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Social Relations and Religious Tolerance among Muslims, Christians, and Hindus in Bugis Village, Sumbawa Regency

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Abstract

This study aims to analyse the forms of social relations between Muslims, Christians, and Hindus in Bugis Village, Sumbawa Regency, and to identify the factors that influence religious harmony. This research employs a qualitative descriptive approach, utilising a field study and data collection methods that include observation, interviews, and documentation. The findings indicate that social relations between Muslims, Christians, and Hindus in Bugis Village are predominantly associative and harmonious, characterised by tolerance and a strong sense of brotherhood. This tolerance is evident in various community activities, including PKK programs, outreach initiatives, and mutual assistance. However, dissociative patterns also exist, primarily due to competition between the groups. Key factors supporting religious harmony include the active involvement of the community, religious leaders, and the government. Conversely, factors hindering harmony include religious fanaticism, low levels of education, and insufficient communication between religious groups. This study provides valuable insights into the importance of fostering harmonious social relations among different religious communities in Bugis Village.

Keywords: Social Relations , Religious Tolerance, Muslims, Christians, Hindus



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A. INTRODUCTION

The reality of human social life among religious communities in Indonesia is interesting to study. Indonesia is a country with ethnic, religious, racial and intergroup diversity that can trigger and invite social conflicts that can damage national unity (Al-Gazali, 2022). There is a guarantee to embrace religion for every citizen and there are six recognised official religions, namely Islam, Catholic Christianity, Protestant Christianity, Buddhism, Hinduism and Confucianism, which makes Indonesian citizens who live in an area not in one belief. One of the functions of religion is to foster a sense of brotherhood. Although this function has been proven by concrete facts from time to time. But from those positive facts, there are also negative facts caused by religion. The phenomenon where people of different religions interact well with each other is not something that is impossible to happen (Khatimah, 2016).

West Nusa Tenggara (NTB) Province is one of the provinces with diverse ethnic, religious and racial diversity. One area with a very high level of plurality in terms of religion is Sumbawa, precisely in Bugis Village, Sumbawa Regency. In addition to the Muslim community, Sumbawa also has a non-Muslim community. This can be seen in Bugis Village, Sumbawa Regency, where social interaction between Muslims, Christians and Hindus goes well. This condition needs to be recognised by other communities that have different religious adherents to do the same.

What is expected by religion and humans is harmony and peace that is born or arises from the interaction between fellow religious people such as mutual respect despite different beliefs and this is part of the nature of pluralism, pluralism is a popular social issue among religionists and academics. Pluralism is a challenge for religions, so it is important to find the meeting point of religions. With the plurality of religions, there is a lot of tolerance that exists for each religion by upholding the dignity of religion and the attitude or treatment of other religions must be maintained, as in Indonesia there are six religions recognised by the constitutional court, namely. Islam, Christianity, Buddhism, Hinduism, Catholicism and Confucianism (Bernanda, A. W., & Wakhudin, W. 2023). So that it raises a specific

that Indonesia is a pluralist and tolerant country because people's lives are so harmonious and work together in religious activities.

Mutual self-righteousness of each group in accordance with the understanding and beliefs of religious teachings can trigger crucial social conflicts in society. Conflicts in the name of religion still often occur in Indonesia, not just local-scale inter-group conflicts that can even trigger conflicts between regions and even between countries (Prasojo, Z. H., & Pabbajah, M. 2023). The strong tolerant attitude of religious people results in peace and tranquility and coexistence without conflict plus social interaction between fellow religious believers. Humans will interact with the environment around them and become the basis for building harmony, because humans really need social interaction to support daily life both in communities and individuals.

Historically, every religion and belief comes in turn. But that does not mean that the presence of a new religion or belief automatically erases, eliminates and eliminates the previous religion and belief. Therefore, it is normal that in every society there are various religions and beliefs. Pluralism and tolerance are very important roles, especially when social interaction is very strong, plus there are six religions in Indonesia. Such is the case in Bugis Village, Sumbawa Besar, where people live side by side who have different attitudes, but the strategic location of Bugis Village makes the harmony of Muslims, Christians and Hindus fairly harmonious (Paeni, M. 2005). Although they have different beliefs and beliefs, therefore the diversity that occurs in Bugis Village is the result of communication and interaction carried out by the community in building religious harmony and peace.

