serves as tangible evidence of an authentic, mutually reinforcing living peace.⁶ Such peace stems from mutual trust among citizens, customary practices of mutual assistance, and a shared civic consciousness that transcends dogmatic theological boundaries.⁷

Pasuruan Village, located within the administrative area of Penengahan District, South Lampung Regency, Lampung Province, represents a highly relevant and representative empirical locus for examining the resilience and vitality of such interreligious harmony.⁸ The village exhibits a demographically diverse composition, wherein the Muslim majority coexists peacefully with a Catholic minority comprising approximately 84 households under the pastoral service of the Saint Peter and Paul Catholic Church Station of Pasuruan. The Catholic presence in Pasuruan Village originates from the historical trajectory of the colonial migration policy (*kolonisasi*) initiated in 1933, which relocated Javanese Catholic families to Lampung. Following disruptions and dispersals during the Japanese occupation, the Catholic community reorganized and consolidated in 1967 by constructing their first church building, positioned in direct spatial adjacency and facing the Siti Istiqomah Mosque. This physical proximity between the two primary houses of worship endured for decades without precipitating interreligious friction or sectarian hostility.

A more recent empirical reality emerged around 2022, when the Catholic Church building of Pasuruan Station was relocated to a new site due to concerns over a planned elevated toll road (*flyover*) projected to pass through or displace the old structure. Although the toll project route was eventually redirected, the new church building was still constructed and officially inaugurated at the new location, positioned directly facing SMP Muhammadiyah and adjacent to the public cemetery. This relocation and

⁴ Elsa Qotrunada dkk., “Tantangan Pesantren Tradisional di Era Globalisasi: Tinjauan Sosiologis terhadap Pergeseran Fungsi Sosial Pendidikan Islam,” *Jurnal Ilmu Pendidikan dan Sosial* 4, no. 2 (2025): 156.

⁵ Rizal Arfiansyah dan Elsa Nabila Hidayat Audyarizki, “Toleransi Antarumat Agama di Masyarakat Desa Jarak,” *KARYA: Jurnal Pengabdian Kepada Masyarakat* 2, no. 2 (2022): 163.

⁶ Sigit Triyono dkk., “Filsafat Moral Immanuel Kant dan Implementasinya dalam Keharmonisan Masyarakat Multikultural,” *Jurnal Penelitian dan Pendidikan IPS* 19, no. 1 (2025): 75.

⁷ Joseph Christ Santo, “Nilai-Nilai Kemanusiaan yang Melintas Batas Keagamaan dalam Narasi Orang Samaria yang Baik Hati,” *Manna Rafflesia* 11, no. 1 (2024): 119.

⁸ Eka Purwanti, Mohammad Muhtarom, dan M. Idris, “Pendidikan Toleransi dalam Masyarakat Multikulturalisme (Kajian Masyarakat Multikultur di Kelurahan Fajar Esuk Kabupaten Pringsewu),” *Jurnal Manajemen Pendidikan Islam Al-Idarah* 8, no. 2 (2023): 4.

establishment of the minority place of worship encountered no rejection or objection from neighboring Muslim residents. On the contrary, the local Muslim community demonstrated proactive support by providing signatures of approval for the building permit and participating in communal work (gotong royong) to assist in the physical construction of the new church.⁹ The absence of resistance from the majority group is a notable and commendable phenomenon, given that formal regulations governing permits for the establishment of places of worship frequently emerge as a source of contention and complex intergroup disputes across many other regions in Indonesia.¹⁰

The empirical reality observed in Pasuruan Village raises a critical academic inquiry. Historically, most literature and research on interreligious relations and conflict management in Indonesia have been predominantly confined to a top-down institutionalist perspective. This prevailing perspective assumes that social tranquility and communal harmony are solely produced by direct bureaucratic state interventions, the formal duties of the Inter-Religious Harmony Forum (FKUB), or mere citizen compliance with statutory regulations such as the Joint Ministerial Decree (PBM) of the Minister of Religious Affairs and the Minister of Home Affairs No. 9 and 8 of 2006.¹¹ Consequently, peace is often narrowly reduced to rigid and passive compliance with written regulations (passive tolerance), wherein the majority group merely tolerates the presence of the minority without genuine fraternity or meaningful everyday social engagement.¹² Such a perspective overlooks the autonomous agency of rural villagers themselves, who are in fact highly capable of establishing cultural safeguards for harmony and cultivating peaceful coexistence through their own grassroots initiatives.

Theoretically, this study is analyzed through the framework of Robert Putnam's social capital theory, integrated with the sociology of religion and the concept of living, mutually reinforcing harmony.¹³ Robert Putnam defines social capital as the features of social organization such as networks, norms of reciprocity, and social trust that facilitate coordination and cooperation for mutual benefit.¹⁴ In Putnam's framework, social capital is divided into three primary dimensions: bonding social capital, referring

⁹ Rukun Haryoto (Fungsionaris LPM Desa Pasuruan), *Wawancara Langsung oleh Peneliti, Balai Desa Pasuruan*, 11 November 2025.

¹⁰ Danang Sutopo, "Internalisasi Multikultur Sebagai Pondasi Ketahanan Sosial Budaya Di Desa," *Innovative: Journal Of Social Science Research* 3, no. 4 (2023): 3280.

