

Social Interaction and Religious Tolerance in Education: A Case Study of Islamic and Buddhist Communities in Gondang Village, North Lombok

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Abstract

This study aims to analyze social interaction and interfaith tolerance in Gondang Village, North Lombok, as well as to explore the factors that support social harmony amidst religious diversity. The background of this research highlights the importance of interfaith tolerance as a fundamental aspect of maintaining peaceful community life. This study employs a qualitative descriptive approach, utilizing data collection techniques such as observation, interviews, and documentation. The subjects of this research include one community leader, three religious leaders, and two government officials. The focus of the study is to observe actions and social reactions that reflect interfaith interaction and to explore tolerance practices implemented by the local community. The findings reveal that religious differences in Gondang Village do not hinder the creation of harmonious relationships. Mutual respect and appreciation are demonstrated through collaboration in social and religious activities, contributing to a safe and peaceful living environment. It can be concluded that harmonious social interaction and tolerance in Gondang Village play a significant role in fostering an inclusive and prosperous community life. This study contributes to the development of interfaith tolerance studies and is relevant for application in multicultural education.

Keywords: Social Interaction, Interfaith Tolerance, Gondang Village.

Abstrak

Penelitian ini bertujuan untuk menganalisis interaksi sosial dan toleransi antarumat beragama di Desa Gondang, Lombok Utara, serta menggali faktor-faktor yang mendukung harmoni sosial di tengah perbedaan agama. Latar belakang penelitian ini adalah pentingnya toleransi antarumat beragama sebagai aspek mendasar dalam menjaga kehidupan bermasyarakat yang damai. Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi. Subjek dalam penelitian ini terdiri dari satu tokoh masyarakat, tiga tokoh agama, dan dua tokoh pemerintah. Fokus penelitian adalah mengamati tindakan dan reaksi sosial yang mencerminkan interaksi antaragama serta mengeksplorasi praktik toleransi yang diterapkan masyarakat setempat. Hasil penelitian menunjukkan bahwa perbedaan keyakinan agama di Desa Gondang tidak

menjadi penghalang bagi terciptanya hubungan yang harmonis. Sikap saling menghormati dan menghargai ditunjukkan melalui kerja sama dalam kegiatan sosial dan keagamaan, yang mendukung terciptanya suasana hidup yang aman dan damai. Dapat disimpulkan bahwa interaksi sosial dan toleransi yang harmonis di Desa Gondang memainkan peran penting dalam menciptakan kehidupan bermasyarakat yang inklusif dan sejahtera. Penelitian ini memberikan kontribusi pada pengembangan kajian toleransi antaragama serta relevan untuk diterapkan dalam pendidikan multikultural.

Kata Kunci: *Interaksi Sosial, Toleransi Lintas Agama, Desa Gondang.*

A. Introduction

The Indonesian nation is a diverse entity encompassing various ethnic groups, religions, languages, races, and customs. This diversity is a reality that deserves acknowledgment and appreciation (Dewi, 2016). Imam (2017) and adib (2017) argue that a logical awareness arises within individuals, leading them to formulate the idea that such diversity exists due to governing principles. This process involves objectification, including institutionalization and legitimation, where the understanding present in society becomes an objective reality. Uniting a pluralistic nation like Indonesia is a lengthy process that involves struggles, with conflict and consensus serving as integral parts of the journey toward achieving a peaceful, harmonious, and democratic nation. Social relationships in religious activities also reflect the presence of tolerance, a key element in achieving social harmony amidst the emotional and cultural diversity of religions. Through these interactions and tolerance, we can foster the nation's integrity and unity, providing essential support for development and addressing disparities among religious communities. The principle of good brotherhood serves as the foundation for collaboration in facing shared challenges and advocating for those who are suffering (Ulfah, 2019).

