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THE SOCIAL CONSTRUCTION PATTERN OF RELIGIOUS MODERATION IN AN INCLUSIVE SOCIETY (A CASE STUDY OF PUNTUKDORO VILLAGE, MAGETAN)

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Abstrack

This research aims to analyze the factors contributing to the creation of religious harmony among different faith communities in Moderation Village, Puntukdoro Village, Magetan, East Java. The study is grounded in Berger and Luckman's social construction theory, which posits that social reality is shaped through social interactions and the collective construction of individuals and communities. The philosophy of "lakum dinukum waliyadin" serves as the foundation for the community's understanding that religious diversity is both a right and an obligation of individuals. The research employs a qualitative approach and field study methodology. Data is collected through in-depth interviews, participatory observations, and document analysis. The findings reveal that the philosophy of "lakum dinukum waliyadin" plays a pivotal role in building religious harmony. The processes of externalization, objectification, and internalization interact to create a meaningful social reality of harmony. Religious harmony in Moderation Village serves as a strong basis for maintaining unity and peace among religious communities, offering inspiration on the importance of respecting religious differences in achieving social peace and harmony. This study unveils how the village community successfully constructs harmony through their social interactions.

Keywords: *lakum dinukum waliyadin*, Social Construction, Puntukdoro

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Abstrak

Penelitian ini bertujuan menganalisis faktor-faktor yang menciptakan harmoni antarumat beragama di Kampung Moderasi Beragama, Desa Puntukdoro Magetan, Jawa Timur. Penelitian ini menggunakan teori konstruksi sosial Berger dan Luckman, yang menganggap realitas sosial terbentuk melalui interaksi sosial dan konstruksi individu serta masyarakat. Filosofi "lakum dinukum waliyadin" menjadi dasar pemahaman masyarakat bahwa keberagaman agama adalah hak dan kewajiban individu. Metode penelitian melibatkan pendekatan kualitatif dan studi lapangan. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan analisis dokumen. Hasil penelitian menunjukkan bahwa filosofi "lakum dinukum waliyadin" menjadi dasar penting dalam membangun harmoni antarumat beragama. Proses eksternalisasi, objektivasi, dan internalisasi berinteraksi untuk menciptakan realitas sosial harmoni yang signifikan. Harmoni antarumat beragama di Kampung Moderasi Beragama menjadi landasan kuat dalam menjaga kerukunan dan kesatuan antarumat beragama, serta memberikan inspirasi tentang pentingnya menghormati perbedaan agama dalam mencapai kedamaian dan harmoni sosial. Penelitian ini mengungkapkan bagaimana masyarakat kampung ini berhasil membangun harmoni melalui konstruksi sosial mereka.

Kata Kunci: *lakum dinukum waliyadin*, Kontruksi Sosial, Puntukdoro

INTRODUCTION

In recent years, Indonesia has witnessed several incidents and conflicts based on religion, both at local and national levels.¹ Although the majority of Indonesian society lives in peace and tolerance, there are some minority groups that often face challenges in practicing their faith and participating in social life.² Therefore, the Ministry of Religious Affairs of the Republic of Indonesia has introduced the concept of religious moderation villages as a solution.³

¹ Maksimus Regus, "Interreligious Conflicts in Post-Authoritarian Indonesia: Assumptions, Causes, and Implications," *Jurnal Politik* 5, no. 2 (2020): 2.

² Hasse Jubba, Jaffary Awang, and Siti Aisyah Sungkilang, "The Challenges of Islamic Organizations in Promoting Moderation in Indonesia," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 6, no. 1 (2021): 43-54.

³ Religious moderation villages aim to create an inclusive and harmonious environment where diversity is valued as an asset rather than a source of conflict. This

Moderation Village in Puntukdoro Village, Magetan, is a concrete example of a village that has successfully created harmony among religious communities. This village is located in Magetan Regency, East Java, and has a population of approximately 4,266 people. Despite being situated in a rural area, the village boasts significant religious diversity, with the majority of its inhabitants being Muslim, but also having Christian, Hindu, and Buddhist communities.⁴

The Moderation Village in Puntukdoro Village, Magetan, offers a unique perspective on social life, grounded in the philosophical view of "lakum dinukum waliyadin," which regards religious diversity as both a right and an obligation for every individual. In line with this view, the village creates an atmosphere of harmony among religious communities, despite being situated in a rural area with significant religious diversity.⁵