Bugis Village is one of the villages in Sumbawa Sub-district. In Bugis Village there are several religions such as Islam, Christianity and Hinduism. Religious community life in Bugis Village is very good. Muslims, Christians and Hindus who live in Bugis Village themselves seem to live peacefully, the relationship of brotherly harmony that occurs in Bugis Village Sumbawa occurs naturally. The Muslim community annually celebrates Eid al-Fitr and the Christian and Hindu communities come to the homes of Muslims, which is a form of mutual respect despite different beliefs. The Muslim Christian and Hindu communities organise social activities in

the field or in the middle of the village where all communities mingle and get involved. Christian Muslims and Hindus who live in Bugis Village each of them has its own boundaries both in living, talking, and doing activities (where or when involving Muslims and non-Muslims, not involving Muslims and non-Muslims). As in the worship space, churches or mosques cannot be involved in activities because of religious boundaries and mutual respect for each other's beliefs.

B. METHODS

This type of research is descriptive qualitative using a field research approach (Syahrizal, H., & Jailani, M. S. (2023). Researchers used descriptive qualitative methods because in the study researchers wanted to examine social relations and factors that cause social interactions that are built in Islamic, Christian and Hindu communities in Bugis Village, Sumbawa Regency. The data generated by researchers will be in the form of words from observations, interviews and documentation or pictures. Data sources or informants and the type of data to be collected in the research obtained. Data and data sources are a very important part of a study because the data and data sources themselves (Haifa, N. M., Nabilla, IRahmatika, V., Hidayatullah, & Harmonedi, H. 2025).

This is done to obtain data that is in accordance with the empirical and performs the function of theory, namely predicting, explaining and interpreting the accuracy, quality and validity of the information. As for this research which will be the source of data, among others: Primary data and secondary data. Primary data from the government of Bugis Village, Sumbawa Sub-district, Sumbawa Regency, religious leaders, local community. Secondary data, books, journals, articles, and obtaining information through the internet related to social relations between Muslims, Christians and Hindus in Bugis Village, Sumbawa Regency. Data collection techniques were observation, in-depth interviews, and documentation. Observation as an effort to obtain natural data, which is carried out by people who will research, then record their observations with notes and other tools (Sidiq, U., Choiri, M., & Mujahidin, A. 2019). In this case, the researcher uses unstructured interviews, the questions are not prepared in advance, because they are adjusted to the circumstances and unique characteristics of the source or informant. While documentation,

researchers use data collection techniques with documentation where documents in the form of village documents and similar studies to explore valid data about the social relations of Muslim, Christian and Hindu communities in Bugis Village, Sumbawa Regency. Qualitative research data validity is the degree of trust or truth of the results of a study and data validity can be obtained using the data collection process with data triangulation techniques (Susanto, D., & Jailani, M. S. 2023).

C. RESULTS AND DISCUSSION

Kelurahan Bugis is one of seven urban villages in Sumbawa Sub-district, Sumbawa Regency, West Nusa Tenggara Province. Kelurahan Bugis has an area of 2.0 km² (Hidayat, A. R., Irwansyah, P., & Ilmi, M. K. 2024). The majority of the population comes from the Sumbawa tribe, better known as the Samawa tribe. Bugis Village is divided into several areas, including Karang Bage Atas, Karang Bage Bawa, Karang Masjid, Karang Teratai, Karang Mande, Karang Daparoka, Karang Kuris, Karang Keban Mawar, Karang Kompas, and Karang Timur. Each neighbourhood has its own population structure and characteristics. The name "Bugis" in this kelurahan indicates the influence or presence of the Bugis ethnic community in the area. Historically, the Bugis ethnic group has inhabited several areas on Sumbawa Island, especially in the northern coastal areas such as Labu Mapin Village in West Alas Sub-district, Labu Alas in Alas Sub-district, and Labu Pumi in Buer Sub-district. The Bugis tribe is known as accomplished migrants who spread across various regions in Indonesia, including Sumbawa Island. Their arrival is often related to trade activities, agriculture and local socio-cultural adaptation. For example, in Teluk Santong Village, the influx of Bugis occurred around 1953 through economic and trade channels, as well as social adaptation processes such as mixed marriages and cultural integration.