¹¹ Slamet Wardoyo dan Khoerudin, "Batasan Toleransi dan Ketaatan kepada Pemimpin dalam Islam: Analisis Konseptual terhadap Prinsip Kemaslahatan Umat," *Al-Zayn: Jurnal Ilmu Sosial & Hukum* 4, no. 2 (2026): 6980.

¹² Unik Sila, "Merawat Kebhinekaan: Dialog Interreligius sebagai Upaya Membangun Toleransi dan Kerukunan Umat Beragama," *Melo: Jurnal Studi Agama-Agama* 4, no. 2 (2025): 130

¹³ Ali Muhtarom dan Ahmad Khoirudin, "Merajut Kerukunan Umat Beragama Berbasis Kearifan Lokal di Indonesia," *Religi: Jurnal Studi Agama-Agama* 17, no. 2 (2021): 188.

¹⁴ Khairulmen, "Kebijakan Kerukunan Antarumat Beragama dan Peningkatan Modal Sosial di Kota Padang," *Jurnal Ilmiah Gema Perencana* 3, no. 1 (2024): 154.

to inward-looking, exclusive ties that bind individuals who share similar ethnic or religious backgrounds; bridging social capital, comprising outward-looking networks that cut across diverse social cleavages such as ethnicity, religion, and socioeconomic status to create common ground among heterogeneous groups; and linking social capital, characterized by vertical ties that connect grassroots community groups to individuals in positions of authority, government decision-makers, and formal state institutions.

In the everyday life between Muslim and Catholic residents in Pasuruan Village, this theoretical perspective facilitates an in-depth and comprehensive analysis of how tight-knit intra-religious bonds (bonding social capital) do not devolve into exclusive fanaticism or sectarian hostility, but are successfully transformed into interreligious bridges of friendship (bridging social capital) through spatial coexistence and local traditions of reciprocal visits and neighborly greetings. Furthermore, these community ties are reinforced by vertical relations with local authorities (linking social capital), as manifested in the cohesive collaboration among the village administration, the Village Community Empowerment Institute (LPM), the Village Consultative Body (BPD), and both Muslim and Catholic religious leaders in mitigating and resolving potential communal tensions. This framework is further enriched by the concept of active tolerance, wherein the majority group consciously and sincerely provides public recognition, ensures communal peace, and actively safeguards the fundamental rights of the minority community.¹⁵

A systematic review of the existing literature reveals that academic inquiries into interreligious harmony in Indonesia can be categorized into three major research clusters. The first cluster comprises studies focusing on formal government regulations and state institutions, which predominantly evaluate the institutional efficacy of the Inter-Religious Harmony Forum (FKUB) in urban settings, state-sponsored religious moderation initiatives by relevant ministries, and legal analyses concerning bureaucratic complexities in the establishment of houses of worship.¹⁶ The second cluster encompasses studies on theological discourse and peace education, which concentrate on reinterpreting scriptural texts to align with contemporary realities, the role of mainstream Islamic civil society organizations in advocating moderate religious narratives, and the integration of multicultural and tolerance education into the curricula of formal schooling systems and Islamic boarding schools (pesantren).¹⁷ The third cluster comprises research on ancestral

¹⁵ Eka Purwanti, Mohammad Muhtarom, dan M. Idris, "Pendidikan Toleransi dalam Masyarakat Multikulturalisme (Kajian Masyarakat Multikultur di Kelurahan Fajar Esuk Kabupaten Pringsewu)," *Jurnal Manajemen Pendidikan Islam Al-Idarah* 8, no. 2 (2023): 6.

¹⁶ Vira Khairani, Fitriani, Muhammad Nassar Lubis, dan Lidya Febrianti, "Implementasi Moderasi Beragama dalam Kebijakan Pemerintah Kota Medan: Perspektif Forum Kerukunan Umat Beragama (FKUB)," *Iklila: Jurnal Studi Islam dan Sosial* 9, no. 1 (2026): 9.

¹⁷ Rusli Rusli dan Agus Sugiarto, "Peran Ormas Islam dan Lembaga Pendidikan Islam Dalam Mewujudkan Moderasi Islam di Indonesia," *Al-Hasanah: Jurnal Pendidikan Agama Islam* 7, no. 2 (2022):

cultural heritage and local wisdom, which delves into indigenous cultural traditions such as the philosophy of communal harmony (Tri Hita Karana) in Bali,¹⁸ the traditions of ancestral grave pilgrimages and communal feasts (nyadran) in the rural hinterlands of Java,¹⁹ or the customary communal gatherings and shared dining practices (koloman) in Madura,²⁰ all of which function as intergenerational traditions for preventing and mitigating communal fragmentation.

Although these three research clusters have made valuable scholarly contributions, a significant gap remains in the existing literature. Most prior studies predominantly assume that threats to social harmony arise solely from internal communal friction or everyday interpersonal disputes among co-villagers. Rarely do empirical inquiries specifically investigate the social resilience and collective immunity of rural communities in fortifying themselves and repelling external provocations or divisive ideologies deliberately introduced by outside actors.²¹ Furthermore, direct empirical studies examining the sincere and proactive support of a Muslim majority toward the relocation and construction of a new church in transmigration-origin rural areas of Lampung remain markedly scarce. This overlooked academic gap constitutes the novel contribution, distinctiveness, and primary originality of this research.

