

Religious Moderation in Minority Muslim Community Interactions: a Talcott Parsons Structural Functionalist Approach

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ABSTRACT

This research explores the practice of religious moderation within the framework of interreligious social interaction in Rejoagung Village, Jember, East Java, a community distinguished by its unique demographic composition of a Christian majority and a Muslim minority. Employing a qualitative approach with an intrinsic case research design, the study identifies forms of social engagement that embody the principles of religious moderation. Data were gathered through in-depth interviews, field observations, and participatory documentation, and analyzed using Talcott Parsons' structural functionalism framework with particular emphasis on the AGIL scheme (Adaptation, Goal Attainment, Integration, and Latency). The findings reveal that religious moderation in Rejoagung is rooted not merely in formal tolerance but in deeply internalized shared values embedded within the village's social fabric. This harmony is maintained through cross-group adaptation, sustained collaborative activities, and the leadership of influential local figures who reinforce social cohesion. The research offers a context-specific contribution to the discourse on religious moderation by illustrating how the synergy between cultural norms, religious ethics, and local institutional practices can serve as a sustainable foundation for peaceful coexistence in a diverse society.

KEYWORDS

Minority Muslim, Religious Moderation, Social Interaction, Structural Functionalism, Talcott Parsons



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INTRODUCTION

Current social landscapes reveal a growing divide, intensified by the propagation of extreme and exclusionary religious perspectives (Murniati, 2025; Ansorah et al., 2025). This phenomenon not only undermines social cohesion but also threatens the integrity of national values that uphold the spirit of unity (Estede et al., 2025). Within this context, religious moderation can no longer be regarded merely as a slogan or normative rhetoric; rather, it must be understood as a concrete cultural and social strategy that needs to be deeply internalized in everyday life (Kurniawan et al., 2025). A key element in applying the principles of moderation lies in social interaction, as such interaction forms the very foundation for the continuity of community life (Ibrahim, 2019; Pratama et al., 2024).

Social interaction emerges from dynamic, recurring, and structured reciprocal relationships between individuals and social groups. From the sociological perspective of

Soerjono Soekanto (2010), social interaction is classified into two broad categories: associative interactions, including cooperation, accommodation, and assimilation, and dissociative interactions, which encompass conflict and competition. In plural societies, associative patterns of interaction are vital for strengthening social solidarity and maintaining intergroup harmony (Moustakas, 2023; Fonseca, 2018), while also serving as a strategic avenue for the realization of religious moderation.

According to Franz Magnis-Suseno (2013), religious moderation reflects a form of religiosity grounded in ethical values, rejecting extremism, and prioritizing dialogue, tolerance, and respect for differences in belief (Saumantri et al., 2023; Theguh, 2023). As a conceptual framework, religious moderation calls for the enhancement of religious literacy, the strengthening of interfaith dialogue capacity, and the creation of inclusive and equitable public spaces. Beyond this, the implementation of religious moderation must be manifested through collective actions that uphold justice, reject violence, and foster healthy collaboration among groups (Mahmud, 2022; Apandie et al., 2023). Therefore, the research of religious moderation is crucial not merely as an academic discourse but also as a tangible contribution to building a peaceful, inclusive, and civilized society (Ismail et al., 2025).

Rejoagung Village, located in *Semboro* Subdistrict, *Jember* Regency, East Java (Indonesia), presents a distinctive social reality within the broader religious configuration of the country (Purwanti & Ali, 2024). While most villages in East Java are predominantly Muslim, *Rejoagung* is overwhelmingly Christian, with Christians making up around 98% of its population, the remainder comprising Muslims and Catholics. This demographic composition is the outcome of a long historical process influenced by the presence of Dutch colonial missionary institutions in the early 20th century (Fakih, 2017). Although religiously homogeneous, the village demonstrates a harmonious social dynamic, where residents from different faith backgrounds actively participate in mutual cooperation activities, shared economic endeavors, and interfaith cultural celebrations without significant friction. Daily life in the village reflects an integration of local and religious values that supports stable and sustainable social cohesion (Kasman et al., 2024).

