

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-TAHIRM (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

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

Rahmat Fajri, Achmad Fajrul Alim

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Lenni Marlina Br Purba, Ryandi

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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-TAHRIM (66:6) AND 1 TIMOTHY 5:8	445
<i>Ro’is Mas’udi</i>	
MULTICULTURALISM ON CONFUCIANISM PERSPECTIVE	467
<i>Liem Ciang Santoso, Fajar Arianto, Martadi</i>	
HARMONY OF CULTURE, RELIGION, AND ENVIRONMENT: AN ANALYSIS OF THE ONE SURO RITUAL IN KEMIRI HAMLET IN THE PERSPECTIVE OF BUDDHIST ECOTHEOLOGY.....	485
<i>Rosalina Desi Paramita, Mujiyanto, Situ Asih</i>	
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
<i>Tiosari Manurung, M. Marihot Simanjuntak</i>	
PALEMAHAN AND BALINESE HINDU ECOLOGICAL THEOLOGY: RELIGIOUS PRACTICES OF VILLAGE CREDIT INSTITUTIONS AS A FACTOR IN ENVIRONMENTAL SUSTAINABILITY.....	521
<i>I Nyoman Bontot, Ahmad Subagyo, Martino Wibowo, Anas Iswanto Anwar</i>	
THE ACCULTURATION OF SUFISM AND JAVA CULTURE IN THE AL-KHIDMAH DZIKIR SUROAN AND BANYU MANAQIB LOCAL TRADITIONS.....	543
<i>Farihatul Mufidah Ali Rohman, Tasmuji</i>	
THE PEOPLE OF EMBONG KALIASIN VILLAGE VIEWS ON THE CHANGE IN THE FUNCTION OF THE BEIT HASHEM SYNAGOGUE SITE IN SURABAYA	563
<i>Rahmat Fajri, Achmad Fajrul Alim</i>	
GENDER JUSTICE CONSTRUCTION IN AMINA WADUD’S THOUGHT: A CRITICAL EPISTEMOLOGICAL PERSPECTIVE	589
<i>Lenni Marlina Br Purba, Ryandi</i>	

**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

This study examines the efforts of the Nuwo Jejamo Lampung Community to promote religious tolerance and the impact of its existence on social relations in Bandar Lampung City. The academic problem addressed in this study stems from the condition of an urban society characterized by religious and cultural diversity, which requires spaces for interaction capable of strengthening social bonds, reducing prejudice, and preventing the growth of intolerant attitudes. This study employs a qualitative method using a sociology of religion approach and field research. Data were collected through observation, interviews, and documentation of the community's founder and members, and analyzed using the Miles and Huberman model through data reduction, data presentation, and drawing conclusions. The research analysis applied Talcott Parsons' structural-functional theory through the AGIL framework—Adaptation, Goal Attainment, Integration, and Latency (or Pattern Maintenance). The findings indicate that the Nuwo Jejamo Lampung Community fosters tolerance through interfaith dialogue, humanitarian social activities, education on religious moderation, shared cultural activities, and the strengthening of interpersonal communication. These activities create spaces for interaction that enable people of different faiths to get to know one another, collaborate, and build trust. The community's existence also contributes to increased social solidarity, reduced prejudice, open communication among people of different faiths, heightened awareness of tolerance among the younger generation, and the strengthening of the value of unity. From AGIL's perspective, community activities demonstrate a function of adaptation to a pluralistic society, the achievement of tolerance goals, the integration of social relationships, and the sustainable preservation of the value of tolerance.

Keywords: *Community, Talcott Parsons, Religious tolerance.*

Abstrak

Penelitian ini bertujuan menganalisis upaya Komunitas Nuwo Jejamo Lampung dalam meningkatkan toleransi umat beragama serta dampaknya terhadap kehidupan sosial masyarakat di Kota Bandar Lampung. Penelitian dilatarbelakangi oleh pentingnya penguatan toleransi di tengah masyarakat plural yang rentan terhadap konflik sosial dan sikap intoleransi. Metode

yang digunakan adalah penelitian kualitatif dengan pendekatan fenomenologi. Data diperoleh melalui observasi, wawancara, dan dokumentasi terhadap founder serta anggota komunitas. Analisis penelitian menggunakan teori struktural fungsional Talcott Parsons dengan konsep Adaptation, Goal Attainment, Integration dan Latency atau Pattern Maintenance. Hasil penelitian menunjukkan bahwa Komunitas Nuwo Jejamo Lampung meningkatkan toleransi melalui dialog lintas agama, kegiatan sosial kemanusiaan, edukasi moderasi beragama, kegiatan budaya bersama, dan penguatan komunikasi interpersonal masyarakat lintas agama. Aktivitas tersebut mampu menciptakan ruang interaksi sosial yang inklusif dan harmonis di tengah masyarakat plural. Keberadaan komunitas juga berdampak positif terhadap kehidupan sosial masyarakat, seperti meningkatnya solidaritas sosial, berkurangnya prasangka antarumat beragama, meningkatnya kesadaran generasi muda mengenai pentingnya toleransi, serta menguatnya nilai persatuan dan kebangsaan. Hasil diskusi menunjukkan bahwa pendekatan sosial, budaya, dan kemanusiaan menjadi strategi efektif dalam memperkuat moderasi beragama dan menjaga keharmonisan sosial masyarakat.

Kata kunci: Komunitas, Talcott Parsons, Toleransi umat beragama.