Methodologically, this study employs a descriptive-analytical qualitative approach utilizing an in-depth case study design focused on Pasuruan Village, Penengahan District, South Lampung. This site was purposively selected due to its unique historical trajectory dating back to 1933, the spatial orientation of houses of worship positioned in direct facing and adjacent proximity across faith boundaries, and the community's robust social resilience in repelling external provocations. Empirical data were gathered through direct participant observation of everyday interactions surrounding the mosque and church, alongside in-depth interviews with key informants. Informants were purposively selected based on their structural and cultural roles, comprising leaders of the Village Community Empowerment Institute (LPM), representatives of the Village Government apparatus, Muslim religious leaders, and board members of the Station Pastoral Council of the Saint Peter and Paul Catholic Church. Supplementary secondary data were derived from

258. See also, Roni Ismail, "Menggagas Sebuah *Peace Theology* (Perspektif Islam dan Kristen)", dalam Roni Ismail (ed.), *Antologi Studi Agama*, (Yogyakarta: Jurusan Perbandingan Agama, 2012), p. 233-252.

¹⁸ Kadek Yanti, "Implementasi Konsep Pawongan Dalam Membangun Kerukunan Umat Beragama Di Kabupaten Buleleng," *Widya Sandhi* 15, no. 2 (2024): 111.

¹⁹ Wahyu Nafi'ah Rosydiana, "Nyadran: Bentuk Akulturasi Agama dengan Budaya Jawa," *HUMANIS: Jurnal Ilmu-Ilmu Sosial dan Humaniora* 15, no. 1 (2023): 17.

²⁰ Moch. Hafidz Ubaidillah dan Umi Sunan, "Tradisi Koloman Jumat Manis dan Penguatan Silaturahmi Masyarakat (Studi Kasus Desa Bakeong Kecamatan Guluk-Guluk Kabupaten Sumenep)," *As-Syifa: Journal Of Islamic Studies and History* 4, no. 2 (2025): 6.

²¹ Susiati Susiati, S. Sumiaty, dan La Husen Buton, "Resiliensi Budaya Toleransi Beragama Masyarakat Multikultural di Kabupaten Buru," *Harmoni* 21, no. 1 (2022): 155.

documentary analysis, including village demographic profiles, administrative records, and historical archives spanning from 1933 to the inauguration of the new church building in 2022. The collected data were analyzed through an iterative, cyclical process involving data condensation, categorization into social capital typologies, and empirical conclusion drawing, with data validity and trustworthiness rigorously established through source triangulation and member checking.²²

Based on the articulated background problem, literature review, theoretical framework, and methodological design, the primary focus of this study is structured into three explicit research objectives: first, to examine the historical trajectory and patterns of spatial proximity in cultivating bridging social capital during the licensing and relocation process of the Saint Peter and Paul Catholic Church Station amidst a predominantly Muslim community; second, to analyze tangible manifestations of everyday civic cooperation, mutual assistance (*gotong royong*), and cross-religious customary practices that transform passive tolerance into active, mutually reinforcing communal harmony; and third, to thoroughly investigate grassroots resilience mechanisms mobilized through linking social capital uniting the Village Government apparatus, LPM, BPD, and interfaith religious leaders in mitigating and repelling external provocations and divisive ideologies.

RESULTS AND DISCUSSION

Historical Dynamics, Spatial Coexistence, and Majority Participation in the Licensing of Places of Worship

The presence of the Catholic community in Pasuruan Village is the product of an extensive historical trajectory and social adaptation dating back to the Dutch colonial era. Around 1933, the colonial migration program (*kolonisasi* the pre-independence precursor to transmigration) relocated groups of Javanese settlers, including Catholic families, to South Lampung. During the initial phases of their resettlement, these Catholic settlers were not concentrated within a clearly defined administrative boundary corresponding to present-day Pasuruan Village, but were dispersed across newly opened pioneer settlements in relatively small numbers.²³ The livelihood of these migrant settlers experienced a period of severe hardship and instability during the outbreak of the Pacific War and the subsequent Japanese military occupation, which compelled the residents to disperse and seek refuge in remote hinterlands to evade forced labor atrocities and prevailing systemic disruptions.

²² Rizal Arfiansyah dan Elsa Nabila Hidayat Audyarizki, "Toleransi Antarumat Agama di Masyarakat Desa Jarak," *KARYA: Jurnal Pengabdian Kepada Masyarakat* 2, no. 2 (2022): 163.

²³ Rizal Arfiansyah dan Elsa Nabila Hidayat Audyarizki, "Toleransi Antarumat Agama di Masyarakat Desa Jarak," *KARYA: Jurnal Pengabdian Kepada Masyarakat* 2, no. 2 (2022): 164.

Efforts by the Catholic community to reunite, strengthen communal bonds, and re-establish their collective social life gained significant momentum and renewed vitality in 1967. As national socio-political tensions subsided into relative stability, previously dispersed Catholic families gradually reconvened and permanently settled in Pasuruan Village. The year 1967 marked a pivotal and meaningful historical milestone, as the community collectively constructed their first church building through grassroots mutual labor, officially inaugurating the Saint Peter and Paul Catholic Church Station of Pasuruan. Demographically, the Catholic population in this locality has experienced steady growth, presently encompassing approximately 84 households. This demographic consolidation positions the Catholic community in Pasuruan Village as one of the most stable, socially integrated, and structurally cohesive congregations across Penengahan District and its surrounding areas.

