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Harmony Within Boundaries: Interreligious Communication In Sukoreno Village

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ABSTRACT

This study examines interreligious communication practices in constructing social harmony within the multicultural society of Sukoreno Village, Jember Regency. Sukoreno Village is inhabited by diverse religious and belief communities, including Islam, Christianity, Hinduism, Buddhism, and Sapta Darma, which have coexisted harmoniously in everyday social life. This research aims to analyze interreligious communication practices and the communicative actions employed by the community in maintaining social relations amid religious diversity. The study employs a qualitative approach using communication ethnography and applies Jürgen Habermas's Theory of Communicative Action. Data were collected through in-depth interviews, participatory observation, and documentation, then analyzed using the interactive model of Miles, Huberman, and Saldana. The findings reveal that social harmony in Sukoreno is constructed through everyday communication emphasizing social respect, community solidarity, mutual cooperation, and the avoidance of religious conflict. Community members maintain harmonious social relations without interfering in each other's religious doctrines and ritual practices. Communication practices within the community are non-dominative and oriented toward mutual understanding in shared social life. This study introduces the concept of "harmony within boundaries," referring to a form of social tolerance built through social communication and respect for differences while maintaining the boundaries of religious identity and belief within multicultural society.

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1. INTRODUCTION

Indonesia is a country characterized by religious, cultural, and ethnic diversity, which constitutes a social reality in community life. However, such diversity can still give rise to religion-based social conflict due to low levels of tolerance and the emergence of religious exclusivism [1]. Religion-based social conflict poses a serious challenge to multicultural life because it can threaten social integration and coexistence.

Amid various issues of intolerance, Sukoreno Village, Jember, presents an interesting social phenomenon. The village is inhabited by people with diverse religious and belief backgrounds, including Islam, Christianity, Hinduism, Buddhism, and followers of the Sapta Darma belief system. Despite living amid religious diversity, the people of Sukoreno are able to maintain harmonious social relations in everyday life.

The social harmony of Sukoreno is built through social communication that has been passed down through generations in community life. People are accustomed to living side by side, respecting one another, maintaining social solidarity, and avoiding conflicts over beliefs. Nevertheless, the tolerance that has been developed does not lead to the merging of religious beliefs. Each community continues to maintain the boundaries of its religious identity and beliefs. This phenomenon shows that communication plays an important role in building social understanding within a multicultural society. In this context, communication is understood not merely as a process of transmitting messages but also as a process of building social consensus in community life [2].

Previous studies on the multicultural community of Sukoreno Village have been conducted from various perspectives. Research by Ahmad Zainuri, Firda Maulidia, and M. Kholis Amrullah shows that the people of Sukoreno are able to maintain tolerance and interreligious harmony through social respect and local cultural practices [3]. Recent research similarly demonstrates that local wisdom can function as cultural capital supporting interfaith communication and religious harmony, particularly through community traditions and the role of community leaders [4]. This study positions tolerance as a primary basis for harmonious interreligious relations in Sukoreno Village.

Another study by Dwi Putra Adi explains that relations between religious majorities and minorities in Sukoreno Village remain harmonious through social practices that uphold mutual respect in everyday life [5]. The study highlights community practices of social tolerance in interreligious relations. At the national level, a representative survey also found a positive association between higher levels of interreligious interaction and social, religious, and political tolerance among Indonesian Muslims [6].

In addition, M. N. Rofiq's research explains that harmony within the plural community of Sukoreno Village is built through mutual cooperation, social solidarity, and local culture passed down from generation to generation [7]. These findings indicate that local cultural factors play an important role in maintaining harmonious relations within a multicultural community. Pamuji likewise identifies interreligious dialogue, cooperation, respect for religious differences, and interfaith communication as important forms of tolerance in multicultural Indonesian society [8].

A study of interreligious communication was also conducted in the research "Interreligious Communication Traditions in Sukoreno Village," which found that the people of Sukoreno use particular communication symbols and traditions to maintain cross-religious relations [9]. However, that study focused more on community communication traditions and did not examine interreligious communication from the perspective of communicative action. Alhamuddin and Alifuddin's study of segregated communities further shows that long-term acquaintance, family ties, cultural values, and respect can support mindful interfaith communication across group boundaries [10].