Warsah (2018) states that Islam emphasizes the importance of social interaction with individuals of different religious beliefs. Islam teaches its followers to interact with others through mutual respect, understanding, and benevolent support. Social interaction is considered a key element in communal life because, without it, living together becomes impossible. Physical encounters between individuals alone are insufficient to build meaningful social bonds within a social group. Significant social bonds can only be established when individuals or societal groups have an interest in collaborating and exchanging information to achieve common goals. This includes

managing competitive aspects, resolving conflicts, and other related factors. Humans inherently require relationships with others because they are social beings whose goal is to fulfill their needs. Therefore, engagement in a society with complex values is essential for human existence (Maulida, 2022). To avoid conflicts or mutual suspicion, a more intensive form of social interaction is necessary. Awareness of a tolerant attitude may not be easily understood by certain segments of Indonesia's highly multicultural society. Social interaction that accommodates such diversity will undoubtedly shape a culture of tolerance (M. Ardini Khaerun Rijal, 2021)

Religious tolerance plays a crucial role as a vital means to achieve harmony among individuals and serves as a fundamental requirement for creating the stability needed in the process of building a united and peaceful society (Wahyu, 2020). In Indonesia, religious tolerance is widely known as harmonious living among religious communities, an official term used by the government. Harmonious living among religious communities is one of the goals in the development of the religious sector in Indonesia (Ahmad, 2021). In this context, the implementation of inclusive and moderate social interactions becomes highly significant for individuals or groups of religious communities in Indonesia. This is essential in fostering harmony among religious communities, especially in the context of Indonesia as a multicultural country (Hariyanto, 2022). The importance of embracing religious diversity as a means of preventing discrimination and fostering mutual interdependence is considered a vital attitude that individuals should possess (Lestari, 2023).

Currently, humanity is faced with situations of conflict and even warfare that devastate economies and jeopardize the futures of children. This occurs when triggers such as political, cultural, ethnic, racial, and religious divisions become stronger (Pajarianto, 2022). Pratama (2019) and Frans (2022) emphasize that harmony among religious communities plays a crucial role in any society. Neglecting these issues can have fatal consequences for human survival. Religious diversity in Indonesia is recognized and regulated in the 1945 Constitution, Article 29, Paragraph 2, which guarantees the freedom of every citizen to embrace their respective religions, worship according to their faith, and affirms that Indonesia is not a single-religion state (theocratic) but is also not indifferent or obstructive to religions (secular). Religious differences embraced by individuals in social life have significant implications and the

potential to cause social problems if not managed properly. Religion is often considered an ultimate goal by some followers, leading to the emergence of fanaticism and even militant attitudes toward their adopted religion (Gusti, 2020).

Hakim (2023) asserts that religion can serve as a trigger for the destruction of communities through intolerant actions such as persecution and other violations fueled by issues related to religion. Religious issues are the focus of attention, and these problems cannot be separated from how such violence brings anti-tolerance ideologies to all layers of society, especially in the political and state contexts. Didik (2022) reveals that the phenomenon of conflicts among religious communities is often triggered by differences in theological concepts, normative legal provisions, and religious practices (rituals) applied by religious adherents. Various religiously nuanced conflicts that have occurred in different regions of Indonesia stem from these differences. The necessity of harmony among religious communities is essential as a means to ensure national integration. This harmony is also considered a critical requirement for creating the necessary stability. Harmony among religious communities can be achieved when religious adherents feel mutually dependent, respect differences, are willing to help each other, and can unify their opinions. Diversity and differences are unavoidable realities in societal life. This reality can become a potential source of religious conflicts if not grounded in a pluralistic and inclusive attitude by all diverse members of society (Hanik, 2020).

According to Ayuniwati (2020) and Setiawati (2023), social community organizations play a vital role in promoting religious moderation practices. Communities are engaged in campaigns to foster coexistence in diversity, meaning there is no need to seek common ground that leads to differences and mutual blame, but rather to understand each other. Fundamentally, conflicts cannot be separated from societal life, as the issues arising in communities represent a phenomenon inseparable from social interactions. The Sasak ethnic group, as the largest population on one of the islands in West Nusa Tenggara, holds diverse religious beliefs, including Islam, Hinduism, Buddhism, and Christianity. Despite religious differences in Lombok, this does not result in a lack of mutual respect among adherents. This is attributed to the high values of tolerance and social interactions within the Sasak community in West Nusa Tenggara. The Sasak community is known for its high level of tolerance, being

able to appreciate differences in race, culture, and religion among fellow community members in a region.

This research aims to examine and analyze social interactions and tolerance among followers of Islam and Buddhism in the community of Gondang, North Lombok. Based on initial observations, the researcher noted how social interactions between individuals adhering to Islam and Buddhism occur without regard to their religious differences. The tolerance present in this community enables them to understand themselves as an embodiment of attitudes that influence differing opinions in the social life of the community. Although differences in opinions often arise in communal life and may even lead to conflicts, such attitudes are not seen as obstacles to interaction and mutual respect among these differences. This study focuses on the attitudes of interaction and tolerance exhibited by the community in Gondang, North Lombok, with the goal of fostering social interactions and understanding human behavior that allows individuals to comprehend, appreciate, and interact with others.

