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## ORIGINAL RESEARCH ARTICLE

# The Role of Religious Leaders in Building Interreligious Harmony in a Multicultural Society: A Study in Bumi Raharjo Village, Central Lampung

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## ABSTRACT

This research is motivated by the multicultural condition of Indonesian society with the potential for interreligious conflict, yet on the other hand there is a strong phenomenon of harmony in Bumi Raharjo Village, Bumi Ratu Nuban District, Central Lampung Regency. This study aims to analyze the condition of interreligious harmony and the role of religious leaders in building such harmony based on Anthony Giddens' structuration theory. The research uses a qualitative approach with field research type. Data collection techniques include observation, in-depth interviews, and documentation. Research informants include Islamic and Hindu religious leaders, village officials, and community members from various religious backgrounds. Data analysis was conducted through data reduction, data display, and conclusion drawing with validity testing using source and technique triangulation. The results show that interreligious harmony in Bumi Raharjo Village is manifested in the form of tolerance (mutual respect for worship), effective communication, and social cooperation (mutual cooperation, village activities, and cross-religious involvement of Karang Taruna). The role of religious leaders in structuration theory includes three dimensions: (1) signification, namely the formation of inclusive religious meaning through sermons and advice about tolerance; (2) domination, namely directing community social actions through role modeling and involvement in social activities; (3) legitimation, namely providing normative justification for harmonious practices as part of religious teachings. Supporting factors for harmony include high community awareness, harmonious social relations, village government support, and the active role of religious leaders. Inhibiting factors include differences in religious understanding, lack of tolerance education, and external influences such as hoaxes and interfaith families. This study concludes that religious leaders act as strategic structuration agents in creating and maintaining harmony in multicultural societies.

**Keywords:** Religious Leaders, Interreligious Harmony, Multicultural Society, Structuration Theory



## ABSTRAK

Penelitian ini dilatarbelakangi oleh kondisi masyarakat Indonesia yang multikultural dengan potensi konflik antarumat beragama, namun di sisi lain terdapat fenomena kerukunan yang kuat di Desa Bumi Raharjo, Kecamatan Bumi Ratu Nuban, Kabupaten Lampung Tengah. Penelitian ini bertujuan untuk menganalisis kondisi kerukunan antarumat beragama serta peran pemuka agama dalam membangun kerukunan tersebut berdasarkan teori strukturasi Anthony Giddens. Penelitian menggunakan pendekatan kualitatif dengan jenis penelitian lapangan. Teknik pengumpulan data dilakukan melalui observasi, wawancara mendalam, dan dokumentasi. Informan penelitian meliputi pemuka agama Islam dan Hindu, aparat desa, serta masyarakat dari berbagai latar belakang agama. Analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan dengan uji keabsahan menggunakan triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa kerukunan antarumat beragama di Desa Bumi Raharjo terwujud dalam bentuk toleransi (saling menghormati ibadah), komunikasi yang efektif, dan kerja sama sosial (gotong royong, kegiatan desa, serta keterlibatan Karang Taruna lintas agama). Peran pemuka agama dalam teori strukturasi mencakup tiga dimensi: (1) signifikasi, yaitu pembentukan makna keagamaan yang inklusif melalui ceramah dan nasihat tentang toleransi; (2) dominasi, yaitu pengarahan tindakan sosial masyarakat melalui keteladanan dan keterlibatan dalam kegiatan sosial; (3) legitimasi, yaitu pemberian pembenaran normatif terhadap praktik kerukunan sebagai bagian dari ajaran agama. Faktor pendukung kerukunan meliputi kesadaran masyarakat yang tinggi, hubungan sosial yang harmonis, dukungan pemerintah desa, dan peran aktif pemuka agama. Faktor penghambat antara lain perbedaan pemahaman keagamaan, kurangnya pendidikan toleransi, serta pengaruh eksternal seperti hoaks dan keluarga beda agama. Penelitian ini menyimpulkan bahwa pemuka agama berperan sebagai agen strukturasi strategis dalam menciptakan dan mempertahankan harmoni dalam masyarakat multikultural.