Meanwhile, studies on Habermas's communicative action have generally been applied in the contexts of deliberative democracy, public spheres, and community empowerment. One such study by Dimas Rahman Rizqian explains that Habermas's theory of communicative action positions communication as a means of building social understanding and community consensus through rational communication free from domination [11]. Research on religious harmony in Indonesia also emphasizes that communication among stakeholders is important because misunderstandings in multi-religious interaction can contribute to conflict,

while more open and synergistic communication can support harmony [12].

Based on these previous studies, research on Sukoreno Village is still dominated by studies of religious tolerance, social harmony, multicultural education, and the culture of plural communities. Recent studies have also examined religious moderation, interfaith relations, and social interaction in other Indonesian contexts [13], [14], [15]. Nevertheless, studies specifically examining interreligious communication, communicative action, non-dominative communication, mutual understanding, and social consensus in the everyday multicultural community of Sukoreno Village remain very limited.

This study uses Jürgen Habermas's Theory of Communicative Action to analyze how the people of Sukoreno build social harmony through non-dominative communication oriented toward mutual understanding [16].

Therefore, the novelty of this study lies in the use of Habermas's Theory of Communicative Action to analyze interreligious communication practices among the people of Sukoreno Village. This study also identifies the concept of "harmony within boundaries," a form of social tolerance built through communication, respect, and social solidarity without eliminating the boundaries of each religious identity and belief. This framing complements recent research showing that religious moderation, acceptance of difference, and collaborative social interaction can strengthen interfaith relations while leaving religious identities intact [13], [14].

Based on this research background, the research questions are: 1) How do the people of Sukoreno Village practice interreligious communication in the social life of a multicultural community? 2) What forms of communicative action do community members use to build social harmony amid religious diversity? 3) How is the concept of "harmony within boundaries" formed through the social communication of the people of Sukoreno Village?

This study aims to: 1) analyze the interreligious communication practices of the people of Sukoreno Village within multicultural social life; 2) understand the forms of communicative action employed by community members to build social harmony amid religious diversity; and 3) identify the concept of "harmony within boundaries" in the multicultural life of Sukoreno Village.

Theoretically, this study is expected to contribute to the development of interreligious communication studies, particularly from the perspective of Jürgen Habermas's Theory of Communicative Action in multicultural communities. It is also expected to enrich Islamic communication studies concerning social harmony, non-dominative communication, and social tolerance in plural societies.

Practically, this study is expected to serve as a reference for community members, religious leaders, academics, and government institutions in developing harmonious cross-religious social communication and preventing religion-based conflict in multicultural communities. It is also expected to provide a reference for future research on interreligious communication and social harmony in plural societies.

2. THEORETICAL REVIEW

2.1 Interreligious Communication

Interreligious communication is a process of social interaction carried out by individuals or groups with different religious backgrounds to build harmonious social relations. In multicultural societies, interreligious communication functions as a means of fostering social respect, solidarity, and coexistence [17]. Recent studies further show that interfaith interaction, dialogue, and everyday social contact are closely related to the development of tolerance and harmonious relations in multicultural settings [8], [14].

2.2 Social Harmony and Tolerance

Social harmony refers to a condition of community life characterized by peace through mutual respect and social cooperation. Tolerance is an important element in maintaining interreligious relations. However, tolerance does not necessarily mean the merging of beliefs;

rather, it means respecting the religious identity of each community [18]. Wulandari et al. show that the practice of interfaith tolerance is shaped by both shared understandings of diversity and social barriers that can hinder its implementation [14].

2.3 *Jürgen Habermas's Theory of Communicative Action*

Habermas's Theory of Communicative Action explains that ideal communication is oriented toward mutual understanding. Habermas emphasizes non-dominative communication, social consensus, communicative rationality, and the social sphere as important elements in building harmonious community life [16].