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Based on an interview with Mr Edhie Sugianto, the village head:

"Old people say that Bugis Village has existed since the time of the Sumbawa Kingdom. The name Bugis itself comes from migrants from South Sulawesi, especially the Bugis tribe, who came to this area in the 17th century. Because of their expertise in trading and seafaring, the Bugis community quickly developed and settled in the coastal area. Gradually, this area became known as Kampung Bugis, which later became Kelurahan Bugis".

The same thing was conveyed by Mr Erwin as a community member:

"The Bugis people came to Sumbawa initially to trade and establish relationships with the local community. Some of them married the natives of Sumbawa, resulting in cultural assimilation. At that time, the kingdom of Sumbawa also had good relations with Bugis rulers in Sulawesi, so they felt welcome here".

In accordance with the results of the interview above, we can conclude that Bugis Village has a history that is closely related to the migration of the Bugis Tribe from South Sulawesi, they settled in the Sumbawa area because of trade factors and good relations with the Sumbawa kingdom.

Forms of Associative Social Relations

Considering that Indonesia is the land of *Vinneka Tunggal*, it is necessary to know that social interaction between religious communities is very important, especially in Indonesia. This motto is used to represent the unity of the nation and the unitary state of the Republic of Indonesia, which consists of diverse cultures, regional languages, races, tribes, religions and beliefs. Indonesia itself has six state-recognised religions: Islam, Christianity, Catholicism, Hinduism, Buddhism and

Confucianism. The six religions must coexist in society with the principle of interfaith tolerance (Tuerah et al. 2023).

Associative is a social process that refers to the existence of similarities. The strong attitude of tolerance and brotherhood makes the community in Bugis Village, Sumbawa Subdistrict, cooperate in several activities such as: PKK activities. In Bugis Village there is a PKK (Family Welfare Empowerment), Extension, and Community organisation that is social in nature. The PKK carries out several activities such as posyandu, morning gymnastics and continued with gotong royong. Based on the results of an interview with Ibu Erna Sari Ningsih as the driving team of the PKK Bugis Village on 2 January 2025:

"Bugis Village in Sumbawa Regency has a PKK organisation where there are various activities carried out such as posyandu, the existence of this posyandu makes the community very enthusiastic about going and free blood sugar checks for residents who monitor their health conditions. This posyandu is not only for babies, toddlers, pregnant women, but all groups, especially the elderly".

Posyandu not only focuses on monitoring the growth and development of infants and toddlers but also provides services such as examining pregnant women, checking blood sugar, and distributing vitamin A and deworming drugs for infants and toddlers. With these additional services, the community is encouraged to come and utilise the available health facilities. In addition, morning gymnastics and gotong royong activities not only aim to maintain health and fitness but also to maintain friendship for residents to be closer together. The joint cleaning or gotong royong action is a tangible manifestation of social care and a form of practicing the values of gotong royong that must be preserved. The spirit of togetherness and care among residents is increasing. Lurah Bugis emphasised that psychosocial services are a tangible manifestation of the government's commitment to assisting the community in facing social and emotional challenges. Based on the results of an interview with Mr ES as the Head of Bugis Village.:

"We want to ensure that all citizens, especially those who need more support, have access to adequate services".