From a spatial and environmental perspective, the formal establishment of the house of worship in 1967 produced a distinct and exceptional village settlement layout. The original church building was constructed in direct facing and adjacent proximity to the Siti Istiqomah Mosque within the central hub of community activities. This close physical proximity separated by merely a few paces coexisted harmoniously for more than five decades without precipitating a single instance of intercommunal friction or sectarian dispute. Such long-standing spatial coexistence between the church and the mosque gradually nurtured an organic, deep-seated culture of mutual respect and harmony among both Muslim and Catholic residents.²⁴ The immediate spatial proximity and regular daily interactions encouraged both community groups to develop a mutual understanding of each other's religious observances and ritual practices²⁵ as well as recognizing the imperative of preserving collective communal peace and public order. This empirical reality demonstrates that the close spatial proximity of distinct religious symbols does not inherently provoke intergroup rivalry or animosity, but rather serves as a shared arena for cultivating mutual empathy and reinforcing interfaith solidarity.

The spatial arrangement of religious structures underwent a significant shift around 2022 when the Station Church pastoral council decided to relocate the church building to a new site. The primary impetus for this relocation stemmed from initial reports regarding a planned state infrastructure project an elevated toll road expressway projected to cut through the area and necessitate the demolition of the old church grounds adjacent to the mosque. To preempt potential disruptions to ongoing liturgical services and communal worship, church council officials proactively secured replacement land and drafted plans

²⁴ Danang Sutopo, "Internalisasi Multikultur Sebagai Pondasi Ketahanan Sosial Budaya Di Desa," *Innovative: Journal Of Social Science Research* 3, no. 4 (2023): 3281.

²⁵ Eka Purwanti, Mohammad Muhtarom, dan M. Idris, "Pendidikan Toleransi dalam Masyarakat Multikulturalisme (Kajian Masyarakat Multikultur di Kelurahan Fajar Esuk Kabupaten Pringsewu)," *Jurnal Manajemen Pendidikan Islam Al-Idarah* 8, no. 2 (2023): 5.

to construct a more spacious and adequate sanctuary. Although subsequent infrastructural rerouting shifted the highway away from the original plot, sparing the old structure from eviction, the construction of the new church proceeded steadily according to communal consensus until completion. The original church building was subsequently repurposed into an early childhood education facility (kindergarten), while all formal religious and liturgical activities officially transitioned to the newly constructed church sanctuary.²⁶

At the new location, the spatial landscape and sociocultural environment of the Saint Peter and Paul Catholic Church Station of Pasuruan once again present a compelling empirical reality. The new sanctuary stands firmly in the midst of a predominantly Muslim residential neighborhood, situated in direct facing proximity to a Muhammadiyah Junior High School (SMP Muhammadiyah) and adjacent to the village's public cemetery grounds.²⁷ The close spatial coexistence of the church building with an Islamic school affiliated with Muhammadiyah and a densely populated Muslim residential area generated neither cultural resistance from local residents nor religious-based political polarization. This empirical reality demonstrates that the spatial arrangement of minority places of worship in Pasuruan Village has been naturally normalized and seamlessly integrated into the fabric of everyday village social life.

Within Robert Putnam's social capital framework, the community's broad acceptance of the relocation and construction of the Pasuruan Catholic Church Station reflects robust bridging social capital and high interreligious generalized trust at the grassroots level. The local community's accommodative disposition confirms that historically grounded social integration is capable of mitigating latent suspicion and fostering genuine civic recognition of the minority's rights to worship. This harmonious state in Pasuruan Village constitutes a positive anomaly that stands in stark contrast to the socioreligious realities observed in many other parts of Indonesia, where the establishment of minority houses of worship is frequently impeded by bureaucratic licensing deadlocks, communal resistance, and the stringent administrative stipulations mandated by the Joint Ministerial Decree (SKB) and FKUB recommendations.²⁸ Conversely, the empirical reality in Pasuruan Village markedly defies pervasive narratives of religious intolerance. In this setting, the local Muslim residents willingly and wholeheartedly extended their formal endorsement by signing the neighbor-consent declarations, thereby proactively facilitating the fulfillment of the administrative prerequisites required for FKUB licensing.

²⁶ Della Gita Van Gobel, "Revitalisasi Gereja melalui Pelestarian Warisan Sejarah Kekristenan," *Dunamis: Jurnal Teologi dan Pendidikan Kristiani* 8, no. 2 (2024): 518.

²⁷ Wahyu Nafi'ah Rosyidiana, "Nyadran: Bentuk Akulturasi Agama dengan Budaya Jawa," *HUMANIS: Jurnal Ilmu-Ilmu Sosial dan Humaniora* 15, no. 1 (2023): 20.

²⁸ Nany Suryawati dan Maya Dewi Syaputri, "Intoleransi Dalam Pembangunan Rumah Ibadah Berdasarkan Hak Konstitusional Warga Negara," *Jurnal Pembangunan Hukum Indonesia* 4, no. 3 (2022): 438.