The theory views communication as a means of building social understanding in community life. Habermas explains that communication functions not only as a process of transmitting information but also as social action aimed at achieving mutual understanding among subjects in social interaction [16].

Ideal communication takes place through rational, open, and domination-free dialogue, thereby enabling harmonious social relations in multicultural communities [19]. Habermas refers to this process as communicative action, namely social action oriented toward achieving mutual understanding through communication [16].

Communicative action differs from instrumental action, which is more oriented toward individual success, personal interests, or the exercise of power. In communicative action, individuals do not seek to prevail in pursuing particular interests; instead, they build social relations through dialogue, respect, and mutual agreement [11]. Communication is therefore understood as an intersubjective process that enables communities to construct peaceful and cooperative social life.

Habermas also explains the concept of communicative rationality, a form of rationality oriented toward dialogue and social understanding [16]. Communicative rationality positions communication as a space for building mutual understanding through open and rational argumentation.

This concept differs from instrumental rationality, which positions communication as a tool for achieving practical goals or particular interests. According to Habermas, communicative rationality enables individuals to build social relations based on respect for differences and shared interests in community life [19].

The main objective of communicative action, according to Habermas, is the achievement of consensus or social consensus in community life [16]. Consensus does not mean unifying beliefs or eliminating social differences, but rather establishing shared understanding regarding values, norms, and social rules that enable communities to live together harmoniously. In multicultural societies, social consensus is an important foundation for maintaining interreligious relations through respect for the identities and beliefs of each social group [1].

Every act of communication contains validity claims that must be rationally acceptable to the other party [16]. These validity claims include truth, normative rightness, sincerity, and comprehensibility in communication. Communication can be considered ideal when interacting parties are able to understand and rationally accept messages without manipulation or social pressure. Thus, good communication should be built through openness, respect, and recognition of the existence of others in the social sphere [11].

Habermas also introduces the concept of the lifeworld, a social space formed through the culture, traditions, values, and social experiences of people in everyday life [16]. The lifeworld provides the basis for social communication because it contains norms and values transmitted from generation to generation. In multicultural communities, the lifeworld

plays an important role in building social solidarity and maintaining harmonious interreligious relations through social traditions embedded in community life [2].

According to Habermas, ideal communication occurs under what is called an ideal speech situation, a condition in which communication takes place freely, equally, openly, and without domination [16]. Under such conditions, every individual has an equal opportunity to speak, express opinions, and receive recognition in social interaction. An ideal speech situation enables dialogical communication without pressure or intimidation from any party, allowing communication to produce rational social understanding [19].

From this perspective, Habermas emphasizes the importance of domination-free communication in community life. Domination-free communication occurs without manipulation, pressure, or coercion by any particular party [16]. In such communication, social relations are built on respect for individual freedom and recognition of social differences and religious beliefs.

Therefore, Habermas's Theory of Communicative Action is relevant for analyzing interreligious communication practices in multicultural communities because it explains how social communication can build harmony, solidarity, and mutual understanding amid differences in religious beliefs.

3. RESEARCH METHODOLOGY

This study employs a qualitative approach using communication ethnography. The qualitative approach is used to understand social phenomena in depth based on the experiences and perspectives of research subjects within the context of community life [20]. Communication ethnography is used to understand communication practices, patterns of social interaction, and the meanings of communication within a multicultural community in everyday life.

According to Dell Hymes, communication ethnography does not merely study language as a means of communication but also examines how communication is practiced within the culture and social life of a community [21]. In this study, communication ethnography is used to analyze the interreligious communication practices of the people of Sukoreno Village in building social harmony amid religious and belief diversity.

The research was conducted in Sukoreno Village, Umbulsari District, Jember Regency. The location was selected because Sukoreno is a multicultural community inhabited by followers of Islam, Christianity, Hinduism, Buddhism, and Sapta Darma who coexist harmoniously in social life. This condition makes Sukoreno Village a relevant social setting for examining interreligious communication practices in multicultural community life.

The research subjects consisted of religious leaders, community leaders, women leaders, village youth, and members of different religious communities who are directly involved in the social life of Sukoreno Village. Research informants were selected using purposive sampling, namely selecting informants based on specific considerations relevant to the research needs [22].

