

Religious Harmony in the Diversity of Jrahi and Giling Village Communities

Harmoni Umat Beragama dalam Kepelbagaian Masyarakat Desa Jrahi dan Giling

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ABSTRACT

Religious harmony in a pluralistic society is a considerable challenge, especially in Indonesia, a country of great diversity. The villages of Jrahi and Giling, which have diverse religious and cultural backgrounds, are important examples of how religious harmony can be achieved amid potential conflicts of difference. This research aims to explore the dynamics of religious harmony in Kampung Jrahi and Giling and identify the main factors that support creating a harmonious and secure life in diversity. The methodology of the study is qualitative which focuses on field studies. The study location is in Jrahi and Giling Villages. The method of data collection is divided into two, namely; primary data through meetings with community leaders, religious leaders, and villagers, and secondary data through documentation materials and government administration. Collection techniques were obtained through interview methods, observation, and documentation. Data validity was through triangulation of sources, techniques, and time. Data analysis was done descriptively. The results of the study show that 1) the culture of peace that prevails in the lives of the Jrahi and Giling communities is a pattern of life and social interaction that is shown by a state of security, calm, mutual respect and respect between community members, despite living in the form of differences in religion, beliefs and beliefs adopted; 2) Excessive socio-political or economic changes in Jrahi and Giling Villages have the potential to weaken the culture of security by disrupting individual interaction patterns and eroding the pure values that have been embedded. 3) Preserving the culture of peace is the identity of Jrahi and Giling Villages, Gunungwungkal Sub-district, Pati Regency. The community carries out movements that are considered very positive in supporting the attitude of tolerance inherited from generation to generation, such as inviting to live in harmony and giving charity.

Keywords: Harmony; Religious Relations; Culture of Peace

ABSTRAK

Keharmonian beragama dalam konteks masyarakat yang majmuk merupakan cabaran yang cukup besar khususnya di Indonesia sebagai sebuah negara yang mempunyai kepelbagaian yang tinggi. Kampung Jrahi dan Giling, yang mempunyai latar belakang agama dan budaya yang pelbagai, adalah contoh penting untuk memahami bagaimana keharmonian agama boleh dicapai di tengah-tengah potensi konflik perbezaan. Penyelidikan ini bertujuan untuk meneroka dinamik keharmonian beragama di Kampung Jrahi dan Giling dan mengenal pasti faktor utama yang menyokong penciptaan kehidupan yang harmoni dan aman dalam kepelbagaian. Metodologi kajian adalah kualitatif yang menumpukan kepada kajian lapangan. Lokasi kajian di Kampung Jrahi dan Kampung Giling. Kaedah pengumpulan data terbahagi kepada dua iaitu; data primer melalui temu bual ketua masyarakat, ketua agama dan penduduk kampung, dan data sekunder melalui bahan dokumentasi dan pentadbiran kerajaan. Teknik pengumpulan diperoleh melalui kaedah temu bual, pemerhatian dan dokumentasi. Kesahan data adalah melalui triangulasi sumber, teknik dan masa. Analisis data dilakukan secara deskriptif. Hasil kajian menunjukkan bahawa 1) budaya kedamaian yang berlaku dalam kehidupan masyarakat Jrahi dan Giling merupakan corak kehidupan dan interaksi sosial yang ditunjukkan oleh keadaan aman, tenang, saling menghormati dan menghormati antara anggota masyarakat, walaupun hidup wujud dalam perbezaan agama, kepercayaan dan kepercayaan yang dianuti; 2) Perubahan melampau dalam sosio-politik atau ekonomi di Kampung Jrahi dan Giling berpotensi melemahkan budaya keamanan dengan mengganggu corak interaksi individu dan menghakis nilai-nilai murni yang telah tertanam. 3) Melestarikan budaya damai menjadi jati diri Kampung Jrahi dan Giling, Kecamatan Gunungwungkal, Kabupaten Pati. Masyarakat melakukan gerakan yang dianggap sangat positif dalam mendukung sikap toleransi yang diwarisi secara turun-temurun seperti mengajak hidup rukun dan beramal.