B. Methods

This study employs a qualitative approach using the case study method, which is characterized by an empirical inquiry designed to investigate phenomena within their real-life context. This approach is particularly effective when the boundaries between the phenomenon and the context are not clearly defined. By utilizing multiple sources of evidence, the case study method enables a comprehensive exploration of the subject matter. The type of case study employed is descriptive, focusing on providing a detailed and in-depth exploration of social interactions and interreligious tolerance within Gondang Village, Ganggang District, Lombok Regency. The choice of a descriptive case study is appropriate for addressing the research questions of why and how, which require a thorough investigation of the dynamics and practices of tolerance among religious communities.

The selection of research subjects was guided by the study's objectives, emphasizing participants' knowledge and experience regarding the issues under examination. The subjects included one community leader (TM1) from Gondang Village, three religious leaders (TA3) from Gondang Village, and two local government representatives (TP2) from Gondang, North Lombok. The primary object of this research is the social

interactions and tolerance practices among religious communities in Gondang Village. Data collection was conducted through a qualitative descriptive approach, involving observations, interviews, and documentation. The rationale for using qualitative methods lies in their holistic, interpretive nature, which facilitates a nuanced understanding of the phenomena under study. Key informants, including community leaders, religious figures, and youth leaders, were selected based on their relevance to the research objectives.

The interview method played a central role in gathering direct, firsthand data on the subject matter. Informants were designated as key participants based on their ability to provide critical insights into the research context. The sampling process continued until the saturation point was reached, ensuring that additional data collection would no longer yield new or significant information. This methodological approach ensures the collection of rich, contextually grounded data, providing a robust foundation for understanding the dynamics of interreligious tolerance and social harmony in Gondang Village.

C. Results and Discussion

1. Results

Perception is a cognitive process that empowers individuals to select organize and interpret received stimuli culminating in a meaningful and comprehensive representation of their surrounding world. Conflicts among adherents of different religions often stem from misperceptions or negative perspectives toward other religions and their followers. Religion not only shapes individual attitudes but also plays a pivotal role in establishing essential interpersonal relationships crucial for social cohesion. It is considered the bedrock of life analogous to the foundation of a house where the strength of the structure relies on the robustness of its foundation. A robust understanding of religion corresponds to strong faith while a weak understanding corresponds to weak faith. Religion serves as a guiding compass for adherents providing direction in setting life goals and navigating the complexities of the world. Furthermore religion can foster harmonious and tranquil social interactions mitigating conflicts and issues in everyday life. As emphasized in an Indonesian academic tone religion acts as a

unifying force for society promoting social harmony and averting the emergence of conflicts.

Drawing insights from observations, interviews, and documentation, it can be discerned that Gondang Village epitomizes a rural community system characterized by a traditional way of life emphasizing communal bonds and the bedrock of kinship as a manifestation of solidarity among individuals of diverse religious backgrounds. Despite the religious heterogeneity in Gondang Village this diversity does not impede social interaction, tolerance, and harmony, particularly the harmonious coexistence among people of various faiths. The residents of Gondang Village exhibit an awareness that mutual respect is paramount recognizing that a failure to practice it may lead to conflicts and disputes in their lives. Social interactions within Gondang Village emanate from human interests and needs culminating in the creation of a harmonious social milieu. This phenomenon is notably pronounced in Gondang Village situated in the Ganggang District of North Lombok Regency. This research holds significance as Gondang Village encapsulates a plethora of religions with the majority adhering to Islam and Buddhism. This religious diversity enables residents to engage in interactions as social entities perpetually reliant on one another in communal living, particularly in the pursuit of religious practices aligned with their individual beliefs.



Figure 1. Illustrates an interview conducted with a prominent Islamic religious figure.

