

Bridge of Beliefs: Exploring Interfaith Harmony in Sukabumi, Indonesia

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ABSTRACT

In recent times, the topic of religious harmony has gained significant attention from the public. This phenomenon extends to the coexistence of Buddhists and Muslims in Nyompolong Village, Sukabumi, where community observations play a crucial role. This research aims to investigate the various forms and influencing factors contributing to religious harmony between Buddhists and Muslims in Nyompolong Village. Utilizing qualitative research methods, data collection involved observations, interviews, and documentation. Additionally, this study incorporates the "trilogy concept" introduced by Abdul Mukti Ali to provide a comprehensive understanding of the dynamics at play. The findings reveal that the harmony between Buddhists and Muslims in Nyompolong Village manifests in various ways, such as collaboration in social and healthcare initiatives, communal deliberations, and a shared commitment to caring for one another and the environment. Several factors influencing harmony in the village stem from diverse sources, including environmental conditions, internal dynamics, community and religious leaders, as well as government involvement. These factors play a pivotal role in the socialization, cultivation, and sustenance of religious harmony within Nyompolong Village.

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Introduction

Indonesia is one of the pluralistic countries (D. P. Salim, 2017). One of the pluralities can be seen from the many religions embraced by the Indonesian people today (Daeli & Zaluchu, 2019). Data shows that Indonesia itself has 6 official religions, including Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism (Mayasaroh & Bakhtiar, 2020). With this diversity, in order to ensure a civilised life, the state gives prerogatives to the community in embracing religion and belief. With this right, citizens are not allowed to force someone in terms of religion, let alone to interfere with the worship of other people's religions or beliefs (Ghazali, 2013). This is because

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the state has also regulated this in the 1945 Constitution, specifically in Articles 28E and 29 (Fidiyani, 2013). Article 28E paragraph (1) explains "everyone is free to embrace a religion and worship according to his religion", Article 28E paragraph (2) explains "everyone has the right to freedom of belief, expression of thoughts and attitudes in accordance with his conscience". Then Article 29 paragraph (1) explains "The State is based on the One True God". Paragraph (2) explains that "the State guarantees the freedom of each citizen to embrace their respective religions and to worship according to their religions and beliefs" (Sodikin, 2013).

If you look at the condition of Indonesia's diverse citizens, it must have the potential or trigger the birth of conflict. Such as the phenomenon of tension between religious groups that occurred during the New Order era between Muslims and the Government, as well as between Muslims and Christians. At that time, Christians were seen as benefiting from the government, which triggered the conflict (Saleh, 2020). With the conflict that occurred, it is very necessary to instil the values of harmony such as upholding a sense of kinship, friendship and brotherhood in order to realise peace. This is also in line with the message of Pancasila in the second principle, namely "Fair and Civilised Humanity". The message of the second principle is that every Indonesian citizen must uphold the dignity of every person regardless of race and religion.

As a region with pluralism, it is very important to instil the values of harmony (Firdaus, 2014). This is because inter-religious harmony is the beginning of the birth of peace in living life. Until now, the data shows that there have been several regions that have implemented the values of harmony in living their lives. Data shows that in 2020 Sukabumi City occupied the 9th position as one of the most tolerant cities (Halili, 2020). With its population density of around 346.32 thousand people (Badan Pusat Statistik, 2021) this city is able to live in harmony with the differences between Buddhists and Muslims in Nyomplong Village, Warudoyong District, Sukabumi City, West Java. The existence of harmony between Buddhists and Muslims in the area is a clear proof that the existence of different religions or beliefs is not a barrier for them to live side by side.

However, researchers also realise that research on religious harmony has been widely researched by previous researchers. Research on religious harmony has been conducted by previous researchers from various religious perspectives. For example, research conducted by (Sultan, Kamaluddin, & Fitriani, 2023) which says that every religion has the same goal, namely to create social peace between religions. For example, Islam and kong hu chu always teach their followers to respect existing differences (Yasin & Saputra, 2021). Likewise, Buddhism teaches love for fellow humans (Hayati, Handiki, & Indrayani, 2019). However, in practice, not everyone is committed to this (Juniartha & Arimbawa, 2020) and not everyone understands the different beliefs that exist (Ghazali, 2016). So that harmony to date is only a discourse that cannot be fully applied in plural life in society. Therefore, there is a need for a higher spirit of peace (Arifianto, 2021).