Kata Kunci: Harmoni; Relasi Umat Beragama; Kultur Damai

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1. Introduction

Indonesia is known as a nation rich in diversity, both in terms of ethnicity, religion, culture, and customs. (Bruner, 1974; Kuipers, J. C., & Yulaelawati, 2009). This diversity is both a proud identity and a challenge in maintaining social harmony. Jrahi Village and Giling Village are concrete examples of the diversity inherent in Indonesia's rural communities. Both villages have different religious and cultural backgrounds, but the people live side by side in the spirit of diversity.

Although circumstances are not always upheld, the diversity of religions, civilisations, races, and traditions demonstrates the subtleties of beauty in residents' lives. (Agung, 2024). Social change often gives birth to tensions between different groups, due to communication between groups not going well. It is necessary to see tendencies that can cause conflict, to avoid several factors that cause it. Many studies of peace (Ahnaf, 2016; Tadjoeddin, 2004; Varshney, 2001) pointed to the urgency of seeing how peace practices can play out, especially in a changing society. However, several studies regarding religious demographics were conducted in relatively balanced societies.

While religious harmony has long been an ideal, gaps in actual practice often arise, especially amid social, economic, and political pressures. These gaps can range from a lack of communication between groups, and stereotyping of certain religions, to difficulties in reaching agreement on common issues. Therefore, it is important to examine how communities in Jrahi and Giling villages can maintain such harmony, and understand the challenges and solutions they have developed.

This study is intended to see the dynamics that occur in a multi-religious village with a dominant Muslim community culture, there are in Jrahi and Giling Villages, Gunungwungkal District, Pati Regency, Central Java. This region can be seen as an example of peace because it can survive through times of communal tension. Indeed, in certain areas differences in religion and tradition can lead to conflict and violence, but in other areas, this may not be the case. Jrahi and Giling villages are arguably rare in the Gunungwungkal area because in this village non-Muslim communities live peacefully for a long time. In this village, there are several different places of worship, there are mosques, churches, and temples where Buddhists worship. The creation of harmony between religions and traditions in this village has made it famous as the "Village of Tolerance," a village or village that can maintain a peaceful culture amid religious diversity and traditions. (Fauziyyah, 2022; Huda, 2019; Toha, 2016)

One of the key examples of how a culture of peace may be maintained in the face of a variety of religious identities and customs is the hamlet of Giling and Jrahi in Pati Regency's Gunungwungkal District. However, the study of the pattern of relations between religious communities to build a culture of peace in society requires study. Differences in religious traditions between people based on beliefs need to be researched so that social conflicts can be anticipated. As will be demonstrated in the literature research section, there is currently no pattern that may ensure the maintenance of harmony in the social interaction between Muslims and non-Muslims in the framework of creating a culture of peace. It is crucial to understand how the village's religious members with various traditions establish patterns of interaction with one another.

2. Religious Harmony in The Diversity

The test of the peaceful culture in the research area can be seen, for example, when there was a national political change in the form of a transition from the New Order to the Reformation. (Lindsey, 2017; Ulum, 2020). When President Suharto was overthrown in 1998, there were communal tensions. Indonesian Chinese communities were massacred in various cities. The security and comfort of relations between religions and ethnicities were also disrupted. In addition, since the case of Ahok (nickname Basuki Tjahaja Purnama, former Governor of DKI Jakarta from ethnic Chinese) accused of blasphemy, the issue of blasphemy has escalated. (Bagir, 2013). Even this tranquil culture endures when there is conflict among the local populace and houses of worship are being built without the local government's formal approval. (FKUB, 2010). The problem can be resolved immediately because each party understands and realizes the importance of building a culture of peace.

Interestingly these incidents did not develop into open conflict, unlike the case in Singkil Aceh for example, turmoil over disputes over houses of worship led to arson.

(Arifinsyah, A., & Sofian, 2021; Idria, 2020). Other regions that have religious heterogeneity including the Gunungwungkal Pati region can be compared to Aceh, in terms of the dominant Muslim culture, but SARA-based sectarian turmoil is not affected in the region, even though the dominant Muslim culture.

