



## KERUKUNAN ANTARA MASYARAKAT DENGAN ALIRAN YANG BERBEDA DI DAERAH LOMBANG-LOMBANG, KELURAHAN SINYONYOI

### HARMONY AMONG COMMUNITIES WITH DIFFERENT ISLAMIC SECTS IN THE LOMBANG-LOMBANG AREA, SINYONYOI VILLAGE

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**Submission:** 20-04-2023

**Review:** 14-07-2023

**Published:** 25-08-2023

#### **Keywords :**

Social Harmony, Religious  
Diversity, Religious Streams,  
Tolerance, Community Life,  
Lombang-Lombang

#### **ABSTRACT**

Indonesia is a country characterized by a high level of social and religious diversity, including diversity of religious streams within the same religion. Differences in religious streams have the potential to generate social conflict if they are not properly managed; however, they can also foster harmonious social relations when addressed with tolerance and mutual respect. This study aims to examine the forms of harmony among communities with different religious streams and to identify the factors that support the maintenance of social harmony in Lombang-Lombang, Sinyonyoi Village.

This study employs a qualitative approach with a field research design. Data were collected through observation, in-depth interviews, and documentation. Informants were selected using purposive sampling and included religious leaders, heads of Islamic study groups (majelis taklim), community leaders, and village government officials. The collected data were analyzed using descriptive qualitative methods through data reduction, data presentation, and conclusion drawing, with data validity ensured through source and technique triangulation.

The findings indicate that harmony among communities with different religious streams in Lombang-Lombang is constructed through continuous social interaction and a collective awareness of



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*the importance of peaceful coexistence. Harmony is manifested in mutual respect, tolerance in religious practices, and cooperation in various social and community activities. The preservation of this harmony is supported by the roles of religious leaders who emphasize moral values and brotherhood, majelis taklim that instill tolerant attitudes, a village government that maintains neutrality and inclusivity, and community leaders who strengthen social cohesion through exemplary conduct and shared experiences. This study concludes that social harmony amid religious diversity is the result of synergy among religious, social, and structural factors that must be continuously maintained.*

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**Kata kunci :**

Kerukunan Sosial,  
Perbedaan Aliran  
Keagamaan, Toleransi,  
Kehidupan Masyarakat,  
Lombang-Lombang.

**ABSTRAK**

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Indonesia merupakan negara dengan tingkat keberagaman sosial dan keagamaan yang tinggi, termasuk keberagaman aliran keagamaan dalam satu agama yang sama. Perbedaan aliran keagamaan berpotensi menimbulkan konflik sosial apabila tidak dikelola dengan baik, namun pada sisi lain juga dapat melahirkan kehidupan sosial yang harmonis apabila disikapi dengan sikap toleran dan saling menghormati. Penelitian ini bertujuan untuk mengkaji bentuk kerukunan antarmasyarakat dengan latar belakang aliran keagamaan yang berbeda serta faktor-faktor yang mendukung terpeliharanya keharmonisan sosial di Lombang-Lombang, Kelurahan Sinyonyoi. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian lapangan (field research). Pengumpulan data dilakukan melalui observasi, wawancara mendalam, dan dokumentasi. Penelitian menggunakan purposive sampling, meliputi tokoh agama, ketua majelis taklim, tokoh masyarakat, dan aparat kelurahan. Data yang diperoleh dianalisis secara deskriptif kualitatif melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan, serta diuji keabsahannya melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa kerukunan antarmasyarakat dengan aliran keagamaan yang berbeda di Lombang-Lombang terbangun melalui interaksi sosial yang berkelanjutan dan kesadaran kolektif akan pentingnya hidup berdampingan secara damai. Kerukunan diwujudkan dalam sikap saling menghormati, toleransi dalam praktik keagamaan, serta kerja sama dalam berbagai aktivitas sosial dan kemasyarakatan. Terpeliharanya keharmonisan tersebut didukung oleh peran tokoh agama yang menekankan nilai akhlak dan persaudaraan, majelis taklim yang menanamkan sikap toleran, pemerintah kelurahan yang bersikap netral dan inklusif, serta tokoh masyarakat yang memperkuat kohesi sosial melalui keteladanan dan pengalaman hidup bersama. Penelitian ini menyimpulkan bahwa kerukunan sosial di tengah perbedaan aliran keagamaan merupakan hasil dari sinergi antara faktor keagamaan, sosial, dan struktural yang perlu terus dipelihara secara berkelanjutan.