From these studies, researchers see that these studies have only reached theoretical discussions. Therefore, in this case, researchers will look at religious harmony in terms of practice. This is because there is still very little literature that discusses harmony in terms of practice.

Based on the background described above, researchers are interested in developing previous studies. Therefore, the researcher aims to examine the harmony between Buddhists and Muslims in the Thematic Village of Nyomplong Village, Warudoyong Subdistrict, Sukabumi City. The focus of the researcher in this study is

emphasised on two very basic things, namely the forms of harmony that exist in the area and also the factors that cause the creation of harmony in the area.

Method

Research context

In this article, researchers want to review the harmony that occurs between Buddhists and Muslims in the Nyomplong village, Sukabumi city. The things that become the concentration or main focus in this research are related to three main things. The first focus, researchers will discuss the meaning of each ornament in the Vihara building as an introduction to this paper. The second focus, researchers will describe the forms of harmony that occur between Buddhists and Muslims in the Nyomplong village. As for the third focus of this study, researchers will reveal the supporting factors and also the inhibiting factors of the harmony between Buddhists and Muslims. These three foundations will be revealed by researchers in this study.

Instrument and data collection

The data used in this study were collected from various sources and literature related to the research problem. In this study, two types of data were used, namely primary data and secondary data. Primary data sources are the main data sources used in this study. The primary sources of this research were obtained by researchers from observations, interviews, and documentation (Sugiyono, 2018). Secondary data sources are sources collected after primary data is collected. This secondary data source is used by researchers as support for primary data. Secondary data sources in this study were obtained by researchers from literature review activities in the form of books, journals, papers, theses and other previous studies that discuss interfaith harmony (Sugiyono, 2018).

Data analysis

Data analysis in qualitative research is carried out during data collection until after data collection is complete. As said by Miles and Huberman that activities in qualitative data analysis are carried out interactively and take place continuously until completion, so that the data is saturated. As for this research, the data analysis used consists of data collection, data reduction, data display, and conclusion drawing (Miles, Huberman, & Saldana, 2014). Data collection in this study was filled with field observations. The data from the field was then summarised and focused on things that were considered important. After the data is summarised then the data is presented in a brief description. After that from the description a conclusion is drawn which is supported by correct data.

Findings

Meaning and Significance of Widhi Sakti Monastery Building

Nyomplong Village is an area with many Chinese communities. Therefore, a Chinatown area called Kampung Tematik or Odeon Kampung Naga was established, the centre of which is Vihara Widhi Sakti, which is an icon of Kampung Tolerance in Sukabumi City. However, the people in the Odeon Kampung Naga area are not only Chinese, but also from several other religions, such as Islam and Christianity.



Figure 1. Widhi Sakti Monastery

Figure 1 shows Widhi Sakti Monastery located in the Chinatown area of Sukabumi, which is now known as the Kampung Naga Odeon area. In the temple building, there are Dragon symbols on the two entrance pillars, walls and also the roof of the temple. The Chinese believe that the Dragon is the guardian of God's house in the sky (Salim, 2016). So, many Chinese places of worship make these dragon symbols because they consider the temple to be the palace of God Almighty. Besides that, there is another meaning where the dragon's head points upwards or the sky. The implied meaning of the dragon's head is an expectation from Chinese people when worshipping or praying. Where they expect the prayers or wishes they pray for will be conveyed to the sky along with the dragon.