Jrahi Village, Gunungwungkal District, Pati can be a place to learn diversity tolerance. These villagers can coexist harmoniously from age to age. Its citizens are recognized as not questioning the issue of faith during a plural life. Beliefs are individual issues that do not need to be contested in public. In Jrahi, three religions flourish and coexist. 74 percent of Jrahi's population adheres to Islam, 15 percent to Christianity, and 11 percent to Buddhism. In addition, there are several local Javanese religious groups, such as Sapta Dharma. (Kholistiono, 2016). The principles of society in life are harmony, tolerance, brotherhood between human beings, and fellow nations living in the Unitary State of the Republic of Indonesia (NKRI). (Abdurrazak, S. A., & Wanda, 2022; Apulina, S. S., & Azhar, 2022; Asmara, 2018)

This reality demands an explanation of what kind of social system or culture of peace allows strong protection of minorities in other dominant cultures. In order to address the issue of what causes people to coexist peacefully in religious diversity, a research that identifies certain patterns that might promote a culture of peace and its maintenance is required.

By paying attention to the reality in the field, this paper wants to answer several questions as a form of problem that is used as the focus of the study. Among them are related a). The basis of peaceful culture in Muslim-Non-Muslim relations in Jrahi and Giling Villages, Gunungwungkal District, Pati Regency; b). Modifications that might erode the foundation of peaceful culture in the villages of Jrahi and Giling; c). The culture of peace is reproduced in the dominant Muslim culture with non-Muslim minorities of Jrahi and Giling villages.

Religious life (Tinambunan, 2020) is an important part of the reality of citizens in proving to be God-godly human beings. Every citizen, on this earth of the archipelago, gets legal guarantees in choosing, believing, and practicing the teachings of the religion he embraces. This is also the case with the residents of Jrahi and Giling villages. Each shows the way of life of the nation, state, and state by the 1945 Constitution, with freedom of religion by their beliefs.

a). Religious Harmony of Jrahi Village

The ideal religious life (Rusydi, I., & Zolehah, 2018) is reflected in the lives of each religious adherent who gets along well and harmoniously within the internal religion and externally (inter) religious people. The same is true of the events in Jrahi Village. This is the outcome of citizens' deliberate efforts to make it happen rather than something that merely happens without any human effort.

“The relations between Muslim and non-Muslim communities today are very peaceful, there are no conflicts or differences of opinion that create conflicts between religious communities.” (Wasis Joko Sartono, 2023)

The harmonious life between religious people in Jrahi Village is shown by freedom in religious practice and practicing religious teachings or beliefs what they believe. Not only freedom, but citizens also no longer question what religion or belief a person is and even in a family some members are Muslim, Christian, Buddhist, or Belief in God Almighty.

For instance, Mbah Jarono and Mr. Parlan's family life in Jrahi Village, where they interact as parents and kids, is a peaceful environment for Catholic Christians and believers. The cousins of Mr. Parto and Wasis, in contrast to the Mbah Jarono family, are Christians and Muslims. Mr. Parto and his wife are devout and pious Muslims. Mr. Wasis –who is from Sragen, who was originally Muslim and married to Mrs. Wasis who is a Christian– adheres to the religion believed by his wife, they are Catholic Christianity.

i. Without Power Relation

Often socio-political life has a major impact on the lives of citizens. (Haryanto, 2019). This impact will not cause problems if all citizens do not make socio-political matters as commodities but as vehicles for democratic channels of life.

The people of Jrahi Village have repeatedly shown socio-political attitudes that are free from power relations. No power controls and manages their lives, but every citizen can manage power at the rural level.

The Village Head Election (PILKADES) did not produce destructive excesses, divisions, or frictions among the community, nor did it hurt individual and social interactions in residents' lives.

“Here there is no religious domination even though the majority of Jrahi Village residents are Muslims, but all remain the same, there is no distinction or mastery.” (Aan, 2023)

The election of village heads with most Muslims, but the winners in the elections were Christians who were among the minorities. However, it does not give birth to tensions, gaps, or other bad attitudes at all. The election of the Village Head is more an effort by residents to realize a form of democratic praxis in political activity to produce leaders who are considered capable of running the wheels of government and carrying out duties and affairs at the village level.