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## A. INTRODUCTION

Indonesia is characterized by a high degree of social and religious diversity. As one of the countries with the largest Muslim populations in the world (Jura, 2019), Indonesia exhibits diversity not only through the coexistence of multiple religions and belief systems but also through varying religious orientations, interpretations, and practices within Islam itself. This condition has shaped a pluralistic social landscape in which diversity constitutes an integral aspect of everyday life. Within such a context, social harmony plays a pivotal role in maintaining social stability and promoting peaceful coexistence among community members.

Within Muslim communities, differences in religious orientations are often associated with varying interpretations of religious teachings, modes of worship, and attitudes toward local traditions and cultural practices. While such differences represent a source of intellectual and spiritual richness, they may also generate social tensions when not accompanied by mutual respect and an appreciation of diversity (Jenuri et al., 2024). Evidence from various regions indicates that religious differences can give rise to conflict, ranging from ideological disputes and social exclusion to more overt forms of confrontation. Consequently, managing religious diversity remains a critical challenge in fostering social cohesion and maintaining harmonious interreligious and intrareligious relations.

Nevertheless, religious diversity does not invariably lead to social conflict. In many communities, individuals from different religious orientations are able to cultivate harmonious social relationships despite differences in religious interpretations and practices. This suggests that social harmony is not merely an ideal aspiration but a social reality that can be achieved through the cultivation of tolerance, effective communication, and collective cooperation. Such cases provide valuable insights into the social mechanisms through which diversity is accommodated and sustained within a framework of social cohesion and harmonious coexistence. Consequently, examining these experiences is essential for understanding how religious differences can be managed constructively in plural societies.

Lombang-Lombang, located in Sinyonyoi Village, represents a community characterized by diverse religious orientations within the Muslim population. These differences are reflected in various forms of religious practice and expression. Despite such



diversity, the area has experienced a relatively high level of social harmony with limited instances of conflict. Social interaction remains actively maintained across multiple spheres of community life, including communal activities, kinship networks, and economic engagements. This social setting provides an important empirical context for examining how religious diversity can coexist with sustained social cohesion at the local level.

The harmonious coexistence observed among individuals with different religious orientations in Lombang-Lombang presents a compelling case for scholarly inquiry, as it demonstrates the community's capacity to manage religious diversity in a constructive and socially productive manner. Investigating this phenomenon is important for understanding how social harmony is enacted and sustained in everyday life, as well as for identifying the factors that contribute to the preservation of social cohesion. By examining these dynamics, the present study seeks to contribute to the broader discourse on social harmony and religious diversity, while also providing empirical insights that may inform community-based strategies for fostering peaceful coexistence in plural societies.

## **B. RESEARCH METHOD**

This study employed a qualitative field research design. A qualitative approach was adopted to facilitate an in-depth understanding of social phenomena, particularly the meanings, attitudes, and experiences through which community members cultivate social harmony amid differences in religious orientations. This approach enables researchers to explore social realities in a comprehensive and context-sensitive manner, thereby providing a deeper understanding of the dynamics underlying harmonious social relations (Sugiyono, 2016).

The study was conducted in Lombang-Lombang, Sinyonyoi Village, a community characterized by religious diversity and a relatively high level of social harmony. The research site was selected purposively due to its relevance to the study objectives, which focus on examining social harmony among community members with different religious orientations. As such, the site provides an appropriate setting for exploring the social dynamics that support harmonious coexistence within a religiously diverse community.



The study participants consisted of residents of Lombang-Lombang from diverse religious orientations. Informants were selected through purposive sampling to ensure the inclusion of individuals possessing relevant knowledge and experience regarding the community's social and religious life. The selected informants included religious leaders, community leaders, village officials, and community members representing different religious groups and social backgrounds.