The strong commitment of the Muslim majority in facilitating the establishment of the Catholic congregation's place of worship is explicitly corroborated by Mr. Rukun Haryoto, an official of the Pasuruan Village Community Empowerment Institute (LPM): "Our community has always lived in harmony since the early days. During the recent construction of the new church, people across different faiths were exceptionally supportive and gladly provided their signature endorsements. In fact, when the FKUB team conducted their on-site verification, some Muslim residents protested because they were eager to sign but had not yet received the consent forms. The physical construction itself was carried out with the mutual assistance (gotong royong) of local neighbors".

The unique incident in which several Muslim residents raised objections to the construction committee for not yet having signed the consent forms demonstrates that coexistence in Pasuruan Village has transcended the threshold of passive tolerance. In the discourse of the sociology of religion, passive tolerance merely manifests as a permissive stance that tolerates minority worship as long as it does not disrupt majority sensibilities. Conversely, the community of Pasuruan Village has authentically internalized the praxis of active tolerance, wherein residents consciously, voluntarily, and enthusiastically extend social recognition and moral legitimacy to ensure that their fellow citizens' fundamental rights to worship are fully safeguarded. Here, Muslim residents do not perceive the Catholic community's religious rights as a theological threat, but rather embrace them as a shared civic and moral responsibility²⁹ and a social imperative that must be collectively preserved for the peace and harmony of the entire village.

This complete absence of resistance is further sustained by enduring norms of mutual reciprocity and generalized trust cultivated over decades of shared communal life³⁰ through close daily social interactions among residents of diverse religious backgrounds. The Muslim community in Pasuruan Village harbors no sociological anxieties that the physical presence of the Saint Peter and Paul Catholic Church near the Muhammadiyah Junior High School will foster Christianization agendas or degrade the deeply rooted Islamic socioreligious atmosphere of the area. This long-standing mutual trust effectively dispels negative intergroup stereotypes, ensuring that the establishment of the new house of worship is perceived neither as a demographic nor a doctrinal threat. Concurrently, the Catholic congregation feels neither alienated, anxious, nor intimidated when practicing their faith within a rural residential landscape imbued with Islamic sociocultural symbols. This sense of psychological and social security has evolved organically from the neighbors' consistent commitment to neighborhood ethics and communal openness, entirely free

²⁹ Rosyida Nur Anwar, Prastiwi, dan Galih Mayori, "Moderasi Beragama dalam Relasi Umat Islam dan Katolik di Kota Madiun," *Kalamiznu: Jurnal Sains, Sosial, dan Studi Agama* 2, no. 2 (2026): 378.

³⁰ Sigit Triyono dkk., "Filsafat Moral Immanuel Kant dan Implementasinya dalam Keharmonisan Masyarakat Multikultural," *Jurnal Penelitian dan Pendidikan IPS* 19, no. 1 (2025): 76.

from majoritarian hegemony. The peaceful attainment of spatial consensus and regulatory compliance without friction affirms that bridging social capital functions optimally in dismantling primordial barriers across religious doctrines.

The Praxis of Cultural Collaboration and Institutionalization of Interfaith Traditions

Religious harmony and coexistence in Pasuruan Village do not merely rest upon administrative agreements, bureaucratic compliance, or formal legal permits on paper. Beyond formal regulations, this peaceful coexistence is continuously sustained and organically reproduced through the praxis of organic solidarity, an ethic of mutual reciprocity, and practical everyday cooperation among grassroots residents. The patterns of social interaction between Muslim and Catholic villagers reflect a harmonious convergence of universal humanitarian values, inclusive and moderate religious praxis, and local cultural wisdom that champions the spirit of mutual assistance (*gotong royong*). This synergy of values demonstrates that the social ties binding the community of Pasuruan Village effectively prioritize collective unity and communal cohesion above theological boundaries. From the perspective of the sociology of religion, faith serves for the villagers of Pasuruan as an ethical guide and a moral resource that fosters peaceful, harmonious, and constructive daily civic coexistence.³¹ This aligns closely with Robert Putnam's theory of bridging social capital, wherein social bonds are forged across intergroup cleavages to cultivate robust civic ties and sustained norms of mutual reciprocity among residents of differing religious convictions.

Based on participatory observation and empirical field data, three primary cultural modalities were identified as effectively institutionalizing and sustaining interreligious social harmony in Pasuruan Village. First, the institutionalization of reciprocal visitation traditions (*anjangsana silaturahmi*) between Muslim and Catholic residents during major religious celebrations such as Eid al-Fitr and Christmas which serves to dissolve boundaries of faith-based exclusivity. Second, functional logistical collaboration manifested through the voluntary sharing of inventory facilities and the provision of worship parking spaces between mosque and church administrations during major liturgical or religious events. Third, the enactment of civic-national rituals through interfaith communal prayers on Indonesian Independence Day, which provides an articulatory space for national unity and civic ethics that transcend differing theological backgrounds.

The first cultural modality is manifested in the tradition of reciprocal home visits during major religious holidays. Upon the arrival of Eid al-Fitr, Catholic residents in

³¹ Ahmad Purwanto, "Peran Tradisi Keagamaan dalam Membangun Karakter Moderat di Sekolah Islam," *TADIB: Jurnal Pendidikan Agama Islam* 3, no. 1 (2025): 18.