Kata Kunci: Pemuka Agama, Kerukunan Antarumat Beragama, Masyarakat Multikultural, Teori Strukturasi

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## 1. INTRODUCTION

Indonesia is one of the world's largest multicultural countries, as reflected in its extensive social, cultural, religious, and geographical diversity. The diversity of religions and beliefs, ethnic groups dispersed across more than 17,000 islands, and the exceptionally large number of regional languages (more than 500) make Indonesia a laboratory of multicultural life (Rofikoh Sari, Romdloni, & Hasan, 2022). Indonesian society also embraces diverse religions and belief systems, including Islam, Protestantism, Catholicism, Hinduism, Buddhism, Confucianism, and various indigenous beliefs. The Qur'an, in Surah Al-Hujurat verse 13, affirms that Allah created humankind as nations and tribes so that they may know one another, and that the most noble before Allah are those who are most pious. This verse provides a theological foundation that difference is inevitable and must be addressed through mutual understanding rather than hostility (Shihab, 2002).

Despite the ideals promoted by religion, reality provides evidence of violence, disputes, division, and even bloodshed that frequently occur in the name of religion. Interreligious conflicts at the global level include the conflict in Moro, the Philippines (Muslims and Christians), the massacre of Rohingya Muslims in Myanmar (Buddhists and Muslims), and sectarian clashes in the Central

African Republic. In Indonesia, religious conflicts have occurred in Poso between Muslims and Christians (1992-2001), in the Sunni-Shia conflict in East Java (2012), and in incidents in Ambon and Situbondo, the burning of Ahmadiyah and Gafatar places of worship, and the case in Tolikara, Papua (Ulya, 2016; Wasil, 2016). Interreligious conflict refers to tension and violence involving religious issues or symbols that result in physical destruction and loss of life.

Amid these challenges, there is also a unique and important phenomenon to examine: the ability of communities in certain areas to live harmoniously side by side despite different religious and cultural backgrounds. A concrete example can be found in Bumi Raharjo Village, Bumi Ratu Nuban District, Central Lampung Regency. The village is inhabited by a multiethnic and multireligious population consisting of 2,366 Muslims, 9 Catholics, 14 Protestants, and 149 Hindus. Unlike several other areas that are vulnerable to conflict, this village demonstrates a high level of harmony and minimal social conflict (Bumi Raharjo Village Data, 2025). This phenomenon is noteworthy because it occurs in a rural area with a religiously heterogeneous population that has successfully maintained social harmony over time.

Previous studies have generally highlighted conflict in multicultural societies, whereas the present study focuses on a well-established condition of harmony. Relevant studies include Wasil's (2016) investigation of the role of religious leaders in maintaining harmony between Muslims and Catholics in Pabian Village, Sumenep. That study emphasized the strategic role of religious leaders in sustaining harmony through dialogue and interfaith cooperation. Syihabuddin's (2020) study of religious leaders' strategies for maintaining interreligious tolerance underscored the importance of interfaith communication, moderate religious guidance, and active participation in harmony forums. Rahmat's (2019) research on the role of religious figures in multicultural communities showed that religious leaders serve as conveyors of moderate values, facilitators of dialogue, and guardians of peace.

Nurul Malahayati's (2024) study of religious leaders' role in sustaining interreligious tolerance emphasized dialogical approaches and economic cooperation. Meanwhile, Jaka Sulistyana et al. (2019) examined the role of religious leaders in building tolerance in Sampetan Village, Boyolali, and found that religious leaders functioned as social controllers, coordinators of interfaith cooperation, and agents who foster religious maturity. The novelty of the present study lies in its use of Anthony Giddens' structuration theory as an analytical lens for understanding the role of religious leaders in building harmony. Structuration theory emphasizes that social structures are not static; rather, they are formed and transformed through the actions of social actors (Giddens, 1984). In this context, religious leaders are not merely inheritors of tradition but active actors with the capacity to bring about social change.

Interreligious harmony has long been promoted and has become a government policy priority. Rais (2012) stated that Indonesia is known for a relatively high level of tolerance and harmony in religious life. However, after the New Order period, religious-social relations experienced disruption because the harmony previously developed had been largely political and oriented toward development stability (Gondanglegi et al., 2024). Interreligious harmony can be defined as a social condition in which all religious groups live side by side without diminishing each group's basic right to perform its religious obligations, and in which there is no internal conflict within religious communities, conflict among religious groups, or conflict between religious communities and the government (Rusydi & Zolehah, 2018).