Data were collected through in-depth interviews, participatory observation, and documentation. In-depth interviews were conducted to obtain information about community members' experiences, views, and communication practices in interreligious life. Participatory observation involved observing social activities such as community service, communal activities, everyday interactions, and cross-religious communication in Sukoreno Village. Documentation was used to obtain supporting data in the form of photographs of community activities, village archives, and other documents related to multicultural community life.

The research focused on interreligious communication practices, forms of community communicative action, patterns of non-dominative communication, the process of social harmony formation, and the concept of

"harmony within boundaries" in the multicultural life of Sukoreno Village.

Data analysis used the interactive model of Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, consisting of data reduction, data display, and conclusion drawing [23]. At the data reduction stage, the researcher selected, grouped, and simplified interview, observation, and documentation data according to the research focus. The data were then presented in descriptive narrative form to facilitate interpretation. The final stage involved drawing and continuously verifying conclusions throughout the research process.

Data trustworthiness was established through source triangulation and technique triangulation. Source triangulation was conducted by comparing information from various informants with different religious backgrounds, while technique triangulation was conducted by comparing data obtained from interviews, observations, and documentation to establish the validity of the research data [24].

4. RESULTS AND DISCUSSION

4.1 Social Conditions of the Sukoreno Village Community

Sukoreno Village is one of the multicultural villages in Jember Regency, inhabited by people from diverse religious and belief backgrounds, including Islam, Christianity, Hinduism, Buddhism, and followers of the Sapta Darma belief system. This diversity has long been part of community life and has shaped harmonious patterns of social relations in everyday life. People live side by side in the same social environment without territorial segregation based on religion, allowing social interaction to take place openly [3]. This pattern is consistent with research showing that local wisdom and community-based cultural practices can support interfaith harmony in Indonesian communities [4].

The social conditions of Sukoreno Village reflect a rural community that continues to uphold kinship, mutual cooperation, social solidarity, and respect for differences in belief [7]. Many social activities are influenced by a culture of living together that has been passed down from generation to generation. In everyday life, people are accustomed to helping one another regardless of religious identity or belief background.

Cross-religious social relations can be seen in various community activities, such as village communal work, residents' celebrations, funerals, night patrols, village deliberations, and other social activities. People from different religious backgrounds participate together in these activities as part of the village's social culture. Social life is based more on human relationships, social closeness, and solidarity among residents than on individual religious identities [5]. Similar patterns have been documented in other multicultural Indonesian settings, where social interaction and participation in shared civic activities contribute to interfaith harmony [15].

In addition, houses of worship from different religions are located in close proximity within the same social environment, including mosques, churches, temples, and Sapta Darma worship spaces. The presence of these places of worship is accepted as part of the social life of Sukoreno Village. This condition demonstrates community respect for the freedom of each religion to practice its beliefs and worship within a multicultural social environment [9].

Several previous studies have also shown that the people of Sukoreno Village are able to maintain harmonious relations through mutual cooperation, social respect, and traditions of living together. Ahmad Zainuri, Firda Maulidia, and M. Kholis Amrullah explain that the people of Sukoreno develop social tolerance through respect for religious differences and local cultural practices [3]. Meanwhile, Dwi Putra Adi shows that relations between religious majorities and minorities remain harmonious through social practices that uphold tolerance and social respect in everyday life [5].

M. Sofiatul Iman's study shows that Muslim communities in Sukoreno Village apply Islamic communication ethics through mutual respect, careful speech, and avoidance of topics that may trigger religious conflict. Community communication is more oriented toward social relations and humanitarian values without interfering in the beliefs or religious rituals of each community [25]. In addition, informal communication through mutual cooperation, everyday conversation, and a culture of helping one another serves as an important means of building social solidarity in the multireligious community of Sukoreno Village.

