

CO-EXISTING MUSLIMS AND CATHOLICS: PROMOTING INTER-RELIGIOUS HARMONY THROUGH LOCAL WISDOMS IN YOGYAKARTA

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Abstract

This article proposes an alternative model for maintaining interfaith peace by studying the harmonious relationship between Muslim and Catholic communities in Padukuhan Pringwulung, Yogyakarta. This research aims to promote religious moderation in the context of a multicultural society. Data were obtained through in-depth interviews, observations, and documentation studies. The results show that the Pringwulung community has demonstrated a real example of social integration and interfaith harmony. Although the majority of the population is Muslim, there are harmonious religious practices through culture-based activities, such as traditional arts, traditional ceremonies, and syawalan, which involve all residents. Dukuh, RT, and RW act as the driving force in creating a shared vision that strengthens the relationship between the Muslim and Catholic communities. In addition, human values, mutual respect for differences, and mutual trust are the main foundations of maintaining harmonious relationships. Pringwulung reflects the importance of valuing diversity as social capital that strengthens community integration. This community has become not only a local model but also a global inspiration in efforts to build a safe, peaceful, and harmonious environment. Therefore, efforts to change and preserve the harmony of diversity must start from the smallest scale to create good habits that have a wide impact.

Keywords: Islam, Catholic, Harmony, Pringwulung's society, religious moderation

Abstrak

Artikel ini mengusulkan model alternatif untuk menjaga perdamaian antarumat beragama dengan mempelajari relasi keharmonisan antara komunitas Muslim dan Katolik di Padukuhan Pringwulung, Yogyakarta. Penelitian ini bertujuan untuk menyuarkan moderasi beragama dalam konteks masyarakat multikultural. Data diperoleh melalui wawancara mendalam, observasi, dan studi dokumentasi. Hasil penelitian menunjukkan bahwa masyarakat Pringwulung menjadi contoh nyata integrasi sosial dan harmoni antaragama. Meski mayoritas penduduknya beragama Islam, terdapat praktik keagamaan yang harmonis melalui kegiatan berbasis budaya, seperti seni tradisional, upacara adat, dan syawalan, yang melibatkan seluruh warga. Dukuh, RT, dan RW berperan sebagai penggerak dalam menciptakan visi bersama yang mempererat hubungan antara komunitas Muslim dan Katolik. Nilai-nilai kemanusiaan, saling menghargai perbedaan, dan saling percaya menjadi fondasi utama dalam menjaga hubungan harmonis. Pringwulung menjadi cerminan pentingnya menghargai keberagaman sebagai modal sosial yang memperkuat integrasi masyarakat. Komunitas ini tidak hanya menjadi model lokal tetapi juga inspirasi global dalam upaya membangun lingkungan yang aman, damai, dan harmonis. Oleh karena itu, upaya perubahan dan pelestarian harmoni keberagaman harus dimulai dari skala terkecil, sehingga dapat menciptakan kebiasaan baik yang berdampak luas.

Kata Kunci: Islam, Katolik, harmoni, masyarakat Pringwulung, moderasi beragama

INTRODUCTION

In this era of globalization, interfaith harmony is becoming increasingly important to understand and maintain (Thadi 2021). One concrete example of such harmony occurs in Padukuhan Pringwulung, Yogyakarta, where Muslims and Catholics coexist in peace and tolerance (Muhajarah and Soebahar 2024). The phenomenon of religious pluralism is an interesting study to be researched further considering the Indonesian context which has diverse religious and cultural backgrounds (Gardiner and Engler 2024) (Rusli 2019). Building social harmony between religious communities requires a complex understanding that includes beliefs as well as practices (Krismiyo and Kii 2023) (Marshall 2024).

Religious differences are often a source of tension and conflict in many parts of the region (Azzahrah and Dewi 2021). However, there are also several examples where religious communities can coexist in harmony and mutual respect. One example is the relationship between Muslims and Catholics, two major religions that have a long history and wide followings in various countries around the world (Ghufron 2020). Communities can help solve problems faced by their members and improve the quality of life of their members, in terms of social, economic, and spiritual aspects (Solihah 2019). Some examples of communities that have an important role in society are environmentalist communities, social communities, interest-based communities, and activity-based communities (Susiaty, Sumiaty, and Buton 2022).

