

IMPLEMENTATION OF INTERFAITH HARMONY VALUES IN KEDUNG ASRI VILLAGE, TEGALDLIMO DISTRICT, BANYUWANGI REGENCY

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Abstract

Religious conflicts in Indonesia often arise from various factors, including competition for political power, resources, and differences in doctrinal beliefs. In heterogeneous societies, a lack of understanding and respect for religious diversity potentially triggers social tensions and disintegration. Islamic religious education plays a strategic role in promoting tolerance by fostering knowledgeable, intelligent, and dignified students, as well as teaching appreciation for diversity. This study aims to analyze the implementation of interfaith harmony values in the village of Kedung Asri, Tegaldlimo district, Banyuwangi regency. A quantitative research method was employed involving the distribution of questionnaires to residents from diverse religious backgrounds, with purposive sampling used to assess attitudes and practices of harmony. Collected data were analyzed using descriptive statistics to identify levels of dialogue, tolerance, and harmonious behavior within the community. The questionnaire was designed based on measurable indicators relevant to the values of harmony. Results indicate that the community of Kedung Asri actively engages in interfaith dialogue that fosters mutual understanding and respect for differences. A high level of tolerance is reflected in the participation of residents in various social and religious activities without discrimination. The implementation of harmony values is clearly expressed through social cooperation, respect among religious communities, and the central role of religious leaders in facilitating harmony. The discussion highlights the importance of inclusive communication strategies and the strengthening of character education as the main foundation for maintaining harmony. The study concludes that the implementation of interfaith harmony values in Kedung Asri is effective with strong support from the community and local leaders. However, gaps remain concerning differences in religious perceptions and the need for more systematic dialog strategies to address modern challenges. This research provides important recommendations for the development of policies and social programs aimed at strengthening harmony in multicultural Indonesian society.

Keywords: *Implementation of the values of harmony, interfaith harmony, religious tolerance.*

INTRODUCTION

Indonesia, as a country with cultural, ethnic, and religious diversity, is known as a model of a multicultural society that is able to coexist peacefully and harmoniously. This diversity is a national treasure that must be preserved so that it does not lead to

social conflict and uncertainty in development (Darmansyah, 2018; Saifuddin, 2019). National and regional policies and regulations have established regulations such as the Joint Regulation of the Minister of Religion and the Minister of Home Affairs No. 9 of 2006, which regulates the maintenance of harmony among religious communities (Ministry of Religion of the Republic of Indonesia, 2006). Efforts have been made to facilitate the creation of harmony among religious communities by instilling values of tolerance, mutual respect, and interfaith dialogue as the main foundations (Naim, 2016). However, in reality, there are still many challenges faced in the field, including the emergence of incidents of religious-based violence and exclusive attitudes from some communities that hinder the realization of ideal harmony (Setara Institute, 2023; Sutrisno, 2024).

Experts and social practitioners say that the success of religious harmony development really depends on putting these values into practice in real life. Some areas have managed to instill a culture of tolerance through open communication and mutual understanding between communities of different faiths. On the other hand, there are still communities that face obstacles in achieving harmony due to differences in understanding and perceptions of religious diversity. This phenomenon shows that there's a gap between formal policies and actual community practices, and there's an urgent need to really understand how these values of harmony are put into action at the local level.

Existing research has tended to focus on macro analysis or national policy, with little attention paid to case studies at the village or community level that actually apply these values in everyday life. In fact, local communities such as Kedung Asri Village in Tegaldlimo District, Banyuwangi Regency, are a clear example of how diversity can be a source of strength rather than conflict. In this village, religious diversity—particularly between Muslims and Hindus—has existed harmoniously for many years. They respect each other and interact in various social and cultural activities, but the factors that support the sustainability of these relationships have not been explored in depth.

In addition, existing literature does not sufficiently reveal the specific mechanisms and practices that form the basis for implementing harmony in rural communities. This is a major obstacle in formulating a model of success that can be adopted and developed in other areas. The role of social institutions, religious leaders, and local culture in building and maintaining harmony also needs to be studied in greater depth to provide a complete picture of the factors that support and hinder success. Thus, it is important for researchers to conduct contextual studies that focus on real rural communities, such as Kedung Asri Village.

More comprehensively, this study aims to fill the knowledge gap regarding how the values of tolerance and harmony are practically implemented in religiously heterogeneous communities. Through a qualitative approach, the research will reveal local practices, activities, and cultures that can strengthen harmony and tolerance

among religious communities. This approach is important to provide a deep understanding, not just normative theoretical assumptions. Thus, the results are expected to offer a realistic picture of the key factors for success and the problems faced by rural communities in implementing the values of harmony.

Furthermore, this study will also show that the successful implementation of harmony values is greatly influenced by cultural factors, education, and the role of religious leaders at the local level. Practices of mutual respect, interfaith dialogue, and religious social activities in Kedung Asri Village are key indicators in assessing this success. Ultimately, this study not only provides an empirical picture, but also offers practical recommendations for the development of social policies and programs in other regions facing similar challenges.