The verse "lakum dinukum waliyadin" from Surah Al-Kafirun in the Qur'an conveys a message of religious freedom and tolerance.⁶ It means "Your religion is for you, and my religion is for me." This message emphasizes that every individual has the right to choose their own religion and beliefs without coercion or interference from others.⁷ Islam teaches the importance of respecting differences and maintaining harmonious relationships among diverse societal groups, prioritizing values of tolerance and mutual understanding.⁸

Meanwhile, the religiously based challenges and conflicts that have occurred in various regions of Indonesia, both locally and nationally, have

approach is crucial for building peace and social stability in societies with diverse religions and cultures. However, it is important to note that the implementation and characteristics of religious moderation villages may vary depending on the cultural, national, and environmental context in which they are situated.

⁴ Desakami.com and Desakami, "Desakami - Daerah - PUNTUKDORO," Service, Desakami, accessed December 29, 2023, <https://desakami.com/daerah/detail/3520070003/puntukdoro>.

⁵ Wawancara Kepala Desa Puntukdoro Bapak Cintoko Samudro Jam 09.00 WIB. Pada Tanggal 5 Juli 2023.

⁶ Hasanuddin Chaer et al., "The Trilogy of Linguistic Communication of the Qur'an Surah Al-Kāfirūn," *OKARA: Jurnal Bahasa Dan Sastra* 16, no. 2 (2022): 349-72.

⁷ Rahmawati Hidayat and Musa Al Kadzim, "Reaktualisasi Toleransi Beragama Surah Al-Kafirun:(Telaah Perbandingan Tafsir al-Misbah Dan Tafsir al-Maraghi)," *TAJIDID: Jurnal Ilmu Ushuluddin* 21, no. 1 (2022): 26-52.

⁸ M Aris Rofiqi and Mochamad Ziaul Haq, "Islamic Approaches in Multicultural and Interfaith Dialogue," *Integritas Terbuka: Peace and Interfaith Studies* 1, no. 1 (2022): 47-58.

made the public aware of the importance of maintaining interfaith harmony and tolerance.⁹ In this context, the Moderation Village has come into the spotlight as a tangible example that interfaith harmony is achievable. The community in this village lives together amicably, regardless of religious differences, and this phenomenon has the potential to inspire efforts to maintain harmony and peace in the increasingly complex and diverse Indonesian society.

The community of the Moderation Village exhibits an inclusive and respectful attitude in practicing their respective religious rituals and activities. They also actively engage in joint interfaith activities, such as shared religious events and social activities involving the entire village. In the context of the philosophical view "lakum dinukum waliyadin," this reflects a collective commitment to respecting and valuing religious differences as a cherished principle.

However, the Moderation Village also faces challenges and obstacles in maintaining interfaith harmony.¹⁰ External influences that potentially disrupt stability, such as radical movements or religious intolerance from outside the village, are among the main challenges.¹¹ Similarly, social and cultural changes, which often bring individualistic and materialistic values from outside cultures, pose challenges in preserving local values that promote inclusivity and tolerance.¹²

Research on the Moderation Village in Puntukdoro Village, Magetan, can clearly be viewed through the lens of social construction. Social construction encompasses how communities understand and give meaning to social realities, including views on religion and diversity. In the context of this research, the community of the Moderation Village constructs a social reality recognized and understood through the philosophical view of "lakum dinukum waliyadin." This view positions religious diversity as both a right

⁹ Anifatul Kiftiyah and Tri Sutrisno, "Aligning Pancasila Values in The Regulation For Worship House Construction in Indonesia," 2023.

¹⁰ Paelani Setia and Mohammad Taufiq Rahman, "Socializing Religious Moderation and Peace in the Indonesian Lanscape," *Jurnal Iman Dan Spiritualitas* 2, no. 3 (2022): 333-40.

¹¹ Ajay Sharma, Karunika, and Anil Kumar Tewari, "Consciousness towards Religious Belief and Re-Radicalization in Societies," *Security Journal*, 2023, 1-32.

¹² Ben KC Laksana and Bronwyn E Wood, "Navigating Religious Diversity: Exploring Young People's Lived Religious Citizenship in Indonesia," *Journal of Youth Studies* 22, no. 6 (2019): 807-23.

and an obligation for every individual, illustrating how the community addresses and interprets religious differences in an inclusive and tolerant manner.