Furthermore, where the Chinese place of worship is identical to the colour red. The colour for Chinese people is interpreted as a happy colour or in other words a colour that gives happiness and a colour that shows the spirit of life (Miskaningsih, 2018). Therefore, red is often the basic colour for Chinese people in various things, not only used in places of worship but also used in other things, such as angpau, lanterns and so on. Meanwhile, for the Chinese, the colour white is interpreted as a symbol of sorrow or sadness.



Figure 2. The roof of Widhi Sakti Monastery

Picture 2 is the roof of Vihara Widhi Sakti which is shaped like the fin of a swallow which is a characteristic of the roof of the house of God. Then between the

two dragons there is like a fireball which is a symbol of the sun. So, the sun is under the power of the dragon which is the guardian or animal of the belief of God Almighty. Besides that, there are clouds which are symbolised by the colour white. So, everything listed on the roof is a characteristic that this place is a representative of God's house from the sky. In the building of Vihara Widhi Sakti there is a Borobudur Temple Stupa which is one of the characteristics that Vihara Widhi Sakti does have the basis of Mahayana Buddhism. Where Mahayana Buddhism is one of the oldest Buddhist schools in the archipelago (Syukur, 2009).

In Widhi Sakti Monastery there are various Deities that they believe in, such as Shang Di (God Almighty), Kongco Han Tan Kong, Buddha, Boddhisattva Guan Yin (Kwan Im), Kongco Guan Gong (Kwan Kong), Kongco Hok Tek Ceng Sin, Kongco Sia Jin Kong, Kongco Kwee Seng Ong, Hauw Tjiang Kong (a black figure riding Kongco Han Tan Kong), Kongco Cao Kun Gong (located at the back, in the kitchen room, known as the kitchen god). Every year Widhi Sakti temple has various celebrations to honour the deities. One of these celebrations is the honouring of Kongco Han Tan Kong, during the Cap Go Meh celebration.



Figure 3. Widhi Sakti Monastery Facilities

Vihara Widhi Sakti has three levels of buildings, the first building is the main building of the temple which is still maintained today. In the main building there is a worship room and there is also a place of worship that has a lower floor as a form of worship to God Almighty, as shown in Picture 3(A), besides that there is also an

administration room, as shown in Picture 3(B), a waiting room, as shown in Picture 3(C), besides that there is also a storage room for food staples and a kitchen, as shown in Picture 3(D) and there is also a multi-purpose hall that is often used in social activities such as blood donations or can also be used if there are visits from the government, as shown in Picture 3(E). Furthermore, on the second floor there is also a prayer room that can accommodate more devotees, as shown in Picture 3(F) and then there is also a meeting room and secretariat room for the temple youth, as shown in Picture 3(G). Then, the third floor or the topmost building is a place for devotees who want to do a more quiet, solemn worship, away from the hustle and bustle of worldly life or commonly referred to as meditation, as shown in Picture 3(H).

Harmony between the Buddhist and Islamic communities in Nyomplong Village, Sukabumi

Based on Abdul Mukti Ali's theory of the Trilogy Concept of Harmony in Indonesia, namely internal religious harmony, inter-religious harmony, and inter-religious harmony with the government. So, researchers will describe the Interfaith Harmony in Nyomplong-Sukabumi Village (Study on Muslims and Buddhists) based on Abdul Mukti Ali's theory of the Trilogy Concept, especially in terms of interfaith harmony.

Around 1963, there was a conflict between religions in Sukabumi. Initially the incident occurred in Bandung during the Cap Go Meh celebration, when there were some thugs who made noise during the celebration which made the Chinese hit the thugs. However, the thugs linked the matter to religion, so the news circulated to the outside community that it was the Chinese who hit the Muslims. Eventually, the incident caused the Muslim community to become angry and led to inter-religious conflicts including in Sukabumi where several market areas were burned down. This statement was also confirmed by Arieffin Natawidjaja as the administrator of Vihara Widhi Sakti in Sukabumi, where he said that:

Around 1840, there were already Chinese people in Sukabumi who worked as farmers with the natives, then over time it became a lot and they chose to settle down. The indigenous people themselves had no problem with their arrival. Then when there was a cholera outbreak in 1907, it was the Chinese who helped with the treatment. So, indeed, from the beginning, the people in Sukabumi lived in harmony until the initial construction of this temple. Until now, there has been no conflict except in the past. One of the things that I remember was 12 May around 1963 where the problem was actually in Bandung during the Cap Go Meh celebration. Where there were non-Chinese or thugs who disturbed, then beaten by the Chinese so that there was news that the Chinese hit the Muslims which made the Muslims angry and the incident reached Sukabumi. Where almost one week there was chaos and several market areas were burned at that time (Arieffin Natawidjaja, interviewed by Devya, March 6, 2023).

Therefore, it can be said that the Chinese people in Sukabumi today have been welcomed by the natives (who are predominantly Muslims) since the beginning of their arrival. They have lived side by side for a long time. This is evident

from the events in 1907 when Sukabumi was hit by a cholera outbreak, where at that time the Chinese helped find medicine for the community without discriminating between ethnicity, race or religion. The good reception from the natives was eventually felt until now. Where the people of Nyomplong Village really uphold the values of harmony. This is as said by Davin as the administrator of the Thematic Village who said that human relations in the Thematic Village run very well where people respect each other and also respect. This happens because the differences have been established for a long time so that each person has known the characteristics of one another. In fact, he said that the differences were actually used as an arena for collaboration to build Thematic Villages into more synergy (Davin, interviewed by Devya, March 6, 2023). The same thing was also expressed by Linawati, where she said that she had been in the place for a long time and had also mingled with people of different beliefs with her such as Islam, Javanese China, and also Christianity. But even so, she said that in social life everyone lives in harmony and greets each other (Lisnawati, interviewed by Devya, March 7, 2023).

As a Muslim, Mariman also said that the existence of different beliefs in his area does not make it a problem, instead what is put forward is living in harmony without discriminating between one another. According to Mariman, this is proven by the respect and mutual help between Buddhists and Muslims. Therefore, he argues that cultural differences are not a reason to live in harmony (Mariman, interviewed by Devya, March 7, 2023). The same thing was also expressed by Dadang as the head of the local neighbourhood, who said that actually in Nyomplong Village, 60% are Muslims. In addition, he also said that in Nyomplong Village there are several ethnic groups such as Javanese, Sundanese and Padang. However, he said that these differences do not necessarily cause problems in social life. According to him, this is because the people in Nyomplong Village uphold the values of diversity (Dadang, interviewed by Devya, March 7, 2023).

Franciscus, a transplant from Sukaraja who works as a trader in the market around Vihara Widhi Sakti, also expressed his opinion about the harmony in Nyomplong Village. He said that he felt that he was treated better in Nyomplong Village than in his previous place. He also said that the Muslims in Nyomplong Village are very respectful of the different beliefs that exist without discriminating between one another (Franciscus, interviewed by Devya, March 7, 2023).

Based on the results of the researcher's interviews with the interviewees, it can be concluded that there are several similarities including the arrival of Buddhists to Sukabumi was indeed well received by the natives. Not only that, in Nyomplong Village they are open to any adherents who come to the area. This is evident from the results of the researcher's interview with Mr Franciscus who felt that he was well received by the Nyomplong community compared to his previous residence.

The existence of different religions or beliefs in Sukabumi is not an obstacle for the local community to stay in touch, respect each other, look after each other and help each other. For example, in carrying out social activities, where people in Nyomplong Village work together to create a harmonious and harmonious situation. Another example, every time there are celebrations in Nyomplong Village, the local community always helps and enlivens. Like the Cap Go Meh celebration that is often held at Vihara Widhi Sakti, the local community, both Buddhists and others,

participate in preparing and enlivening the celebration. Likewise, if Muslims are having a celebration such as the Islamic New Year, the non-Muslim community also helps and enlivens the celebration.

Although there was an inter-religious conflict in Sukabumi around 1963, when there was an arson in the market area and the atmosphere became tense. But this is not an inhibiting factor for them. Because they consider it as a past event that does not need to be brought to the present. Furthermore, it was an event that happened outside Sukabumi. Therefore, they do not consider it as a reason to not live in harmony in the community.



