

Mechanical Solidarity in Maintaining Religious Tolerance: Common Word Study of the Values of Multicultural Islamic Education in Muslim, Christian, and Confucian Communities in Mojosari

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Abstract: This article examines the role of mechanical solidarity in sustaining religious tolerance within the diverse communities of Muslims, Christians, and Confucians in Mojosari, East Java. Drawing from Émile Durkheim's theoretical framework and the Islamic concept of common word, this study aims to understand how local values and multicultural Islamic education serve as the foundation of inclusive social cohesion. A qualitative approach with ethnographic methods was employed to explore interfaith social practices, the roles of religious leaders, and the values embedded in daily interactions. The findings reveal that mechanical solidarity in Mojosari is not based on religious uniformity but on shared social values such as cooperation, empathy, and respect, which transcend religious boundaries. These values are reinforced through interfaith forums, inclusive religious education, and moral leadership. The study concludes that mechanical solidarity can persist and be transformed within plural societies through the strengthening of shared values and locally rooted multicultural education. The practical implication of this research highlights the importance of developing curricula and social policies that foster interreligious collective awareness to sustain long-term social harmony.

Keywords: Mechanical solidarity, religious tolerance, common word, multicultural Islamic education

Abstrak: Artikel ini mengkaji bagaimana solidaritas mekanik berperan dalam mempertahankan toleransi beragama di tengah kemajemukan komunitas Muslim, Kristen, dan Konghucu di Mojosari, Jawa Timur. Berangkat dari kerangka teori Emile Durkheim dan konsep common word dalam ajaran Islam, penelitian ini bertujuan untuk memahami bagaimana nilai-nilai lokal dan pendidikan Islam multikultural menjadi basis kohesi sosial yang inklusif. Pendekatan kualitatif dengan metode etnografi digunakan untuk mengeksplorasi praktik sosial lintas agama, peran tokoh agama, serta nilai-nilai yang hidup dalam interaksi sehari-hari. Temuan menunjukkan bahwa solidaritas mekanik di Mojosari tidak berbasis pada homogenitas agama, melainkan pada kesamaan nilai-nilai sosial seperti gotong royong, tepo seliro, dan ajining dhiri yang melintasi batas keimanan. Nilai-nilai ini diperkuat melalui forum lintas iman, pendidikan keagamaan yang terbuka, serta keteladanan tokoh agama. Studi ini menyimpulkan bahwa solidaritas mekanik dapat bertahan dan bertransformasi dalam masyarakat plural melalui penguatan nilai-nilai bersama dan pendidikan multikultural berbasis lokal. Implikasi praktis dari temuan ini adalah pentingnya merancang kurikulum dan kebijakan sosial yang menumbuhkan kesadaran kolektif lintas agama demi menjaga harmoni sosial secara berkelanjutan.

Kata Kunci: Solidaritas mekanik, toleransi beragama, common word, pendidikan Islam multikultural.

INTRODUCTION

Indonesia is a plural country characterised by ethnic, cultural, linguistic, and especially religious diversity. This condition puts Indonesia in a strategic position as a model of a multicultural society that seeks to maintain social harmony in the midst of structural and historical inherent differences. In this context, tolerance between religions is not only a social need but also the central pillar in maintaining national integration. However, tolerance is not born instantly, but is formed through complex social processes, involving interactions between groups, cultural values, and social systems that prevail within a community.¹

The plurality that Indonesia has is a gift of wealth from the Almighty. On the other hand, this plurality poses a challenge for Indonesia, as it is highly prone to causing conflict and division.² In Indonesia, the concept of the sentence sawa' is not new. The nation's founders launched it as a meeting point for building this unitary state. However, the violence and conflicts that often arise in Indonesia claim that the sentence of sawa' should be addressed and reaffirmed for the next generation.

In Surah Ali Imran verse 64, there is a phrase of the kalimatun sawa' which means "one word of the same". The term sawa' sentence in modern interpretation was once popularised by the mufassir of the archipelago, such as Hasbi as-Shiddiqy. Al-Siddiqy uses the term sawa as a concept of agreement in the midst of differences in beliefs. In simple terms, the sentence sawa' means a meeting point in the midst of disagreements to avoid disputes and achieve the common good.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا
أَشْهُدُوا بِنَا مُسْلِمُونَ بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا

"O People of the Book, let us (hold) a sentence (decree) that there is no dispute between us and you, that we do not worship but Allah and we do not associate Him with anything, and we do not make some others gods other than Allah." If they turn away, say to them: "See, that we are those who surrender (to Allah)"³

¹ Kiki Mayasaroh and Nurhasanah Bakhtiar, "STRATEGI DALAM MEMBANGUN KERUKUNAN ANTARUMAT BERAGAMA DI INDONESIA STRATEGY TO BUILD HARMONICITY AMONG RELIGIOUS COMMUNITY IN INDONESIA," *Journal for Islamic Studies* (2020).