Pasuruan Village collectively visit the homes of neighboring Muslim residents to extend their warm congratulations and festive greetings,³² exchanging handshakes, and partaking in the shared festive meals. A comparable practice of cultural reciprocity takes place with equal warmth and camaraderie during Christmas celebrations. Muslim residents—particularly those residing within the immediate vicinity of the Station Church and adjacent to Catholic households—proactively conduct family visits from door to door. The presence of Muslim neighbors visiting, greeting, and personally extending holiday wishes to their Catholic neighbors affirms that social interactions in Pasuruan Village are grounded in a sincere ethic of good neighborliness, unencumbered by primordial prejudices or interfaith psychological barriers.³³

Viewed through the lens of community communication and intergroup contact theory, this reciprocal holiday visitation custom operates as a powerful mechanism for dismantling latent suspicions and interfaith prejudices. Direct, face-to-face encounters within a relaxed and familial atmosphere effectively bridge social distance, deconstruct negative intergroup stereotypes, and prevent feelings of alienation or marginalization among fellow villagers.³⁴ This enduring custom demonstrates the villagers' civic maturity in discerning the distinction between personal theological convictions, which remain private matters of faith, and everyday social interactions, which are inherently universal and inclusive. As articulated by Mr. Rukun Haryoto, this visitation tradition has evolved into an organic, cross-generational practice: "During Eid al-Fitr, Catholic residents visit Muslim households to foster communal ties (*silaturahmi*). Conversely, during Christmas celebrations, Muslim neighbors reciprocate by visiting the homes of Catholic residents around the church area. This reciprocal visitation tradition has been practiced for decades and has never been contested by the community, as it represents a genuine expression of neighborly solidarity".

The second empirically observed manifestation of social integration in Pasuruan Village is the institutionalization of functional social capital through traditions of logistical reciprocity and interfaith sharing of worship facilities. This pragmatic and collaborative mutual assistance becomes distinctly evident when either the Siti Istiqomah Mosque or the Saint Peter and Paul Catholic Church Station of Pasuruan hosts major liturgical services, religious holidays, or communal celebrations that demand large-scale logistical

³² Anisa Rahmawati dan Joko Haryanto, "Penguatan Toleransi dan Identitas Sosial Melalui Halalbihalal Lintas Agama Pada Masyarakat Kampung Gendingan, Yogyakarta," *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)* 6, no. 1 (2020): 41.

³³ Dewi Ratna Yulianingsih dan Muhammad Turhan Yani, "Pola Interaksi Sosial dalam Membangun Kerukunan Antar Umat Beragama di Desa Boro Kecamatan Selorejo Kabupaten Blitar," *Kajian Moral dan Kemasyarakatan* 2, no. 4 (2016): 714.

³⁴ Joseph Christ Santo, "Nilai-nilai Kemanusiaan yang Melintas Batas Keagamaan dalam Narasi Orang Samaria yang Baik Hati," *Manna Rafflesia* 11, no. 1 (2024): 122.

support. In these instances, both mosque administrators and church pastoral councils openly and selflessly lend organizational inventory ranging from tents, chairs, and public address systems to dedicating surrounding yard spaces as congregation parking areas. This practical synergy demonstrates that theological boundaries at the grassroots level are effectively bridged by an ethic of mutual assistance (*gotong royong*) and deeply internalized institutional trust. In such moments, the administrators of both the mosque and the church whole-heartedly and proactively share supporting facilities with one another,³⁵ ranging from chairs and tables to event canopies and other necessary logistical equipment.

This custom of inventory-sharing reflects a remarkably pragmatic and mature communal mindset. The residents of Pasuruan Village do not regard chairs, tables, event tents, or dining ware belonging to the mosque or church as sacred objects forbidden from being utilized by adherents of other faiths. Instead, they view these items as shared functional utilities meant to support neighborly events and ensure their success. This spirit of solidarity and reciprocal assistance becomes even more pronounced during family lifecycle rituals or moments of bereavement. When a Catholic resident hosts a wedding celebration or faces the loss of a family member, Muslim neighbors proactively volunteer to assemble canopy tents (*tratak*), arrange logistics, and maintain public order around the funeral home or event venue. Conversely, Catholic residents extend the exact same collective support whenever Muslim neighbors are in need. This mutual praxis demonstrates that at the village grassroots level, religious boundaries readily yield to the enduring spirit of mutual aid (*gotong royong*) and shared fraternal solidarity.³⁶

The third vital manifestation of collaboration is the interfaith communal prayer tradition regularly conducted during the August 17th Indonesian Independence Day commemorations. In this shared civic ritual, Islamic religious leaders (*ustaz*), Catholic priests (*romo*), village officials, and the broader community take turns reciting prayers in accordance with their respective faith traditions to invoke national safety and village prosperity. From a sociological standpoint, this collective ritual successfully consolidates the villagers around shared patriotism and civic fraternity, transcending differences in theological convictions.³⁷ Ultimately, the confluence of reciprocal holiday visitations, shared logistical support, and interfaith civic prayer traditions demonstrates that religious

³⁵ Moch. Hafidz Ubaidillah dan Umi Sunan, "Tradisi Koloman Jumat Manis dan Penguatan Silaturahmi Masyarakat (Studi Kasus Desa Bakeong Kecamatan Guluk-Guluk Kabupaten Sumenep)," *As-Syifa: Journal Of Islamic Studies and History* 4, no. 2 (2025): 10.