Indonesia is recognized as one of the most plural nations in the world, home to more than 1,340 ethnic groups, 718 local languages, and six officially recognized religions (Rahman et al., 2020). This diversity creates a complex social landscape that, if poorly managed, has the potential to spark intergroup tensions (Arimatea et al., 2024). In such a pluralistic context, religious moderation functions not only as an ethical approach but also as a vital political-cultural strategy for safeguarding national unity (Kaur, 2024). The application of religious moderation values in Indonesia is carried out through various policy initiatives, such as the Ministry of Religious Affairs' roadmap and the strengthening of the *Bhinneka Tunggal Ika* (Unity in Diversity) spirit, aimed at fostering tolerance, upholding justice, and respecting diversity (Saputra et al., 2022).

This approach has proven effective in reducing the potential for conflict, reinforcing national identity, and fostering social stability and harmony, particularly in the face of radicalism and intolerance (Arimatea et al., 2024). This is reflected in the 2024 Religious Harmony Index (KUB) score of 76.47 percent, marking a 0.45-point increase from the 2023 score of 76.02 percent. This positive trend indicates improved tolerance among religious communities in Indonesia. One of the main factors behind this progress is the proactive role of the Ministry of Religious Affairs in promoting religious moderation through extensive outreach and internalization programs. These initiatives are carried out collaboratively by the government, religious leaders, and civil society, with the shared goal of instilling moderation values to create an inclusive, peaceful, and civilized society (kemenag.go.id).

As defined by the Ministry of Religious Affairs of the Republic of Indonesia, religious moderation refers to religious practice that embodies fairness, balance, and avoidance of extremism (Saputra et al., 2022). Its goal is to position religious teachings as a foundation for peace, humanity, and social harmony, rather than as tools to justify violence or social segregation. While this policy framework has been implemented to curb radicalism and encourage coexistence, field realities reveal that violations of religious freedom remain a critical challenge (Cholil, 2022). The *Setara Institute*'s annual report notes that in 2019 alone, there were 327 recorded cases of violations of religious freedom in Indonesia, with East Java ranking third highest nationally (setara-institute.org). These findings highlight a gap between the idealism of moderation policies and their practical enforcement, particularly in protecting minority groups.

Previous studies have made significant contributions to understanding the dynamics of interfaith social interaction in Indonesia. Research by Hutagalung et al. (2024) and Ikhwan (2020) underscores the importance of daily communication and social cooperation in fostering harmony in multicultural communities. Shabrina et al. (2024) and Erningtyas et al. (2021) highlight the role of local traditions and cultural wisdom as social glue in religiously diverse rural settings. Meanwhile, Fitrian et al. (2023) and Hermawan et al. (2024) focus more on cross-cultural sensitivity and pluralism strategies within interfaith communities, especially among the youth. Ridho et al. (2023) offers a broader perspective by examining cross-sectoral collaboration among stakeholders in strengthening harmony through intersectoral communication.

However, when viewed through the lens of Talcott Parsons' social system theory, there remains a research gap that has not been extensively explored. Talcott Parsons (1949), a prominent American sociologist, developed the structural functionalism theory, viewing society as a social system composed of interdependent subsystems that work together to maintain stability and social order. One of his key frameworks is the AGIL scheme, Adaptation, Goal Attainment, Integration, and Latency, which outlines four essential functions that every social system must fulfill to survive and operate effectively (Parsons, 2017). In the context of interfaith interaction, the dimension of integration becomes particularly crucial, as it concerns the development of shared values, the preservation of social norms, and the building of solidarity among different groups to sustain social cohesion.