The social interaction observed in the community of Gondang Village Ganggang Subdistrict North Lombok Regency goes beyond interactions solely among adherents of the same religious faith. It extends to interactions involving individuals from different religious backgrounds. This approach is complemented by mutual respect and reverence among followers of various religions aiming to foster a conducive family-like

atmosphere. Religious harmony in Gondang Village is not confined to the time and place of religious worship but encompasses efforts to peacefully conduct worship according to individual beliefs and convictions. Worship is regarded as a means of connecting beings with their creator. The development of tolerance in Gondang Village is significantly influenced by the role of the government in unifying the community. The local government in Gondang Village has taken specific measures to ensure positive social relations among individuals of various religious affiliations through collaborative and communal efforts involving people of diverse faiths or beliefs. This approach encourages interactions and nurtures a tolerant attitude amidst existing differences preventing discrimination among specific groups. Additionally the frequency of meetings organized by the local government further strengthens the relationship between the community and the governing body.

Tolerance manifested in everyday social activities within residential communities particularly through communal efforts reflects a social mechanism employed by individuals in responding to diversity and religious pluralism. Interreligious tolerance is regarded as a foundation capable of preserving national unity supporting and ensuring the success of development and eliminating disparities. The relationships among adherents of different religions are grounded in the principle of good brotherhood where collaboration is undertaken to face common challenges and defend those who are suffering. Interreligious tolerance demonstrates recognition and acceptance of the existence of other religions in our midst as well as the respect for them. Through collaboration in worldly affairs based on the principle of fraternity followers of various religions can unite and live in peace acknowledging differences as part of the larger family. Interreligious tolerance is considered an inevitability in fostering humane collaboration towards the realization of well-being in a civilization

Education has a strategic role in instilling the values of inter-religious tolerance as the foundation of a harmonious social life. Through the learning process, students can be taught to understand the importance of respecting differences in religion, beliefs, and culture as part of a common life. Education can also be a medium for strengthening character, where students are trained to be inclusive, work together in diversity, and resolve conflicts peacefully. Thus, education not only forms individuals who are intellectually intelligent, but also able to become agents of peace who prioritize the

spirit of brotherhood, cooperation, and respect for religious diversity as the main pillars of social welfare.

According to the history of the region initially there were two villages namely Gondang Village and Jenggala Village. However through administrative division the area has now formed Bentek Village. Previously Gondang Village had one hamlet adhering to the Buddhist faith namely Lenek Hamlet. However with the administrative division Lenek Hamlet is now part of Bentek Village. The Buddhist community residing in Lenek Hamlet Bentek Village Gangga Subdistrict North Lombok Regency practices the Buddhist religion and lives based on ancestral heritage which can be considered as a longstanding tradition passed down through generations. Lenek Hamlet is equipped with educational facilities including an Elementary School (SD) building and Dhammasekha. The majority of the Buddhist community in Lenek Hamlet work as agricultural laborers. The religious activities of the Buddhist community in Lenek Hamlet are reflected in their daily lives.

The practice of tolerance carried out by the people of Lenek Hamlet has a strong relevance to the role of education in shaping mutual respect and appreciation of diversity. Through education, the values reflected in these practices-such as love (metta), compassion (karuna), joy (mudita), and equanimity (upekkha)-can be taught and instilled early on to students. Multicultural-based education can teach the importance of respecting different beliefs and encourage inclusive attitudes in daily interactions. In addition, community forums in Lenek Hamlet can be used as a model of social learning in education, where collaboration and dialog are a means of understanding different perspectives. By integrating local practices like this into the education curriculum, the younger generation can be guided to become agents of peace who uphold tolerance in a multicultural society.

In the implementation of social interaction and religious tolerance in the village of Gondang North Lombok there are both positive and negative impacts. The positive impact is the cultivation of mutual respect among people of different faiths. However if these positive traits are not nurtured in daily life negative consequences may arise such as hostility a lack of mutual respect and the emergence of envy along with the belief that one's own religion is superior to others. The primary factors influencing the maintenance of tolerance among different religious communities are understanding and

knowledge about the identity of the religious communities and their place in society. In Buddhism one of the most significant teachings that followers must comprehend and master is Vinaya, or the rules. Understanding and mastery of these rules enable individuals to live their lives in accordance with their religious teachings. When the community understands these rules, they can then comprehend the meaning of social interaction and tolerance in their religious lives.