Based on these findings, the researcher understands that social harmony in Sukoreno is not formed through the unification of religious beliefs, but through the community's social awareness of maintaining boundaries of tolerance and respecting each religious identity. The communication practices developed by the community show an orientation toward placing human relationships, social solidarity, and coexistence as priorities in interreligious social interaction. This condition indicates that communication in Sukoreno is non-dominative and oriented toward social understanding, as explained in Jürgen Habermas's Theory of Communicative Action. It also corresponds with national-level evidence that interreligious interaction is associated with higher levels of tolerance [6].

4.2 Communicative Action Practices in Interreligious Life

The findings show that social harmony in Sukoreno Village is built not only through shared social activities but also through social communication practices that take place continuously in everyday life. Community communication is informal, open, and oriented toward social relations among people of different religions. Research on interfaith communication in segregated communities likewise identifies everyday contact, long-term acquaintance, and cultural values as factors that can support respectful communication across religious boundaries [10].

In various social activities, such as communal work, night patrols, and other community activities, residents commonly use relaxed and familial everyday communication. Conversations generally concern everyday matters such as work, agriculture, family conditions, and village environmental issues. People tend to avoid topics that could trigger religious conflict or disputes over beliefs. This communication pattern demonstrates community awareness of maintaining harmonious relations amid religious differences and is consistent with research emphasizing the role of respectful interreligious interaction in sustaining tolerance [6], [10].

Dwi Suharnanik, Chair of Majlis Taklim Thoriqul Jannah and Chair of Muslimat NU in Sukoreno Village, as a female community figure, stated:

"Since I was a child, I have lived side by side with non-Muslim people; all of my neighbors across from my house are Hindu. I even attended a Catholic elementary school. There has never been a problem; we respect and accept one another without imposing our respective beliefs." (Interview with Dwi Suharnanik, February 12, 2026).

This statement shows that the people of Sukoreno build social communication through respect for the existence of other religious groups. From the perspective of Jürgen Habermas's Theory of Communicative Action, this condition demonstrates a communicative orientation toward mutual understanding in a multicultural community [16].

Community communication practices are also visible during residents' celebrations and funerals. In such situations, people from different religions continue to attend, assist, and interact as a form of social solidarity. However, they continue to maintain communication boundaries concerning religious beliefs

and rituals. Their presence is understood primarily as an expression of social relations and humanitarian respect.

The Vice Chair of Majlis Taklim explained:

"I have non-Muslim neighbors, as well as followers of the Sapta Darma belief system. I respect their existence and beliefs. However, I set a boundary for myself and do not participate in their beliefs." (Interview with the Vice Chair of Majlis Taklim, Sukoreno Village, February 15, 2026).

This statement shows that the people of Sukoreno practice tolerance through social communication without interfering in the beliefs and religious rituals of other communities. From Habermas's perspective, this condition demonstrates social consensus built through continuous communication in community life.

Informal communication also takes place during night patrols and everyday conversations among residents. Communication is fluid, expressed through social humor, everyday greetings, and the village culture of gathering. Fahmi and Arifin's research shows that informal communication is an important means of maintaining social closeness among people of different religions in Sukoreno Village [9]. Research in Bandung likewise demonstrates that everyday social interaction in multicultural settings can provide a basis for interfaith harmony [15].

Janoto stated:

"When we are just having an ordinary conversation, we never bring up religious beliefs. Matters of religion are each person's own business. We cannot tell someone of another faith directly that their religion is wrong, because that would certainly make things uncomfortable. So there is no need to go there; when we are neighbors chatting, we should not bring up religious beliefs." (Interview with Janoto, community leader of Sukoreno Village, February 18, 2026).

This statement indicates that the community maintains communication ethics in interreligious interaction. Community members consciously limit communication topics that may trigger conflicts over beliefs. In Habermas's Theory of Communicative Action, this condition demonstrates non-dominative communication oriented toward harmonious social relations. It is also relevant to research that identifies communication quality and stakeholder synergy as important in preventing misunderstandings in multi-religious interaction [12].

The findings also show that the people of Sukoreno Village have a collective awareness of avoiding discussion of past conflicts and religious ideological issues considered sensitive in social life. This awareness has emerged as part of the community's communication practices for maintaining harmonious interreligious relations.