Many previous studies have not explicitly elaborated on this integration dimension, particularly regarding how social structures enable the formation of equal and harmonious relationships between religious majorities and minorities. Most research tends to emphasize tolerance in a normative sense without providing a theoretical explanation of how certain social norms and values function as integrative mechanisms in plural societies. According to Parsons (2017), a stable social system is sustained by institutions capable of maintaining value consensus, including in the context of religious pluralism, which requires active engagement from all parties to uphold the social order.

In the current global and national climate, marked by rising religious polarization and the proliferation of extremist ideologies, the urgency to research and implement religious moderation has never been more critical. This phenomenon not only threatens social cohesion but also undermines the foundational national values of unity and diversity. Within Indonesia's highly pluralistic society, the potential for intergroup tension remains significant, making the concrete application of religious moderation an essential strategy for preserving harmony and preventing conflict. Research that moves beyond theoretical discourse to examine how moderation is actively practiced within specific community contexts is urgently needed to address the gap between policy ideals and on-the-ground realities, particularly in protecting religious minorities and fostering inclusive coexistence.

The novelty of this research lies in its application of Talcott Parsons' structural functionalism theory, specifically the AGIL scheme (Adaptation, Goal Attainment, Integration, and Latency), to analyze religious moderation within a unique demographic setting: a Christian-majority village with a Muslim minority. While previous studies have often focused on tolerance and interfaith dialogue in normative or majority-Muslim contexts, this research offers a distinct perspective by exploring how social systems function to maintain harmony in a reversed majority-minority configuration. By framing religious moderation not merely as an individual attitude but as a product of systemic social processes—value internalization, socialization, and institutionalization—this research provides a theoretical depth previously underdeveloped in the literature, revealing the structural and cultural mechanisms that enable sustainable integration.

The benefits of this research are both theoretical and practical. Academically, it enriches the sociology of religion and structural-functional theory by demonstrating the applicability of Parsons' AGIL framework in a non-Western, interfaith context. Practically, it offers evidence-based insights for policymakers, religious organizations, and community leaders on how to cultivate religious moderation through systemic interventions—such as community leadership, cross-faith activities, and value-based education. By presenting *Rejoagung* Village as a model of successful interfaith coexistence, this research provides a replicable framework for other plural communities striving to strengthen social cohesion, support national unity, and promote a culture of inclusive moderation in increasingly fragmented societies.

This research aims to analyze the practice of religious moderation in *Rejoagung* Village within the context of interfaith social interaction in a predominantly Christian community. The primary focus is to examine the processes of internalization, socialization, and institutionalization of moderation values, and to assess them through the framework of Talcott Parsons' structural functionalism theory, particularly the four AGIL system functions, to understand the social mechanisms that underpin interfaith harmony. The significance of this research lies in its ability to reveal tangible practices of religious moderation at the community level, where the Christian majority and Muslim minority successfully maintain inclusive and peaceful interactions. These findings serve as an applicable example relevant for strengthening religious moderation in other local communities.

RESEARCH METHOD

This research employs a qualitative approach using an intrinsic case research design with a descriptive interpretative orientation. This approach was chosen to gain an in-depth understanding of the dynamics of religious moderation between the minority Muslim and majority Christian communities in *Rejoagung* Village, *Semboro* Subdistrict, *Jember* Regency. The main focus is to explore the meanings, values, and social practices that develop within the community context through direct field engagement (Creswell et al., 2016). An intrinsic case research design is applied because the research highlights a specific and unique social setting rather than aiming for generalization. The descriptive interpretative orientation enables the researcher not only to present social facts but also to interpret the meanings behind interfaith interactions from the perspective of the actors involved, thereby allowing a holistic and profound understanding of social reality (Yin, 2018).

Data were collected through in-depth interviews, participant observation, and documentation, all conducted simultaneously to enhance the validity and richness of the findings. These three techniques made it possible to capture social dynamics that are not always visible in everyday life while also comparing and verifying information from multiple sources through triangulation. Accordingly, the methodological approach and design of this research are expected to provide a comprehensive, accurate, and meaningful depiction of the forms of social cohabitation and the values of religious moderation within a religiously plural society.