Figure 4. Forms of harmony in Nyomplong Village

Figure 4 shows that there is no conflict between Buddhists and Muslims, let alone between religions. The monastery can also interact well with the surrounding community, by carrying out social activities that include the community in its activities. Such as blood donation activities held by the monastery, these activities also involve the surrounding community or activities to nursing homes and orphanages.

Furthermore, the monastery also has a school under the auspices of the Widhi Sakti Monastery Foundation called Sekolah Persatuan, which can be a supporting factor in maintaining inter-religious harmony in Nyomplong Village. Sekolah Persatuan is a public primary school for all children in Sukabumi without exception. This school is not only for Buddhists, but also for Muslims and Christians. What makes this school unique is that it has religious teachers according to the religion they believe in. In activities at the Unity School, it is not uncommon for children to be taught about tolerance. This is as said by Wigik that:

Personally, I think the inter-religious harmony in Sukabumi is quite solid, good, good, especially in this Unity School. Where in this Unity School there are three religions, namely Buddhism, Islam, and Christianity. Although this school is under the Buddhist Foundation, the most dominant is Christianity, then Islam, and the least is Buddhism. These three religions are very solid, meaning that there is no problem with inter-religious harmony here. The problem is that in the Vihara Widhi Sakti environment the family is very close, so they already know each other (Wigik, Interviewed by Devya, March 7, 2023).

The same thing was also revealed by Indah as one of the Islamic religion teachers at the Unity School who said that:

What I saw was that the children of the Christian religion dominated the school compared to the Buddhist religion. But I did not expect that there are also Muslims here, because maybe I saw that the name is Unity School. As explained by the Foundation that this school is essentially to maintain inter-religious harmony, they do not see any race from anywhere, ethnicity from anywhere, including religion is not distinguished at all. Therefore, until now I have seen them respecting each other, appreciating each other, even sometimes sharing love, sharing food, sharing drinks without discriminating between beliefs or religions (Indah, Interviewed by Devya, March 7, 2023).

From the expression conveyed by the informant, it can be said that the purpose of Widhi Sakti Monastery is to make the Unity School as a form of maintaining inter-religious harmony. Where the monastery foundation makes the school an open school for anyone without discriminating the religion they believe in. Therefore, the tolerance that exists in the Unity School is quite high, for example when there are celebrations of each religion, they are taught to respect each other and not interfere with each other.

Furthermore, this unity school has a special schedule for each religion to explore their religion. This is as said by Mrs Indah, who said that in this unity school, each religion has time to explore its religion. As for children who are Muslim, the deepening of religion is carried out on Friday (Indah, Interviewed by Devya, March 7, 2023). In addition, in order to uphold the values of harmony, when conducting a celebration everyone is involved there regardless of the religion they believe in. For example, when Islam celebrates Isra' Mi'raj, Muslims are very open to anyone who can participate in these activities without exception. Likewise, if non-Muslims are celebrating a festival such as Cap Go Meh, Muslims are always involved and have a special place in it.

From the data presented above, it can be concluded that the harmony between Buddhists and Muslims in Nyomplong Village looks very tolerant. Tolerance or harmony can be seen from various aspects such as social, economic, health, and education aspects. Furthermore, every party, both Muslims and Buddhists, when carrying out an activity, always involves other communities, so that the community feels comfortable with the harmonious atmosphere between followers of different religions.

Factors Affecting Harmony between Buddhists and Muslims in Nyomplong Village

Supporting Factors

The role of community leaders or religious leaders and the government is what ultimately makes the realisation of inter-religious harmony in Nyomplong Village. In addition, the supporting factor for the creation of inter-religious harmony is the awareness of the community about the meaning of religion, the community realises that harmony will not be created without the individual awareness of Muslims and Buddhists in Nyomplong Village. This is as said by Linawati who said that inter-religious harmony can be created if there is awareness from each individual to respect differences in terms of belief (Lisnawati, Interviewed by Devya, March 7, 2023). The same thing was also expressed by Mariman, who said that the

creation of harmony in Nyomplong Village was based on the awareness that we live in a country that has diversity in terms of religion, ethnicity and culture (Mariman, Interviewed by Devya, March 7, 2023). This statement shows that the potential to live in harmony will always be maintained because each individual has self-awareness of the creation of inter-religious harmony.