Indicators of interreligious harmony encompass three principal aspects: tolerance, communication, and cooperation (Prasitiya, Darmawan, & Assoburu, 2024). Religious tolerance is manifested through coexistence, mutual respect for each person's beliefs, and the absence of coercion in matters of faith. Religious dialogue should be closely connected to community empowerment, including economic, educational, and social empowerment (Amtiran & Kriswibowo, 2024). Effective interreligious communication begins with a tolerant attitude, which then creates a calm and peaceful atmosphere conducive to meaningful communication. Cooperation refers to working together and mutually benefiting from coexistence, thereby reflecting individuals' active involvement in social, economic, cultural, and religious life.

Interfaith dialogue is an important means of building harmony. Dialogue is an encounter of emotions and ideas among religious adherents that aims to seek truth and cooperate in addressing shared problems (Krismiyo & Kii, 2023). In Surah Al-Ankabut verse 46, the Qur'an instructs Muslims to engage the People of the Book in the best manner and emphasizes that the God of humankind is one. Because similarities and differences are unavoidable, dialogue must be conducted carefully. In addition to dialogue, strengthening the three pillars of the state-Pancasila, the 1945 Constitution, and the Unitary State of the Republic of Indonesia-is a fundamental principle for all Indonesian citizens in realizing national unity and cohesion.

Multicultural society in Indonesia has grown and developed by recognizing diversity in ethnicity, nationality, religion, and language. Diversity is not treated as a dividing line but as an element that unites the nation (Novianty, 2019). Multiculturalism provides an alternative framework for creating harmony and protecting ethnic and customary minority groups. In Bhikhu Parekh's paradigm, multiculturalism emphasizes not only individual rights but also community values and intercultural dialogue (Pendidikan et al., 2024). This study is expected to provide a theoretical contribution to the development of interreligious harmony studies and a practical contribution to religious leaders and village governments seeking to maintain social harmony in multicultural communities.

## 2. RESEARCH METHODS

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This study employed a qualitative approach using field research. The qualitative approach was selected to obtain a detailed understanding of the conditions of a multicultural community, the forms of religious leaders' roles, and the strategies they use to build interreligious harmony (Sugiyono, 2016). Qualitative research produces descriptive data and emphasizes in-depth observation of people's spoken accounts and observable behavior, thereby enabling a more comprehensive and holistic examination of phenomena (Hanggraito et al., 2021). This study also adopted a phenomenological approach, which, according to Littlejohn and Foss, concerns human perceptions of objects, events, and circumstances and aims to generate concrete knowledge from lived reality (Yusanto, 2020). The task of phenomenology is to reconstruct the human life-world as it is actually experienced by participants themselves.

The research was conducted in Bumi Raharjo Village, Bumi Ratu Nuban District, Central Lampung Regency. The village was selected because it has a religiously diverse population-Muslim, Hindu, Protestant, and Catholic-that nevertheless lives in harmony. Informants were selected through purposive sampling, namely deliberate selection based on their relevance to the

research focus. The informants included: (1) an Islamic religious leader, Mr. Soimun, and a Hindu religious leader, Mr. Sunarti; (2) Muslim community members, Mr. Nur Rohman and Mr. Dedek Rikiyanto, a Hindu community member, Mr. I Ketut Wijaya, and a Christian community member, Mr. Daniel; and (3) village officials, including the Village Head and Mr. Sudik. The number of informants followed the principle of data saturation, whereby data collection was discontinued when no new information emerged.

Data were collected through three methods: observation, in-depth interviews, and documentation. Observation was conducted to directly examine the condition of harmony, interreligious interaction, and the roles of religious leaders in social and religious activities. Participatory observation was employed so that the researchers could obtain natural and contextual data. In-depth interviews were conducted with religious leaders, village officials, and community members to explore the condition of harmony, the roles of religious leaders across the three dimensions of structuration-signification, domination, and legitimation-and the supporting and inhibiting factors of harmony. The interviews were semi-structured, allowing questions to be developed in accordance with field dynamics (Zaenal, 2020). Documentation complemented the data and included the village profile, demographic data, photographs of mutual-cooperation activities, religious activities, and Karang Taruna youth-organization documents.