RESULT AND DISCUSSION

Dynamics of Religious Moderation and Harmony in Diversity

The socio-religious life of Rejoagung Village serves as a tangible example of the successful implementation of religious moderation principles within a shared communal space. This village illustrates how people from different religious backgrounds are able to live side by side in an atmosphere marked by tolerance and mutual respect. In this context, diversity is not perceived as a potential source of conflict but is instead embraced as an integral part of social reality that must be nurtured through openness, acceptance, and a willingness to build constructive interfaith relationships.

In the daily life of the Rejoagung community, there is a shared awareness of the importance of maintaining social cohesion. The majority group, in this case the Christian population, does not exercise dominance in a way that would limit the Muslim minority's ability to express their religious identity. On the contrary, Muslims enjoy sufficient social space to practice their faith freely, without intimidation or marginalization. Social relations highlight the principle of peaceful coexistence, where differences in identity are positioned as assets rather than threats.

Religious moderation in this village can be understood as the product of a dialectical process between religious values and local cultural traditions that uphold harmony. In Islam, this is parallel to the concept of *wasathiyyah*, which promotes balance, fairness, and the avoidance of extremism in religious practice. This principle encourages Muslims to actively participate in safeguarding social harmony while maintaining the integrity of their faith. On the other hand, the Christian teachings prevalent in Rejoagung, particularly those of the Gereja Kristen Jawi Wetan (GKJW), emphasize love, peace, and service to others values that closely align with the spirit of moderation.

Furthermore, social cohesion in Rejoagung did not emerge spontaneously but developed through a long historical, cultural, and structural process. The presence of religious symbols in public spaces that do not provoke resistance, the involvement of all community members in village decision-making, and open communication among religious leaders are important mechanisms that support this stability. Within Talcott Parsons' theoretical framework, these dynamics reflect the functional operation of a social system in which every element plays a role in sustaining order and social integration (Ormerod, 2019).

The practice of religious moderation in Rejoagung is not merely the outcome of passive tolerance; it is an active and reflective form of collective awareness. This awareness has grown from lived social experiences that are continually reinforced through the

internalization of values, cross-generational socialization, and the institutionalization of practices that foster harmonious living. Rejoagung stands as concrete evidence that religious moderation can flourish within a community that places human values above differences in religious identity.

Talcott Parsons views society as a system composed of interdependent parts working together to maintain stability and social order. From this perspective, a village is not merely a collection of individuals but a complex social system in which each element plays a supportive role (Ormerod, 2019). One of Parsons' main contributions to social theory is the AGIL concept, which outlines four systemic functions considered essential for a society to endure and develop sustainably.

These functions include Adaptation (A), Goal Attainment (G), Integration (I), and Latency (L) (Brands, 2015). In the context of Rejoagung, each of these functions is clearly observable in the community's social and religious life. The AGIL framework helps explain that the practice of religious moderation in the village is not an accidental occurrence but the result of an interlinked social system functioning cohesively to preserve harmony, achieve collective goals, adapt to change, and maintain shared values.

First, the adaptation function is evident in the physical layout and spatial organization of the village, which contribute to the creation of a conducive social environment. Residential areas are arranged in an orderly manner, reflecting a collective awareness in managing shared living spaces. The presence of Christian religious symbols, such as crosses and statues of the village's founders, in public areas does not merely signify the majority's identity but is socially accepted by all residents as part of cultural and spiritual heritage. Geographic proximity to neighboring villages with similar religious affiliations further strengthens social stability and fosters a secure and well-maintained religious atmosphere.