Therefore, research on the Moderation Village in Puntukdoro Village, Magetan, is highly relevant in uncovering the community's understanding and awareness in realizing religious moderation. In this study, social construction theory is applied as an analytical tool because the researcher aims to understand the complex social reality in the village. The social reality in the Moderation Village involves various interconnected factors, including the philosophical view of "lakum dinukum waliyadin."

This research aims to analyze factors contributing to interfaith harmony in the Religious Moderation Village, Puntukdoro Village, Magetan, East Java, utilizing Berger and Luckman's social construction theory. This theory underscores the role of social interactions in shaping social reality, interpreted through knowledge and experiences. The study explores how the village community constructs interfaith harmony based on the philosophical principle of "lakum dinukum waliyadin." Employing qualitative methods, including in-depth interviews and participatory observations, the research investigates how individuals in the village interact to create a harmonious social reality.

DISCUSSION

The philosophical view of "lakum dinukum waliyadin" shapes the collective identity of the Kampung Moderasi community, reflecting values of tolerance, mutual respect, and inclusivity. The internalization of these values shapes the community's mindset and actions in maintaining interfaith harmony.¹³ The community consciously acknowledges the importance of respecting religious differences and grants each individual the freedom to practice their religion freely.

In the process of social construction, knowledge about interfaith harmony based on the philosophical view of "lakum dinukum waliyadin" continues to evolve and be updated. The community learns from their

¹³ Bherta Sri Eko and Hendar Putranto, "The Role of Intercultural Competence and Local Wisdom in Building Intercultural and Inter-Religious Tolerance," *Journal of Intercultural Communication Research* 48, no. 4 (2019): 341-69.

experiences in living an inclusive and tolerant social life. This knowledge becomes part of the collective identity and is passed down through generations.¹⁴ Additionally, the community gains knowledge from interactions with their social environment and information obtained through external sources. The processes of internalization and externalization of this knowledge shape the community's thinking and views on interfaith harmony.¹⁵

The fundamental assumptions of Berger and Luckmann's social construction theory found in this village affirm that communicative actions are voluntarily undertaken by individuals.¹⁶ The people of Kampung Moderasi joyfully participate in social interactions and communicate to create the reality of harmony they enjoy. Knowledge about interfaith harmony in this village is the result of collective formation by individuals, making this knowledge a social product that reflects the local community's values. The stages of this process are as follows:

1. Externalization Stage

The externalization stage, as explained in the social construction theory by Peter L. Berger, is the stage where individuals engage in social interactions and create social realities through their actions and behaviors.¹⁷ In the context of Kampung Moderasi, the externalization process is reflected in how the community enthusiastically expresses their understanding and meaning of the social world they build together. They present interfaith harmony as a strong social reality grounded in the philosophy of "lakum dinukum waliyadin."

The philosophy of "lakum dinukum waliyadin" serves as the philosophical underpinning for the externalization process in shaping interfaith harmony in Kampung Moderasi. According to David Basinger,

¹⁴ Yudhi Kawangung, "Religious Moderation Discourse in Plurality of Social Harmony in Indonesia," *International Journal of Social Sciences and Humanities* 3, no. 1 (2019): 160-70.

¹⁵ Adri Lundeto, "Islamic Religious Education Literacy as a Source of Multiculturalism Education in Indonesia," *Italienisch* 11, no. 2 (2021): 288-96.

¹⁶ Peter L Berger and Thomas Luckmann, "Social Construction of Reality Course No.: SOC-C-301 Lesson-2 Semester-I Unit-I Prof. Gurpreet Bal," *Directorate of Distance Education*, 2020, 23.