The principal research instrument was the researcher, who acted as data collector, analyst, and interpreter. Supporting instruments included observation guidelines, interview guidelines, and documentation sheets. The observation guidelines focused on interfaith interaction, tolerant attitudes, mutual-cooperation activities, and the roles of religious leaders. The interview guidelines were designed to obtain information from religious leaders, community members, and village officials regarding the condition of harmony and the roles of religious leaders. Documentation sheets were used to record the village profile, population data, worship facilities, and activity documentation. The research instrument matrix is presented below:

**Table 1.** Research Instruments

| Indicator                                                                             | Data Sources                                            | Data Collection Techniques             |
|---------------------------------------------------------------------------------------|---------------------------------------------------------|----------------------------------------|
| Condition of interreligious harmony                                                   | Religious leaders, community members, village officials | Interviews, observation, documentation |
| Roles of religious leaders in structuration (signification, domination, legitimation) | Religious leaders, community members, village officials | Interviews, observation, documentation |

Data validity was established through source triangulation and methodological triangulation (Susanto, Risnita, & Jailani, 2023). Source triangulation involved comparing data from religious leaders, community members, and village officials. Methodological triangulation involved comparing interview, observation, and documentation data. In addition, the researchers conducted prolonged engagement by extending the observation period and used member checking to reconfirm interpretations with the informants. Data were analyzed using the interactive model of Miles, Huberman, and Saldana (2014), which comprises three components: data reduction (summarizing and selecting essential data), data display (in descriptive narratives, diagrams, or



thematic matrices), and conclusion drawing/verification. The analysis was inductive, moving from specific field-based facts toward general conclusions.

### 3. RESULTS AND FINDINGS

#### Condition of Interreligious Harmony in Bumi Raharjo Village

Interreligious harmony in Bumi Raharjo Village was found to be strong and well established. This is reflected in peaceful community life without either overt or latent religious conflict. Based on observations and interviews, harmony in the village is manifested through three primary indicators: tolerance, communication, and cooperation. Interreligious tolerance is demonstrated through mutual respect for the practice of worship and the religious activities of each community. Residents do not disturb one another and instead show concern by helping maintain order and security during religious celebrations.



**Figure 1.** Interreligious Mutual Cooperation in Bumi Raharjo Village

Interreligious cooperation is manifested through mutual cooperation and community service involving all residents regardless of religious difference. Religious leaders act as moral mobilizers who encourage their communities to participate actively in shared activities. An Islamic religious leader stated: "In social matters, such as mutual cooperation-or what we usually call gugur gunung-we never consider a person's religion. What matters is that we are all residents of the same village and that we all want this village to progress and remain peaceful" (Interview, February 5, 2026). A community member similarly emphasized: "Here, whenever there is community service or a village activity, everyone participates. There is no distinction. We are accustomed to working together even though we have different religions" (Interview, February 7, 2026).

Respect for religious activities is also strongly evident. Members of other religious communities help maintain security and order when a particular community performs worship or celebrates a religious holiday. A Hindu resident stated: "When another religious community holds worship or celebrates a major religious holiday, we never feel disturbed. Instead, we respect one another and jointly maintain security because living here means that we must look after one another"

(Interview, February 7, 2026). This reflects active tolerance, which means not merely allowing differences but also supporting the creation of a safe and conducive environment.

Interreligious communication takes place openly and dialogically. Interfaith interaction occurs in various social activities, including mutual cooperation, community meetings, and other social and religious events. A Hindu religious leader emphasized: "The key to communication is not to feel that we alone are the most correct. Once people believe that only they are right, harmony becomes difficult. That is why we always encourage dialogue and deliberation" (Interview, February 5, 2026). Village officials also explained that when a religious issue has the potential to cause misunderstanding, religious leaders are involved as communication bridges because the community listens to them and they can calm residents from different religious backgrounds.

**Table 2.** Forms of Interreligious Harmony Activities

| Type of Activity         | Examples of Activities                                          | Values Fostered                     |
|--------------------------|-----------------------------------------------------------------|-------------------------------------|
| Mutual Cooperation       | Environmental community service and repair of public facilities | Togetherness and solidarity         |
| Respect for Worship      | Maintaining security during another religion's celebration      | Active tolerance and mutual respect |
| Interfaith Communication | Village deliberations, community meetings, and social visits    | Dialogue and mutual understanding   |
| Karang Taruna Activities | Culinary-market MSMEs, football training, and competitions      | Unity and cooperation               |

Youth involvement through Karang Taruna is an important factor supporting harmony. The Karang Taruna youth organization of Bumi Raharjo Village has 89 members from different religions, including Islam, Hinduism, and Christianity. Its activities include culinary-market micro, small, and medium enterprises (MSMEs), football training, competitions, and environmental community service. The Karang Taruna chairperson stated: "In every activity, such as community service, night markets, and football training, we never distinguish people by religion. All young people participate and work together. These activities actually make us closer and more respectful of one another" (Interview, March 29, 2026). A Christian member of Karang Taruna also explained that economic activities such as MSMEs strengthen social solidarity.

