Religious Pluralism and Legal Dimensions of Interfaith Living in Besuki Village Situbondo

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Article	Abstract
How to cite: Ahmad Hoiri, **'Religious Pluralism and Legal Dimensions of Interfaith Living in Besuki Village Situbondo'** (2024) Vol. 5 No. 3 Rechtenstudent Journal Sharia Faculty of KH Achmad Siddiq Jember State Islamic University. **DOI:** 10.35719/rch.v5i3.355 **Article History:** Submitted: 29/10/2024 Reviewed: 03/11/2024 Revised: 18/11/2024 Accepted: 25/11/2024 **ISSN: 2723-0406 (printed) E-ISSN: 2775-5304 (online)**	This study examines the socio-religious harmony between Muslims, Christians, and Tionghoa in Besuki Village, Situbondo Regency. Despite their different religious, cultural, and ethnic backgrounds, the people of this village are able to build a harmonious and respectful life together. This harmony is realized through inclusive social interactions, tolerance, and the understanding and practice of religious teachings that uphold universal humanitarian and spiritual values. Factors supporting this harmony include an inclusive understanding of religion, religious teachings that emphasize peace, a sense of love for the homeland, and an attitude of tolerance between religious communities. However, challenges remain, such as conflicts over the establishment of houses of worship, interfaith marriages, and a weak understanding of diversity among the younger generation. This study shows that socio-religious harmony is not something that occurs naturally, but rather the result of joint efforts, collective awareness, and a commitment to living peacefully in diversity. **Keywords:** *Religious Pluralism, Legal Dimensions, Interfaith.* **Abstrak** Penelitian ini mengkaji harmoni sosial keagamaan antara umat Islam, Kristen, dan Tionghoa di Desa Besuki, Kabupaten Situbondo. Meskipun memiliki latar belakang agama, budaya, dan etnis yang berbeda, masyarakat di desa ini mampu membangun kehidupan bersama yang rukun dan saling menghargai. Harmoni tersebut diwujudkan melalui interaksi sosial yang inklusif, sikap toleran, serta pemahaman dan pengamalan ajaran agama yang menjunjung tinggi nilai-nilai kemanusiaan dan spiritualitas universal. Faktor-faktor pendukung harmonisasi ini meliputi pemahaman agama yang inklusif, ajaran keagamaan yang menekankan kedamaian, kesadaran cinta tanah air, serta sikap toleransi antarumat beragama. Namun, tantangan tetap ada, seperti konflik dalam pendirian rumah ibadah, pernikahan beda agama, dan lemahnya pemahaman keberagaman di kalangan generasi muda. Penelitian ini menunjukkan bahwa harmoni sosial keagamaan bukanlah sesuatu yang terjadi secara alami, melainkan hasil dari upaya bersama, kesadaran kolektif, dan komitmen untuk hidup damai dalam keberagaman. **Kata Kunci:** *Pluralisme Agama, Dimensi Hukum, Antaragama.*

Introduction

Indonesia's diversity, which encompasses various other forms of diversity, is reflected in the way society is organized based on the Pancasila ideology. The concept of diversity encompasses aspects such as ethnicity, race, cultural patterns, and religion, which require people to master the crucial multicultural communication skills within society.[1] Agama

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[1] I Putu Suardipa, "filosofi dalam aksioma multicultural masyarakat Hindu Bali", Jurnal Widya Katambung. Vol. 8, no. 2, 2

diharapkan dapat membangkitkan kesadaran akan pentingnya dan nilai kehadiran Other people, who may have their own differences and uniqueness. The presence of others can make us aware of their importance, provide opportunities for self-actualization, and foster a sense of courtesy and tolerance.