2. Discussion

Interaction is an activity that involves more than one individual and humans as social beings require engagement with others. Using this concept relational relationships among humans can be interpreted as a concept in the formation of social structures. Psychologically there is a significant occurrence of inner interaction in human life. Social interaction is a form of mutual relationship that influences each other where there are actions and reactions between individuals. Social interaction requires certain conditions such as social contact and social communication. Humans need relationships with others because of their nature as social beings aiming to fulfill their living needs. Therefore, involvement in a society with complex values becomes an essential necessity for humanity. Harmony is a concept that thrives among the Indonesian society used to strengthen good relationships among multicultural communities for the sake of achieving harmony. Achieving a harmonious society in a multicultural country is not an easy task.

Every individual in society possesses unique characteristics such as background, religion, race, and language. If not handled wisely these diversities can turn into potential sources of conflict and social division. For instance conflicts may arise among different groups in society fueled by increasing hatred towards specific races and dissatisfaction with a perceived highly centralistic and authoritarian government system. This animosity can escalate leading to fights and mutual animosity among community members. Therefore adopting a tolerant attitude becomes crucial in the effort to understand and accept differences, whether in feelings, habits, perspectives, or religions with the goal of preserving unity and harmony as responsible citizens. Instilling the values of diversity is also paramount in creating a safe and peaceful environment. The community in the village of Gondang North Lombok demonstrates a high level of respect for religious diversity in their lives. They adeptly practice positive social

behaviors ensuring that conflicts related to religious, racial, and ethnic differences can be avoided.

Based on the research conducted in the village of Gondang North Lombok the implementation of social interaction and religious tolerance among different faiths has been highly successful. Tolerance has seamlessly integrated into the community's life for many years as they strongly uphold the value of "Bhineka Tunggal Ika" (Unity in Diversity). Although the majority of the Gondang community practices Islam and Buddhism, the Buddhist community has chosen to reside separately in the Lenek Hamlet. Lenek Hamlet previously part of Gondang Village is now part of Bentek Village in the Ganggang District North Lombok following a regional expansion. Despite living separately it's not uncommon for marriages to occur between the children of these communities even with those adhering to Islam in Gondang Village. Some have even chosen to convert to Islam (convert to Islam, known as "mualaf"). The decision to live separately from the Muslim community does not hinder the establishment of kinship ties and social interactions among the community members.

The external impact of social interaction and tolerance in the village of Gondang North Lombok is significantly influenced by social media. For instance the conflict between Muslims and Christians in Palu had repercussions on the Christian community in Gondang. Some individuals in Gondang viewed them as intruders attempting to take control of the area leading to their forceful eviction by the Ganggang community. From a positive perspective conflicts can result in stronger social bonds reinforcing positive identity affirmation fostering criticism of religious understanding and shaping improved religious patterns and social relations. The government plays a crucial role in enhancing patterns of social interaction and religious tolerance by inspiring partnerships among religious communities. The government can also act as a shock therapy to build unity. In this regard it is essential for the government to provide guidance and direction in establishing the best ways to foster partnerships among religious communities. Additionally communities need internal development within their respective religions be it Islam with Islam or Buddhism with Buddhism to comprehend the significance of tolerance in communal life. The government can involve the community in developmental activities such as infrastructure and environmental cleanliness projects to strengthen interactions among religious communities.

Tolerance manifested through social activities such as gotong royong in Gondang Village can be linked to the role of education in shaping awareness of diversity and community harmony. Education serves as a forum to instill the values of tolerance, understanding and respect for differences from an early age. In a multicultural environment such as Gondang Village, education can teach the importance of cooperation in diversity through social project-based learning programs, cross-cultural discussions, and character strengthening. By instilling an attitude of openness and acceptance of diversity, students will be better prepared to become individuals who contribute positively to maintaining community peace and harmony. This makes education the main foundation for creating dynamic and sustainable social relations in a pluralistic society.

The potential for harmony in instilling the values of social interaction and tolerance among different religious communities as practiced by the community can fulfill the principles of diversity as a platform for mutual respect towards existing differences in community life. Diversity encourages us to appreciate distinctions emphasizing that despite differences there is a common goal. It instills a love for resilience and the application of Pancasila values which serve as the foundation of the Indonesian state or the ideology of the Republic of Indonesia. Despite the admirable nature of this uniqueness at times diversity can lead to conflicts (Hashim, 2016). Social values such as the spirit of tolerance and pluralism embraced by religious followers play a crucial role in determining tolerant understanding patterns and the social values held by their adherents. Religious teachings become elements that shape cultural value systems. Overall, the condition of harmony among different religious communities in Indonesia is relatively good and governmental regulations and policies toward this harmony are generally conducive. However tensions and conflicts occasionally emerge both internally and between religious communities. In organizing neighborhood life every family aspires for each member to enjoy a happy and prosperous life alongside other community members in their residential environment (Alce, 2019).