This activity was also filled with interactive question and answer sessions, where residents had the opportunity to convey various problems faced while getting solutions directly from the speakers. The enthusiasm of the participants showed the

great need of the community for information and psychosocial services. With this socialisation, the Bugis Village Government and the Social Service Office of Sumbawa Regency hope to create an environment that is more caring and responsive to social issues, so that the quality of life of the community continues to improve. This activity aims to provide the community with an understanding of the importance of psychosocial services as part of efforts to support the mental and emotional well-being of residents, especially for vulnerable groups such as children, the elderly, and people with disabilities (Tristanto, A. 2020). Lurah Bugis emphasised that psychosocial services are a tangible manifestation of the government's commitment to assisting the community in facing social and emotional challenges. Based on the results of an interview on 22 November 2024 with Mr Edhie Sugianto as the Lurah said:

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Social community activities as part of the Bugis Village Government's activities in welcoming Sumbawa's 66th anniversary. The government and community celebrated Sumbawa's anniversary with a joint parade. In this activity, the community wore traditional Sumbawa clothing. This Jamboree event is a form of effort to strengthen the relationship and togetherness as well as to enliven the 79th Anniversary of the Independence of the Republic of Indonesia (Mahbubah, et al. 2025). In this event, various activities are full of creativity, hard work and the spirit of gotong royong. Various activities carried out together at this Jamboree include mini volleyball competitions, tug-of-war competitions, environmental cleanliness competitions, and other activities. The government, committee, participants and residents who participated in this activity hope that the togetherness that has been established so far can be maintained and fertilised in everyday life.

The Bugis Village Government held a Development Planning Meeting at the village level, which was attended by various elements of the community. This event took place with great enthusiasm and active participation from the Community Empowerment Organisation (LPM). The Musrenbang, which aims to develop the

following year's development plan, was officially opened by Lurah Bugis, who in his speech emphasised the importance of community participation in determining development priorities (A. W., & Janu, L. (2019). During the activity, participants were given the opportunity to submit proposals and aspirations related to development needs in their respective areas. Many of the proposals submitted included strengthening infrastructure, improving health services, environmental management, and community economic empowerment.

This gotong royong activity not only provides direct benefits in keeping the environment clean, but also strengthens the sense of togetherness and solidarity among Bugis Village residents. This is a great example of how co-operation between the government and the community can create a cleaner and better environment for everyone. In an effort to create a clean, healthy, and comfortable working environment, the Bugis Village Government carried out a clean-up action in the Kelurahan office environment on Friday 20 December 2024. This activity involved all kelurahan staff employees (all staff in Kelurahan Bugis from different religions), and promoted the spirit of gotong royong to create a more organised and hygienic working environment.

Based on the results of an interview on 20 December 2024 with Mr Edhie Sugianto as Lurah said:

"Mr Edhie Sugianto revealed that this activity is part of an effort to improve the quality of service to the community. A clean environment not only reflects beauty, but also creates a productive and healthy working atmosphere. This will have a positive impact on the public services we provide. This cleaning action is also in line with the government's programme in creating an environmentally friendly office environment. The Head of Village hopes that this activity can become a routine agenda in the village. We want to create a clean and healthy work culture in the kelurahan environment. This is not only for internal purposes, but also as an example for neighbourhood residents".

Through this activity, the Bugis Village Government invites the entire community to maintain the cleanliness of their respective environments. With the spirit of gotong royong, environmental cleanliness is not only the responsibility of the government, but also of all elements of society. For this reason, the community does not force someone to embrace a particular religion, carry out worship according to their religion, obey religious regulations both in their religion and state or government regulations.

Forms of Dissociative Social Relations

Dissociative behaviour is behaviour that leads to conflict, a form of dissociative social relations in Bugis Village is competition (Megawati, M., et al. 2024). Based on the results of an interview on 4 January 2025 with Mr Edhie Sugianto as Lurah said:

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"Mr Edhie said that the arena of competition between political parties in the struggle for power and influence and support from the community. In order to win the battle in the election, various efforts, efforts and actions are needed by political parties who want to win the election."