In the face of modern challenges and contemporary issues, a deep understanding of interfaith relations is becoming increasingly important (Mila and Kolambani 2020). We can learn from positive examples such as those in Padukuhan Pringwulung by understanding the dynamics and factors that influence interfaith harmony. The community in Padukuhan Pringwulung consists of various religions and can coexist harmoniously. This can be exemplified by Indonesian society in dealing with issues of diversity (Makaruku, Lattu, and Tampake 2020). The realization of true brotherhood between religious communities will foster mutual responsibility and awareness in facing humanitarian problems (Prastyo 2022). The portrait of religion, which is still symbolic, formalistic, and exoteric in the majority of religious communities in Indonesia so far, has also become a cause of conflict and tension (Lestari 2020). Therefore, it is important to strengthen the understanding of interfaith relations and focus on non-exclusive ways of spreading religion.

Padukuhan Pringwulung is an interesting subject because it is a real example of coexistence between Muslims and Catholics. The presence of different religions in one small area provides space for rich and diverse interfaith interactions (Setyabudi 2020). Religious pluralism is a social fact that cannot be avoided in social life. Basically, every religion teaches love, unity, and brotherhood (Fidiyawati and Ulya 2019). In the face of modern challenges and contemporary issues, a deep understanding of interfaith relations is becoming increasingly important. By understanding the dynamics and factors that influence interfaith harmony, we can draw positive examples (Hidayatulloh, Taufik; Saumantri 2023).

The insight of religious moderation in the frame of social harmony is an important issue and needs to be voiced in the dynamics of life (Mukhibat et al. 2024) (Saumantri 2023). It is necessary to develop an attitude of religious moderation as a common understanding in maintaining balance over conflicts of difference (Kamaluddin 2022). So the concept of pluralism is one part of religious moderation in facing the sustainability of coexistence (Budieni and Salamah 2023) (Rukiyanto, Christiani, and Almirzanah 2024). In the context of an increasingly connected modern society, there is a great opportunity to strengthen harmonious relations between people of different religions (Puji Lestari et al. 2023). This research explores Muslim-Catholic harmony as a foundation for peaceful societies amid rising polarization and conflicts. Focusing on Padukuhan Pringwulung, it identifies factors supporting harmony and offers strategies for managing diversity. The study highlights interfaith collaboration, providing practical and academic contributions to peacebuilding and social justice efforts.

This paper uses the theoretical framework of "social integration". Social integration refers to uniting individuals or groups within society to build social harmony. According to Soerjono Soekanto, social integration is achieved when different individuals or groups can interact effectively and form complementary behaviour patterns (Soekanto and Sulistyowati 2015). This condition is marked by a mutual understanding of shared norms and values and the community's ability to manage emerging conflicts without disrupting social stability. In this context, integration is not only seen as the absence of conflict but also as an active effort to build harmony through effective collaboration and communication (Syihabuddin, Manggala, et al. 2024).

Social integration relies (Duile 2020) duile on social contact, communication, and shared values like justice and tolerance. Social interaction theory explains how initial contact fosters relationships, while effective communication bridges group differences (Kuah 1998). In Padukuhan Pringwulung, these factors are crucial for understanding Islamic-Catholic relations. Religious diversity often triggers conflict due to differing theological views and cultural histories, but local values like cooperation help mitigate tensions. Traditions such as Syawalan and Jatilan embody tolerance and support interfaith harmony. Interactive strategies, including dialogue, joint activities, and inclusive values, enhance integration. Research highlights that cultural traditions effectively build interfaith ties. In Padukuhan Pringwulung, communal work and celebrations strengthen bonds and serve as informal conflict resolution mechanisms, promoting harmony in a diverse community (Ghufron 2020).

The theory of social interaction serves as the foundational framework for understanding social integration in Padukuhan Pringwulung. According to this theory, the success of social interaction heavily depends on regular social contact and effective communication. In the context of this research, the role of social contact and communication will be analysed through interviews, observations, and document studies to understand how the Islamic and Catholic communities can collaborate in building harmony. The results of this analysis will then be compared with previous research to identify similarities and differences in interaction patterns that support social integration (Syihabuddin, Manggala, et al. 2024). This study explores Islamic-Catholic relations in Padukuhan Pringwulung, addressing research gaps on local social integration. It highlights cultural and social influences, offering a model for similar communities and enriching academic discourse on religious diversity and integration.