The reality of Indonesia's pluralistic society often confronts two main issues. First, the diversity of ethnicities, religions, and races, commonly referred to as SARA (ethnicity, religion, and race), can be a source of national pride. This uniqueness distinguishes Indonesia and highlights its distinctive characteristics, allowing it to stand out among other nations in the world. Second, Indonesia is prone to conflict and various actions stemming from issues of ethnicity, religion, race, and intergroup relations. On the other hand, every religion teaches its followers to always act and behave well towards everyone, regardless of place or circumstance.[2]

According to William James, each individual's religious experience is personal and unique, encompassing four primary realizations. First, that the world is part of a spiritual system that naturally gives meaning to sensory reality. Second, that the purpose of life is to unite oneself with a higher power or reality. Third, that religious belief can foster renewed enthusiasm and motivation in life. Fourth, religion provides a sense of certainty, tranquility, and peace, and strengthens love in human relationships. This fourth point is an important foundation in social life, as it creates a sense of security and peace that strengthens human relations. This is reflected in the lives of the people of Besuki Village, Besuki District, where religion serves as a source of comfort and peace that contributes to the creation of interfaith social harmony in the region.[3]

Socio-religious harmony leads to an open attitude and a willingness to acknowledge the existence of various ethnicities, skin colors, languages, customs, linguistic cultures, and religions. As explained in Q.S. Al-Hujarat/49:13:

$$\text{يَٰٓأَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّأُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآئِلَ لِتَعَارَفُوْا ۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللهِ اَتْقٰىكُمْ ۗ اِنَّ اللهَ عَلِيْمٌ خَبِيْرٌ}$$

Meaning: O people, indeed We have created you from a man and a woman. Then, We made you into nations and tribes so that you might know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Compliant.[4]

No one can escape God's decree (sunnatullah). Therefore, it is fitting for humans to follow His guidance in addressing differences between religious communities, as taught in Islamic theology. God continually reminds humanity of diversity—whether in terms of religion, ethnicity, skin color, customs, or other aspects.

Humans are inherently dynamic, meaning they tend to move around as they go about their lives. This mobility can take the form of moving from rural to urban areas or vice versa,

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[2] I. G. A. Artatik, "Pola Integrasi umat Hindu–nasrani: Studi kerukunan beragama Di Desa Dalung" Jurnal Widya Wretta, Vol. 1 Nomor 1, April 2018, 2

[3] Biyanto, "Pemikiran William James Tentang Agama",Jurnal IAIN Sunan Ampel Media Komunikasi dan Informasi Keagamaan, Edisi XIV, (Desember 1998-1999), 53

[4] Ministry of Religion's Quran

known as migration. This movement doesn't occur evenly across all regions, but it's unavoidable as it's part of the government's development policies.[5]

A strong sense of solidarity, even emotional bonds, among its residents is evident. The harmonious religious diversity of Besuki highly upholds the customs, culture, and religions of the majority of its inhabitants. Besuki's culture aligns with the development of human relationships with each other, with nature, and with God Almighty. These three relationships are called Tri Hita Karana, which serves as the foundation for creating eternal happiness to this day.[6]

Recently, there have been various fanatical understandings of religion and this has been accompanied by social conflict everywhere,[7] Although it can be said that social conflict can arise from religious understanding, religious conflict is unavoidable, especially in the current era in Indonesia. Religious understandings have infiltrated all efforts and actions to fight for their existence, whether for social, religious, ethnic, or cultural reasons, each with its own vision and mission, as well as its own path to achieving its desired goals.

Religion is often associated with the Creator as the sole ruler of their lives. Religion is often associated with the Creator as the owner of all things, so that the contents of their holy books are lived and practiced earnestly, as they are believed to bring peace to life, both in this world and the hereafter. Islamic, Tionghoa, and Christian communities all strive to maintain their existence by displaying their respective identities, even though they are located in predominantly Muslim regions where these holy books are held in high esteem.[8]

Social harmony is a balanced spirit within a group. Social harmony will be realized in a community and plays a crucial role in society; however, it does not hinder mutual communication despite the existence of real differences. The differences between these community groups do not establish the truth of one group over another or blame other groups; instead, these differences in beliefs can be a force for creating socio-religious harmony.[9]

To achieve socio-religious harmony, it can be said that there are two ways to understand religion. First, a vertical approach, where individual beliefs are expressed directly through worship of God. Meanwhile, horizontally, this can be fostered through community activities by bringing individuals closer together and fostering a sense of tolerance among community members. This tolerant attitude is the responsibility of society, because tolerance represents peace, harmony, and mutual respect, which in turn fosters social harmony.