However, in seeking to strengthen inter-religious harmony, the important thing to note is the function of religious leaders, community leaders and the government. In this case, religious leaders are religious figures who can be emulated and can guide, so that what is done will be believed and followed obediently. In addition, they have a role in fostering religious people with their knowledge and insight in religious matters. The role in creating religious harmony is as follows:

a) *The Role of Community Leaders in Interfaith Harmony*

Supporting factors for the creation of religious harmony in Nyomplong Village are the active community leaders who are the main actors in fostering religious harmony, because these community leaders will then always socialise things that can divide people. This is as Indah said, that community leaders are indispensable in building and strengthening harmony. This is because, according to her, community leaders play an important role in socialising the creation of a harmonious society (Indah, Interviewed by Devya, March 7, 2023). The same thing was also expressed by Wigik, who said that the role of community leaders and religious leaders is also very central in socialising harmony in the community, which can be started from internal religious harmony itself (Wigik, Interviewed by Devya, March 7, 2023).

From the explanation above, it can be said that the role of community leaders is needed in the creation of inter-religious harmony. This is because socialisation from community leaders about living in peace is needed in order to create a harmonious life in society. In addition, community leaders also have an important role in fostering inter-religious harmony because community leaders are role models of the local community.

b) *The Role of Religious Leaders in Interfaith Harmony*

Harmony is a common need in society, the issue of religion is a sensitive matter because it is concerned with personal beliefs. On the one hand religion is a unit that can unite but on the other hand religion can also be a divider. On this basis, Arieffin Natawijaya said that religious leaders have a central role in creating harmony in social life. According to him, the role of religious leaders is as mediators to stop a religious-based conflict. In addition, religious leaders also have a role in recreating social interaction if there is a conflict in a community (Arieffin Natawijaya, Interviewed by Devya, March 6, 2023). Meanwhile, Linawati said that religious leaders have a role to organise their people to always maintain and refrain from feeling better. This is because according to her, such feelings ultimately create tension in social life (Lisnawati, Interviewed by Devya, March 7, 2023).

Based on the information given by the source, it can be said that harmony in society can be created by religious leaders themselves. This is because as said above that religious leaders have a very central role in leading or directing each of their people. This is because it is inseparable from the duties and functions of religious

leaders as role models of each people or group. Therefore, if a religious figure can lead each of his people to respect and respect each other, then conflict in any form will never occur.

c) The Role of Government's Role in Interfaith Harmony

The government also has a very important responsibility and role in creating and fostering religious harmony. As for one of the roles and responsibilities of the government in terms of fostering inter-religious harmony is as a mediator or facilitator to resolve any intolerant issues that occur. Because in principle, religious people need guidance through the services of government officials who have a strategic role and function in determining the quality of religious life, through its policies. The strategies that can be used by the government in creating religious harmony, for example, first by empowering each religious institution to realise *ukhuwah* (unity and integrity) with the burden of duties and functions as an adhesive for inter-religious harmony. Second, by guiding religious people to always increase their faith and piety towards God Almighty, in a harmonious situation either internally or between religious communities. Third, by creating a forum to facilitate inter-religious harmony in each regency/city. Where the forum is filled by each religious leader and also community leaders and facilitated by the government.