Furthermore, the author also uses the Social Capital theory proposed by Robert S. Putnam highlighting the importance of social networks, norms, and trust in encouraging cooperation and collective action within the community (Borazon, Liu, and Okumus 2024). According to Putnam, strong social relations can be an important foundation for developing a harmonious and sustainable society (Aseery and Alfaifi 2024). The theory asserts that these elements impact individuals and broadly influence the community's success as a whole. Putnam identifies three main dimensions of social capital: norms, trust, and social networks. Norms refer to unwritten but commonly understood social rules, such as the willingness to help others or respect collective rules (Roberts and Lawanson 2022). They create a framework of behaviour that promotes solidarity and togetherness, enabling individuals to work together towards a common goal.

Trust is the second very important element in Putnam's theory. Trust between individuals, as well as trust in institutions, reinforces a sense of security and confidence that each member of the community will act in good faith (Gemar 2024). With trust, barriers in social relations can be minimized, and this opens up opportunities for closer collaboration (Halstead, Deller, and Leyden 2022). The final dimension is social networks, which are relationships between individuals or groups within a community (Tang and Chan 2024). These include formal relationships, such as organizations or associations, as well as informal relationships, such as friendships or family (Roth 2022). Extensive and strong networks not only facilitate the dissemination of information but also enhance a community's ability to face challenges together. By integrating these three dimensions, Putnam's Social Capital theory provides a comprehensive understanding of how communities can grow and thrive through mutually supportive social relationships.

RESEARCH METHOD

This research used a field-based qualitative approach. The research went directly to the field, followed community activities, and observed field conditions by describing activities in a community (Sugiyono 2017). This method employed several questions that had been prepared by the researcher, and the form of data presentation was descriptive, not in the form of statistics or numbers. Qualitative methods in this study can develop basic assumptions that exist in society and then be associated with the rules of thought used (Sarwono 2006). The data collected during the research process goes through an in-depth study and is then interpreted (Suryabrata 1987).

The data source used by researchers is the interview method as a primary source to answer how the interaction process of the Pringwulung community creates harmony and social integration. Furthermore, secondary sources are articles or books that discuss the concept of social integration and harmonization of religious communities in Indonesia (Arikunto 2010). Data collection techniques using observation, interview, and documentation methods support the desired primary source. While analyzing the data, researchers used several techniques; first, data reduction (data selection process), second, data presentation, and followed by data verification (Huberman 1992).

RESEARCH RESULTS AND DISCUSSION

The Existence of Islam and Catholicism in Pringwulung Village, Yogyakarta

Pringwulung village reflects the broader cultural and social landscape of Indonesia, where diverse communities coexist and thrive. It serves as a microcosm of the nation's commitment to "unity in diversity," demonstrating the potential for peaceful and harmonious living among people of different religious and cultural backgrounds. The inclusive nature of Pringwulung provides valuable insights into interfaith and intercultural coexistence, standing as a model for other communities, both within Indonesia and globally, to promote tolerance, understanding, and unity. The community in Padukuhan Pringwulung is relatively modern, although some residents live simply. According to the August 2023 census, the population of Padukuhan Pringwulung is approximately 3,236 people, comprising 1,652 men and 1,585 women. All residents hold Indonesian citizenship (WNI). The village is organized into smaller administrative units, with 15 RTs and 4 RWs. This data comes from the official records documenting the mobility of community members and settlers in Padukuhan Pringwulung.

Religiously, Pringwulung is highly diverse, with residents practicing Islam, Catholicism, Christianity, Hinduism, and Buddhism. These groups coexist peacefully without significant conflicts. The majority of Pringwulung residents are Muslim, represented by organizations such as Nahdlatul Ulama (NU), Muhammadiyah, and LDII (Lembaga Dakwah Islam Indonesia). The area is divided into two villages, Puren and Pringwulung, each with distinct religious affiliations. Puren is predominantly affiliated with Nahdlatul Ulama, while Pringwulung is primarily aligned with Muhammadiyah, with a smaller number adhering to LDII.

Table 1.
Population of Pringwulung Councils by Religion/Confidence

No.	Religion	Description
1.	Islam	40%
2.	Catholic	30%
3.	Christian	14%
4.	Buddhist	8%
5.	Hindu	8%

Source: Citizen Mobility Declaration of the Municipality or Settlers in the Pringwulung Council 2023.