¹⁷ Miloš Jovanović, "Bourdieu's Theory and the Social Constructivism of Berger and Luckmann," *Filozofija i Društvo* 32, no. 4 (2021): 518-37.

this philosophy positions religious diversity as a right and obligation for every individual, ensuring that every villager feels free to practice their religion without pressure or discrimination from others.¹⁸ This view encourages the community to proactively engage in social interactions, express their understanding and meaning, and create a social reality of harmony that transcends religious differences.¹⁹

A concrete example of how the philosophy of "lakum dinukum waliyadin" is reflected in the externalization process is through the intensity of communication activities among the villagers. The people of Kampung Moderasi actively engage in discussions, dialogues, and collaborations to maintain interfaith harmony. In these communications, they freely express their understanding and views on values of tolerance and inclusivity.²⁰ An open and respectful attitude characterizes communication in this village, reflecting the social reality of harmony that the community lives and experiences.²¹

In addition, joint religious activities are also part of the externalization process in Kampung Moderasi. The villagers enthusiastically participate in communal prayers, services, and other religious ceremonies regardless of religious differences. These religious activities are tangible examples of interfaith collaboration and solidarity, directly creating a reality of harmony within the community.²² During these religious moments, the villagers come together in unity, appreciating religious differences as part of an inclusive social reality.

Social symbols are also an integral part of the externalization

¹⁸ David Basinger, *Religious Diversity: A Philosophical Assessment* (Routledge, 2021).

¹⁹ Maryna Prepotenska et al., "Tolerance as a Communicative and Socio-Cultural Strategy of Social Agreements," *Postmodern Openings*, no. 13 (2022): 291-312.

²⁰ Maykel Verkuyten, Kumar Yogeewaran, and Levi Adelman, "Toleration and Prejudice-reduction: Two Ways of Improving Intergroup Relations," *European Journal of Social Psychology* 50, no. 2 (2020): 239-55.

²¹ Athik Hidayatul Ummah, "The Voices of Inter-Religious Harmony" (International Symposium on Religious Literature and Heritage (ISLAGE 2021), Atlantis Press, 2022), 17-29.

²² Mar Griera, "Interreligious Events in the Public Space: Performing Togetherness in Times of Religious Pluralism," *Interreligious Relations and the Negotiation of Ritual Boundaries: Explorations in Interrituality*, 2019, 35-55.

process in Kampung Moderasi.²³ Religious symbols harmoniously displayed in various places in the village serve as concrete representations of the social reality of harmony that the community lives and experiences. These symbols reinforce inclusive values and remind the villagers of the importance of mutual respect and acceptance of diversity in building interfaith harmony.²⁴

The externalization process, illustrating how individuals proactively engage in social interactions and create a reality of interfaith harmony in Kampung Moderasi, reflects the essence of the philosophy "lakum dinukum waliyadin." Every communicative action and behavior of the community in this village internalizes inclusive norms and attitudes of mutual respect, which become part of the social symbols.²⁵ This forms a strong foundation for the social reality of harmony that all villagers live and enjoy.

Moreover, the externalization process also influences the way the Kampung Moderasi community thinks and feels about interfaith harmony.²⁶ In the process of externalization, the understanding and meaning of this harmony are articulated openly and actively. This creates a deeper collective awareness of the importance of respecting religious differences and honoring each individual's right to practice their religion freely.

This aligns with Jack M. Barbalet's view on social construction theory, which emphasizes the significance of social processes in the formation of social reality.²⁷ Through intense and active social interactions, the community in Kampung Moderasi creates a strong reality of interfaith harmony, reflecting the philosophy of "lakum dinukum waliyadin." This externalization process is central to the

²³ Kunawi Basyir, "Fighting Islamic Radicalism Through Religious Moderatism in Indonesia: An Analysis of Religious Movement," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 21, no. 2 (2020): 205–20.

²⁴ Avi Astor and Damon Mayrl, "Culturalized Religion: A Synthetic Review and Agenda for Research," 2020.

²⁵ Arielle Kagan Rubenstein, "Object Relations, Identity Formation, and Transitional Space in Religious Conversion," 2020.

²⁶ Peter L Berger, *The Sacred Canopy: Elements of a Sociological Theory of Religion* (Open Road Media, 2011).

²⁷ Jack M Barbalet, *Emotion, Social Theory, and Social Structure: A Macrosociological Approach* (Cambridge University Press, 2001).

interfaith harmony experienced by the villagers.

Thus, the externalization process in Kampung Moderasi demonstrates how the philosophy of "lakum dinukum waliyadin" provides a solid foundation for creating interfaith harmony. The community's proactive and inclusive approach to social interactions, expressing their understanding of harmony, collaborating in religious activities, and respecting social symbols all form an integral part of this externalization process. Consequently, the philosophy of "lakum dinukum waliyadin" plays a crucial role in shaping the social reality of harmony experienced by the Kampung Moderasi community.