### **Roles of Religious Leaders Based on Structuration Theory**

Based on the observations and interviews, religious leaders have a highly strategic role in building and maintaining interreligious harmony in Bumi Raharjo Village. From the perspective of Anthony Giddens' structuration theory, this role can be understood through three principal dimensions: signification (the formation of meaning), domination (the direction of social action), and legitimation (normative justification).

### Signification Dimension: Religious Leaders as Agents of Meaning Formation

In the signification dimension, religious leaders act as agents who construct inclusive religious meanings. Through sermons, religious study sessions, and other religious activities, they communicate messages emphasizing tolerance, peace, and harmonious coexistence. An Islamic religious leader stated: "In several sermons, I have explained that living harmoniously with anyone is part of religious teaching. Differences in belief should not become a reason for hostility because we all live in the same village and community" (Interview, February 5, 2026). A Hindu religious leader expressed a similar view: "We are taught to bring peace, not conflict. I always remind my community to respect neighbors of different religions because this is also an expression of our faith" (Interview, February 5, 2026).



**Figure 2.** Interreligious Tolerance during Religious Activities

The meaning of harmony constructed by religious leaders is accepted and understood by the community as part of religious teaching. One resident stated: "We understand that living harmoniously with our neighbors is not merely a village rule. The ustaz often says that quarreling with neighbors of a different religion is also sinful. Therefore, we are more careful in our attitudes and social interactions" (Interview, February 7, 2026). Thus, within the signification dimension, religious leaders shape the social understanding that harmony is an important component of religious life.

### Domination Dimension: Religious Leaders as Agents Shaping Social Action

In the domination dimension, religious leaders use their moral and social authority to direct community behavior. They are actively involved in various social activities, including mutual cooperation, village deliberations, and other community events. Their presence provides a concrete example of the importance of cooperation and togetherness. A resident explained that the presence of religious leaders in social activities often motivates other community members to participate. Religious leaders also act as mediators in resolving social issues that could create



misunderstandings among religious groups. A village official stated: "When a problem arises in the community, we usually involve religious leaders. People listen to them more readily, and they can calm residents from different religious backgrounds" (Interview, February 5, 2026).

### **Legitimation Dimension: Religious Leaders as Agents Providing Normative Justification**

In the legitimation dimension, religious leaders provide normative justification for harmonious practices by grounding them in religious teachings. An Islamic religious leader stated: "I often explain that maintaining peace is an act of worship. If we hurt another person merely because of religious difference, that clearly contradicts Islamic teachings" (Interview, February 5, 2026). A Hindu religious leader similarly emphasized: "We always stress that helping neighbors, even when they follow a different religion, does not violate our faith. On the contrary, religion commands us to love, assist, and respect one another" (Interview, February 5, 2026). This religious legitimation affects the community's moral awareness, as expressed by one resident: "Here, when another religious community is worshipping or celebrating a major holiday, we look after one another. We never disturb them; instead, we help maintain security so that their worship can proceed peacefully" (Interview, February 7, 2026).

**Table 3.** Matrix of the Roles of Religious Leaders in Structuration Theory

| Dimension     | Role of Religious Leaders                 | Examples of Implementation                                    |
|---------------|-------------------------------------------|---------------------------------------------------------------|
| Signification | Constructing inclusive religious meanings | Sermons on tolerance and advice on harmonious coexistence     |
| Domination    | Directing social action                   | Participation in mutual cooperation and mediation of conflict |
| Legitimation  | Providing normative justification         | Affirming that maintaining peace is an act of worship         |

### **Strategies Employed by Religious Leaders**

Religious leaders use several strategies to build harmony. First, they promote interreligious dialogue in both formal forums and everyday interactions. Second, they provide exemplary conduct (*uswah hasanah*) by demonstrating respect for difference in daily behavior. Third, they encourage social cooperation by motivating residents to participate actively in mutual-cooperation activities and other social programs.