Pringwulung Village in Yogyakarta exemplifies religious pluralism, where Islam and Catholicism coexist harmoniously. Islam is the dominant religion, followed by Catholicism as the second-largest faith. The demographic diversity is evident in the close proximity of a mosque and a church, symbolizing peaceful coexistence. The majority Muslim population actively practices

their faith, with mosques serving as both spiritual and community centers. These spaces foster religious and social activities, reinforcing the inclusive nature of the village. Pringwulung's harmonious blend of Islam and Catholicism reflects broader demographic trends in Yogyakarta, where Islam predominates. This pluralistic environment highlights the community's commitment to unity and mutual respect amidst religious diversity.

On the other hand, the Catholic population in Pringwulung is a smaller, yet significant group. Catholicism in the village has been historically linked to the migration of people from other regions of Indonesia, where Catholicism is practiced more widely. Despite being a minority, Catholics in Pringwulung are well-integrated into the community and participate in village life. The Catholic Church in the area serves as a place of worship, spiritual guidance, and social support, helping to maintain religious harmony in the village.

This peaceful coexistence of Islam and Catholicism in Pringwulung is a testament to the village's cultural and religious tolerance. Both religious communities' live side by side, with mutual respect for beliefs and practices. The village's religious leaders, both Muslim and Catholic, play an important role in fostering interfaith dialogue and promoting unity. This atmosphere of acceptance and inclusivity allows people from different religious backgrounds to contribute to the overall development and harmony of the village. The division of the place of worship building has been listed in the table below:

Table 2.
Number of Infrastructure Personalities of the Pringwulung Society

No.	Infrastructure Personality	Quantity
1.	Mosque	3
2.	Mushola	3
3.	Catholic Church	1

Source: Government Monograph of Condongcatur 2023

Cultural Tradition as a Unifier of Interfaith Communities in Padukuhan Pringwulung

Clifford Geertz in his book, *Mojokuto: The Social Dynamics of a City in Java*, says that culture is a system of meanings and symbols that are structured in the sense in which individuals define their world, express their feelings, and give their judgments. A pattern of meaning that is transmitted historically, realized in symbolic forms through how people communicate, devote, and develop knowledge, because it is a symbolic system that must be read, translated, and interpreted (Geertz 1986).

Padukuhan Pringwulung is an interesting example of exploring this dynamic, where the community has diverse religious beliefs but remains harmonious in daily life. Religious diversity in a society is often considered a potential conflict (Saihu 2021). Through cultural activities such as traditional ceremonies (Syihabuddin, Mustofa, et al. 2024), folk festivals, and local festivals, the community will have a platform to interact with each other and build emotional closeness that overcomes religious differences (Sumbulah, Purnomo, and Jamilah 2022) (Najma and Bakri 2022). In addition, cultural traditions also create space for interfaith dialog that strengthens understanding and tolerance between religious communities (Azhari, Wanda, and Suparman Ambakti 2022). Because of this, community harmony will be established through community activities wrapped in the concept of culture.

Local Tradition as a Bond of Tolerance in Religious Life

The culture preserved by the Pringwulung community is *jatilan*. *Jatilan* art is in the form of a dance performance of people riding a horse made of Lumping or what people know as Kuda Lumping (Tusti 2017). The art of Kuda Lumping does not use real horses but uses horses made of woven bamboo resembling the shape of a real horse, which has a tail, and a tuft just above the head. This Lumping Horse does not have legs, unlike real horses that have a complete four legs. Reog art also colors certain events. Rehearsals are held when there are certain performances. These activities are still preserved and performed when commemorating the anniversary of the

village or big days only. The Reog performance is performed by the men of Padukuhan Pringwulung.

"The men in Padukuhan Pringwulung are very compact in any activity. For example, if there is a traditional activity or reog, they always practice regularly. Those who play are not only Muslims, but also non-Muslims. That is the form of harmony that I noticed in Pringwulung." (Muslim Resident Personal Interview, 2023).

Through activities carried out by the Pringwulung community, which have become a tradition, it is an effort to strengthen the sense of brotherhood and humanity. Because the cohesiveness established is not merely to showcase works of art or other cultural activities, the sense of kinship between religious communities must be maintained and harmony.