2. Objectivation Stage

The objectivation stage in social construction theory refers to the process by which social reality, initially created by individuals or groups, is transformed into symbolic forms that can be observed and recognized by the general community.²⁸ This process occurs through social interactions and various activities involving the entire community. In Kampung Moderasi, the social reality of interfaith harmony is externalized in various ways that influence the perception and views of the broader society.

One form of externalizing social reality in the village is through joint religious events and social activities involving the entire village community. Such events demonstrate a collective commitment to maintaining interfaith harmony and unity. Through active participation in these events, the social reality of harmony becomes more visible and understandable to the general public. According to Reinhold Niebuhr, the social symbols resulting from these events also become concrete manifestations of the harmony present in the village.²⁹

Furthermore, inclusive norms and attitudes of mutual respect are integral parts of the objectivation of social reality in Kampung Moderasi. These norms reflect a collective agreement to respect religious and belief differences among the villagers. When these norms are internalized by the community, they become part of the village's cultural values and

²⁸ Jochen Dreher, "The Social Construction of Power: Reflections beyond Berger/Luckmann and Bourdieu," *Cultural Sociology* 10, no. 1 (2016): 53–68.

²⁹ Reinhold Niebuhr, *Moral Man and Immoral Society: A Study in Ethics and Politics* (Westminster John Knox Press, 2013).

identity, aligned with the philosophy of "lakum dinukum waliyadin."

This objectivation process not only has an internal impact on the village community but also influences the perception of outsiders towards Kampung Moderasi. Through various joint religious events and social activities open to the entire community, this social reality of harmony becomes more open and transparent. Outsiders can see and recognize the harmony in the village, potentially changing their views about it.

From the perspective of Peter L. Berger's social construction theory, the objectivation process also affects how the community internalizes the social reality of harmony.³⁰ After social reality is externalized into social symbols, the next stage is internalization, where the community adopts and internalizes inclusive norms and attitudes of mutual respect as part of their understanding and identity.³¹

In the context of Kampung Moderasi, the community collectively internalizes these values. Inclusive norms and attitudes of mutual respect become integral parts of their way of life and ethics. The community practices these values in their daily lives, both in social interactions and in active participation in religious and social activities.

This internalization process demonstrates the strength of the philosophy "lakum dinukum waliyadin" as the foundation of social harmony in the village. The Kampung Moderasi community has integrated this principle into their collective consciousness. In this sense, the social reality of harmony is not only something observed and understood by the general community but also an inherent part of their identity.

Overall, the data provide an overview of how the social reality of harmony in Kampung Moderasi is externalized into observable and understandable objects for the general community. This objectivation process occurs through the formation of social symbols, such as inclusive norms and attitudes of mutual respect, reflecting the interfaith harmony in the village. More than just symbols, this harmony is internalized by

³⁰ Michaela Pfadenhauer and Hubert Knoblauch, *Social Constructivism as Paradigm?: The Legacy of the Social Construction of Reality* (Routledge, 2018).

³¹ KwangYu Lee, "Peter L. Berger's Epistemological Conversion to Religion: From Theoretical to Experiential," *Asian Journal of Religion and Society* 9, no. 1 (2021): 1-23.

the community and becomes an integral part of their identity and way of life. In a broader context, Kampung Moderasi serves as an inspiring example of the importance of tolerance, unity, and respect for diversity in achieving social harmony.

3. Internalization Stage

The internalization stage in social construction theory, as explained by Peter L. Berger, plays a central role in ensuring the continuity of interfaith harmony in Kampung Moderasi.³² The internalization process involves adopting and deeply understanding the social reality present in the community.³³ In the context of this village, this process shapes the distinctive characteristic of the village, which upholds interfaith harmony as a value deeply embedded in the village's identity and the collective consciousness of its residents.

Kampung Moderasi has earned a reputation as a model for creating interfaith harmony. This did not happen spontaneously; it is the result of the internalization process undertaken by the entire community. At this stage, the community adopts inclusive norms, values of tolerance, and behavior patterns that reflect harmony. They recognize that interfaith harmony is a necessity that must be maintained collectively. It is not merely something observed from the outside but becomes part of their collective consciousness and identity as individuals and as residents of Kampung Moderasi.