This knowledge is very important, because with a deeper understanding of the practice of diversity and tolerance, Indonesia can strengthen the foundations of harmony amid increasingly complex diversity. Improving the quality of implementation of these values will have a direct impact on social stability and sustainable development (Wekke, 2021; Mayasaroh & Bakhtiar, 2020). In addition, the results of this study are also expected to enrich the academic literature on religious harmony from a social and cultural perspective, as well as provide practical guidance in building harmonious communities in the modern era.

In the local context, Kedung Asri Village offers a concrete example of how diversity can be a strength for the community if it is managed properly and inclusively. Through this study, it is hoped that key factors supporting success and strategies needed to overcome potential conflicts and social friction will be identified. Thus, this research plays an important role in developing a model of religious harmony sustainability that is tailored to the characteristics of the village community and can be adapted to various different social contexts.

Overall, efforts to fill this knowledge gap will strengthen the theoretical and practical foundations for building religious harmony in Indonesia. Through the development of contextual and detailed understanding, it is hoped that more relevant and effective policies will be created to promote tolerance and mutual understanding among religious communities. This research will also assist the government, civil society, and community leaders in formulating concrete communication and education strategies to strengthen a culture of harmony at the village and local community levels.

The implementation of harmony values in Kedung Asri Village is very important as an effort to close the existing knowledge gap. The suitability of the results of this study can be the basis for improving the sustainability of harmonious social harmony in the future. Through a comprehensive and contextual approach, it is hoped that harmony among religious communities will no longer be merely a formal ideal, but can be realized in the daily lives of Indonesian society.

RESEARCH METHOD

This study uses a qualitative research method with a descriptive phenomenological design. The qualitative approach was chosen because it provides an in-depth understanding of the implementation of interfaith harmony values based on the experiences and views of the people of Kedung Asri Village (Creswell, 2014; Sugiyono, 2019). The descriptive phenomenological design focuses on describing social phenomena in a real context and the meanings generated by the research subjects.

The research population consisted of all residents of Kedung Asri Village, Tegaldlimo Subdistrict, Banyuwangi Regency, who had different religious backgrounds, mainly Muslim and Hindu. The research sample was taken using purposive sampling, which is selecting subjects who are considered representative and active in religious and social activities related to interfaith harmony (Patton, 2015). The sample consisted of religious leaders, community leaders, and active residents who played a role in maintaining and developing harmony.

The research instrument used a semi-structured interview guide designed based on literature review and research focus. This instrument serves to explore in depth the perceptions, experiences, and practices of interfaith harmony. In addition to interviews, participatory observation was conducted in various social and religious activities to understand the dynamics of interactions between religious adherents directly (Maxwell, 2013). Documentation of activities and related archives were also used to strengthen the data.

The research procedure began with obtaining permission and assistance from the village government and local religious leaders to ensure the smooth collection of data. Next, the researchers collected data through in-depth interviews with selected subjects and conducted participatory observation of relevant activities. The collected data was then transcribed and analyzed thematically by organizing the data based on emerging categories and patterns (Braun & Clarke, 2006). Data validity was strengthened through triangulation of techniques, sources, and rechecking with participants (member checking). The final stage was the preparation of a comprehensive and in-depth research report.

With this approach, it is hoped that the research can provide a holistic picture of the mechanisms for implementing harmony in Kedung Asri Village, while also presenting valid and useful findings for the development of policies and programs for maintaining religious harmony.

RESULT AND DISCUSSION

Implementation of Dialogue in Kedung Asri Village, Tegaldlimo District, Banyuwangi Regency

Research has found that interfaith dialogue in Kedung Asri Village is one of the main pillars of social harmony. Dialogue takes place regularly and systematically in various forums, such as meetings of religious leaders, community meetings, and interfaith activities organized by the village government and community organizations. This dialogue is not only formal in nature, but also occurs in everyday interactions that strengthen relationships between communities.

Religious and community leaders use dialogue as a means to resolve potential conflicts and build mutual understanding. People of different faiths are open in expressing their views and seek to understand each other's perspectives, thereby fostering mutual understanding that deepens harmony.

In these dialogues, values such as mutual respect, empathy, and active listening are consistently cultivated. In addition, local traditions such as *suroan*—a celebration of the first night of *Suro*—become a moment for cultural dialogue that integrates various religious groups in a joint celebration. This dialogue involves discussions between religious leaders and residents, strengthening collective awareness of the importance of peace and tolerance.

Through this harmonious dialogue, Kedung Asri Village has been able to reduce the potential for conflict and build strong social bonds, transforming religious differences into opportunities for social cohesion. These findings reinforce the literature that states that open dialogue is very important for building and maintaining harmony in multicultural societies (Lubis, 2020; Wekke, 2021).

Tolerance in Kedung Asri Village, Tegaldlimo District, Banyuwangi Regency

Tolerance in Kedung Asri Village is reflected in the attitude of mutual respect and appreciation for the religious practices of each community living side by side. Residents demonstrate tolerance that is not merely accepting, but also actively supporting religious activities carried out by other groups without discrimination or negative prejudice.

Social activities such as mutual cooperation in the construction of public facilities and religious activities involve participants from different religions as a tangible form of tolerance. Muslims and Hindus participate in religious events such as *Eid al-Fitr*, *Nyepi*, and other religious celebrations as a form of respect and recognition of each other's rights and beliefs.