Every election of the village head, whoever is elected with any religious background or belief, is a mirror of life that is not only related to the power that is targeted by modern society.

ii. Peak of Tolerance

Talking about tolerance means related to attitudes that include the nature of appreciation, neglect, allowed stances (habits, opinions, beliefs, views, etc.) that are different and or that are not in harmony with their stance. (Lozano, J. F., & Escrich, 2017; Stepan, A., & Taylor, 2014). Thus, religious tolerance is an attitude of restraint and patience not to

harass and not to interfere with the belief system, religion, and worship of followers of other religions. The direction of the concept of tolerance is that there is an open attitude and willingness to recognize the existence of various kinds of differences, in terms of customs, ethnicity, skin colour, religion, language, and culture. It is proper for man to follow God's instructions in dealing with these differences. Because God always reminds every servant of the diversity of individuals, both in terms of customs, tribes, religions, skin colour, and others. It is not tolerant in religion today that it is free to profess one religion and tomorrow to follow another religion or to freely profess the worship and rituals of the whole religion without a single binding rule. However, religious tolerance should be understood as a form of individual recognition of the presence of religions other than those adopted by all forms of worship systems and procedures and free each to practice that religious belief.

In general, for the development of tolerance attitudes, each individual can start with how to consciously manage and respond to any differences of opinion that may occur in the family. The beginning of tolerance is by building a pattern of harmony or togetherness and realizing every difference. Also, realize that all individuals are brothers. This will create a sense of mutual understanding, and affection, which will eventually lead to tolerance. (Devi, 2020)

Tolerance and freedom are two things that are often faced in the lives of human children, especially in heterogeneous communities. The problem becomes more complicated when discussed around religion. Some people think that religious freedom is an obstacle to harmony. (Abdullah, H. M. F., & Akhtar, 2023; Harahap, 2023) (because of the lack of tolerance), because in the exercise of freedom, it will be impossible for an individual not to touch the comfortable state of another individual. As a result, the realization of freedom becomes an obstacle for religious people in terms of harmony. (Devi, 2020)

The attitude of religious people who respect each other, commonly known as tolerance, is a model of accommodation without formal consent. Interreligious tolerance is a way for religious freedom to be well protected. Tolerance and freedom cannot be marginalized. But what often happens is penetration from one party, such as the emphasis on freedom that ignores tolerance and efforts to make harmony by slightly imposing a tolerant attitude by binding freedom. To be able to make the two side by side, a correct understanding of inter-religious tolerance and religious freedom is an important thing in people's daily lives. (Arisman, 2014; Sumbulah, 2015)

But the emphasis one of them that often occurs is the emphasis on freedom that ignores tolerance. To juxtapose the two, a correct understanding of inter-religious tolerance and religious freedom is urgent. Freedom of religion is the right of every human being. Human rights are human because they are human beings. (Griffin, 2009; Kusmaryanto, 2021; Perry, 1998) God grants the right to serve God, no individual should negate it. The state also has no right to deprive every one of these human rights.

The freedom of religion to which every individual is entitled is recognized and clearly stated in the Universal Declaration of Human Rights Articles 1 and 18. Thus,

concerning religion and belief, tolerance means respecting, allowing belief, and allowing, the different religions to remain desirable, even though they are different from individual religions and beliefs. Tolerance does not mean that an individual must uproot his religious beliefs or teachings. Because it is different from others, but giving permission the difference still exists. (Devi, 2020)

The residents of Jrahi Village showed a tolerant attitude and an attitude of living in harmony among residents. The religions and beliefs held by the villagers, although different, do not necessarily make significant distances or differences. They are aware as villagers, each of whom has a purpose in life, a standard of life, and the demands of life.

What is the happiness of the residents of Jrahi Village is the ability to serve God through their respective beliefs and religions accompanied by a pattern of living together that upholds a sense of tolerance and harmony.

“The relationship between Muslims and non-Muslims, so far, has not changed to create conflicts between citizens. The community highly upholds harmony and tolerance even though many houses have 2 religions but life is peaceful.” (Wasis Joko Sartono, 2023)

The existence of heterogeneous, complex, and diverse residents of Jrahi Village and Giling Village in terms of religion and belief requires an understanding and pattern of communication between religious communities that leads to an atmosphere of harmony and peace. The persistence of every villager in connecting and welcoming every social worker at the village level is an indicator of zero misunderstanding, or far from self-righteousness, self-victory, or ego towards their religion or belief.