Religious harmony is a condition where various communities with different beliefs can coexist peacefully, respect each other, and interact without fundamental conflict. This condition can only be realized if there is a guarantee of religious freedom that is recognized and protected by the state. In Indonesia, the principle of religious freedom is guaranteed in Article 28E paragraph (1) and Article 29 paragraph (2) of the 1945 Constitution, which grants

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[5] I Nyoman Suarsana, "lingkungan Hidup dan Kebudayaan Bali (Sebuah Deskripsi Tentang Perubahan)", Journal of Anthropology, Vol. 1. No. 1. September 2017, 1

[6] Ni Komang Wisesa Subagia, Thesis "Persepsi masyarakat terhadap konsep Tri Hita Kirana sebagai implementasi hukum alam", (2016) 4

[7] Siti Aisyah, "Konflik Sosial Dalam Hubungan Antar Umat Beragama", Jurnal Dakwah Tabligh, Vol. 15,No .2, (Desember2014:189-208),194.

[8] I Wayan Gata,"Pola Interaksi Keberagaman Masyarakat Multikultural di Desa Pengastulan" (Skripsi Sarjana, fakultas Ushuluddin dan Studi Agama, Universitas Islam Negeri Mataram, 2022), 20

[9] Abdurrahman Wahid dkk, "Dialog: Kritik & Identitas Agama" (Yogyakarta: Pustaka Pelajar,2019), 49.

everyone the right to embrace a religion and worship according to their beliefs. This legal protection prevents discrimination and becomes the basis for creating fair social relations between adherents of majority and minority religions, so that social interactions can take place in an atmosphere of mutual respect.[10]

Conversely, without strong protection for religious freedom, social harmony becomes vulnerable to conflict, discrimination, and the marginalization of certain groups. Clear legal implementation, including Law No. 39 of 1999 concerning Human Rights and the ratification of Article 18 of the ICCPR, is a crucial factor in ensuring that every citizen is free to practice their religion and participate in social life without coercion. Thus, social harmony is not only the result of cultural interaction, but also the product of legal mechanisms that uphold religious freedom as a fundamental right of every individual..[11]

This research seeks to understand how religious freedom, as a citizen's right, is linked to interfaith harmony in Besuki Village. Besuki Village is located in Besuki District, Situbondo Regency, East Java. Besuki District itself is one of the districts within Situbondo Regency. In the past, Besuki was an important center, serving as the capital of the Besuki Residency.

Research Method

This research applies a juridical-empirical method, combining normative legal analysis with empirical study in the field. The normative component examines the constitutional guarantee of religious freedom under Article 28E paragraph (1) of the 1945 Constitution of the Republic of Indonesia and relevant legislation, including Law Number 39 of 1999 on Human Rights. The empirical component involves field research in Besuki Village, Situbondo Regency, focusing on how religious freedom and interfaith harmony are implemented among Muslim, Christian, and Tionghoa communities. Primary data are obtained through iinterviews with religious leaders, local government officials, and community representatives, while secondary data are derived from legal documents, court decisions, and academic literature.[12]

Data collection uses purposive sampling to select informants directly engaged in interfaith interactions, ensuring the representation of diverse perspectives. The analysis technique combines qualitative descriptive analysis with a legal interpretation approach, examining how the principles of religious freedom in Indonesian law are practiced at the local level. The validity of findings is strengthened by triangulation of legal texts and field data, ensuring that empirical realities are linked to existing legal norms. Ethical considerations include informed consent, confidentiality, and respect for local religious sensitivities to maintain the objectivity and credibility of the research.

Results and Discussion
Freedom of Religion as a Citizen's Right

The right to freedom of religion is a fundamental human right, which grants every individual the freedom to choose, embrace, practice, and propagate their beliefs or religion without coercion or discrimination. This right encompasses internal freedoms (forum internum), such as having a belief or not having a religion at all, as well as external freedoms

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[10] Budiyono, "Politik Hukum Kebebasan Beragama dan Berkepercayaan di Indonesia" *Yustisia,* 2(2), 2013, 108.
[11] Marwela Remini Seo, "Potret Diskriminasi Agama di Indonesia: Studi Kasus Implementasi Nilai Keadilan Sosial bagi Kelompok Minoritas" *Mutiara,* 3 (1), 2025, 320-321.
[12] Peter Mahmud Marzuki, *Penelitian Hukum,* (Jakarta: Kencana, 2005), 93.