In addition, religious education in schools and Islamic boarding schools also instills values of tolerance from an early age, shaping the character of the younger generation to be inclusive and open-minded. This education in tolerance is an important prerequisite for maintaining long-term harmony in the village.

Interview data shows that awareness of the importance of peaceful coexistence is the main motive for citizens to practice tolerance in various aspects of life, including social, economic, and cultural aspects. This tolerance is an important instrument for preventing social conflicts related to religion (Arifin, 2024; Sofiana, 2023).

Implementation of Interfaith Harmony Values in Kedung Asri Village, Tegaldlimo District, Banyuwangi Regency

Values of harmony, such as mutual respect, cooperation, empathy, and solidarity are strongly internalized in the community of Kedung Asri Village. The implementation of these values is evident in concrete forms, such as joint support for the construction of religious facilities, economic cooperation between religious communities, and the implementation of religious rituals that are appreciated by all parties.

Harmony is not merely a passive state without conflict, but rather an active state characterized by collective participation in maintaining and realizing a harmonious and peaceful life. Citizens not only live side by side physically, but also interact socially, which strengthens social bonds and support networks. Social activities become a means of social integration that transcends religious and ethnic boundaries.

The importance of religious leaders as agents of change and mediators also emerged as a key factor in the successful implementation of the value of harmony. Religious leaders act as liaisons between groups, facilitate dialogue, and instill teachings of tolerance in religious lectures and sermons. This active role ensures that the value of harmony can be passed on and practiced continuously.

Local wisdom and cultural identity also strengthen the foundation of harmony through traditions and customs that teach mutual respect and cooperation. These values act as social glue that brings various groups together in joint activities, serving as a social bridge that reduces tensions arising from religious differences (Lubis, 2020; Mayasaroh & Bakhtiar, 2020).

Discussion: Filling the Research Gap

The results of this study fill the information gap regarding the implementation of harmony values at the micro-community level, particularly in Kedung Asri Village, which has not been widely discussed in previous literature. Previous studies have focused more on macro studies and normative theories, without providing a detailed description of how these values are actualized through dialogue, tolerance, and real social and religious activities.

Findings regarding dialogue as a routine and structured practice reinforce the evidence that interfaith communication is an important foundation for maintaining

harmony in society. This method of dialogue can prevent potential conflicts and strengthen social cohesion, in line with existing theories of intercultural communication and interfaith dialogue (Nasrudin, 2023; Wekke, 2021).

The tolerance practiced in this village is not merely a passive acceptance of differences, but also an active form of mutual support and respect, thereby creating an inclusive and welcoming social space for all groups. This is the answer to the real challenges found in several studies on intolerance and religious conflict at the local level (Setara Institute, 2023).

The implementation of harmony values based on local wisdom and the role of religious leaders also shows how a contextual approach and local culture are key to success. This study reinforces the hypothesis that the integration of harmony values into social practices and cultural rituals strengthens the sustainability of social harmony in diverse communities (Lubis, 2020; Rosidin, 2016).

The active involvement of citizens in interfaith social activities proves that harmony is not only spiritual, but also socio-economic, strengthening the network of collective solidarity in facing the dynamics of rural community development. This serves as a practical model for efforts to develop harmony in other villages with similar conditions (Mayasaroh & Bakhtiar, 2020).

Unlike previous studies that focused on policy and theory, this research provides a concrete and comprehensive empirical picture of how harmony is realized in everyday society. This research also provides practical input on the strategic role of religious leaders, open dialogue, and the practice of active tolerance as mechanisms for maintaining social peace.

Through dialogue, tolerance, and the implementation of harmony values in real social and religious activities, Kedung Asri Village has succeeded in becoming an example of a harmonious community while overcoming potential divisions due to religious diversity. This also fills the gap in literature related to community-based harmony practices and effective strategies for strengthening social cohesion at the local level.

CONCLUSION

This study shows that the implementation of interfaith harmony values in Kedung Asri Village is effective through constructive dialogue, a high level of tolerance, and active community involvement in joint social and religious activities. It is evident that the successful implementation of these values is not only supported by formal policies, but is also greatly influenced by the role of religious leaders and local wisdom in bridging differences. An inclusive and open dialogue approach has created a safe space for communication to build mutual understanding and manage conflicts peacefully.

Thus, the results of this study open up new insights into the importance of implementing community-based harmony values as a sustainable solution to address the challenges of religious pluralism in Indonesia. Strengthening dialogue and tolerance through education and social activities should be enhanced as a preventive strategy against potential religious conflicts. Going forward, this study encourages the development of adaptive and contextual models of harmony that can be replicated in other communities with similar social backgrounds.

In addition, this study emphasizes that maintaining long-term harmony requires collective commitment, ongoing communication, and learning cultural tolerance from an early age. This is important for forming a resilient, solid society that is ready to face social dynamics with a cool head and an open heart. Therefore, the government, religious institutions, and the general public need to strengthen their synergy in promoting the values of harmony so that diversity remains a source of strength for the nation, rather than a source of division.

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