INTRODUCTION

Interreligious tolerance is an attitude of mutual respect for differences in religious beliefs and practices without imposing one's views on others.¹ This attitude encourages everyone to live in harmony, uphold religious freedom, and avoid behaviour that harms others. With tolerance, diversity becomes a source of strength that strengthens social unity. Religious diversity is an inescapable reality, so every member of a religious community has a duty to acknowledge and respect other religions without discrimination. As a *homo conflictus*, so it is utopian for human being to dream a live without any diversity arise. To live in harmony, any diversity is to manage in order to be social benefits such as social cooperation, integration, and positive change, and not to be escalate to avoid social costs such as violence conflict, social impasse, and economic loses.²

The city of Bandar Lampung, as the capital of Lampung Province, is one of the regions with a relatively high level of community diversity. According to 2023 data from the Bandar Lampung Interfaith Harmony Forum (FKUB), the majority of the population practices Islam, totaling 1,109,476 people, or approximately 93.30% of the total population. There are 40,738 Christians (3.43%), followed by 19,751 Catholics (1.66%). Meanwhile, there are 3,422 Hindus (0.29%), 15,887 Buddhists (1.34%), and 15 Confucians (0.001%). There are also 8 people recorded as adhering to local belief

¹ Ali Topan, "Interfaith Tolerance (A Case Study of the Gusdurian Network in Pamekasan, Madura)," *Journal of Social Science Education and Social Sciences* 5, no. 1 (2023), <https://doi.org/10.19105/ejpis.v5i1.6881>.

² 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>

systems (0.0007%).³ With a total population of 1,189,297, the city of Bandar Lampung exhibits significant religious diversity, reflecting the importance of efforts to maintain harmony among religious communities in this region.

On the one hand, this pluralistic environment holds the potential to foster a harmonious social life; on the other hand, it also has the potential to cause social friction if not managed properly.⁴ The growth of social media, the rapid spread of information, and increasing social polarization in society have also influenced the dynamics of interfaith relations in urban areas, including in Bandar Lampung. Therefore, concrete efforts are needed from various segments of society to build and strengthen interfaith tolerance.

The Nuwo Jejamo Lampung Community serves as a social movement that seeks to create an open and dialogic space for interfaith interaction. In this context, social and cultural communities play a vital role in fostering spaces for interfaith dialogue and interaction within society. Communities not only serve as a gathering place for individuals with specific backgrounds but can also function as a medium for social education, the reinforcement of national values, and the development of more inclusive interfaith relations.⁴ Through various activities, these communities not only strengthen social bonds among community members but also instill values of tolerance, respect for differences, and a spirit of unity amid diversity. Community activities involving interfaith youth represent a concrete way to foster interpersonal communication and social solidarity among people of different faiths in Bandar Lampung.

The phenomenon of civil society communities' involvement in fostering religious tolerance is an important issue to examine from the perspective of the Study of Religions. Until now, discussions on tolerance have largely focused on the role of formal institutions such as the government, educational institutions, or religious organizations. In fact, social and cultural communities also make significant contributions to building a harmonious society. The presence of communities like Nuwo Jejamo Lampung demonstrates that strengthening tolerance can be achieved through cultural approaches, social dialogue, and participatory community activities.

³ Bagan Struktur, "Forum for Interfaith Harmony (FKUB) of Bandar Lampung City; Secretariat: Jl. Cipto Mangunkusumo, Sumur Batu, Teluk Betung Utara, Bandar Lampung," 2022.

⁴ Herlis Turu Allo Henri Sirangki, Mariani Rombe Payung, Yusri, Alfrisa Ayo' Payung Allo, "Pambelum Theology Journal: Interpreting Tolerance Theologically as an Effort Toward Religious Moderation," *Pambelum Theology Journal* 3, no. August (2023): 88–96, <https://doi.org/10.59002/jtp.v3i1.57>. ⁴ Yanti Tayo Muhammad, Zainal Abidin, "Ath-Thariq, Vol. 05, No. 02, July–December 2021, 149," *Ath-Thariq* 05, no. 02 (2021): 149–61, https://doi.org/10.32332/ath_thariq.v5i2.3607.

Academically, numerous studies on religious tolerance have been conducted with various research focuses. Research conducted by Zahrotul in 2025,⁵ Dewi in 2023,⁶ Venansius in 2024,⁷ Alanza Zanky et al. in 2025⁸, and several earlier studies generally discuss tolerance through the perspectives of multicultural education, religious moderation, interfaith dialogue, and the role of religious organizations in maintaining social harmony within a pluralistic society. However, research specifically addressing the role of sociocultural communities—such as Nuwo Jejamo Lampung—in fostering religious tolerance in Bandar Lampung City remains relatively limited.

What distinguishes this study from previous research is its focus on social and cultural communities as the primary agents in fostering interfaith tolerance. This study views tolerance not only as a normative concept but also as a social practice manifested through everyday interactions among community members. Furthermore, this study seeks to examine the strategies, types of activities, and values fostered by the Nuwo Jejamo Lampung Community in creating harmonious social relationships within the pluralistic society of Bandar Lampung City.

This study employs a qualitative method—⁹ —with a sociological approach to religion. This approach is used to understand the efforts of the Nuwo Jejamo Lampung Community in enhancing interfaith tolerance in Bandar Lampung through social interactions and interfaith activities. This study was analyzed using Talcott Parsons' structural-functional theory with the AGIL concept, namely Adaptation (the community's adaptation within a pluralistic society), Goal Attainment (efforts to achieve the goal of tolerance), Integration (building harmonious inter al relationships among religious communities), and Latency or Pattern Maintenance (maintaining the values of tolerance and social solidarity).¹⁰

⁵ Zahrotul Milatina et al., "The Role of the Younger Generation as Pioneers of Tolerance in Religious Moderation Programs: A Literature Review in Pekalongan City," *Jurnal Sains Student Research* 3, no. 6 (2025): 1193–1204, <https://doi.org/10.61722/jssr.v3i6.7089>.

⁶ Dewi Ariyanti Soff, "INTERFAITH DIALOGUE: Efforts by the Interfaith Harmony Forum to Foster a Culture of Tolerance," Dewi Ariyanti Soffi, *Journal of Values Education and Character Development*

⁷ Venansius and Felisitas Yuswanto, "Religious Moderation as a Means of Maintaining Singkawang's Status as the Most Tolerant City," *Proceedings of* 1 (2024): 166–75, <https://doi.org/10.52075/p3k.v1i2.575>.