Muhammad Sofi Imam explained:

"There is actually still historical trauma in the community, particularly among the Sapta Darma group. There was a fairly sensitive conflict in the past. However, religious and community leaders eventually agreed not to discuss that historical wound anymore so that people could continue living in harmony. Some time ago, a researcher again asked residents about the conflict, and it made some people uncomfortable." (Interview with Muhammad Sofi Imam, religious counselor of Umbulsari District, February 22, 2026).

This statement indicates that the people of Sukoreno maintain certain communication boundaries in multicultural social life. Community members consciously avoid discussing ideological conflicts and religious issues that could revive social tensions. In this context, avoiding sensitive topics forms part of the community's social communication practices for maintaining harmony and stability in interreligious relations.

This condition also shows that social harmony in Sukoreno is not formed through the disappearance of differences

or the absence of social conflict, but through collective awareness of maintaining communication ethics and limiting discussion of topics that could damage social relations.

The researcher's observations also show that community communication takes place in village deliberation forums involving people of different religions to discuss shared concerns. In these forums, community members have equal space to express their opinions regardless of religious identity. This situation demonstrates dialogical communication based on respect and the shared interests of the village community. Habermas explains that ideal communication takes place through open and domination-free dialogue, enabling social consensus in community life [16].

Based on these findings, it can be understood that social harmony in Sukoreno Village is built through communication practices that place human relationships, social respect, and community solidarity at the foundation of coexistence. Community communication is non-dominative and oriented toward social understanding without eliminating the boundaries of each religious identity and belief.

4.3 "Harmony Within Boundaries" as a Form of Social Tolerance

The findings show that social harmony in Sukoreno Village is not built through the unification of religious beliefs, but through respect for differences and social awareness of maintaining humanitarian relations in shared life. Community members build harmonious social relations without interfering in one another's religious beliefs and rituals. This condition forms a pattern of social tolerance referred to in this study as "harmony within boundaries."

The concept of "harmony within boundaries" identified in this study shows that tolerance in Sukoreno is neither syncretic nor based on merging religious identities. Social harmony is built through community awareness of maintaining humanitarian relations and coexistence without eliminating religious boundaries. Thus, the people of Sukoreno develop a multicultural way of life that places social respect, community solidarity, and social communication as the main foundations of interreligious harmony. This interpretation is consistent with research on religious moderation and interfaith relations that emphasizes respect for difference while sustaining cooperation and social harmony [13]. It also resonates with social-constructivist research showing that interreligious relations are shaped through social interaction and shared meanings within specific community contexts [26].
Selamat stated:

"For us, togetherness is the most important thing rather than arguing with our neighbors. We have to understand when they do not share the same understanding as us. But I need to emphasize that, for me, togetherness is about humanity, not worship." (Interview with Selamat, Muslim community leader in Sukoreno Village, February 20, 2026).

This statement shows that the people of Sukoreno understand tolerance as social respect for the existence of other religions without mixing their respective religious beliefs. In community life, harmonious relations are built through social solidarity, mutual cooperation, and everyday communication, while matters of worship remain understood as the private domain of each religion.

This condition is also evident in the way people attend cross-religious social activities. Community members continue to attend social events such as celebrations, funerals, and village activities as a form of social respect. However, their involvement is limited to the social and civic sphere and does not extend to the religious rituals of other communities. This social practice demonstrates a shared boundary of tolerance understood by community members in everyday life.

From the perspective of Habermas's Theory of Communicative Action, this condition demonstrates social

consensus formed through continuous communication in community life. The consensus is not the unification of beliefs, but a shared understanding of the importance of maintaining harmonious relations amid religious diversity [16].

Furthermore, the concept of "harmony within boundaries" shows that the people of Sukoreno develop non-dominative social communication. There is no attempt to impose beliefs or establish the dominance of a particular religion in community life. Social relations are built through respect for the freedom to practice one's own beliefs. This condition is consistent with Habermas's concept of domination-free communication, which positions communication as a means of building social relations through respect and mutual understanding [16].