“Social factors themselves, if not applied, living in harmony will hinder people's lives. For example, the work in the village many workers include all religions. For example, working as a farmer is done by all people, both Muslim and non-Muslim.” (Aan, 2023)

What is a concern, is not a real worry at all. Everyone from the rural community has the intention to negate the worry because it will only hinder people's lives. In the lives of villagers, tolerance between religious communities is almost comprehensive in aspects of life, manifested in daily life. For example, some residents have needs (*nduwe gawe*) (Suparlan, 2023) regardless of religious background, all help and participate in the Javanese term "Sangkal Sinangkal Ing Bot Repot." Likewise, it can also be seen in activities related to tradition, such as earth alms, *barikan*, *ngalungi*, and others.

b). Religious Harmony of Giling Village

The residents of Giling Village also always pay attention to every part of their private life. Especially in the matter of practising beliefs, both religion and belief. For the residents of Giling Village, following traditions, cultures, or beliefs, as well as customs are continuously preserved. All that has been mentioned becomes the identity and characteristic of local life.

“This person is more to his ancestors, but more to the customs as well. So far, one religion with another has been united with its customs. Suppose regarding death there is an event of 7 days, 40 days, and 100 days is the same. Finally, it is the same because it is more of a tradition without carrying a religious identity. For example, the earth alms event is more cultural than religious, if Muslims open with *Manaqib*, but other religions according to their respective prayers. What unites *tub* activities and other cultural traditions.” (Ali, 2023)

What the residents of Giling Village do is a reality of community life that cannot exist without a cause, survive without a reason, or even be upheld without purpose and purpose. This is a mirror of a society that has a high appreciation of the culture and noble values inherited by their predecessors. Through this preservation, the harmony of religious life can be felt and realized in a real way and has constructive power for building religious harmony in Giling Village.

“In my opinion, it is the ancestral factor and the thoughts of every citizen here that make the motivation as religious people who get along well and tolerate.” (Parjan, 2023)

Religious people in Giling Village can live harmoniously with the beliefs held, the way of coexistence taught and passed down by ancestors, and the noble principles of life in religion, nation, and state. "The point is, religion is not a barrier to daily life for people." (Suparlan, 2023)

“There is no element that creates divisions in the community because from the past the ancestors have taught us about tolerance and harmony of life in Giling village.” (Ali, 2023)

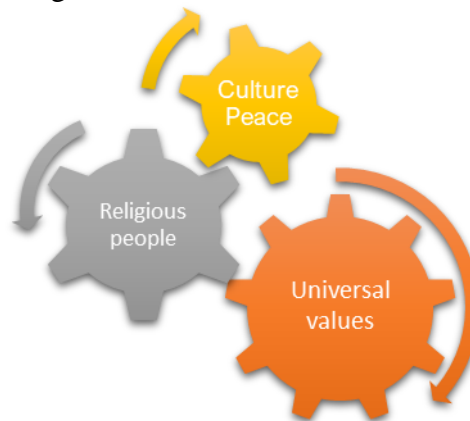
Giling Village and Jrahi Village can be used as models for implementing a harmonious religious life. Every citizen of the two villages can reflect a harmonious religious life, a harmonious and peaceful life of the nation and state.

The Indonesian nation will face various large and complex problems in the coming era, which can only be overcome with a strong spirit of unity, unity, or togetherness. If a climate of peace and harmony is guaranteed, development will be sustained. Therefore, religious people who live in harmony are important to realize. However, what needs attention is harmony that develops in the future, like dynamic and authentic harmony, (Asri, 2015; Nazmudin, 2017) which departs and comes from reflection on the teachings of the religion adhered to.

The above harmony is based on awareness, although there are differences in terms of religion, everyone has the responsibility to strive for the welfare of society. In this country, Pancasila is the only principle, between religious people who get along well (Djafar, 2020; Septian, 2020) should be pursued and developed in the dimension of national consensus, there are Pancasila, the 1945 Constitution, GBHN, P4, and *Wawasan Nusantara* – as principles of national and state life, which are binding nationally.

That way the harmony that must be sought is harmony that does not limit or reduce, but instead develops an attitude of religious freedom in the archipelago. Harmony should be manifested in a dynamic balance, meaning freedom that does not shackle freedom. In the context of *Wawasan Nusantara*, harmony means that harmony is present in the segment of unity and unity of the nation in the Republic of Indonesia (NKRI), which is based on ethnicity, religion, race, group, not compartmentalized, and so on. (Sairin, 2002)

Figure 1 Citizen Life Relations



The portrait of the lives of the villagers of Jrahi and Giling is a necessity chosen – based on vocation and awareness – as a way of life that many people know and refer to as the main form of tolerance in the great circle of religious moderation.