### **Supporting and Inhibiting Factors**

Supporting factors for harmony include: (1) a high level of community awareness regarding the importance of harmonious living; (2) harmonious social relationships among residents; (3) support from the village government in facilitating interfaith activities; and (4) the active role of religious leaders in guiding and protecting the community. Inhibiting factors include: (1) differences in religious understanding that may generate misunderstanding; (2) insufficient tolerance education among some residents; (3) external influences in the form of hoaxes disseminated through social media; and (4) religious differences within families that create internal challenges.

## Impacts of the Roles of Religious Leaders

The positive impacts of religious leaders' roles include the creation of harmonious social relations, stronger interreligious tolerance, increased multicultural awareness, and minimal religion-based social conflict. Observations showed that the people of Bumi Raharjo Village are able to coexist peacefully, respect one another's religious celebrations, and participate actively in shared social activities.

## 4. DISCUSSION

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### Condition of Interreligious Harmony in Bumi Raharjo Village

The findings show that interreligious harmony in Bumi Raharjo Village is strong and well established. This finding is consistent with Rusydi and Zolehah's (2018) concept of harmony as a social condition in which all religious groups can coexist without diminishing one another's basic rights. Harmony in the village is indicated not only by the absence of conflict but also by positive social interaction and sustained cooperation. This corresponds to the indicators of harmony proposed by Prasitiya, Darmawan, and Assoburu (2024), namely tolerance, communication, and cooperation.

Mutual cooperation as a form of interreligious collaboration is an important factor in maintaining harmony. This finding reinforces Unayah's (2017) view that mutual cooperation constitutes social capital that contributes to community character formation and strengthens social concern. In Bumi Raharjo Village, mutual cooperation is not merely a physical activity; it is also a means of building harmonious social relationships, strengthening mutual trust, and increasing cooperation among residents regardless of their backgrounds. Manado's (2024) study likewise emphasized that interreligious mutual cooperation plays an important role in building harmonious and inclusive communities.

Mutual respect for religious activities is a concrete form of active tolerance in Bumi Raharjo Village. This finding is consistent with Nasution's (2022) argument that religious tolerance concerns matters of belief, whereby individuals must be free to believe in and embrace the religion of their choice and must respect the practice of teachings embraced by others. The people of Bumi Raharjo Village do not merely allow differences; they actively support the creation of a safe and conducive atmosphere during other communities' religious celebrations. The practice of jointly maintaining security symbolizes respect for religious freedom and reflects deeply embedded values of harmony.

Interreligious communication in Bumi Raharjo Village is open and dialogical. This finding is relevant to Saefullah's research on the dynamics of communication and interreligious harmony, which explains that communication and interaction amid religious and cultural differences are always dynamic. Effective communication begins with a tolerant attitude, followed by a calm and peaceful atmosphere that enables meaningful interaction (Tholkhah, 2019). In this village, everyday informal communication proved more effective than formal dialogue in building

harmony because naturally occurring interactions create mutual trust and strengthen social cohesion.

Youth involvement through Karang Taruna is an important factor in supporting harmony. This finding is consistent with Minister of Social Affairs Regulation No. 77/Huk/2010 concerning the Basic Guidelines for Karang Taruna, which defines the organization as a forum for youth development in the field of social welfare. Rifai, Noviana, and Ramadhani (2025) similarly showed that social solidarity represents cohesion among individuals and groups who work together for the common good without regard to ethnic or religious difference. The Bumi Raharjo Village Karang Taruna, comprising 89 members from different religions, has successfully served as a medium for internalizing multicultural values through inclusive and participatory activities.

### **Roles of Religious Leaders Based on Structuration Theory**

From the perspective of Anthony Giddens' structuration theory, religious leaders in Bumi Raharjo Village act as social agents who actively shape and reproduce the structure of harmony through three dimensions: signification, domination, and legitimation. Giddens (1984) emphasized that social structure does not exist outside human beings; rather, it is present through repetitive and reflexive social practices. Structure consists of rules (norms) and resources that agents employ in their social actions. This finding reinforces Khasri's (2021) study of the structuration of religious identity, which showed that religious identity is constructed through processes of symbolization and social interaction.