Data were collected through observation, in-depth interviews, and document analysis. Observation was employed to examine social interactions and community practices within their natural setting. In-depth interviews were conducted to explore informants' perspectives, attitudes, and experiences regarding social harmony among individuals with different religious orientations. Document analysis served as a complementary source of data, encompassing archival records, photographs of community activities, and other relevant documents. Data were analyzed using a descriptive qualitative approach involving data reduction, data display, and conclusion drawing. To enhance the credibility and trustworthiness of the findings, source and methodological triangulation were employed to ensure the consistency and validity of the data.

## **C. RESULTS AND DISCUSSION**

### **1. Keragaman aliran/paham dalam agama islam**

As one of the world's major religions, Islam encompasses a wide range of theological interpretations, intellectual traditions, and religious practices. Differences in the interpretation of the Qur'an and Hadith, as well as diverse perspectives among Muslim scholars regarding responses to the challenges facing Muslim communities, have contributed to the emergence of various religious orientations and schools of thought within Islam (Ayun, 2024). These differences have, in turn, shaped the development of diverse intellectual and religious traditions, reflecting the dynamic nature of Islamic thought across different social and historical contexts.

The emergence and development of various religious orientations, beliefs, and movements have been interpreted from multiple perspectives. Scholars often associate these phenomena with a range of psychological, sociocultural, and socioeconomic factors that shape individual and collective religious expressions (Tuanaya, n.d.). However, the



diversity of religious orientations within Islam cannot be explained solely by regional customs, cultural traditions, or ethnic backgrounds. Given Indonesia's vast cultural heterogeneity, local customs and traditions vary considerably across regions, including within South Sulawesi itself (Toha & Muna, 2022). From an Islamic perspective, religious beliefs and practices are fundamentally grounded in the divine teachings embodied in the Qur'an and the Sunnah of the Prophet Muhammad. Therefore, differences in religious orientations should not be reduced merely to cultural or ethnic influences, but should also be understood within the broader context of religious interpretation and intellectual discourse within the Muslim community (Sodikin, 2003).

Among the religious traditions that developed within this framework are the Qadiriyyah, Naqshabandiyah, and Syattariyyah *tariqas* (Sufi orders). These *tariqas* are generally regarded as *mu'tabarah* (recognized or legitimate) because they possess an unbroken spiritual lineage (*silsilah*) tracing back to the Prophet Muhammad and maintain teachings that are consistent with Islamic law (*sharia*). Several characteristics of Sufi Islam continue to be reflected in contemporary Muslim religious expressions, demonstrating the enduring influence of these traditions within Muslim societies (Astuti, 2018).

Muslim communities characterized by diverse religious orientations generally demonstrate a strong commitment to respecting and embracing religious diversity, thereby fostering an inclusive and harmonious social environment. This commitment is reflected in everyday social and religious practices, where community members actively engage in intercommunal interactions and maintain cooperative relationships with individuals from different religious backgrounds. Within the discourse of *Islam Nusantara*, tolerance constitutes a fundamental value, emphasizing respect for and acceptance of diversity in its various forms (Ansari, 2024). This principle is also firmly grounded in Islamic teachings, as reflected in the Qur'an, particularly in Surah Al-Hujurat [49]:10 (Kemenag, 2019).

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوِيكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ١٠

"Indeed, the believers are but brothers. Therefore, make peace between your brothers and fear Allah so that you may receive mercy" (Qur'an 49:10).

Within the Muslim community, the practice of tolerance may face particular challenges. Interestingly, difficulties in fostering tolerance often arise not only in interreligious relations but also within Islam itself, especially among groups adhering to





different schools of thought, religious orientations, or Islamic organizations (Antar et al., 2024). Such challenges are frequently associated with exclusive truth claims, whereby certain groups perceive their interpretations and religious practices as more authoritative than those of others. As a result, differences in religious practice may give rise to accusations of *bid'ah* (religious innovation) or, in more extreme cases, *takfir*—the practice of declaring fellow Muslims unbelievers. These tendencies are further shaped by the emergence of religious movements and interpretations that some Muslim groups regard as deviating from established Islamic teachings, thereby contributing to tensions within the broader Muslim community (Jayanti, 2023).