Universal values in the lives of Jrahi and Giling villagers cannot exist and grow but some religious people need them to establish and maintain connectivity between differences with one another. The interconnectedness of religious differences requires the right culture for a pattern of life that respects, respects, and helps each other. The culture of peace embeds its signals so that the practice of religious life can be well-built and intertwined, egalitarian, elegant, and just.

The relationship of citizens' lives with several modalities, including the universal values that exist within them, their position as adherents of religious teachings or beliefs, and the culture of peace that has long been part of individual and social life can bond mutually strengthening relationships with each other. Equivalent to mutualism symbiosis.

i. Authentic Movement of Ummah

Only a small percentage of religious people offer religious interpretation information that deviates from the norm. Others instill negative ideas, particularly for non-Muslims, if the material interpretation of religion—which is primarily Islam and has placed a high value on love and compassion for all living things—is not restricted to people. (In’ami, 2024; Syam, 2018)

The concern mentioned above is only an ironic story perpetrated by perpetrators who claim to be high civilization. This is not the case in Jrahi Village and Giling

Village. With fairness, humility, naivety, and even nobleness, the people of Jrahi Village and Giling Village do not question what religion others follow, nor complicate what beliefs one follows. Each has a choice based on vocation and self-awareness in serving God.

Such is the authentic movement of the community manifested by everyone from among religious people and beliefs in building peace in religious, national, and state life.

Inter-religious harmony and beliefs have manifested and embedded in the private life of each adherent of religious teachings or beliefs, so that any differences that arise –both from internal and external rural communities– can be ignored, ignored, and seen as part of diversity.

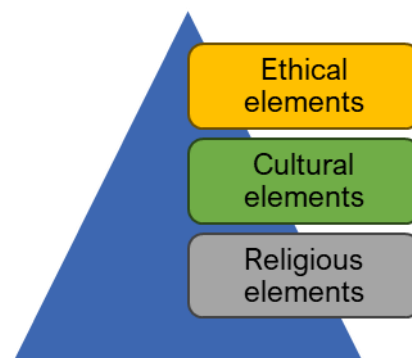
“The impact of a culture of peace today has a positive impact on life because, with a culture of peace like this, there is no conflict between communities.” (Wasis Joko Sartono, 2023)

It is impossible for a life, that is filled with interactions with various levels, thoughts, religions, cultures, beliefs, and others, free from cross-opinions or viewpoints related to technical issues in the field related to social, cultural, or even governmental activities.

“They held religious activities in their respective neighbourhoods. This is not uniting religious people but rather leads to religious harmony. All religious people are present and concerned about the activities of all religions. In the joint prayer activity, each religion is given the opportunity.” (Supardi, 2023)

The dynamic interaction of villagers is a mirror for the existence of natural behaviour based on people (as human beings) who live side by side, share, and synergize. (Kim, M. S., & Ebesu Hubbard, 2007). The existence of community-based natural behaviour is an authentic movement inherent in the lives of citizens in which it contains important elements that become its reinforcement and support.

Figure 2 Authentic Movement of Ummah



The lives of the residents of Jrahi and Giling Villages, with all religious, cultural, and other activities, can be seen from several elements that strengthen them, there are ethics – as capital for individual interaction–, culture – as signs that encourage the spirit of life –and religion– as private capital for individual relationships with God who are believed and worshipped.

The villagers of Jrahi and Giling are important elements in the shade of religion and belief. They are religious people and believers with all their differences.

And differences, in any case in the people of Jrahi Village and Giling Village, do not become stumbling blocks for the awakening and realization of harmony and great desire in realizing peace of life.

ii. National dynamic movement

As a community living under the auspices of the Unitary State of the Republic of Indonesia (NKRI), villagers (Jrahi Village and Giling Village) also live a national and state life that is aware of obligations duties, and responsibilities.

Because of statehood, every citizen must obey to pay taxes, comply with the rules set by the government, and carry out duties to maintain security and order in the rural environment. The welfare felt by the villagers of Jrahi and Giling led them to complete state duties lightly and easily. This is indicated in the optimal level of tax payment of citizens and nil from arrears.