Second, the goal attainment function can be observed in the mechanisms of value transmission and character formation that take place within families and religious institutions. From an early age, children in Rejoagung receive spiritual education that goes beyond religious doctrine, fostering open-mindedness and respect for diversity. Values of tolerance, empathy, and interfaith cooperation are instilled through everyday practices, whether at home, in church, or in community interactions. Consequently, the community's orientation extends beyond achieving spiritual goals to include building an inclusive society that adapts positively to pluralism.

Third, the integration function is clearly visible in the relationships between different social and religious groups within the village. The social structure involves various factors such as the village head, Christian and Muslim religious leaders, and traditional community figures, all of whom actively engage in interfaith communication and collaboration. Activities such as village meetings, communal work, religious celebrations, and interfaith forums serve as platforms to strengthen social cohesion and expand networks of cooperation among residents. These relationships are not merely ceremonial but are rooted in mutual trust and respect, enabling social integration to develop naturally and sustainably.

Fourth, the latency function is expressed through the preservation of cultural values and local traditions that are consistently maintained by the community. Javanese culture, which permeates Rejoagung, teaches principles such as politeness, mutual consideration,

and high social ethics. These values provide a moral foundation that supports the practice of religious moderation, making it not just a discourse but a lived tradition passed down through generations. The long-standing presence of the East Java Christian Church/ Gereja Kristen Jawi Wetan (GKJW) in the village has also shaped a tolerant and accommodating understanding of religious diversity. The continuation of customs, local historical narratives, and religious practices that work in harmony with cultural traditions serves as a mechanism for value internalization, thereby reinforcing the foundations of a harmonious communal life.

Table 1. Implementation of AGIL Functions in the Practice of
Religious Moderation in Rejoagung Village

AGIL Function	Description of the Field Context	Meaning of Religious Moderation
<i>Adaptation (A)</i>	Orderly village spatial arrangement, the social acceptance of Christian symbols in public spaces, and the presence of neighboring villages with similar religious characteristics contribute to strengthening stability.	Residents' adaptation to majority symbols reflects acceptance and appreciation of religious differences.
<i>Goal Attainment (G)</i>	Early spiritual education within the family and church, along with the cultivation of values such as tolerance, empathy, and diversity in daily life.	The attainment of spiritual and social goals reflects the internalization of moderation values from an early age.
<i>Integration (I)</i>	The village head, Christian and Muslim religious leaders, and traditional leaders actively foster interfaith collaboration; activities such as communal work and interfaith forums strengthen social cohesion.	Social integration fosters an active and sustainable network of tolerance.
<i>Latency (L)</i>	The preservation of Javanese traditions and culture, such as politeness and mutual respect, along with the role of the East Java Christian Church (GKJW) in fostering a tolerant attitude.	Local cultural values serve as the foundation of moderation, naturally passed down across generations.

By interpreting the practice of religious moderation through the lens of Parsons' structural-functional theory, it becomes clear that social stability in Rejoagung Village is not a static condition, but rather the outcome of a complex and mutually supportive social process. The four AGIL subsystems do not operate in isolation; instead, they form an interdependent and dynamic social system, where religious values and local cultural traditions converge to sustain peace and the continuity of communal life.

Religious Moderation in the Context of Interfaith Social Interaction Patterns

In the multicultural environment of Rejoagung Village, interactions between people of different faiths are not the product of coincidence, but rather the outcome of long-standing social and cultural systems that have been carefully maintained over time. From a structural-functional perspective, these interaction patterns form part of a broader social mechanism that works to preserve equilibrium, unity, and stability within a religiously diverse community (Lubis, 2017). Three primary patterns can be identified as the core pillars supporting social harmony in this context.