This inter-religious harmony forum is needed in order to establish a dialogue with religious leaders and community leaders to accommodate every aspiration of religious organizations and the aspirations of the community. Davin said that in overcoming conflicts that often occur in religious communities, the government needs to establish an institution or Religious Harmony Forum as a medium to resolve religious conflicts by bringing together religious leaders as well as community leaders (Davin, Interviewed by Devya, March 6, 2023). Meanwhile, another source said that the existence of a religious harmony forum can be a forum to accommodate the aspirations of religious communities and also as an arbiter of any conflicts or problems that occur in society (Arieffin Natawidjaja, interviewed by Devya, March 6, 2023).

Based on the above statement, researchers can conclude that the government has a very important role in order to realise a harmonious life. The role of the government in realising religious harmony can be done by facilitating a forum for each religion to conduct dialogue in it. These forums, as said by the sources, are very much needed in order to establish communication and convey the opinions and aspirations of each religious adherent. Therefore, in this case the researchers agree that the forum can be one of the steps to create inter-religious harmony in the community.

Inhibiting Factors

Speaking of inhibiting factors, when researchers conducted interviews with several informants in Nyomplong Village related to whether there were any inhibiting factors in establishing harmony between Buddhists and Muslims in Nyomplong Village. All of the informants answered the question with similar answers, namely that there is nothing that becomes an obstacle to the establishment of inter-religious harmony in Nyomplong Village. This is as said by Arieffin Natawidjaja, he did not find any inhibiting factors from the establishment of

harmony in Nyomplong Village. In fact, he said that the dominant one is tolerance. This can be seen in the implementation of Cap Go Meh where Muslims are involved to taste the culinary. As a form of tolerance, every culinary served in the Cap Go Meh event is separated between halal and non-halal (Arieffin Natawidjaja, Interviewed by Devya, March 6, 2023). The same thing was also expressed by Wigik, who said that in Nyomplong Village there are absolutely no obstacles in establishing harmony, instead there is mutual openness and mutual help between one another (Wigik, Interviewed by Devya, March 7, 2023). The statements from the two interviewees were also reinforced by a statement from the head of the neighbourhood association (RT), who stated that until now there have been no inhibiting factors in establishing harmony in Nyomplong Village. This is because in practice every community there is open to helping each other regardless of the religious status adopted by the community (Dadang, Interviewed by Devya, March 7, 2023).

From the above expressions, it can be said that there are no inhibiting factors in establishing religious harmony in Nyomplong Village that cause disputes, conflicts or divisions. In fact, the opposite is true, where the surrounding community is very open to even people with different beliefs. Therefore, it is not an exaggeration if researchers say that the atmosphere of harmony created in Nyomplong Village is an atmosphere that is highly dreamed of by many people. With a sense of care, a sense of brotherhood, a sense of affection from each of them, it makes a special value for the people of Nyomplong Village in establishing religious harmony.

Conclusion

This research has shed light on the remarkable religious harmony between Buddhists and Muslims in Nyompolong Village, Sukabumi. The findings illustrate that this harmony takes various forms, including collaborative efforts in social and healthcare initiatives, communal dialogues, and a shared commitment to caring for one another and the environment. Several factors influencing this harmony were identified, stemming from diverse sources, such as environmental conditions, internal dynamics within the community, the roles of religious and community leaders, as well as government involvement. These factors play pivotal roles in shaping, nurturing, and sustaining religious harmony within Nyompolong Village.

The study's results demonstrate that Nyompolong Village serves as a shining example of successful interfaith harmony. It stands as an inspiration for other regions to follow in fostering peaceful coexistence and mutual support among diverse religious communities. This research underscores the importance of understanding the dynamics of religious harmony and offers valuable insights for promoting similar harmony in other multicultural and multi-religious settings around the world.

One limitation of this research is that it primarily relies on qualitative research methods, including observations, interviews, and documentation. While these methods provide valuable insights into the lived experiences and perspectives of the community members, they may not offer a comprehensive quantitative analysis of the extent of religious harmony in Nyompolong Village. Additionally, the study's focus on a single village may limit the generalizability of the findings to other

contexts. Future research could benefit from incorporating quantitative data and expanding the scope to include a broader range of diverse communities to enhance the understanding of religious harmony and its influencing factors.

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