This internalization stage is not just an individual process but also involves social and cultural interactions in the surrounding environment.³⁴ The village government and religious leaders play a crucial role in reinforcing the values of harmony. As mediators and arbitrators, they help resolve conflicts and disputes among residents, including those related to religion. These leaders assist in internalizing the values of harmony into the community's thinking and behavior, making them part of their identity and collective consciousness.

³² Peter L Berger and Thomas Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (Anchor, 1967).

³³ M Yusuf Wibisono and Wahyudin Darmalaksana, "The Idea of Moderate Islam in the Media Space for the Social Construction of Religious Moderation in Indonesia," *Khazanah Sosial* 4, no. 4 (2022): 719–30.

³⁴ Silke Steets, "Taking Berger and Luckmann to the Realm of Materiality: Architecture as a Social Construction," *Cultural Sociology* 10, no. 1 (2016): 93–108.

The understanding of the philosophical view of "lakum dinukum waliyadin," where religious diversity is valued as the right and duty of every individual, also influences the internalization process in Kampung Moderasi. This principle teaches the importance of respecting religious differences and supporting religious freedom for every resident. In the internalization process, inclusive norms and attitudes of mutual respect become integral parts of the community's worldview and way of life. All individuals, both from the Muslim majority and other religious minorities, are aware that respecting religious differences is the key to creating lasting harmony.

In summary, the internalization stage in Kampung Moderasi involves a deep and collective adoption of inclusive norms, values of tolerance, and mutual respect. The internalization of these values through social and cultural interactions, reinforced by village leaders, embeds the principles of "lakum dinukum waliyadin" into the community's identity and collective consciousness. This process ensures that interfaith harmony is not just a visible social reality but a deeply ingrained aspect of the community's way of life.

In the internalization stage, the community also forms a strong and united village identity.³⁵ Interfaith harmony becomes a value that is deeply embedded in the village's identity. Every resident feels they play an important role in maintaining and continuing this tradition of harmony. This internalization process strengthens social bonds and solidarity among the villagers, making them feel connected as a unified whole based on inclusive and tolerant principles.

The success of Kampung Moderasi in achieving interfaith harmony is also due to the collective awareness of the importance of mutual respect and support for religious diversity.³⁶ Every individual in the village feels comfortable and honored in practicing their faith and participating in social life without obstacles.³⁷ The community regards

³⁵ Berger and Luckmann, "Social Construction of Reality Course No.: SOC-C-301 Lesson-2 Semester-I Unit-I Prof. Gurpreet Bal."

³⁶ Ms Claire Mitchell, *Religion, Identity and Politics in Northern Ireland: Boundaries of Belonging and Belief* (Ashgate Publishing, Ltd., 2013).

³⁷ Gerardo Marti, *Worship across the Racial Divide: Religious Music and the Multiracial Congregation* (Oxford University Press, 2017).

interfaith harmony as a collective treasure that must be preserved and strengthened together.

Thus, the internalization stage is crucial in creating and sustaining interfaith harmony in Kampung Moderasi. Through the internalization process, the social reality of harmony has become an integral part of the community's identity and collective understanding. Inclusive norms, values of tolerance, and attitudes of mutual respect have strengthened as distinctive features of the village. This internalization process has also forged a strong village identity, reinforcing social bonds and creating an inclusive and welcoming environment for all religions.

CONCLUSION

This research concludes that the philosophy of "lakum dinukum waliyadin" serves as the primary foundation in creating interfaith harmony in Kampung Moderasi. This philosophy shapes the community's view that religious diversity is the right and obligation of every individual, reflected in proactive social interactions and the enthusiasm to articulate understandings of the collectively built social reality. The externalization stage reflects how the community actively interacts socially and creates social symbols, such as inclusive norms and attitudes of mutual respect, as tangible representations of interfaith harmony.

The objectification stage demonstrates that the social reality of harmony is externalized into observable and understandable objects by the general public through collective religious events and social activities involving the entire community. Meanwhile, the internalization stage plays a crucial role in ensuring the sustainability of this harmony, where the community adopts and understands inclusive and tolerant values, making interfaith harmony an inseparable part of individual understanding and identity in this village. The philosophy of "lakum dinukum waliyadin" serves as the primary driver in building interfaith harmony in Kampung Moderasi, with the processes of externalization, objectification, and internalization being interrelated and supportive in creating a meaningful and genuine social reality of harmony for the people of this village.

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