The first lies in the ideological sphere, where the community demonstrates a collective acceptance of religious diversity as a legitimate element of communal life. This awareness is not formed in isolation, but emerges from cultural and religious principles that are deeply embedded in the village's social fabric. Differences in belief are seen not as sources of threat, but as natural and unavoidable realities deserving of respect. Even within a demographic landscape dominated by Christianity, the Muslim minority retains the freedom to express its faith and identity without fear of restriction or intimidation. Within the AGIL framework, this represents the *latency* function the ability of a social system to pass on values, norms, and ideological orientations that cultivate tolerance, inclusivity, and mutual respect (Rofiqi et al., 2024). These principles are not merely imparted as abstract teachings but are absorbed and reflected in the daily conduct of the villagers.

The second can be seen in the humanistic domain, where cooperation across religious lines is manifested through shared social activities that include all residents without discrimination. Such activities range from collective efforts to repair village roads and build public facilities, to mutual support for neighbors facing illness or hardship tangible examples of humanitarian principles that surpass religious boundaries. Beyond routine collaboration, individuals of different faiths often participate in one another's religious festivities, demonstrating respect and reinforcing social bonds. This reflects the *integration* function within the AGIL model, in which social structures bring diverse groups together through networks of cooperation aimed at the common good (Hisyam, 2021). Rather than creating separation, these integrative processes weave the community together through shared humanitarian ideals recognized by all.

The third pattern is expressed in the dialogical sphere, where open channels of communication are maintained among religious leaders, traditional authorities, and ordinary residents when confronting social or religious issues with the potential to generate conflict. In moments of disagreement, dialogue and deliberation are the preferred tools for finding peaceful resolutions. Interfaith forums are frequently convened to address significant matters related to village life, including resource management and responses to social change. This illustrates the *adaptation* function, wherein the community responds to evolving conditions and external pressures through constructive communication and negotiation (Tarigan et al., 2025). Rather than allowing identity-based disputes to take root, the people of Rejoagung reinforce unity through an enduring culture of open, inclusive, and solution-oriented dialogue.

Table 2. Three Patterns of Interfaith Social Interaction in Rejoagung Village
Based on the Structural-Functional (AGIL) Approach

Interaction Pattern	Field Description	AGIL Function	Sociological Significance for Religious Moderation
Ideological	An attitude of accepting religious differences as an inevitable reality, with the values of openness and respect for diversity instilled from an early age through local culture and religious teachings.	Latency	The transmission of tolerance values through local norms and culture, shaping a collective consciousness that is inclusive and appreciative of differences.
Humanistic	Joint social activities such as communal work, infrastructure development, and solidarity during times of hardship involve all residents across different religions.	Integration	Social connectedness is built upon universal humanitarian values that transcend religious boundaries and strengthen social cohesion.
Dialogical	Interfaith forums, open discussions, and deliberations are held to address strategic village issues and potential religious conflicts.	Adaptation	The capacity of the social system to adapt to external challenges through a culture of peaceful and constructive dialogue.

The three patterns of ideological, humanistic, and dialogical interaction represent a tangible manifestation of a balanced and mutually supportive social system that sustains the practice of religious moderation (Murtopo et al., 2024). These patterns do not stand in isolation; rather, they reinforce one another, making Rejoagung Village a concrete example of a community capable of managing differences through the habitual practice of tolerance, openness, and interfaith cooperation. Using a structural-functional approach, it can be explained that social harmony in this village does not occur spontaneously but is the result of a collective process involving social structures, local culture, and the active role of every element of society in consistently performing social functions.

Internalization and Institutionalization of Religious Moderation

The success of the Rejoagung Village community in maintaining social stability based on the values of religious moderation is neither instantaneous nor solely derived from individual attitudes. Rather, this stability is the outcome of a social construction rooted in three systematically interconnected stages.

First, the internalization of religious moderation values occurs through a learning process that begins within the smallest social units families and informal educational communities (Hidayati et al., 2020). From an early age, children are introduced to values of respect for differing beliefs. In this context, direct and natural interfaith interactions serve as the primary means for shaping inclusive personalities. They learn that diversity is not a threat but an integral part of a healthy social life. Values such as mutual respect,

refraining from disparaging other beliefs, and maintaining an openness to dialogue become part of the moral framework they carry into adulthood.