⁸ Alanza Zanky et al., "Religious Tolerance: Harmony in Indonesia's Multicultural Society," *Journal of Islamic Studies and Sharia Law* 3, no. 2 (2025): 455–64, <https://doi.org/https://doi.org/10.3342/jursih.v3i2.459>.

⁹ Norlailac Fahriana Nurrisaa, Dina Hermina, "Qualitative Approaches in Research: Strategies, Stages, and Data Analysis," *Journal of Educational Technology and Learning (JTTP)* Vol. 02, no. 03 (2025): 793–800.

¹⁰ Adisty Eka et al., "Integration of the Adiwiyata Program at MAN 1 Malang Examined from the Perspective of Talcott Parsons' AGIL Theory: Introduction," *Journal of EduGeography* 12, no. 2 (2024): 24–33, <https://doi.org/10.15294/edugeo.v11i2.69710>.

Based on this background, this study seeks to examine the efforts made by the Nuwo Jejamo Lampung Community to promote religious tolerance in Bandar Lampung City and to understand the impact of the community's presence on social life and interfaith relations within a pluralistic society. This study is important for assessing the extent to which culture-based social communities can play a role in fostering social integration, strengthening the value of tolerance, and building social harmony in Bandar Lampung City. Therefore, this study aims to analyze the forms of efforts, strategies, and social impacts generated by the Nuwo Jejamo Lampung Community in promoting religious tolerance in Bandar Lampung City.

RESULTS AND DISCUSSION

Explanation of the Research Subject

This study employs a sociology of religion approach grounded in Talcott Parsons' structural-functional theory to understand the efforts of the Nuwo Jejamo Lampung Community in promoting religious tolerance in Bandar Lampung City. The sociology of religion approach is used because this study focuses on social relations, interactions among religious communities, and the role of social communities in fostering harmony within a pluralistic society. Talcott Parsons views society as a social system composed of interrelated parts that work together to maintain social order.¹¹ In this study, the Nuwo Jejamo Lampung Community is understood as part of the social system that plays a role in building harmonious relationships among religious communities through social, cultural, and community activities. The application of Parsons' theory is considered relevant because it explains how a social community can help maintain social stability and foster integration amidst the religious and cultural diversity of Bandar Lampung City.

The Concept of Tolerance from an Islamic Perspective

From an Islamic perspective, tolerance is one of the core values that serves as the foundation for building social relationships among people. Tolerance is understood as an attitude of respecting and valuing differences in belief, without having to compromise one's faith or mix religious teachings. Islam teaches that every human being has the right to choose and practice their own faith. This principle is reflected in the words of Allah SWT in Surah Al-Baqarah, verse 256, which states, "*There is no compulsion in religion.*" This verse indicates that Islam grants every individual the freedom to determine their own faith without any element of coercion. It also indicates that Islam is a *rahmatan*

¹¹ Marlian Arif Nasution, "Religion and the Problem of Meaning in Talcott Parsons' Sociological Theory," *Journal of Theosophy and Islamic Civilization* 4, no. 1 (2022): 129–40, <https://doi.org/http://dx.doi.org/10.51900/alhikmah.v4i1.12536>

lil'alamin religion; bless for all of cosmos and human being.¹² Furthermore, the Qur'an also emphasizes the importance of mutual respect among people of different faiths, as stated by Allah SWT in Surah Al-Kafirun, verse 6: "*To you be your religion, and to me mine.*" This verse demonstrates that Islam teaches respect for religious differences and encourages the creation of a peaceful life within a diverse society. Tolerance in Islam does not mean acknowledging the truth of all religions, but rather respecting everyone's right to practice their own religion and maintaining harmonious social relations within society.

The principle of tolerance in Islam is also reinforced by the concept of *rahmatan lil 'alamin*—the teaching that Islam exists as a mercy for all creation. This concept emphasizes the importance of compassion, justice, peace, and the common good for all humanity, regardless of religious, ethnic, or cultural background. Therefore, Muslims are called upon to foster good social relationships with everyone, provided such relationships do not conflict with the principles of Islamic faith and Sharia.

From an Islamic perspective, tolerance, or *tasamuh*, is one of the values that supports the creation of a peaceful and harmonious society amidst diversity. According to Quraish Shihab, tolerance does not mean mixing religious teachings or assuming that all religions hold the same truth; rather, it is an attitude of respecting every individual's right to believe in, practice, and live out their respective religious teachings without coercion or discrimination. Tolerance is understood as a form of respect for differences that remains grounded in the religious beliefs held by each individual.

Quraish Shihab explains that Islam teaches its followers to build good social relationships with fellow human beings regardless of religious, ethnic, racial, or cultural background. A harmonious life can be achieved when every individual prioritizes mutual respect, maintains peace, and avoids actions that could lead to hostility and division. Therefore, tolerance is not only understood as a normative concept in Islamic teachings but also as a social attitude that must be realized in community life through dialogue, cooperation, and respect for the rights of others.¹³ Quraish Shihab's ideas are relevant to this study because they align with the efforts made by the Nuwo Jejamo Lampung Community to foster interfaith harmony. Various activities carried out by the community—such as interfaith dialogues, social and humanitarian initiatives, discussions on national identity, and efforts to strengthen religious moderation—demonstrate the implementation of values of tolerance that emphasize respect for diversity and the strengthening of social bonds among communities. Thus, the concept of tolerance according to Quraish Shihab serves as the conceptual foundation for understanding the importance of mutual respect in a pluralistic society, while Talcott Parsons' structural-

¹² Roni Ismail, *Menjadi Muslim Rahmatan Lil'Alamin*, (Yogyakarta: Suka Press, 2016), p. 22.

¹³ According to Quraish and Shihab, "THE CONCEPT OF TOLERANCE ACCORDING TO QURAISH SHIHAB IN SURAH AL-KAFIRUN" 3, no. September (2022): 31–37.

functional theory is used as an analytical tool to explain the role of the Nuwo Jejamo Lampung Community in building, maintaining, and preserving interfaith harmony.