(forum externum), such as worship and expressing one's beliefs in public. This concept is recognized as a non-derogable right, as affirmed in various international instruments such as Article 18 of the Universal Declaration of Human Rights (UDHR) and Article 18 of the International Covenant on Civil and Political Rights (ICCPR).[13]

In the Indonesian context, the right to freedom of religion is guaranteed in Article 28E paragraph (1) of the 1945 Constitution, which states that everyone is free to embrace their own religion and worship according to their religion. In addition, Article 29 paragraph (2) of the 1945 Constitution strengthens this principle by stating that the state guarantees the freedom of each citizen to embrace their own religion and to worship according to their religion and beliefs. This constitutional guarantee shows that the right to freedom of religion in Indonesia is not only an individual right but also has a social dimension that affects harmony and public order.[14] The right to freedom of religion in Indonesia is also regulated in Law Number 39 of 1999 concerning Human Rights, specifically Article 22, which affirms the right of every person to embrace their own religion and worship according to their beliefs. Furthermore, related regulations, such as Law Number 12 of 2005 concerning the Ratification of the ICCPR, strengthen Indonesia's commitment to guaranteeing this right as part of its international legal obligations. Thus, the right to freedom of religion in Indonesia has a strong legal basis, both at the national and international levels.

In international law, the right to freedom of religion is considered a universal right that cannot be limited, except in certain aspects related to public order, security, and public morality, as regulated in ICCPR Article 18 paragraph (3). This principle requires states to not only protect individuals from violations by third parties but also actively create conditions that allow citizens to practice their religion freely. As a state party to the ICCPR, Indonesia has an international legal obligation to respect, protect, and fulfill the right to freedom of religion without discrimination. Although the legal guarantee of freedom of religion is clear, challenges in its implementation remain, such as intolerance, discrimination against minority groups, and religious-based conflicts. The legal perspective emphasizes that the right to freedom of religion is not only about protecting individual rights but also a means to create social harmony and national stability. Therefore, a comprehensive legal approach, including human rights education, strengthening regulations, and fair law enforcement, is key to ensuring the right to freedom of religion can be effectively realized in Indonesia.

Indonesia is a country with a high level of religious pluralism, where six official religions and various belief systems coexist. This pluralism demands a guarantee of the right to freedom of religion so that every religious adherent can practice their beliefs without discrimination or intimidation. The right to freedom of religion, as stipulated in Article 28E paragraph (1) and Article 29 paragraph (2) of the 1945 Constitution, serves as the legal basis for managing diversity peacefully. Without this guarantee, pluralism has the potential to become a source of social conflict and discrimination between religious communities.[15] In a pluralistic society like Indonesia, the law plays a crucial role in ensuring that religious

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[13] Dixon Sanjaya & Akhlish Aulia Rahim, "Kebebasan Beragama dan Berkeyakinan dalam Negara Hukum Indonesia: Dualisme Tafsir Konseptual dan Putusan Mahkamah konstitusi" *Jurnal Konstitusi & Demokrasi,* 4 (1), 2024, 2.

[14] Otniel Ogamota Mendrofa, "Pembatasan Kebebasan Beragama berdasarkan Teori Keadilan dan Hak Asasi Manusia" *Milthree Law,* 1 (1), 2024, 34.

[15] Iskandar Zulkamain, "Hubungan Antarkomunitas Agama di Indonesia: Masalah dan Penanganannya" *Kajian,* 16 (4), 2011, 682-683.

freedom goes hand in hand with respect for the rights of others and the public interest. National legal instruments, such as Law No. 39 of 1999 concerning Human Rights, as well as international commitments through Article 18 of the ICCPR, serve as guidelines for protecting the rights of every religious adherent. An inclusive legal approach helps create conditions in which religious diversity is seen as a national treasure, not a source of division, allowing pluralism to be fostered constructively.