Figure 1.
Public Art Activities of the Pringwulung Society (Arsip Galeri Kegiatan Warga, 2023)

The Meaning of Harmony Behind Syawalan and Nyadran

Syawalan activities in Padukuhan Pringwulung are packed with activities that involve all residents, not only Muslim residents but also residents of the Catholic religion. When viewed from *syawalan* celebrations in general, *syawalan* is identical to religious celebrations in which it contains religious *tausiah* and is followed by shaking hands. However, *Syawalan* for the Pringwulung community is packed with excursions or picnics to tourist destinations. *Syawalan* can also be interpreted as first, the event carried out by the community aims to: First, to establish good relationships and interactions so that behavior can please one another. Second, as an expression of gratitude and increase the sense of brotherhood between residents. As told by Mrs. RT.

"Sayawalan in Pringwulung is packaged with activities that involve the entire community, without distinguishing each person's religious status. So, it is enjoyable and more open for anyone who wants to participate. The preservation of this tradition has brought us closer together as Muslims and Catholics or Christians." (Muslim Resident Personal Interview, 2023).

The *Syawalan* tradition in Indonesia, especially in the Yogyakarta region, was formed because of the basis of religious teachings that justify the existing customs. Because of the basis of religious teachings that justify existing customs at this time (Syaifuddin 2023). This can encourage its development with new enthusiasm and orientation. In this tradition, bad things are discarded while things that are by religion are modified and left as they are. From there it can be estimated that the people of Padukuhan Pringwulung will preserve the tradition because it does not conflict with religion, it can even provide opportunities to create harmonious relationships and an event to strengthen *Ukhuwah Islamiyah*, namely the relationship that occurs between Muslims and Catholics, as well as other people.

"Syawalan here is not only for Muslims but syawalan for Javanese, so there are non-Muslims who participate in syawalan. The goal is to make halal bi halal which means releasing all the mistakes that have been done either intentionally or unintentionally. The uniqueness here is that the syawalan is not done in a pavilion like in other places, but is packaged in the form of a picnic." (Muslim Resident Personal Interview, 2023).



Figure 2.
Public Activities (Syawalan) of the Pringwulung Community
(Arsip Galeri Kegiatan Warga, 2023).

The concept of *halal bi halal* wrapped in the *syawalan* tradition by the people of Padukuhan Pringwulung is a manifestation of the teachings of the Qur'an to do good to fellow creatures. Although this *syawalan* activity is not only attended by Muslims there are non-Muslim residents as well, it does not prevent the residents from being able to melt each other and release all the egos that may have been embedded in their hearts.

Basically, within the society have been embedded values that can be used as a tool in the management of diversity. When those values are revived, they will be the driving force for the growth of diversity within other communities. Deep knowledge of the identity of the group, will be able to filter and fertilize the seed of diversity from the very beginning within the group. In other languages, these

growing values are a community wealth and are commonly referred to as local wisdom. As said by the Head of RT 15 Pringwulung below:

“So, the community here is not only Muslim but there are also Catholics side by side. Therefore, one of the means to strengthen the bond between Muslim and Catholic communities is by organizing art activities and Javanese activities. That way, people will meet and get to know each other to establish good interactions, then lead to unity in diversity. That is the most important thing when we live in a diverse place. For example, we hold ‘nyadran’ activities (reviving Javanese culture) among people of different religions. That is part of the solution and key in strengthening brotherly relations in the name of humanity.” (Head of RT 15 Pringwulung Personal Interview 2023).

Padukuhan Pringwulung exemplifies how the blend of culture and religion fosters harmony in diversity. The *syawalan* tradition, combining post-Idul-Fitr religious practices with local customs like communal meals, art performances, and dialogues, unites residents across faiths, strengthening social ties. This aligns with Clifford Geertz's view of culture as a symbolic system that structures life's meaning. Pringwulung prioritizes cultural values over rigid religious practices, using traditions to bridge interfaith dialogue. Harmony here stems from active cultural interaction, not passive tolerance, as residents see culture as a unifying tool to express solidarity and mutual understanding. This approach turns diversity into an enriching force, highlighting the community's commitment to tolerance and togetherness.



Figure 3.
Public Activities (Nyadran) of the Pringwulung Community
(Arsip Galeri Kegiatan Warga, 2023).