Religious practice is inherently intertwined with cultural expression, as the ways individuals understand and perform their faith are often shaped by the cultural contexts in which they live. This relationship underscores the importance of cultural studies in engaging with the spiritual dimensions of religion, given that religious orientations and beliefs frequently serve as a locus for the expression of individual and collective spirituality. Accordingly, the study of religious traditions requires an openness not only to their theological dimensions but also to the cultural contexts that inform and accompany religious practices within particular communities (Abadi, 2012).

For the Muslim community of Lombang-Lombang, Islam is understood as a comprehensive and divinely revealed religion that encompasses all aspects of human life. In the legal sphere, Islamic teachings are derived from several primary sources, namely the Qur'an, Hadith, *ijma'* (scholarly consensus), and *qiyas* (analogical reasoning), which provide essential guidance for the implementation of *sharia* in everyday life (Sapitri, Chintia, & Gustiya, 2025).

In general, the emergence of diverse religious orientations can be attributed to both internal and external factors. Internal factors include differences in the interpretation of core religious teachings, the intellectual paradigms that inform such interpretations, and the adoption of religious practices within particular doctrinal frameworks. External factors, meanwhile, encompass the influence of ideas originating beyond local religious traditions, including liberal and secular perspectives (Syarif & Fakhruroji, 2017). Together, these factors contribute to the diversity of religious orientations observed within the Lombang-Lombang community.

## **2. Kerukunan aliran/paham dalam beragama di Lombang-Lombang**

The social harmony observed among community members with different religious



orientations in Lombang-Lombang cannot be understood independently of the roles played by key actors within the community. The informants interviewed in this study represent religious, social, and governmental institutions that interact in shaping and sustaining harmonious social relations. Findings from the interviews indicate that social harmony is not perceived merely as the absence of conflict; rather, it is understood as an active and continuous process of fostering mutual respect, constructive engagement, and positive social relationships among community members.

As a religious leader, H. Muhaimin occupies a strategic position in shaping community perspectives and religious attitudes. During the interview, he emphasized that differences in religious orientations constitute an inevitable aspect of Muslim social life. According to him, such diversity should be approached with wisdom, mutual understanding, and maturity rather than through attitudes of condemnation or the exclusion of other groups. His perspective highlights the importance of fostering an inclusive religious outlook as a foundation for maintaining social harmony within a religiously diverse community.

“Differences in religious orientations have existed for a long time; what matters is how we respond to them. As long as individuals respect one another, refrain from disrupting others’ religious practices, and uphold good moral conduct, there is no reason for hostility.”

This statement suggests that H. Muhaimin conceptualizes social harmony primarily as a matter of social ethics and moral conduct rather than theological uniformity. He further explained that his religious outreach activities emphasize the values of brotherhood, patience, and mutual respect. Such an approach functions as a preventive mechanism for mitigating potential tensions and conflicts within a community characterized by diverse religious orientations. His perspective underscores the role of religious leadership in fostering inclusive attitudes and strengthening social cohesion amid religious diversity.

Furthermore, H. Muhaimin’s perspective reflects a model of religious moderation oriented toward the preservation of social stability and communal harmony. By prioritizing moral conduct and *ukhuwah* (Islamic brotherhood) as core values, differences in religious orientations are not perceived as sources of division but rather as an inherent aspect of social life that requires prudent management. This perspective contributes significantly to the cultivation of a peaceful religious environment by encouraging mutual respect, reducing the potential for sectarian tensions, and strengthening social cohesion within the





Lombang-Lombang community.

*Majelis taklim* plays a significant role in nurturing both the religious and social lives of community members, particularly among women. As the Chair of the *Majelis Taklim*, Mrs. Florida explained that its activities extend beyond strengthening religious understanding to include the cultivation of tolerant social attitudes. According to her, the institution serves not only as a forum for religious learning but also as a space for fostering values of mutual respect, social solidarity, and peaceful coexistence among individuals with diverse religious orientations.

“In our *majelis taklim*, we are consistently encouraged to maintain *silaturahmi* (social and familial bonds). Differences in religious orientations should not be allowed to interfere with community activities; what matters most is our ability to live together in harmony.”