The link between religious freedom and pluralism is evident in the formation of social harmony. When religious freedom is effectively guaranteed, people from various religious backgrounds can interact without fear or threat of discrimination. This fosters mutual understanding, tolerance, and interfaith cooperation, ultimately strengthening national integration. Therefore, legal protection of the right to religious freedom not only fulfills the state's human rights obligations but also forms a crucial foundation for managing pluralism and maintaining unity within diversity in Indonesia.[16]

Interfaith Harmony

Harmony can be defined as a state of harmony, balance, and balance that evokes a feeling of comfort. This term also reflects a calm, warm, unified, and deeply harmonious atmosphere, involving both physical and spiritual aspects simultaneously. Harmony is a life ideal desired by all humans, whether within the family, friendships, or community. Social harmony does not emerge spontaneously in society; it must be built and maintained by all elements. Every element in society needs to support one another to create a harmonious social order.

Meanwhile, social harmony in a religious context can be achieved when social interactions within the community occur naturally, without pressure or coercion from any party, despite differences in beliefs. Rather than being a barrier, these differences can become a force that strengthens harmonious social relations.[17]

When there is incompatibility in a society, individuals within it will always feel uncomfortable, and oppositional behavior will be evident. This will arise from dissatisfaction with the social atmosphere of the community due to differing beliefs. This often leads to social discord.

Religious harmony in Indonesia is an ideal condition where all religious adherents can live side by side peacefully, respecting each other, and working together without conflict driven by differences in belief. This harmonious existence is the foundation for social and political stability, especially in a highly pluralistic country like Indonesia. Harmony does not occur spontaneously, but is fostered through social norms, a culture of tolerance, and, most importantly, legal guarantees that protect religious freedom.[18]

The right to freedom of religion is a fundamental element that enables the achievement of religious harmony. The Indonesian Constitution, through Article 28E paragraph (1) and Article 29 paragraph (2) of the 1945 Constitution, affirms the right of every citizen to embrace

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[16] Franklin Hutabarat, "Navigating Diversity: Exploring Religious Pluralism and Social Harmony in Indonesian Society" *European Journal of Theology and Philosophy,* 3 (6), 2023, 9-10.

[17] Yuni Istiani, "Pendidikan Multikultural Dalam Menciptakan Harmoni Sosial Keagamaan.Pdf, Prosiding Seminar Nasional Reforming Pedagogy",3, https://www.usd.ac.id/seminar/snrp2016/wpcontent/uploads/2017/01/SNRP57.pdf diakses pada 8 Januari 2021).

[18] Ali Nurdin, et.al, "Model Komunikasi Harmonis Antarpemeluk Agama di Sorong Papua Barat" *Pekomnas,* 5 (2), 2020, 161-162.

a religion and worship according to their beliefs. Furthermore, Law Number 39 of 1999 concerning Human Rights and the ratification of Article 18 of the ICCPR strengthen Indonesia's commitment to guaranteeing this freedom. This legal protection serves as a primary buffer against discrimination or intimidation against certain religious groups, enabling social life to thrive in harmony.

Although the right to freedom of religion has been expressly regulated, its implementation in practice is not always perfect. Cases of intolerance, bans on the construction of houses of worship, and religious-based conflicts continue to threaten social harmony. This demonstrates the importance of not only clear regulations but also consistent law enforcement mechanisms. With a fair legal approach, religious harmony can be maintained not only as a social value but also as a result of protecting the constitutional rights of every citizen.[19]

Harmonious religious life in Indonesia is ultimately the result of respecting and protecting the right to religious freedom. When every individual has the right to worship and express their beliefs without the threat of discrimination, society will be more open to differences and more prepared to cooperate in national life. Thus, religious harmony is not only a social concept, but also a product of state laws and policies that ensure the fulfillment of human rights for all citizens.

Perceptions of Muslim, Christian, and Tionghoa Communities Regarding Interfaith Harmony

Harmony is a state of harmony, compatibility, and pleasant balance. Harmony refers to comfort, integration, or even a deep, heartfelt harmony that involves both the physical and the psychological. Social harmony is a goal of community life that is not readily apparent in the lives of the people of Besuki Village, Besuki District. All aspects of community life mutually support one another, fostering socio-religious harmony within the community. Socio-religious harmony can be defined as the natural flow of social interaction within a community, without pressure or coercion from any party, even if there are differing beliefs.