The theory employed in this study is Talcott Parsons' AGIL framework, comprising Adaptation, Goal Attainment, Integration, and Latency (or Pattern Maintenance).¹⁴ The concept of Adaptation is used to examine how the Nuwo Jejamo Lampung Community adapts to the conditions of Bandar Lampung City, which is characterized by religious, cultural, and social diversity. The community strives to build an open and inclusive social space so that it can be accepted by various social groups. Goal Attainment is used to understand the community's primary objective in fostering religious tolerance through various social activities and interfaith dialogue. Meanwhile, the concept of Integration is used to examine how the community fosters harmonious social relationships among community members through interaction, social cooperation, and interfaith communal activities. The concept of "Latency" or "Pattern Maintenance" is used to understand the community's efforts to preserve the values of tolerance, social solidarity, and a spirit of togetherness so that they continue to flourish in community life. By employing the AGIL framework, this study can elucidate the social functions of the community in maintaining balance and harmony within a pluralistic society.

Based on the research subject, this study employs a qualitative research method, as it aims to gain an in-depth understanding of social phenomena related to the activities and role of the Nuwo Jejamo Lampung Community in fostering religious tolerance.¹⁵ The qualitative method was chosen because it provides a more comprehensive understanding of social experiences, patterns of interaction, and the meaning of tolerance as it is constructed within community life. This study does not focus on numbers or statistical measurements but rather on understanding the social realities occurring in the field. Through this method, the researcher can obtain in-depth data on how the community fosters interfaith communication, creates harmonious social relationships, and upholds the value of tolerance within a diverse society. This study is also descriptive in nature, as it aims to systematically describe the social phenomena occurring without manipulating the conditions under study.¹⁶

The object of this study is the efforts of the Nuwo Jejamo Lampung Community to promote religious tolerance in Bandar Lampung City. The research focuses on various forms of social, cultural, and interfaith dialogue activities carried out by the community

¹⁴ Eka et al., "Integration of the Adiwiyata Program at MAN 1 Malang Examined from the Perspective of Talcott Parsons' AGIL Theory: An Introduction."

¹⁵ Abdul Nasir et al., "The Phenomenological Approach in Qualitative Research," *Journal of Social Science Research* 3, no. 5 (2023): 4445–51.

¹⁶ Hasan Syahrizal and M Syahrani Jailani, "Types of Research in Quantitative and Qualitative Research" 1 (2023): 13–23.

as a means of fostering harmony among people of different faiths. Additionally, this study examines the community's strategies for creating inclusive spaces for social interaction, building social solidarity, and instilling the value of tolerance in the community. The research subjects include the community leader, active community members, religious leaders, community leaders, and members of the public involved in various activities of the Nuwo Jejamo Lampung Community. Research subjects were selected using purposive sampling, which involves choosing informants deemed to possess knowledge and experience regarding the community's activities in fostering interfaith tolerance. Thus, the data collected is expected to provide an in-depth understanding of the community's role in the social life of Bandar Lampung City.

This research approach was implemented through field research conducted directly in Bandar Lampung City. Data collection techniques included observation, interviews, and documentation of various activities of the Nuwo Jejamo Lampung Community.¹⁷ Observations were conducted to directly observe forms of social interaction and community activities aimed at fostering interfaith tolerance. Interviews were conducted with informants actively involved in the community to gather data on their experiences, perspectives, and the community's strategies for fostering social harmony. Meanwhile, documentation was used to supplement the research data, including photographs of activities, community archives, and other supporting documents. Primary data was obtained directly from interviews and field observations, while secondary data was gathered through literature reviews, scientific journals, books, and other relevant documentary sources.¹⁸ All data were then analyzed using the Miles and Huberman model, which includes the stages of data reduction, data presentation, and drawing conclusions,¹⁹ resulting in a clear, systematic, and comprehensive picture of the efforts of the Nuwo Jejamo Lampung Community to promote religious tolerance in Bandar Lampung City.

Discussion

Before delving into the discussion regarding the efforts and impact of the Nuwo Jejamo Lampung Community in promoting religious tolerance in Bandar Lampung City, it is important to understand that life in a pluralistic society requires social spaces capable of bringing together various community groups in harmonious relationships.

¹⁷ M Syahrani Jailani, "Data Collection Techniques and Research Instruments in Educational Research Using Qualitative and Quantitative Approaches" 1 (2023): 1–9.

¹⁸ Mochamad Nashrullah, et al., *EDUCATIONAL RESEARCH METHODOLOGY (Research Procedures, Research Subjects, and Development of Data Collection Techniques)* (Sidoarjo, East Java: UMSIDA Press, 2023).

¹⁹ Ahmad and Muslimah, "Understanding Qualitative Data Processing and Analysis Techniques," *Proceedings*, no. 1 (2021): 173–86.

Religious diversity in Bandar Lampung City is an unavoidable social reality, necessitating collective efforts to maintain harmony and strengthen the value of tolerance within society.

In this context, socio-cultural communities play a strategic role as a medium for social interaction capable of fostering more open and inclusive interfaith communication. The Nuwo Jejamo Lampung Community serves as one of the active civil society groups dedicated to building harmonious interfaith relations through various social, cultural, and humanitarian activities. The community's activities are not solely focused on social initiatives but also serve as a means to instill the values of tolerance, social solidarity, and a spirit of unity within a pluralistic society.

Based on research conducted through observation, interviews, and documentation, it was found that the Nuwo Jejamo Lampung Community has undertaken various initiatives to enhance religious tolerance and has had a positive impact on the social life of the people of Bandar Lampung. Therefore, the following section will provide a more in-depth explanation of the community's initiatives and the impact of its existence on interfaith social relations in Bandar Lampung. The efforts by the Nuwo Jejamo Lampung Community to promote religious tolerance can be explained as follow.

The Nuwo Jejamo Lampung community is one of the socio-cultural communities in Bandar Lampung that is active in fostering values of tolerance and harmony among people of different faiths. The community uses the name **“Nuwo Jejamo,”** which originates from the Lampung language. The word *“nuwo”* means “home,” while *“jejamo”* means “to gather” or “together.” Philosophically, the name represents a “home of togetherness” that serves as a meeting space for people from diverse religious, ethnic, cultural, and belief backgrounds to get to know one another, engage in dialogue, and build harmonious relationships.