To foster communication between the Islamic and Buddhist communities effectively principles of effective communication are essential. Effective communication among religious communities can serve as a crucial foundation in shaping a tolerant attitude among individuals. The significance of this communication

also reflects its central role in the daily lives of the community. Maintaining good relations among religious communities is crucial as it can prevent conflicts or disputes among people with different beliefs. For example during the month of Ramadan in the village of Gondang Buddhist residents demonstrate respect for Muslims observing fasting rituals. They refrain from smoking, eating, and drinking in front of Muslims as a form of acknowledgment of the ongoing religious practices. Interactions among religions go beyond merely exchanging information about similarities and differences in beliefs; it serves as the initial foundation for building trust among religious communities.

Effective communication serves as the key to enhancing mutual respect and understanding among individuals of different religious beliefs. Through effective communication communities can build shared understanding appreciate differences and create an inclusive environment. Therefore communication among different religious communities is not merely a means to convey information but a collective effort to foster trust and mutual respect in religious life. In this context it is crucial for communities to continuously nurture and strengthen relationships among different religious communities through communication that values and supports one another. By doing so the realization of harmony and peace among different religious communities in the village of Gondang can be consistently maintained and reinforced creating a prosperous and peaceful society. Tolerance among different religious communities becomes a key element in preserving harmony in the context of a multicultural society. An open attitude acceptance of differences and awareness of the values of diversity form the primary foundation for creating a prosperous social environment.

Communication plays a crucial role in fostering tolerance in Gondang Village, where the community is characterized by pluralism with diverse religions and cultures coexisting harmoniously (Dasih, 2023). Various intercultural communication patterns, such as primary, secondary, linear, and circular communication, are employed to facilitate social interaction among different religious groups and maintain harmony among varied beliefs (Susanto, 2022). The primary focus in shaping the perceptions and understanding of the community is through a cross-cultural communication approach, encompassing aspects of social psychology, creative, critical, dialectical approaches, and cultural dialogue. Additionally, religious education figures in Gondang Village

implement strategies such as assimilation, shared needs fulfillment, and educational communication to manage tolerance and promote harmony among religious communities. The specific role of Islamic communication is particularly significant in advocating religious moderation and preventing conflicts of different beliefs in Aceh, serving as an exemplary model for fostering tolerance in Gondang Village (Indainanto, 2023).

D. Conclusion

Based on the findings from the study in Gondang Village, religious tolerance reflected in community cooperation can be integrated into education as a model for multicultural learning. Education plays a strategic role in fostering inclusive attitudes, respecting diversity, and nurturing values of tolerance from an early age. In this context, education can adopt social practices such as communal work, community service, and participation in cultural activities like begawe and nyongkolang as experiential learning methods. Through a curriculum based on the values of diversity, students can be taught to respect differences in beliefs and understand the importance of harmony in community life. Education also serves to instill awareness of the significance of empathy and participation in communal activities to build social solidarity. Furthermore, the role of the village government in creating a conducive environment for tolerance can serve as an example of how inclusive policies support character education. Thus, education can serve as a vehicle to replicate the values of tolerance practiced in Gondang Village, providing a foundation for shaping generations capable of living harmoniously in multicultural societies.

Perceptions and the influence of religion in social interactions have a significant impact on shaping attitudes and patterns of social interaction within a community. Religion is considered the foundation of life and a guide for individuals influencing their attitudes and interpersonal relationships. The harmony among different religious communities in Gondang Village as a representative example of rural society illustrates that such harmony can be achieved despite religious differences. Attitudes of mutual respect tolerance and a sense of family serve as the solid foundation of solidarity amid religious diversity. Furthermore, the influence of social media on the perceptions and social interactions of Gondang Village residents is evident through external impacts.

For instance conflicts elsewhere can affect the community's view of specific religious groups highlighting the importance of good understanding and the necessity of tolerance in building a multicultural society. Therefore attitudes of tolerance, mutual respect and positive social interactions among different religious communities play a central role in shaping a harmonious and peaceful society. They serve as the key to preserving and strengthening the harmony among different religious communities.

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