Second, the socialization stage demonstrates how moderation values are strengthened through the role of authoritative figures in the community (Mukhlis et al., 2025). Religious leaders, village heads, and traditional elders perform both symbolic and practical functions in fostering a culture of tolerance. They do not merely convey religious teachings through sermons or addresses but also model these values in their daily conduct. When differences of opinion or minor frictions arise, these figures act as mediators capable of fostering constructive communication and preventing open conflict. This process illustrates how values become embedded within the social structure and are transmitted through both interpersonal and collective relationships.

Third, the institutionalization of religious moderation values is reflected in various established policies and social practices (Harahap et al., 2022). A prominent example is the regular organization of interfaith dialogue forums by the village administration. These forums are not merely ceremonial events but serve as deliberative spaces where people of different faiths discuss shared concerns. Additionally, the village's social calendar includes collective activities such as community clean-up initiatives, celebrations of religious holidays across faiths, and social solidarity programs involving all groups. Such practices reinforce the idea that moderation is not merely a normative discourse but has become an integral part of the social system, preserved and developed collectively.

Table 3. Stages of the Social Construction of Religious Moderation in Rejoagung Village

Stage	Process Description	Key Actors	Forms of Practical Implementation
Value Internalization	The formation of moderation values from an early age through direct experiences within the family environment and informal educational communities	Family members, Quranic teachers, neighbors, and peers	Children learn to appreciate religious differences, refrain from disparaging other beliefs, and become accustomed to interfaith interactions.
Socialization	Strengthening of moderation values by authoritative figures through exemplary behavior and peaceful management of social conflicts	Religious leaders, village heads, customary leaders	Conflict resolution through community leader mediation, sermons promoting tolerance, and persuasive approaches
Institutionalization	The embedding of values through village policies and programs that integrate moderation as a part of the established social system	Village government, interfaith organizations, youth community groups	Regular interfaith forums, joint community service activities across religious groups, celebrations of major religious holidays together, and

Although the practice of religious moderation in Rejoagung has established a relatively stable social order, challenges still exist. One such challenge is the emergence of small groups promoting exclusive narratives and claims of sole religious truth, which could potentially trigger social segregation if not balanced with educational and dialogical approaches. Limited religious literacy, especially among the younger generation, also poses an obstacle as it opens space for narrow views and identity-based provocations. Additionally, external pressures such as national political and economic issues could disrupt social cohesion if local solidarity and community resilience are not strengthened.

Despite these challenges, Rejoagung possesses strong social assets, including mutual trust, solidarity, and a culture of communal cooperation that form the foundation of social integration. The harmonious relationships among religious leaders, the community, and village officials demonstrate a synergy in maintaining a peaceful and inclusive atmosphere. Local leaders are also responsive to social dynamics through participatory deliberation policies rather than top-down approaches. The sustainability of religious moderation values in this village is realized through a combination of deep internalization of teachings, active socialization, and institutionalization of shared values, which collectively uphold inclusive religious practices within the framework of social harmony.

CONCLUSION

This research demonstrates that religious moderation in *Rejoagung* Village is not merely a form of passive tolerance but is reflected in social interactions that are ideological, humanistic, and dialogical. The religious values embraced by the Christian majority and Muslim minority do not generate conflict; instead, they complement each other within an inclusive social space. This harmony is built through the internalization of moderate religious teachings, the socialization of values such as mutual cooperation and love, and the institutionalization of shared norms in village life. Within Parsons' AGIL theoretical framework, the social dynamics in *Rejoagung* illustrate the functioning of all four systems: adaptation through mutual adjustment among groups, goal attainment through village activities, integration in the form of interfaith social cohesion, and latency via the role of religious leaders and local culture in preserving values. This village serves as a concrete example of how social structures can sustain stability and coexistence within diversity in a sustainable manner.

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