Based on a follow-up interview with the founder of the Nuwo Jejamo Lampung Community, the name was chosen as a symbol of the spirit of unity and togetherness that the community aims to embody. However, at the time the name was selected, the community had not yet engaged in direct communication or consultation with traditional Lampung leaders regarding the philosophical meaning and proper usage of the term. The founder explained that this feedback serves as valuable input for the community's future development. Furthermore, the founder stated that the Nuwo Jejamo Lampung Community plans to establish communication and consult with traditional Lampung leaders so that the use of the name “Nuwo Jejamo” not only serves as the community's identity but also has a philosophical and cultural foundation aligned with the traditional values of the Lampung people. This step is expected to strengthen the community's identity as a social movement that prioritizes local values in fostering tolerance and interfaith harmony in Bandar Lampung.

The presence of this community plays a vital role in creating an inclusive social space within a society characterized by religious, cultural, and social diversity. In the context of a pluralistic society, tolerance is not only understood as an attitude of accepting differences but is also manifested through concrete actions such as social cooperation, interpersonal communication, and the involvement of people from different faiths in shared activities.²⁰ Therefore, the “ ” Nuwo Jejamo Lampung Community serves as a social platform that seeks to strengthen harmonious relations among people of different faiths through various social and cultural activities.

Interfaith tolerance is not only understood as an attitude of accepting differences in belief, but is also manifested through concrete actions such as respect for individual rights, harmonious social communication, and community participation in shared activities without discrimination based on religion.²¹ In a pluralistic society such as Bandar Lampung, strengthening tolerance requires spaces for interaction that can bring together people from various religious backgrounds openly and on an equal footing. The Nuwo Jejamo Lampung Community serves as a social platform that seeks to build such spaces for interaction through various social and cultural activities involving people across religious lines.

Based on the research findings, the efforts made by the Nuwo Jejamo Lampung community to enhance religious tolerance are realized through interfaith dialogue, humanitarian social actions, education on religious moderation, joint cultural activities, and the strengthening of interpersonal communication among community members.²² These various activities are carried out by involving youth and community members from diverse religious backgrounds, thereby creating an open and inclusive space for social interaction. The involvement of the younger generation in the community is also a key effort in fostering religious tolerance. Young people are viewed as a social group with significant influence on the future development of society. Therefore, the Nuwo Jejamo Lampung Community actively engages youth in various social and cultural activities to cultivate an awareness of the importance of maintaining harmony and unity amid religious diversity.

One of the community's primary initiatives is fostering interfaith dialogue through discussions and shared activities. Interfaith dialogue serves as a vital medium for creating harmonious interpersonal communication among people of different faiths. Through these

²⁰ Sabdo Winedar et al., “Young Friends Across Faiths: Efforts to Build Interfaith Tolerance in Salatiga City” . 7, no. April (2024): 4249–55.

²¹ Erbin Chandra et al., “Strengthening Religious Tolerance Through the Interfaith Harmony Program at the Community Level,” *Journal of Community Service: Empowerment, Innovation, and Change* 5, no. 2 (2025), <https://doi.org/10.59818/jpm.v5i2.1509>.

²² “<https://Campaign.Com/Updates/16554/Take-a-Closer-Look-at-Nuwo-Jejamo-Lampung's-Efforts-to-Promote-Tolerance-in-Lampung->. Accessed May 26, 2026,” n.d.

activities, community members are given the opportunity to get to know one another, understand each other, and respect differences in belief. These dialogues take place not only in formal forums but also in casual settings, such as discussions on national issues, joint social activities, and community gatherings involving members of different faiths.²³ Examples of such activities include interfaith iftar gatherings, informal discussions on religious themes, interfaith “halal bihal” events, and commemorations and discussions regarding the Sapta Darma belief system. This demonstrates that tolerance is built through social interactions that occur naturally in daily life.

In addition to interfaith dialogue, the Nuwo Jejamo Lampung Community is also active in carrying out social and humanitarian activities as a way to strengthen social solidarity within the community. These activities include community service, humanitarian fundraisers, distributing aid to the underprivileged, mutual aid initiatives, and community outreach efforts.²⁴ Among the activities carried out is “Dare to Socialize, Dare to Take Action,” a campaign that brings together people of different faiths and beliefs and even involves student organizations. The community is also active in organizing humanitarian fundraising drives and fostering internal community bonds. These social activities do not discriminate based on people’s religious backgrounds, thereby strengthening social bonds among community members. Through humanitarian efforts, the community strives to instill the value that all members of society share a collective responsibility to maintain social unity and harmony.

In an interview, Yoga, the founder of the Nuwo Jejamo Lampung Community, explained that the community was established as a shared space for people of diverse faiths to build harmonious social relationships. According to him, the diversity found in Bandar Lampung should be leveraged as a source of social strength, not a cause of division. Yoga also stated that Nuwo Jejamo Lampung aims to create a welcoming space for everyone, regardless of their religion. The community focuses not only on organizing activities but also on fostering a sense of family and togetherness so that people can respect one another and understand their differences. Furthermore, the community’s membership includes not only Muslims but also adherents of other faiths and non-Muslims.

Furthermore, the community promotes religious moderation through seminars, social campaigns, and the dissemination of messages of tolerance on social media. The use of social media is a key strategy employed by the community to spread the values of peace and tolerance to the younger generation. Education on religious moderation is provided to help the public understand the importance of respecting differences and

²³ “<https://kumparan.com/lampunggeh/celebrate-1-suro-interfaith-community-on-Njl-SaptaDarma-maintains-harmony-in-Lampung-235gF28Gxct>. Accessed May 26, 2026,” n.d.

²⁴ “<https://www.instagram.com/p/DBFbHBSSdIa/?hl=en>. Accessed May 27, 2026,” n.d.

maintaining unity amid the rise of digital media, which is prone to fueling hate speech and intolerance.