³⁶ Kadek Yanti, "Implementasi Konsep Pawongan Dalam Membangun Kerukunan Umat Beragama Di Kabupaten Buleleng," *Widya Sandhi* 15, no. 2 (2024): 115.

³⁷ Ganes Harpendya, S. H. Sumantri, dan Budi Wahyudi, "Pendidikan Perdamaian: Sebuah Urgensi di Tengah Maraknya Konflik Sosial Berdimensi Suku, Agama, Ras, dan Antar-Golongan di Indonesia," *Jurnal Ilmiah Mimbar Demokrasi* 21, no. 2 (2022): 83.

harmony in Pasuruan Village is deeply embedded in everyday social practices. This lived synergy constructs a robust grassroots bulwark against interreligious prejudice, ensuring the enduring preservation of communal peace and solidarity across generations.

Grassroots Resilience: Mitigating External Provocations Through Linking Social Capital

The dynamics of religious harmony in Pasuruan Village are inherently not entirely immune to latent friction or socioreligious vulnerabilities. Nevertheless, empirical field findings reveal a fundamental sociological reality: potential friction and instability in this village do not originate from internal communal conflicts among local residents. Cultural integration and fraternal bonds historically institutionalized since the 1933 colonial migration (*kolonisasi*) era have generated resilient and adaptive social capital. Consequently, minor disputes that occasionally arise at the community level remain confined to ordinary interpersonal friction, entirely devoid of religious motives. Such individual tensions are swiftly localized and resolved through informal familial mediation before escalating into sectarian sentiments or intergroup hostility. On the contrary, the authentic threats to communal peace emanate from external forces, such as the infiltration of exclusivist religious doctrines, the dissemination of intolerant narratives, and divisive provocations by external actors who contest the presence of the church in the midst of a Muslim-majority neighborhood.³⁸

The intrusion of external provocations and divisive rhetoric immediately activated the villagers' collective defense mechanisms with swift and cohesive solidarity. Through the lens of Robert Putnam's social capital theory, this resilience operates effectively because grassroots citizens maintain close, vertical ties with village authorities and community leaders a hallmark of robust linking social capital. In Pasuruan Village, this cohesive synergy is prominently reflected in the unified collaboration among the village administration, the Village Consultative Body (BPD), the Community Empowerment Institute (LPM), and religious leaders from both traditions: Islamic clerics (*ustaz*) alongside Catholic priests (*romo*) and pastoral council members. The synthesis of moral authority held by religious leaders and institutional legitimacy exercised by village administrators establishes a collective structural bulwark that safeguards communal stability and shields residents from the perils of sectarian polarization.

The Village Government apparatus, alongside the BPD and LPM administrators, do not merely perform routine bureaucratic duties in administrative offices; rather, they proactively mobilize as a protective bulwark for the community. When detecting the

³⁸ Elsa Qotrunada dkk., "Tantangan Pesantren Tradisional di Era Globalisasi: Tinjauan Sosiologis terhadap Pergeseran Fungsi Sosial Pendidikan Islam," *Jurnal Ilmu Pendidikan dan Sosial* 4, no. 2 (2025): 159.

infiltration of rigid exclusivist doctrines or divisive external efforts aimed at vilifying either religious group, the village officials and LPM leaders take swift, collective, and decisive action by reprimanding and issuing stern warnings to the purveyors of such provocative rhetoric.³⁹ This prompt preventive measure is undertaken to safeguard the village's decades-long communal tranquility from being eroded by interreligious animosity.

The village institutions' firm stance in repelling external divisive elements was unequivocally affirmed by Mr. Rukun Haryoto, a member of the Pasuruan Village Community Empowerment Institute (LPM): "Internally, among the villagers, there is virtually no serious friction. If any misunderstanding arises, it is strictly interpersonal and resolved swiftly. The greatest challenge genuinely comes from external actors who attempt to provoke tensions, spread negative rumors, or agitate the situation. Our stance as village officials, LPM, and BPD is uncompromising: we directly confront and sternly reprimand those external agitators. We firmly emphasize that the people of Pasuruan have lived in peace and harmony for decades, so no one should ever attempt to disrupt our community's security and tranquility".

This empirical reality demonstrates that the villagers possess robust collective resilience (social immunity) against external manipulation and sectarian provocation. This communal harmony does not emerge serendipitously; rather, it is consciously preserved through institutionalized mutual trust and a shared civic commitment to rejecting false narratives or divisive rhetoric. Concurrently, the swift and resolute actions taken by village officials, LPM leaders, and BPD members reflect an authentic institutional commitment to impartial governance. These village leaders serve as neutral, responsive protectors who safeguard and treat all citizens equitably, without prejudice toward majority or minority religious affiliations. This institutional protection provides tangible psychological and social security for Catholic residents while shielding the Muslim majority from falling prey to misleading, provocative misinformation.⁴⁰ This decisive response affirms that the village leadership refuses to allow even the slightest seeds of discord to take root, consistently prioritizing community cohesion and communal harmony above the divisive interests of external actors.