In the signification dimension, religious leaders act as agents of meaning formation by communicating religious teachings that emphasize tolerance, peace, and coexistence. This is consistent with Quraish Shihab's (1996) view that religion possesses normative power capable of directing human behavior internally through moral awareness. Advice and appeals delivered by religious leaders tend to be readily accepted by the community because religious messages are understood not only as social instructions but also as ethical guidance with moral and spiritual consequences. This meaning-making process occurs in two domains-personal (subjective) and collective-with religious leaders serving as central figures who articulate faith within the social world.

In the domination dimension, religious leaders use moral authority and social trust to direct community action. This finding is consistent with Filsafat's (2022) study of theology-based conflict resolution, which showed that religious figures possess symbolic power capable of influencing community action without formal coercion. In Bumi Raharjo Village, religious leaders are actively involved in mutual cooperation, village deliberations, and other community activities. Their presence provides a concrete example and motivates residents to participate. Within the structure of domination, the most relevant modality is facility, which enables actors to exercise control over people or economic resources; in this context, it is manifested through the moral and social influence of religious leaders.

In the legitimation dimension, religious leaders provide normative justification for harmonious practices by referring to religious teachings. This finding is consistent with Kamaluddin's (2022) study of a model for preventing interreligious conflict, which showed that religious legitimation

plays an important role in maintaining harmony at the local level. Islamic and Hindu religious leaders consistently communicate that maintaining peace, helping neighbors of different religions, and respecting one another are integral parts of religious teaching. This legitimation influences community moral awareness, whereby the norm of harmony is obeyed not merely as a social rule but is internalized as a morally binding principle grounded in religion.

**Table 4.** Synthesis of Findings with Theory and Relevant Studies

| Dimension     | Field Findings                                                                | Theoretical/Empirical Support                |
|---------------|-------------------------------------------------------------------------------|----------------------------------------------|
| Signification | Religious leaders communicate messages of tolerance through sermons           | Giddens (1984); Shihab (1996); Khasri (2021) |
| Domination    | Religious leaders participate in mutual cooperation and village deliberations | Filsafat (2022); Amtiran & Kriswibowo (2024) |
| Legitimation  | Religious leaders affirm harmony as an act of worship                         | Kamaluddin (2022); Wasil (2016)              |

This study also found that the role of religious leaders is not partial but encompasses all three dimensions of structuration, which are interconnected and mutually reinforcing. Through repetitive and consistent social practices, religious leaders not only maintain existing harmony but also reproduce social structures that support community integration and cohesion. This confirms that interreligious harmony is not a condition that arises naturally or spontaneously; it is the result of a social process involving key actors whose moral authority is broadly recognized.

The identified supporting factors-high community awareness, harmonious social relations, support from the village government, and the active role of religious leaders-are consistent with Haryanto's study of interaction and harmony among religious communities, which emphasized the importance of synergy among communities, government, and religious figures. Meanwhile, inhibiting factors, including differences in religious understanding, insufficient tolerance education, external influences such as hoaxes, and interfaith families, require particular attention in efforts to sustain long-term harmony.

The positive impacts of religious leaders' roles-the creation of social harmony, increased tolerance, stronger multicultural awareness, and minimal conflict-show that approaches based on religious values and local wisdom are effective in building social harmony in multicultural communities. Koto, Muzaki, and Kholifah's (2025) research on the importance of tolerance and interreligious harmony in Indonesia similarly affirmed that tolerance is an essential condition for interpersonal harmony. Bumi Raharjo Village can therefore serve as a model for other multicultural communities seeking to maintain interreligious harmony through the strategic role of religious leaders as agents of structuration.

## 5. CONCLUSION AND SUGGESTIONS

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Based on the findings and discussion, it can be concluded that interreligious harmony in Bumi Raharjo Village is strong and well established. This harmony is reflected in three primary indicators: tolerance, demonstrated through mutual respect for worship and religious celebrations; communication, demonstrated through open and dialogical interaction in everyday social activities; and cooperation, demonstrated through mutual cooperation, village activities, and the involvement of an interfaith Karang Taruna youth organization. Supporting factors include high community awareness, harmonious social relations, support from the village government, and the active role of religious leaders. Inhibiting factors include differences in religious understanding, insufficient tolerance education among some residents, external influences in the form of social-media hoaxes, and internal challenges within interfaith families.

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