Hanif and Rahman explain that non-dominative communication is an important element in maintaining social relations in plural communities because it enables respect for the identity of other groups within a shared social space [1]. In Sukoreno, non-dominative communication is evident in the community's avoidance of confrontational discussion of religious beliefs and communication that could trigger religious conflict.

The concept of "harmony within boundaries" identified in this study shows that tolerance in Sukoreno is neither syncretic nor based on merging religious identities. Social harmony is built through community awareness of maintaining humanitarian relations and coexistence without eliminating religious boundaries. Thus, the people of Sukoreno develop a multicultural way of life that places social respect, community solidarity, and social communication as the main foundations of interreligious harmony.



Figure 1. Conceptual Scheme of "Harmony Within Boundaries"
Source: Research findings.

4.4 Analysis of Habermas's Communicative Action in the Life of the Sukoreno Community

Based on the findings, communication practices in Sukoreno Village demonstrate communicative action oriented toward achieving social understanding in a multicultural community. Community communication takes place through everyday social dialogue that emphasizes respect,

openness, social solidarity, and avoidance of conflict over religious beliefs.

In the Theory of Communicative Action, Jürgen Habermas explains that ideal communication is oriented toward mutual understanding among subjects in social life [16]. This condition can be seen in Sukoreno, where social relations are built through communication that prioritizes shared community interests over disputes about religious beliefs.

Communication practices in Sukoreno also demonstrate communicative rationality as described by Habermas. Communication is not used to dominate other groups or advance the interests of a particular religion, but to maintain social relations and community harmony. In various social activities, people prefer dialogical and relaxed communication and avoid open conflict concerning religious issues. This condition indicates that community communication is oriented toward cooperative and harmonious social relations.

In addition, life in Sukoreno demonstrates the presence of a lifeworld passed down through generations in village culture. Traditions of mutual cooperation, helping one another, respect for neighbors, and communication ethics across religions constitute social values embedded in community life. Habermas explains that the lifeworld is a social space where community values, culture, and norms are transmitted through everyday social communication [16]. In Sukoreno, the lifeworld is reflected in the culture of living together that forms the basis of social harmony in the multicultural community.

This study also finds that the people of Sukoreno establish domination-free communication in interreligious relations. There are no attempts to impose beliefs or establish the dominance of a particular religion in social life. Community members have relatively equal social space in civic activities and everyday communication. This condition demonstrates non-dominative communication consistent with Habermas's concept of the ideal speech situation, which emphasizes open, equal, and pressure-free communication in social life.

Thus, communication practices in Sukoreno Village demonstrate that social harmony in a multicultural community can be built through communication oriented toward mutual understanding, social respect, community solidarity, and non-dominative communication. These findings show that Habermas's Theory of Communicative Action is relevant for understanding interreligious communication practices in multicultural community life in Sukoreno Village. The findings also complement recent scholarship emphasizing community interaction, cultural values, and multi-actor communication as resources for sustaining religious harmony [4], [12], [27].

5. CONCLUSION AND RECOMMENDATIONS

This study shows that social harmony in Sukoreno Village is built through continuous social communication practices in multicultural community life. Interreligious communication takes place through everyday social interactions oriented toward social respect, community solidarity, mutual cooperation, and coexistence without making religious differences the focus of social relations. Communication practices in Sukoreno Village are informal and non-confrontational, occurring through everyday conversations, community social activities, night patrols, communal work, residents' celebrations, and village deliberations. Community members consciously avoid discussing conflicts over beliefs, religious ideological issues, and historical wounds considered sensitive in social life. Avoidance of these sensitive issues forms part of the community's communication practices for maintaining harmonious interreligious relations. From the perspective of Habermas's Theory of Communicative Action, communication practices in Sukoreno demonstrate an orientation toward mutual understanding. Community communication is