Socio-religious harmony in Besuki Village, Besuki District, would not be realized without the factors that underpin its development. Some of the factors underlying socio-religious harmony include:

1. Understanding Religion

Understanding religious teachings is a crucial factor in creating socio-religious harmony. However, the understanding and experiences of adherents often make religious teachings unclear. This is evident in the lives of the Muslim, Christian, and Tionghoa communities in Besuki Village, who practice their teachings according to their respective beliefs.

The Muslim community in the village still maintains local traditions, which sometimes creates problems when Christians and Tionghoa communities carry out their religious activities. Nevertheless, traditional Islamic groups demonstrate flexibility and prioritize universal values in responding to local culture, as long as it does not conflict with the basic principles of Islamic teachings. This reflects the spirit of Islam as a religion that brings blessings to all humanity.

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[19] Widya Setiabudi, et.al, "Intolerensi di Tengah Toleransi Kehidupan Beragama Generasi Muda Indonesia" *Sosioglobal*, 7 (1), 2022, 51-52.

The religious understanding held by each religious group in Besuki Village is not merely conceptual but is manifested in daily behavior. They live side by side with mutual respect and support, even during religious and social activities held by one of the religious communities.

2. Religious Teachings

Each religion has its own distinct teachings, but fundamentally, the function of religion is universal. Each religion has its own unique teachings, but all religions undoubtedly uphold brotherhood, unity, and peace.

The three religions that exist in Besuki Village uphold teachings that emphasize the principle of togetherness. Through the teachings of these two religions, their adherents practice them in their daily lives, thus realizing social harmony among religious communities in Besuki Village.

3. Awareness of Love for the Homeland

A person's religious beliefs do not diminish their love for their homeland. All religions require their adherents to uphold the sovereignty and honor of their nation and state.

Love of homeland is a sincere feeling felt by a citizen to care for, serve, defend, and protect their country from disharmony, threats, and disturbances. Love of homeland should be understood in a broader sense; it is often referred to as nationalism, which represents the highest devotion of an individual or citizen to their nation and state.

4. Tolerance

Tolerance is a modern concept used to describe mutual respect and cooperation among groups of people with different cultures, languages, ethnicities, political views, and religions. In Islamic teachings, tolerance is manifested through the concept of universal brotherhood, a brotherhood that upholds the rights of others and accepts the differences that exist within Muslim society.

In general, tolerance can be understood as an attitude or action that reflects a willingness to accept the differences of others. This attitude also includes patience, respect for differing opinions, and the ability to exercise restraint. In other words, tolerance can be defined as allowing, permitting, and making allowances for existing differences.

In Islam, socio-religious harmony occurs not only in social activities but also during religious events. When Christians and Tionghoa first arrived, they were not easily accepted by the local population due to differences in ethnicity, culture, and even religion. It was certainly challenging to adapt in such a short time. It took time to socialize with the local community. However, with the changing times, Muslims, Christians, and Tionghoa have now established interfaith social harmony, respecting each other and working together.

Social-religious harmony in Besuki Village, Besuki District will not be implemented or will not be realized if there are no factors that become the background for this social-religious harmony.

In the view of Christian society, social harmony is an important part of the teachings of faith which originate from the Bible and the life example of Jesus Christ. Social harmony is understood as living together based on love, justice, peace and respect for the dignity of every human being as God's creation.

In the perception of Christian society, social harmony is not just a social value, but is a call to faith. Living in peace, love and justice is a real manifestation of following Christ. Thus, Christians are called to be peacemakers (Matthew 5:9) and light to the world (Matthew 5:14-16) in building an inclusive, just and loving society.

Social harmony is a highly valued value in the lives of Tionghoa people, both those living in China and those in the diaspora in various countries, including Indonesia. In the Tionghoa community's perception, social harmony is not only an ideal state of social life, but also a life philosophy passed down through generations through cultural, religious, and family ethics.

For Tionghoa people, social harmony is a crucial moral, cultural, and spiritual principle. Harmony is considered key to family stability, economic success, and societal peace. Values such as mutual respect, avoiding conflict, and living in harmony are instilled from childhood as part of their cultural identity and life ethics.

Factors Supporting and Inhibiting Socio-Religious Harmony

In order to achieve socio-religious harmony within society, several factors are needed to influence its occurrence. The following are the factors that drive and inhibit socio-religious harmony.