Arif, a member of the Nuwo Jejamo Lampung Community, explained that the involvement of the younger generation in the community is a crucial step in strengthening interfaith tolerance. In his view, young people play a strategic role in creating a peaceful and harmonious social environment. In an interview, Arif stated:

“Young people today must be pioneers of tolerance. Through community activities, we learn how to respect differences and work together regardless of religion. From there, a sense of mutual trust and respect emerges.”

This statement demonstrates that the community has successfully raised social awareness among the younger generation regarding the importance of maintaining harmonious interfaith relations. Youth involvement in social and cultural activities also helps foster more open and inclusive patterns of interaction within the community.

Based on interviews with the founder of the Nuwo Jejamo Lampung Community, as of the time this study was conducted, the community had never directly handled cases of interfaith conflict or disputes within the community. This is because the Nuwo Jejamo Lampung Community positions itself as a social community focused on preventive efforts through the promotion of values of tolerance, the strengthening of religious moderation, and the creation of spaces for interfaith and intercultural dialogue. Thus, the community's primary focus is on preventing the emergence of potential intolerance through educational and social activities, rather than acting as an institution with the authority to mediate or resolve conflicts.

The founder of the Nuwo Jejamo Lampung Community explained that the resolution of interfaith conflicts is fundamentally the responsibility of institutions with official functions, such as the Forum for Interfaith Harmony (FKUB), local governments, and religious and community leaders. Therefore, the community prefers to take on the role of a community partner that raises awareness of the importance of living together peacefully through various activities, such as interfaith dialogue, humanitarian social activities, education on religious moderation, and shared cultural activities. Although it has never directly addressed conflicts, the various activities carried out by the Nuwo Jejamo Lampung Community have contributed to creating a conducive social environment. Through intensive interaction among participants from diverse religious and cultural backgrounds, the community strives to reduce prejudice, build mutual trust, and strengthen harmonious social relationships. Thus, the role of the Nuwo Jejamo Lampung Community places greater emphasis on preventive efforts against the potential

emergence of intolerance through strengthening communication, social cooperation, and the internalization of values of tolerance in community life.

The Impact of the Nuwo Jejamo Lampung Community on Social Life

In a pluralistic society, social relations among people of different faiths often face various challenges, such as the emergence of social prejudice, negative stereotypes, a lack of communication between social groups, and the growth of intolerance due to limited opportunities for social interaction. Religious differences in society often create social barriers that prevent people from getting to know one another deeply. These conditions have the potential to lead to social misunderstandings if not balanced by the existence of healthy and open spaces for communication.²⁵ Therefore, the existence of social communities such as Nuwo Jejamo Lampung is crucial because such communities are able to create spaces for interaction that bring together people of different faiths in various collective activities of a social, cultural, and humanitarian nature. The existence of the Nuwo Jejamo Lampung community has had a significant impact on fostering more harmonious social relationships within the community. The various social and cultural activities organized by the community help people develop more open patterns of communication, thereby improving social relations among people of different faiths. Activities involving people of different faiths create spaces for interaction that bring together individuals from diverse social backgrounds and beliefs toward a common goal: building a harmonious and peaceful social life.

These harmonious social relations are evident in the growing mutual respect among community members. Religious differences are no longer viewed as an obstacle to building social relationships, but rather as part of social diversity that must be collectively valued.²⁶ Community activities help people understand that every individual has the same right to practice their faith without discrimination or differential treatment based on a particular religion. As a result, social relations within the community become more inclusive and conducive to harmony. Furthermore, the existence of the community also helps foster better interpersonal communication among community members. Regular social interactions through various community activities create emotional closeness among community members so that social relationships are not merely formal but develop into closer, more familial bonds. This situation demonstrates that intensive social interaction plays a crucial role in strengthening social solidarity within a pluralistic society.

²⁵ Nafita Amelia and Nur Hanifah, "Interreligious Social Interaction in Kingking Village, Tuban," *Journal of Multiculturalism & Multireligious Studies* 22, no. 1 (2023), <https://doi.org/10.32488/harmoni.v1i22.604>.

²⁶ Nugi Rizki Pritantia, Aceng Kosasih, and Supriyono, "Patterns of Social Relations in a Multicultural Community Within a Religious Lifestyle (A Case Study of Kancana Village, Kuningan Regency)," *IDEAS Journal* 7, no. 3 (2021): 165–72, <https://doi.org/10.32884/ideas.v7i3.442>.

The existence of the Nuwo Jejamo Lampung Community also contributes to increased social solidarity within the community. This social solidarity is evident in the high level of community participation in various humanitarian activities organized by the community, such as community service, fundraising, the distribution of social aid, mutual aid initiatives, and acts of compassion toward those in need. These social activities are carried out collectively without distinction based on religious background, so that the community shares a common sense of social responsibility in helping one another. The social solidarity formed through community activities demonstrates that humanitarian values can serve as a unifying force in social relationships amidst religious diversity. Through these social activities, the community learns to cooperate, help one another, and cultivate a sense of social responsibility toward their surroundings.²⁷ This illustrates that tolerance is not only manifested in the form of respecting differences in belief but is also reflected through concrete actions in the community's social life.

An interview with I Putu, a member of the Nuwo Jejamo Lampung Community, revealed that the involvement of people from different religious backgrounds in various community activities helps foster closer and more harmonious social relationships. Joint activities make it easier for community members to get to know and understand one another's personalities, fostering a sense of mutual respect among community members. Furthermore, all members are treated equally without any restrictions based on religion or specific cultural backgrounds. This environment helps the community overcome feelings of awkwardness when interacting with members of other religious groups and fosters more open social relationships.