Social Harmony: The Inevitability of Difference as a Strengthenener of Interfaith Tolerance in Pringwulung

Residents of Padukuhan Pringwulung who live in a plural environment shape the character of the community to respect each other. Through this diverse environment, the people of Pringwulung began to get used to the situation and they consciously acted towards a society full of tolerance. They coexist and socialize with each other well. So far, the social interactions that occur within the

Pringwulung community between religious communities have never occurred in conflicts involving religious issues. There are several things or reasons why inter-religious social interactions are well established (Muda and Suharyanto 2020).

Planting the Seeds of Humanity for a Harmonious Life



Figure 4.
*Portraits of Muslim and Non-Islamic people
(Arsip Galeri Kegiatan Warga, 2023).*

the realm of privacy of each person alone. but if it is related to the social life of the community then humanity becomes the most important benchmark." (Catholic Citizen, Personal Interview, 2023).

The humanitarian concept instilled in the Pringwulung community means that the message can be conveyed well to the residents of the neighborhood. So, it can be seen if the life of the Pringwulung community between religious communities runs well until now.

"In the religion of humanity, there is a love that is channeled in it. There is a sense of belonging without bringing religion into it. Because we are all the same as God's creatures who must do good to others. It is because of that kindness that we can embrace each other and live a loving social life." (Catholic Citizen, Personal Interview, 2023).

Humanity has had a big impact on the lives of the people of Pringwulung. The impact is in a positive direction. It is proven by the social interaction between religious communities that goes well without any disputes that arise in their midst. Furthermore, the important thing in humanity itself is the love that is spread in community life (Arifand et al. 2023). Therefore, people never bring up religious issues if they are doing a group together and also other moments.

Appreciating Differences as the Key to Harmony in Diversity

Mutual respect is an important key in the life of a plural society (Putra and Rohmatika 2021). Because without mutual respect it will cause division between its citizens. That is the case with Pringwulung residents who apply mutual respect between their citizens.

"I lived in the Pringwulung neighborhood for a long time. There has never been a serious conflict. Moreover, bringing the name of religion yes. As a Catholic, I have never felt excluded even though the number of Muslims for the present is large. They embrace us. Mutual respect is the main key in my opinion. To continue to socialize well." (Catholic Citizen, Personal Interview, 2023).

Mutual respect between religious communities is an important key for every community to create a peaceful life without having to coexist with conflicts in the name of religion (Ruswana 2022)The colorful life of Pringwulung residents with religious backgrounds makes the people in it aware of this reality. So, the attitude of respecting each other has become a habit in their lives. In terms of religion, if the Muslim community holds religious activities, the non-Muslim community never feels

disturbed. They (non-Muslim communities) often also help events held by Muslims. Vice versa if the Catholics are holding religious activities in the Church. Many Muslims also help maintain security and parking arrangements so that Catholics can worship in peace.

Trust as a Bridge to Unity

Trust is also an important part that must be built in a multicultural society (Isputaminingsih 2014). If mutual trust between each other is applied, it will not cause suspicion between each other (Aulia 2023). The trust built among Pringwulung residents started a long time ago. Pringwulung residents trust each other intending to avoid existing divisions. This can be seen through the intensity of their daily communication. As stated by Mr. Gunawan as a Catholic citizen of Pringwulung:

“For me, the mutual trust between residents in Padukuhan Pringwulung is very high. The proof is that communication between residents runs smoothly. And even if there is a problem, we usually solve it well. As one of the members of the RT management, sometimes if there is a resident who has a problem, we have a good opinion first. It could be that he or she is mistaken. Then we come and talk about it nicely first. I believe that Pringwulung residents themselves will not cause trouble. Even if there is one, it does not mean that it is not from here.” (Muslim Resident Personal Interview, 2023).

The beliefs that grow amid society over time make traditions that continue to be preserved by the Pringwulung community and passed on to the next generation. It can be seen that their social life is peaceful and tranquil. There is no serious conflict that they have ever faced. Even if they have a conflict, they will resolve it in a family manner. Interaction is an important requirement in a dynamic social life. In reality, people interacting with each other can be realized in several actions (Hanifah 2023). These actions make the interaction between individuals run as well as it should. Cooperation is seen as a process of basic social interaction because cooperation can be seen as a real phenomenon in society (Khoiruzzadi and Dwi Tresnani 2022). Thus, the existence of common interests is a driving factor for cooperation. In general, among Indonesian people, traditional cooperation is known as gotong royong doing work because it is driven by the nature of work that has benefits for many people. The activity of gotong royong is a social action and a culture in a socializing society that is familiar to Indonesian people, including in the neighborhood of Padukuhan Pringwulung.