In Bugis Village, there are different groups of political party supporters, from various groups of political party supporters who feel right without seeing the impact of their actions. Competition between political parties in gaining votes from the community is very tight. However, competition will function as a tool for social selection, if the competition that occurs between parties can be realised with healthy thoughts, the competition that occurs will act as a selection tool between individuals and groups that have better quality.

Factors Affecting Peaceful Relationships in Society

Supporting Factors, Religious harmony is a characteristic of the integration that exists from the existence of various religions. With good interaction with others and a sense of caring for the community, harmony will be realised. Harmony will not be created without a medium or device to create an atmosphere of peace and tranquility for people who are different in customs, culture, and religious teachings. Therefore, there must be supporting factors to create a peaceful atmosphere for the community, be it Muslims, Christians or Hindus. The role of community leaders as well as religious leaders and the government so as to create harmony between religious believers (Harhap et al, 2023). This is one of the supporting factors for religious harmony in the community of Bugis Village, Sumbawa Sub-district, Sumbawa Regency. In addition, a supporting factor for the realisation of religious harmony is the awareness of the community about the meaning of religion, the community realises that harmony cannot be realised without the individual awareness of Muslims, Christians and Hindus in Bugis Village, Sumbawa Sub-district, Sumbawa Regency. Then there is a strong belief from the community in religion so that in interacting with the community they respect and respect fellow religious adherents, there is an attitude of tolerance towards religious adherents in carrying out their respective worship. In addition, the community also makes agreements with fellow religious believers so as not to interfere with each other when performing their respective worship (Idriyansyah, 2022).

Efforts to strengthen religious harmony, serious things that must be considered are the functions of religious leaders, the community and the government. In this case, religious leaders, community leaders are figures who can be emulated and can guide, so that what is done will be trusted and followed obediently. In addition, they are very instrumental in fostering religious people with their knowledge and insight in religious knowledge. There are supporting factors in realising religious harmony in Bugis Village, Sumbawa Sub-district, as follows interview with Edhie Sugianto, Head of Bugis Village, 5 January 2025 said:

"The community is always involved in community activities so that the harmony of life in the community is stronger and more harmonious. To maintain the harmony of the community, various Muslims, Christians and Hindus have their own boundaries in religion and life".

The supporting factor for the realisation of religious harmony is the active community being the main actor in fostering religious harmony because it always socialises things that can divide the people. In order for the harmony of religious life to be realised and always maintained, it is necessary to pay attention to efforts that encourage harmony steadily in the form of. Strengthening the basics of internal harmony and between religious communities, as well as between religious communities and the government; Building social harmony and national unity, in the form of efforts to encourage and direct all religious communities to live in harmony within the framework of theology and implementation in creating togetherness and tolerance; Creating a conducive atmosphere of religious life, in order to strengthen the deepening and appreciation of religion and the practice of religion that supports the fostering of harmony of life within religious communities and between religious communities; Placing love and love in the lives of religious people by eliminating mutual suspicion of adherents of other religions, so that a humane atmosphere of harmony will be created without being influenced by certain factors; Realising that differences are a reality in social life.

Religious leaders have an important role in fostering religious harmony, the role of religious leaders in fostering religious harmony is the prevention and termination of religious-based conflicts, knowing the role played by religious leaders in fostering religious harmony so that religious-based conflicts do not occur. Harmony is a common need, religious issues are very sensitive because they involve

personal beliefs, religion can be a unit that unites as well as divides, because in harmony there is no harmony, there is even a small trigger that can be a big potential conflict (Wulandari, 2022).

Religious leaders have an important role as mediators who can ease tensions between religious groups, promote constructive dialogue and help build better understanding between religious communities. It is important to understand the role that religious leaders play in fostering religious harmony. They can act as spiritual and moral leaders who guide religious communities in applying the values of tolerance, mutual respect and peace in everyday life. In addition, religious leaders also act as balancers in situations that trigger conflict, by inviting religious people to understand differences, foster inclusive attitudes, and maintain harmonious relationships.