1. Supporting Factors

In establishing socio-religious harmony, there are certainly factors that serve as reasons for implementing socio-religious harmony and supporting factors.

   a. Building and strengthening the foundations of harmony, starting from within and between religious communities themselves.
   b. Building a conducive religious atmosphere to enhance the deepening and appreciation of religion and religious experiences that support the development of interfaith harmony.
   c. Always placing love in the lives of religious communities by eliminating feelings of mutual suspicion toward members of other religions. This creates an atmosphere of harmony between people without being influenced by certain factors such as religion.
   d. Accepting others as they are. Every religious person must be able to accept others as they are, regardless of their strengths or weaknesses, without viewing other religious people through the lens of their own religion.

In establishing socio-religious harmony, there are certainly factors that serve as reasons for implementing socio-religious harmony. These supporting factors will create a harmonious and peaceful society, as every religion teaches acceptance of others as they are and not judging other religions based on one's own religious views. In addition to these supporting factors, there are also inhibiting factors in establishing socio-religious harmony..

2. Inhibiting Factors

In addition to the driving factors in achieving socio-religious harmony, there are also factors that inhibit or hinder its achievement. These include:

   a. Many young people today reject religion and therefore show no tolerance for other faiths. Bhineka Tunggal Ika (Unity in Diversity) is a symbol understood to mean that unity exists despite the diversity within Indonesia. Different but still one. However, based on this motto, SARA (Ethnicity, Religion, Race, Inter-group) conflicts arise, reflecting a shallow understanding of socio-religious harmony through deliberation in accordance with Pancasila democracy.
   b. The establishment of houses of worship often leads to conflict because it lacks the consent of both parties involved in the construction and government approval. Efforts to establish houses of worship fail to consider the situation and conditions

of religious communities within the context of local social and cultural stability, thus precluding potential sources of conflict or conflict.

An interfaith marriage is a physical and spiritual bond between a man and a woman, who, due to their different religions, are bound by two different regulations regarding interfaith marriage. Interfaith marriages can lead to disharmonious relationships, especially among the family members of each partner related to the marriage, even property and inheritance. Most importantly, this harmony will not last long.

Conclusion

Based on the results of the discussion above, the following conclusions can be drawn:

First, Religious harmony in Indonesia is closely related to the guarantee of the right to freedom of religion which is expressly regulated in Article 28E paragraph (1) and Article 29 paragraph (2) of the 1945 Constitution of the Republic of Indonesia. This legal protection is strengthened through Law Number 39 of 1999 concerning Human Rights and the ratification of Article 18 of the International Covenant on Civil and Political Rights (ICCPR), which affirms the freedom to embrace and practice religion as a right that cannot be reduced under any circumstances (non-derogable rights). Consistent law enforcement of the right to freedom of religion is a prerequisite for creating a harmonious social life in a pluralistic society.

Second, Social harmony is a crucial element in diverse community life, as seen in Besuki Village. Despite their different religious, cultural, and ethnic backgrounds, the Muslim, Christian, and Tionghoa communities are able to build relationships of mutual respect and support. For Muslims, social harmony is reflected in cooperation and tolerance in daily life and religious celebrations. Christians view harmony as part of the call of faith to live in love and peace, as exemplified by Christ. Meanwhile, the Tionghoa community places harmony as a life principle instilled from childhood, essential for social and family stability. These three groups demonstrate that social harmony is not merely a matter of chance, but the fruit of awareness, learning, and openness among religious communities. Cooperation, mutual respect, and a spirit of coexistence are the keys to achieving true harmony amidst diversity.

Third, several factors supporting the creation of socio-religious harmony include efforts to strengthen the foundations of interfaith harmony, build a strong system of tolerance and strengthen national unity, create a peaceful and harmonious religious atmosphere, and deepen spiritual values that can be applied in daily life and lead to divine values. Furthermore, accepting differences and the existence of others as they are is also an important part of realizing socio-religious harmony. On the other hand, modern challenges are one of the factors inhibiting the creation of a harmonious socio-religious life. For example, the process of establishing houses of worship still often sparks debate and gives rise to pros and cons in society. Furthermore, interfaith marriages also often give rise to conflict due to differences in beliefs, which makes it difficult for each party to accept each other.

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