This statement demonstrates that the *majelis taklim* functions as an effective social space for fostering collective awareness of the importance of social harmony. Through regular interaction and participation in shared activities, its members become accustomed to communicating and cooperating across differences in religious orientations. Such interactions contribute to the development of mutual trust and understanding, thereby strengthening social solidarity at the community level. In this regard, the *majelis taklim* serves not only as a venue for religious learning but also as a social institution that facilitates cohesion and harmonious coexistence within a religiously diverse community.

Furthermore, the role of the *majelis taklim* in this context may be understood as that of an agent of social integration. By promoting values of togetherness and avoiding discourses that may provoke division or unnecessary controversy, the institution contributes to the creation of a safe and inclusive space in which community members can interact harmoniously. Mrs. Florida’s perspective suggests that social harmony is not established solely through formal regulations or institutional arrangements, but is cultivated through simple yet consistent everyday practices that reinforce mutual respect, cooperation, and a sense of belonging among community members.

A similar perspective was expressed by Mrs. Mahdiah, another Chair of a *Majelis Taklim*. She emphasized the importance of exercising caution in both speech and conduct when engaging with individuals who adhere to different religious orientations. According to her, sensitivity, mutual respect, and careful communication are essential for preventing misunderstandings and maintaining harmonious social relations within a religiously diverse community.



“When discussions focus excessively on differences, misunderstandings can easily arise. Therefore, it is better to concentrate on activities that bring people together, such as religious study gatherings and community-based social activities.”

This statement reflects an awareness of the potential tensions that may arise from misunderstanding and miscommunication. By minimizing engagement in sensitive doctrinal debates and emphasizing shared activities, the *majelis taklim* contributes to reducing the likelihood of social friction within the community. This approach should not be interpreted as an attempt to deny or avoid religious differences; rather, it represents a pragmatic strategy for managing diversity in a constructive and socially responsible manner. Through this process, differences are acknowledged while mechanisms for maintaining social harmony and mutual respect are simultaneously reinforced.

An analysis of Mrs. Mahdiah’s perspective suggests that social harmony is fostered through self-restraint and the strengthening of collective activities. By emphasizing shared religious and social engagements, community members develop a stronger sense of solidarity and belonging, which helps prevent differences in religious orientations from becoming a dominant issue in everyday social life. This finding indicates that collective participation in communal activities serves as an important mechanism for reinforcing social cohesion and sustaining harmonious relationships within a religiously diverse community.

From a governance perspective, village authorities play a crucial role in maintaining social stability and fostering harmonious community relations. Mr. Ihsan, the Head of Sinyonyoi Village, emphasized that the village administration adopts a neutral and impartial stance toward differences in religious orientations within the community. According to him, the local government seeks to ensure that all community members are treated fairly and inclusively, regardless of their religious affiliations or orientations.

“Differences in religious orientations are a personal matter for each individual. Our responsibility as village officials is to ensure that all residents can live in a safe environment and treat one another with mutual respect.”

This statement reflects the principles of inclusive governance and a commitment to the collective well-being of the community. By maintaining an impartial position and refraining from favoring any particular group, the village administration is able to function as a trusted mediator among diverse segments of society. Furthermore, the participation of residents from different religious orientations in community programs facilitated by the



village administration reinforces a sense of shared belonging, social equality, and collective responsibility. These efforts contribute to strengthening social cohesion and fostering harmonious relationships within the community.

From an analytical perspective, the role of the village administration can be understood as a structural factor underpinning social harmony. The impartial policies and neutral stance adopted by local government officials help create a conducive social environment in which individuals from different religious orientations can interact peacefully and cooperatively. By ensuring equal treatment and fostering inclusive participation, the village administration provides an institutional framework that supports harmonious social relations and mitigates the potential for intergroup tensions. This finding highlights the importance of governance structures in sustaining social cohesion within religiously diverse communities.

As a respected community leader, Mr. Anwar possesses extensive experience in the social life of the Lombang-Lombang community. During the interview, he emphasized that the long-standing tradition of living side by side has fostered a culture of mutual respect among residents. According to him, continuous interaction and shared experiences over time have contributed to the development of harmonious relationships, enabling community members from different religious orientations to coexist peacefully despite their differences.