Beyond the assertiveness of village authorities, grassroots resilience in Pasuruan Village is reinforced by the swift, proactive communication maintained by religious leaders. Islamic clerics (ustaz) and Catholic church administrators sustain an informal, close, and transparent rapport at all times. Whenever sensitive rumors, emotionally provocative gossip, or public misunderstandings arise, these religious figures prevent

³⁹ Susiati Susiati, S. Sumiaty, dan La Husen Buton, "Resiliensi Budaya Toleransi Beragama Masyarakat Multikultural di Kabupaten Buru," *Harmoni* 21, no. 1 (2022): 160.

⁴⁰ Unik Sila, "Merawat Kebhinekaan: Dialog Interreligius sebagai Upaya Membangun Toleransi dan Kerukunan Umat Beragama," *Melo: Jurnal Studi Agama-Agama* 4, no. 2 (2025): 135.

such issues from escalating into broader communal friction. Instead, they promptly convene in an informal, fraternal setting to cross-examine information and verify the facts collaboratively,⁴¹ subsequently clarifying the matter to their respective congregations and communities to restore collective calm.

This consultative mechanism and collective fact-finding process function as a highly effective early detection and mitigation apparatus, successfully containing and defusing emergent tensions before they escalate into broader communal cleavages.⁴² Religious leaders consistently weave messages of peace, universal human fraternity, and the prohibition of sectarian animosity into their religious sermons and pastoral guidance. The Quranic mandate to uphold communal unity alongside the Catholic virtues of love and compassion (*compassio*) are practically manifested in everyday civic interactions. Ultimately, the synthesis of moral authority held by religious elites and the institutional assertiveness of the village administration establishes a dual protective bulwark that shields the community from multifaceted threats of social fragmentation.

Dispute resolution through familial deliberative consensus (*musyawarah*) in Pasuruan Village demonstrates that the community possesses mature autonomy in sustaining peace without chronically relying on external bureaucratic or security interventions. In daily social life, at the slightest emergence of potential misunderstanding, local residents and leaders promptly bring the issue into open deliberative forums at the village hall or hamlet-level meetings. These forums serve to negotiate collective solutions comprehensively, equitably, and transparently, underpinned by mutual broad-mindedness. The robust vertical relationship between grassroots citizens and village leadership proves exceptionally effective in fostering generalized trust, accelerating reconciliatory processes, and neutralizing latent intergroup grievances. This sustained deliberative praxis ultimately establishes Pasuruan Village as a compelling empirical model of community resilience, adeptly preserving enduring harmony and peace amidst religious pluralism in South Lampung.

CONCLUSION

This study concludes that the sustained harmony between Muslim and Catholic residents in Pasuruan Village stems from robust social bonds (social capital) and authentic grassroots solidarity, rather than merely passive compliance with top-down bureaucratic

⁴¹ Siti Zaenab Hanum dan Baidawi, "Transformasi Dakwah Komunitas Muslimah: Komunikasi Dialogis-Adaptif pada Masyarakat Multikultural," *Pawarta: Journal of Communication and Da'wah* 3, no. 1 (2025): 48.

⁴² Nurhasandi, "Peran Modal Sosial dalam Memelihara Toleransi Lintas Agama pada Masyarakat Muslim dan Buddhis di Desa Tegal Maja Lombok Utara," *Journal of Islamic Civilization and Community Development* 1, no. 1 (2026): 42

regulations. This neighborly coexistence rooted in the collective history of the 1933 colonial transmigration era and reaffirmed by the 2022 relocation of the Saint Peter and Paul Catholic Church Station directly across from an Islamic school demonstrates that the Muslim majority willingly provides psychological security, genuine recognition, and structural support for building permits without resistance. This enduring peace is continually nurtured through functional bridging social capital, manifested in reciprocal holiday visitations during Eid al-Fitr and Christmas, institutionalized logistical sharing between the mosque and the church, and interfaith civic prayer assemblies during the August 17th Independence Day commemorations.

The collective capacity of Pasuruan Village residents in preserving communal security and tranquility relies heavily on strong vertical cohesion between the grassroots community and village authorities unifying the village administration, BPD, LPM, and religious figures from both faith traditions. This inter-institutional synergy proactively serves as a protective bulwark and an early-warning mechanism that boldly repels and sternly admonishes external actors attempting to infiltrate divisive rhetoric or sectarian animosity. Through institutionalized informal dialogue and rapid cross-verification of information, emergent tensions are swiftly diffused and resolved autonomously within the village. This empirical reality substantiates that localized religious harmony, organically anchored in enduring communal practices, possesses an autonomous resilience vital for sustaining peaceful social cohesion in rural societies.

The primary limitation of this study lies in its analytical focus on conventional face-to-face interactions and physical village environments, leaving unexamined the nuances of religious doctrinal shifts among rural youth driven by digital media consumption, as well as the influx of new residents following nearby toll-road developments. Consequently, future research is encouraged to investigate digital religious literacy among village youth to assess vulnerability to online radicalization, alongside exploring the socioeconomic impacts of newly arrived migrants on the long-term resilience of social cohesion and interfaith traditions in South Lampung Regency.

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