Religious harmony is a common need in society, but religious issues are very sensitive because they involve personal beliefs. Religion has the potential to be a unifying factor that unites people as well as a divider if not handled wisely (Koto et al, 2025). Even small conflicts can trigger the potential for bigger conflicts if not handled properly. In an effort to build religious harmony, the role of religious leaders is very important. Through teaching, leading and leading by example, religious leaders can help people to understand and respect the religious beliefs of others. They also have a responsibility to facilitate interfaith dialogue, overcome misunderstandings, and ease tensions that may arise. The role of religious leaders in fostering religious harmony is key in preventing religious-based conflict. In understanding the sensitivity of religious issues, the role of religious leaders can be a uniting force, overcoming differences and preventing greater conflict.

The government also plays a role and is responsible for the realisation and fostering of religious harmony. This shows that the quality of religious people has not functioned as it should, which is taught by each religion. So that there is a possibility of conflict between religious communities. Therefore, in this case, the government as a servant, mediator or facilitator is one of the elements that can determine the quality or problems of the religious community. In principle, religious people need to be fostered through the services of government officials who have strategic roles and functions in determining the quality of religious life, through their policies (Aksa, 2021).

The existence of a spirit of tolerance means that conflicts will not occur in society, both small and large scale, harmony reflects a good and orderly life. So in essence, without harmony humans cannot live normally. Harmony is a common need that cannot be avoided in the midst of differences. The differences that exist are not a barrier to living in harmony and side by side in brotherhood and unity. Especially in terms of religion, because with this attitude of religious life, harmony is certainly needed to see the condition of society which is increasingly heterogeneous and plural. And hopefully in Bugis Village, Sumbawa Sub-district, Sumbawa Regency, religious harmony will always be well maintained and avoid unwanted conflicts.

Inhibiting Factors, Besides being dominated by the role of the community, the role of religious leaders, and the role of the government, there are obstacles that influence the occurrence of peaceful relations in the Muslim, Christian and Hindu communities in Bugis Village. Religious fanaticism is a consequence of someone who believes in a religion, that what he adheres to is true. This understanding will actually have a positive impact on a person because the person concerned will reflect and apply all laws in everyday life. Basically, no religion teaches violence, war and hostility. With fanaticism, a person will not mix the truth of his religion with other truths (Zulkarnain, 2020). Religious fanaticism is important because the spiritual worship is high, the exclusivity is also good, otherwise fanaticism will lead to anateism, but the context of fanaticism is not right because it is an obstacle to peaceful relations between religions. Low education is also one of the inhibiting factors, in Bugis Village due to economic factors that are still lacking while the cost of education is expensive. So this is a problem that needs to be considered and overcome because the quality of human beings produced is very dependent on the quality of education itself.

The low level of communication between religious believers in Bugis Village is caused by anthropological barriers, which means barriers that occur because the culture that a person brings when communicating with other people is different from the culture he brings. Building good communication is very important because people live side by side in one scope, neighbours, each other must build good communication, to build and maintain kinship, and exchange information as a form of social interaction.

D. CONCLUSION

Research on social relations between Muslims, Christians and Hindus in Bugis Village, Sumbawa Sub-district, shows that the life of the local community is dominated by an associative and harmonious relationship pattern. This relationship is manifested in mutual respect, tolerance, and a strong sense of brotherhood among followers of different religions. The practice of tolerance is evident in various social community activities such as PKK activities, counselling, gotong royong, and the freedom of the community to organise social activities without obstacles from other groups. However, dissociative relationship patterns were also found, especially in the form of inter-group competition, although they did not disrupt the existing harmony.

Furthermore, this research also identifies the supporting and inhibiting factors of inter-religious social relations. The main supporting factor is the active involvement of the community, religious leaders and the government, which play a role in maintaining harmony and encouraging interfaith dialogue. In contrast, the inhibiting factors include the emergence of religious fanaticism, low levels of education, and weak inter-religious communication that can potentially lead to misunderstandings. Overall, this research emphasises the importance of all parties working together to continue to strengthen inclusive and harmonious social relations amidst the diversity of the Bugis Village community.

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