“For a long time, we have lived together as neighbors. Regardless of differences in religious orientation, people continue to help and support one another whenever needed.”

This statement suggests that shared experiences of living together constitute a significant form of social capital in sustaining social harmony. Frequent social interactions in everyday life, including mutual assistance and cooperation, foster strong interpersonal bonds and a sense of interdependence among community members. These relationships often transcend differences in religious orientations, creating a foundation of trust, reciprocity, and collective solidarity that supports harmonious coexistence within the community.

An analysis of Mr. Anwar’s perspective indicates that social harmony is sustained not only through discourse or formal institutional arrangements but also through deeply embedded and recurrent social practices. These everyday interactions, shaped by long-standing patterns of coexistence and cooperation, contribute to the development of a strong sense of collective identity and social cohesion. As a result, differences in religious



orientations are less likely to become a source of division and are instead accommodated as a normal aspect of community life. This finding highlights the importance of lived social experiences in fostering and sustaining harmonious intergroup relations within a religiously diverse society.

#### **D. CONCLUSION**

Based on the findings of this study conducted in Lombang-Lombang, Sinyonyoi Village, it can be concluded that social harmony among community members with different religious orientations is a socially constructed reality sustained through continuous interaction and engagement. Differences in religious orientations are not perceived as sources of conflict; rather, they are understood as an integral aspect of the community's social diversity. This condition demonstrates the community's capacity to manage religious differences in a mature and constructive manner, enabling diversity to coexist with harmonious social relations. The findings further suggest that sustained interaction, mutual respect, and shared social experiences play a crucial role in fostering social cohesion within a religiously diverse community.

The findings indicate that social harmony is understood not merely as the absence of overt conflict, but also as an active and ongoing effort by community members to cultivate relationships characterized by mutual respect and understanding. Tolerance in the practice of religious observance, respect for individual beliefs, and openness in social interactions constitute the primary foundations of harmonious coexistence amid differences in religious orientations. These values have become deeply embedded in the everyday lives of community members and are reflected in a wide range of communal and social activities. Consequently, social harmony emerges not as a passive condition but as a continuously negotiated and reinforced social process.

The study further reveals that the sustainability of social harmony in Lombang-Lombang is supported by the complementary roles of multiple social actors. Religious leaders play a crucial role in fostering moderate religious attitudes by emphasizing moral conduct, brotherhood, and mutual respect. *Majelis taklim*, particularly through the leadership of their chairpersons, function as important venues for both religious and



social development, promoting values of tolerance while strengthening community solidarity. Meanwhile, the village administration serves as a structural pillar of social harmony by maintaining a neutral, impartial, and inclusive approach to community governance. Community leaders also contribute significantly through exemplary conduct and long-standing experiences of coexistence, which reinforce social cohesion and strengthen interpersonal bonds among residents. Collectively, these actors form an interconnected network of social support that facilitates the maintenance of harmonious relations within a religiously diverse community.

Furthermore, the findings of this study demonstrate that local wisdom values, such as togetherness, mutual cooperation, and reciprocal assistance, constitute a significant form of social capital in sustaining community harmony. These deeply rooted and recurrent social practices help mitigate potential tensions that may arise from differences in religious perspectives. The continuous enactment of such values in everyday life fosters mutual trust, strengthens interpersonal relationships, and reinforces a shared sense of belonging among community members. Consequently, social harmony is not maintained solely through formal mechanisms or institutional interventions, but also through everyday social practices that actively involve all segments of the community. This finding underscores the importance of culturally embedded social norms and collective practices as essential foundations for sustaining social cohesion within religiously diverse societies.

In conclusion, this study affirms that social harmony among communities with different religious orientations in Lembang-Lembang is the result of a synergy between religious, social, and structural factors. Such harmony should be understood as a dynamic social process that requires continuous collective commitment to be sustained over time. The findings are expected to contribute to the development of scholarly discussions on social harmony and religious diversity, while also offering practical insights for communities and stakeholders in strengthening harmonious social relations within plural societies. This study thus underscores the importance of integrating religious values, social practices, and governance structures in maintaining sustainable intergroup cohesion.

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