The interpersonal relationships built through community activities also strengthen the sense of brotherhood among community members. The intensity of ongoing interactions creates stronger emotional bonds, leading to a high level of mutual trust () within the community.²⁸ This condition is a key factor in maintaining social stability within a society characterized by a high degree of religious diversity. In addition to strengthening social solidarity, the existence of the Nuwo Jejamo Lampung Community also contributes to reducing social prejudice and negative stereotypes among people of different faiths. In a pluralistic society, social prejudice often arises due to a lack of communication and limited direct interaction between different community groups. As a result, people tend to hold subjective views about other religious groups based on assumptions that have developed within their social circles. Through the various activities organized by the

²⁷ Lis Yulianti Syafrida Siregar, "Social Reactions in the Daily Lives of a Pluralistic Society," *JURNAL AT-TAGHYIR* 4, no. 1 (2021): 1–14, <http://jurnal.iainpadangsidempuan.ac.id/index.php/taghyir>.

²⁸ Titin Wulandari Malau, "Interfaith Dialogue and the Contribution of Religious Leaders in Conflict Resolution and Its Implementation to Strengthen Tolerance," *Jurnal Magistra* 2, no. 1 (2023): 1–18.

community, people have the opportunity to get to know one another directly, thereby gradually reducing these social prejudices.

Based on the research findings, there is a significant difference between the state of social relations in the community before and after the establishment of the Nuwo Jejamo Lampung Community. Before this community was formed, interactions among people of different faiths tended to be limited to formal relationships in daily life. Although people lived peacefully side by side, opportunities for interfaith encounters and communication remained relatively limited, so the social relationships that developed were not yet fully close or participatory. This situation led to the persistence of prejudices, stereotypes, and a sense of awkwardness when interacting with members of different religious groups due to a lack of direct interaction.

With the establishment of the Nuwo Jejamo Lampung Community, the community has gained broader opportunities for interaction through various social and cultural activities, dialogues, and humanitarian initiatives involving participants from different faiths. The increasing frequency of these gatherings has helped the community build closer relationships, foster mutual trust, and strengthen mutual respect. Religious differences are no longer viewed as barriers to social relationships but rather as part of the diversity that can serve as a strength in building a harmonious community. Thus, the community's existence contributes to strengthening social integration and bridging the social divide between groups of different faiths.

When examined through the lens of social tolerance indicators, the research findings show that the level of tolerance among community members involved in the activities of the Nuwo Jejamo Lampung Community can be categorized as fairly high or falling within the "tolerant" category. This is evident in the mutual respect for each other's religious practices, active participation in joint activities without discrimination, the ability to collaborate across religious lines, and the low incidence of conflicts triggered by differences in belief. Nevertheless, the tolerance that has developed cannot yet be said to have reached a very high or ideal level, as there are still some members of the community who have not actively participated in interfaith activities, and sustained efforts are still needed to expand the reach of tolerance education to all segments of society. Therefore, the existence of the Nuwo Jejamo Lampung Community can be considered successful in improving the quality of social relations within the community—transitioning from previously limited interactions to more inclusive, harmonious, and tolerant relationships.

The involvement of the younger generation in the community helps foster a more open and inclusive communication style regarding religious diversity. Young people find it easier to collaborate and interact without making an issue of differences in belief.²⁹ This situation indicates that community activities influence the development of a more tolerant character among the younger generation, one that exhibits a high level of social concern for community life. An interview with Andika, a community member, revealed that the existence of Nuwo Jejamo Lampung has a positive influence on the younger generation's mindset regarding religious diversity. Through community activities, the younger generation has come to better understand that religious differences are not a barrier to building good social relationships. Community activities also help foster mutual trust, social awareness, and an understanding of the importance of maintaining social unity amid religious and cultural diversity.

Fostering a tolerant character among the younger generation is one of the community's key impacts, as young people constitute a social group with a strategic role in the future of society. If the younger generation possesses a sound understanding of tolerance and social diversity, the likelihood of creating a harmonious society will increase significantly. Therefore, youth involvement in community activities is a vital component in the process of strengthening tolerance and religious moderation within society. In addition to impacting social relations, the existence of the Nuwo Jejamo Lampung Community also contributes to strengthening the values of unity and nationalism. Social and cultural activities involving people from diverse religious backgrounds help reinforce a sense of brotherhood among fellow citizens, regardless of religious or cultural differences. This is crucial for maintaining social integration amid the growing challenges of intolerance and social polarization in modern society. The various activities carried out by the community indirectly raise public awareness of the importance of maintaining national unity amid diversity. The community understands that religious differences are not a factor that divides social relationships but rather a part of the social richness that must be preserved together. Thus, the community plays a role in strengthening national values and social solidarity within the community.

From the perspective of Talcott Parsons' structural-functional theory, the existence of the Nuwo Jejamo Lampung Community can be analyzed through the AGIL concept, which encompasses Adaptation, Goal Attainment, Integration, and Latency or Pattern Maintenance.³⁰ This concept explains that every social system must be able to perform four primary functions in order to maintain social balance and stability within society.

²⁹ Fitrianingsih, "Young People's Perceptions of Religious Diversity and Moral Values," *Journal for Education and Sharia* 1, no. 1 (2024): 19–24, <https://jes.arbain.co.id/index.php/jes/article/view/4>.

³⁰ Nasution, "Religion and the Question of Meaning in Talcott Parsons' Sociological Theory."

In terms of Adaptation, the community demonstrates the ability to adapt to the social conditions of Bandar Lampung City, which has a relatively high level of religious diversity. The community's activities are tailored to the needs of the community through a flexible and humanistic social and cultural approach. This strategy is evident in the use of social, cultural, and humanitarian activities as a means of fostering harmonious relations among people of different faiths. The connection between the theory of Adaptation and the research findings is evident in the community's ability to create patterns of social interaction that are readily accepted by all segments of society.³¹ The community does not employ exclusive, formal approaches but instead emphasizes shared activities closely tied to people's daily lives. This approach helps community members feel more comfortable participating in community activities, allowing the process of forming harmonious social relationships to unfold naturally.