“It is an obligation as a citizen to obey government rules. Citizens who have a religion must also obey religious rules. In the village, there are programs that residents must follow; Tax Obligations.” (Supardi, 2023)

Because of nationhood, every citizen also has several obligations, as stipulated in Articles 27 to 34 of the 1945 Constitution, including the obligation to obey the law and the government; participate in defending the country, respect the human rights of others, attend basic education, and others. The residents of Jrahi Village and Giling Village prove every obligation by earnestly realizing the dimensions of peace, struggle, and love for fellow Indonesians.

In the context of peace in diversity, the residents of Jrahi Village and Giling Village show heterogeneity and plurality of religious life, and consistency of nation and state which is manifested in the practice of coexistence within the framework of diversity. Although different –in terms of religion, ethnicity, and belief– they can still live in harmony and peace.

Religious harmony has strength derived from each citizen of Jrahi Village and Giling Village, both in the form of egalitarian power relations, tolerance of life built based on awareness of living together, authenticity of the community in plural life, to the existence of dynamic moving forces in the form of national guts that are firmly embedded in the life of the nation, religion, and state.

3. Research Methodology

This research uses a qualitative approach with a case study method to explore religious harmony in the diversity of the people of Jrahi and Giling Villages, Gunungwungkal Sub-district, Pati Regency. The qualitative approach was chosen because the research focuses on an in-depth understanding of complex social phenomena, including interfaith interactions, local values, and community dynamics. (Yazan, 2015)

The research locations were determined based on the characteristics of Jrahi and Giling Villages, which are known for their religious and cultural diversity, as well as their harmonious communal living practices. The research subjects included religious leaders from various faiths (Islam, Christianity, and others), community leaders such as the village head and traditional leaders, and residents from various religious backgrounds who are actively involved in village social life.

Data were collected through three techniques, namely, (a) In-depth interviews. (Adams, 2015). Conducted with religious leaders, community leaders, and villagers to gain insight into their experiences, views, and strategies applied in maintaining inter-religious harmony; (b) Participatory observation. (Musante, K., DeWalt, 2010). Researchers observed social activities, such as village meetings, religious celebrations, and cooperation, to understand the real practice of religious harmony in daily life; (c) Document analysis. (Karppinen, K., & Moe, 2019; Love, 2013). Researchers analyzed village documents, such as deliberation records, village policies, and interfaith program documents, to complement field data.

The collected data was analyzed using the Miles, Huberman, and Saldana interactive model, which includes three steps. *First*, data reduction, which is selecting and simplifying data according to the research focus; *Second*, data presentation, which is compiling data in the form of matrices, diagrams, or narratives to facilitate the analysis of patterns and relationships; *Third*, conclusion drawing and verification, which is formulating the main research findings and verifying them with participants or supporting documents to ensure the validity of the results. (Miles, 2007)

Both source triangulation, which compares data from many sources, and method triangulation, which combines observation, document analysis, and interviews, are used to assure data dependability. (Creswell, J. W., & Poth, 2016)

This methodology is designed to provide an in-depth look at how religious harmony can be established, maintained, and enhanced in diverse communities such as Jrahi and Giling Villages. The findings from this research are expected to serve as a model for managing diversity in other areas with similar contexts.

4. Conclusion

The culture of peace that occurs in the lives of the Jrahi and Giling people is a pattern of life and social interaction shown by conditions of peace, calm, mutual respect, and respect

between community members, even though life exists in differences in religion, beliefs, and beliefs held by residents. Social interaction is a form of the inevitability of activities that cannot be abandoned to meet daily needs as human beings who need a prosperous life. Religion or belief is a spiritual need that is the right and/or obligation of everyone according to the truth that is believed and becomes the individual's responsibility without any other party influencing or coercing.

Related to changes that have the potential to weaken the basis of peaceful culture in Jrahi and Giling Villages, Gunungwungkal District, Pati Regency can be in the form of extreme socio-political or economic conditions that have an impact on irregular patterns of individual interaction and no longer uphold the noble values that have been embedded. The preservation of peaceful culture has become the identity of Jrahi and Giling Villages, Gunungwungkal District, Pati Regency. The community carries out a movement that is considered very positive in supporting tolerance passed down continuously from generation to generation, such as an invitation to live in harmony and do good.

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