Gotong royong is a mandatory activity that must be maintained and preserved because this activity can be a bridge connecting *silaturrahim* from various groups and all religions can gather to work together to carry out social activities (Khumairo 2019). In an interview with one of the residents named Mrs. Rosidah, she is often involved in gotong royong held by her community. It is not uncommon for local mothers and Mrs. Rosidah to make refreshments for the men who are working together. This activity is certainly used as a place for her friendship with other mothers to be harmonious and good. Mrs. Rosidah said that amid their busy work, she was very happy to be able to gather with other mothers and hoped that her social relations with the surrounding community could always be harmonious regardless of religion.

“Usually there is community service or gotong royong that is routinely held every Sunday morning. My husband and I are Catholic, so we have to go to church first thing in the morning. Now when we meet other men who are cleaning the environment. We also greet them. Now only after we finished from church. My husband immediately joins the other men. Usually, I also give some snacks to the men who are working.” (Muslim Resident Personal Interview, 2023).

In addition, the momentum of the arrival of religious holidays in the Padukuhan Pringwulung area itself is utilized by all elements of society regardless of existing differences. Both government elements and interfaith leaders participate in enlivening the arrival of religious holidays, this is done so that all elements of the Pringwulung community create a strong attitude of tolerance and prioritize the values of harmony and feel happiness on their religious holidays.

The religious differences of the Pringwulung people illustrate the importance of social harmony in a multicultural society. In this context, interracial religious differences are seen as a crucial aspect of strengthening tolerance (Muthoharoh 2023). The Pringwulung community faces a variety of

challenges in social harmony, especially with the increasing religious polarization and intolerance in various parts of the world. However, amid the challenge, Pringwulung is an inspiring example of how differences of belief can be a source of strength for interreligious tolerance and clashes. The religious differences in Pringwulung are not an obstacle, but an opportunity to enrich each other's understanding and interracial religious experience. This article highlights the concrete efforts made by the Pringwulung community in building interfaith dialogue, such as joint discussions, cross-religious activities, and joint empowerment programs. Besides, the educational approach is also a major focus in building awareness of the importance of tolerance and appreciation of differences.

During the world's turmoil as a result of interreligious conflict, Pringwulung shows that social harmony is not just a dream, but the result of a shared commitment to appreciate and celebrate differences. This article emphasizes the importance of religious leaders and public figures in guiding their people toward an inclusive and loving attitude. Pringwulung's success in social harmony is proof that tolerance is not an option, but a skill in building a peaceful and prosperous society.

CONCLUSION

This paper can be concluded with several explanations. First, a diverse life is not a barrier to harmonious relationships between people of different religions and others. The existence of the Pringwulung community with Muslim and Catholic backgrounds is an example of inter-religious peace. In addition, Pringwulung becomes a mirror for other communities about the importance of respecting differences in identity. Second, the harmony of the Pringwulung community can be seen from the social integration process carried out in various ways (activities). Starting from the religious differences in the background of the community, several policymakers such as dukuh, rt, and rw became the initiators to carry out the vision of closer relations between Muslim and non-Muslim communities. The activities include traditional arts and ceremonies and *syawalan*.

Furthermore, some values support the harmony of the Pringwulung community by applying several points. These points are; having humanity, respecting differences, and trusting each other. Thus, changes and preservation of harmonization of diversity must start from the smallest scale and things first. So that good habits will create a safe, peaceful, and harmonious environment. Therefore, Pringwulung is expected to become a model for other communities to embrace diversity as social capital that enriches and establishes social integration. By continuously strengthening the interfaith cooperation network and the message of peace preaching, Pringwulung has been able to become a locomotive in the struggle for social harmony at the local and global levels.

Future research could examine cultural activities and human values in fostering interfaith harmony in diverse societies, using Pringwulung as a case study. Expanding this to urban and rural areas can reveal social integration dynamics. Studies on local leadership roles, like Dukuh, RT, and RW, may uncover effective strategies for promoting a shared interfaith vision. Findings aim to strengthen religious moderation in Indonesia.

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