The community's ability to utilize social media as a tool for promoting tolerance and spreading messages of peace also demonstrates its adaptation to technological advancements and the dynamics of modern society. The use of social media helps the community reach the younger generation and the broader public in spreading the values of tolerance and religious moderation. This indicates that the community is able to adapt its social engagement methods to the changing times, ensuring that messages of tolerance are more widely accepted by society. In terms of Goal Attainment, the Nuwo Jejamo Lampung Community has a clear social goal: to create a harmonious community and strengthen religious tolerance. This goal is realized through various social, cultural, educational, and humanitarian programs carried out on an ongoing basis. All community activities are aimed at raising public awareness about the importance of maintaining social harmony amid religious and cultural diversity.

The connection between Goal Attainment theory and the research findings is evident in the community's success in fostering social change within the local community.³² The community's activities have improved interpersonal relationships, strengthened social solidarity, reduced social prejudice, and fostered mutual respect among people of different faiths. This success demonstrates that the community is capable of fulfilling its social function in achieving the goals of social integration and harmony. Furthermore, the community's goal of fostering tolerance is also evident in the involvement of the younger generation in various community activities. Young people are not merely participants in these activities but are also actively engaged in implementing the community's social and cultural programs. This situation indicates that the community has successfully

³¹ Herawati, "Journal of Social and Cultural Dynamics: Social Change in Society During the New Normal (An Analysis Using Talcott Parsons' Sociological Perspective)."

³² Pritania and Sandora, "Talcott Parsons' Structural Functionalist Approach: Efforts to Preserve the KENDURI SKO Tradition.""

fostered the younger generation's social participation in maintaining social harmony and reinforcing the values of tolerance within the social environment.

In terms of integration, the community serves as a medium for social integration that brings together people from diverse religious backgrounds in shared activities. The social interactions fostered through community activities help the community build mutual trust and strengthen social solidarity among people of different faiths. The social and cultural activities carried out by the community create collective social experiences that strengthen interfaith relationships.

The connection between integration theory and the research findings is evident in the community's success in fostering more harmonious social relationships within a pluralistic society. The joint activities organized by the community serve as an effective means of social integration because people can build interpersonal relationships directly without being influenced by religious differences.³³ People who previously faced communication barriers with members of other religious groups now have more open spaces for interaction through community activities. The process of social integration taking place within the community also develops sustainably through the community's routine activities. This demonstrates that the community has succeeded in creating an inclusive pattern of social relations that supports social stability in Bandar Lampung City. The social integration that has formed is not merely temporary but has evolved into an integral part of the community's daily social interactions.

Meanwhile, regarding the aspect of Latency or Pattern Maintenance, the Nuwo Jejamo Lampung Community strives to uphold the values of tolerance and social solidarity through continuous social conditioning. The value of tolerance is not only conveyed through theoretical education but is also directly practiced through social and cultural activities in the community's daily life. The routine practice of interfaith social interaction helps the community build a collective awareness of the importance of maintaining social harmony. Interfaith dialogue, humanitarian social actions, and education on religious moderation are part of the process of preserving social values that support the creation of a peaceful and harmonious community life.

The connection between Latency theory and the research findings is evident in the community's ability to sustain a culture of tolerance through sustained activities.³⁴ The community does not focus solely on achieving short-term program goals but also strives to build social values that can continue to flourish within society. Thus, the Nuwo Jejamo Lampung Community plays a role not only in fostering religious tolerance but

³³ Fanshurna, "Religious Moderation in Interactions Within a Minority Muslim Community: A Structural-Functionalist Approach by Talcott Parsons."

³⁴ Nikmah, "ANALYSIS OF SCHOOLS AS SOCIAL SYSTEMS FROM TALCOTT PARSONS' PERSPECTIVE."

also in preserving and instilling these values of tolerance as part of the social culture of Bandar Lampung's pluralistic society. Consequently, the Nuwo Jejamo Lampung Community makes a tangible contribution to the social life of Bandar Lampung City. Through social, cultural, and humanitarian approaches, the community has succeeded in fostering harmonious interfaith relations, strengthening social solidarity, reducing social prejudice, and raising public awareness about the importance of tolerance and unity in community life.

CONCLUSION

The Nuwo Jejamo Lampung Community has undertaken various efforts to promote religious tolerance through interfaith dialogue, social and humanitarian activities, education on religious moderation, joint cultural activities, the use of social media, and the involvement of the younger generation. These activities create spaces for interaction that enable people from different religious backgrounds to get to know one another, communicate, collaborate, and build mutual trust. When analyzed through Talcott Parsons' structural-functional theory, these efforts demonstrate the function of Adaptation through the community's ability to adapt its activities to the conditions of a pluralistic society; Goal Attainment through the orientation of activities toward strengthening tolerance; Integration through the creation of spaces for interfaith encounters; and Latency through the cultivation and maintenance of the value of tolerance.

Theoretically, this study reinforces sociological research on religion regarding the role of civil society communities in maintaining social integration and stability in a pluralistic society. Practically, the research findings indicate that the social and cultural approaches adopted by the community can serve as an alternative strategy for strengthening religious moderation and preventing the spread of intolerance in society.

The existence of the Nuwo Jejamo Lampung Community has a positive impact on the social life of the community, particularly in the form of increased interfaith communication, social solidarity, mutual respect, and a reduction in prejudice and social distance. The involvement of the younger generation also contributes to the formation of a more open perspective toward diversity. Nevertheless, the community cannot yet be positioned as a conflict resolution institution because it has never directly handled interfaith conflicts. Its role is predominantly that of a preventive space that builds social relationships through dialogue, humanitarian activities, cultural initiatives, and tolerance education. Thus, the community's existence can be understood as a form of civil society that supports social integration within the pluralistic society of Bandar Lampung.

Future research could expand the study by comparing several interfaith communities in different regions, examining the long-term effectiveness of community activities, or

specifically investigating the role of the younger generation and digital media in fostering tolerance. Future research could also employ a more participatory approach to measure changes in attitudes toward tolerance before and after community involvement in these activities. In this way, studies on interfaith communities can evolve beyond merely describing activities to include measuring impact and developing community-based models for strengthening tolerance.

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