non-dominative and oriented toward social consensus in multicultural life. This consensus does not involve the unification of religious beliefs, but rather a shared understanding of the importance of maintaining harmonious relations amid religious diversity. This study also identifies the concept of "harmony within boundaries," namely a harmonious form of interreligious relations built through social communication, respect for differences, and community solidarity without interfering in the religious beliefs and rituals of each community. The concept demonstrates that the people of Sukoreno develop social tolerance without eliminating the boundaries of religious identity and faith in shared life. Thus, social harmony in Sukoreno Village is not formed because differences have disappeared or because social conflict is absent, but through collective awareness of maintaining communication ethics, limiting sensitive discussions, and building social relations based on humanitarian values and coexistence. This study strengthens interreligious communication research through the communicative action approach of Jürgen Habermas in the context of rural multicultural communities. It also shows that Habermas's Theory of Communicative Action is relevant for understanding cross-religious social communication practices in everyday life. In addition, this study produces the concept of "harmony within boundaries" as a form of social tolerance built through social communication, community solidarity, and respect for religious differences without merging the boundaries of each religious belief. This study shows that social harmony in multicultural communities can be built through social communication that emphasizes respect, social solidarity, and avoidance of conflict over religious beliefs. The findings can serve as a model for strengthening social tolerance in multicultural communities through social communication and local village culture.

6. SUGGESTIONS

Based on the findings, several recommendations can be proposed. First, multicultural communities need to strengthen social communication oriented toward respect for differences, community solidarity, and coexistence as an effort to maintain social harmony amid religious diversity. Open communication that nevertheless maintains social ethics can serve as an important means of preventing religion-based conflict in community life.

Second, religious leaders, community leaders, and village governments need to continue developing dialogical and non-dominative spaces for cross-religious social communication so that social relations remain harmonious. Strengthening the culture of mutual cooperation, community deliberation, and cross-religious social activities can help reinforce social relations in multicultural communities. Recent governance research similarly highlights the importance of coordinated roles among government, civil society, religious actors, academia, and other stakeholders in strengthening interfaith harmony [27].

Third, future research is expected to develop interreligious communication studies from broader perspectives, such as digital communication in multicultural communities, power relations in cross-religious communication, and the experiences of minority groups in building social harmony in plural societies. Future research can also explore social trauma, latent conflict, and community communication practices for maintaining stability in interreligious social relations.

Fourth, this study is expected to serve as a reference for the development of Islamic communication, multicultural communication, and interreligious communication studies, particularly in understanding community communicative action practices in building social harmony amid religious and belief diversity.

7. RESEARCH LIMITATIONS

This study has several limitations that should be considered when interpreting the findings. First, the study focuses on interreligious communication practices in the social life of Sukoreno Village, so the discussion emphasizes community social communication in everyday settings. It does not examine in

depth interreligious communication in digital spaces or social media, which may also influence social relations in multicultural communities.

Second, this study employs a qualitative approach using communication ethnography oriented toward an in-depth understanding of community members' social experiences. Therefore, the findings are not intended to be generalized to all multicultural communities in Indonesia, but to provide a contextual understanding of communication practices in Sukoreno Village in building social harmony amid religious diversity.

Third, the study identifies historical trauma and sensitive issues related to past conflicts in the social life of Sukoreno Village. However, limited access to information about these conflicts prevented the researcher from exploring community experiences of conflict in greater depth. Some informants chose to limit discussion of ideological conflicts and religious issues in order to maintain harmonious social relations. This condition is part of the community's social dynamics as well as a limitation in the data collection process.

Fourth, the study focuses more on the perspectives of religious leaders, community leaders, and residents who are active in village social life. It does not specifically explore the perspectives of younger generations, women from different religious communities more broadly, or particular minority groups regarding interreligious communication practices in Sukoreno Village.

Fifth, the study is limited by a relatively short research period, which prevented the researcher from observing all dynamics of interreligious communication across various social and religious situations in Sukoreno Village in greater depth and over an extended period. Nevertheless, the researcher sought to maintain data validity through in-depth interviews, participatory observation, and data triangulation so that the findings could still describe interreligious communication practices in the multicultural community of Sukoreno Village.

Nevertheless, this study is expected to contribute to the development of interreligious communication research, particularly concerning communicative action practices and social harmony in multicultural communities from the perspective of Jürgen Habermas's Theory of Communicative Action.

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