² Made Saihu and Abdul Aziz, "Implementation of Pluralism Education Methods in Islamic Religious Education Subjects," *Belajea: Journal of Islamic Education* 5, no. 1 (2020): 131.

³ Paper Name et al., "The Concept of the Sawa Sentence ' in Interreligious Relations : A Comparative Analysis of Panda Ngan Hamka and Nurcholish M 7221 Words *Journal of Al-*

The phenomenon of inter-religious harmony in Indonesia has become the object of study in various disciplines, especially the sociology of religion and the study of multiculturalism. Several previous studies have emphasised the importance of social solidarity as a cohesion mechanism that maintains the continuity of intergroup relations.⁴ In a classical perspective, Émile Durkheim distinguished two types of social solidarity, namely mechanical solidarity and organic solidarity.⁵ Mechanical solidarity emerges in a society that is homogeneous in values and norms, where collective consciousness becomes the main binder of social cohesion.⁶ Although mechanical solidarity is theoretically common in traditional societies, in specific contexts, this form of solidarity can also develop in pluralistic societies through the commonality of local values that cross religions and cultures.⁷

This research offers a scientific novelty by examining the role of mechanical solidarity in maintaining religious tolerance in the midst of the heterogeneity of the Mojosari community. The approach used is qualitative with ethnographic methods, which allows for an in-depth exploration of the social practices and values that live in Muslim, Christian, and Confucian communities. This study aims to: (1) identify the multicultural values that develop in each community, (2) analyse the forms of mechanical solidarity that are built through interreligious interactions, and (3) explain how these values contribute to maintaining social stability and interfaith harmony.

LITERATURE REVIEW

Mechanical Solidarity and Its Transformation in a Multicultural Society

The concept of mechanical solidarity, as introduced by Émile Durkheim in *The Division of Labour in Society*,⁸ describes a form of social cohesion formed through the uniformity of values, norms, and beliefs in a relatively homogeneous traditional society. Within this framework, individuals feel bound

Quran Studies and Tafsir Vol 3 No 2 (2022) The Concept of the Sawa Sentence ' in Interreligious Relations : A Comparative Analysis of Hamka's Views " (2024).

⁴ Annabela Assyfa Wibowo, "Altruism in Building Social Solidarity of Volunteer Communities," *Journal of Socius: Journal of Sociology Research and Education* (2023).

⁵ Andrew Abbott, "Living One's Theories: Moral Consistency in the Life of Émile Durkheim," *Sociological Theory* (2019).

⁶ Arthur Pecherskikh, "Durkheimian Tradition Through The Eyes Of The Cultural Sociologist," *Sotsiologicheskoe Obozrenie / Russian Sociological Review* (2023).

⁷ Muhammad Jalari and Muhammad Fajrul Falaah, "PERAN MASYARAKAT DALAM MERAWAT KEBERAGAMAN, KERUKUNAN DAN TOLERANSI," *AL HAZIQ: Journal of Community Service* (2022).

⁸ Emile Durkheim, "The Division of Labor in Society," in *Inequality: Classic Readings in Race, Class, and Gender*, 2018.

to each other because they are "similar", and social integration is maintained through a *dominant collective consciousness* and a legal system that is repressive to violations of shared social norms.⁹

However, modern society is experiencing increasing complexity, including in terms of social differentiation, religious diversity, and the dynamics of cultural values. This demands a reinterpretation of the concept of mechanical solidarity. In the multicultural Mojosari society inhabited by the Muslim, Christian, and Confucian communities, mechanical solidarity has not become extinct, but has undergone a process of recontextualization. As Jeffrey C. Alexander explains, in modern society, solidarity is not only built based on social structure, but also through *cultural performance*, symbolism of shared values, and cross-identity narrative understanding.¹⁰

This transformation of mechanical solidarity is evident in the social practices of the Mojosari people, where values of togetherness and mutual respect are maintained through shared life experiences and local values, rather than solely religious similarities. Thus, mechanical solidarity shifts from a basis of structural homogeneity to symbolic solidarity, where social integration rests on a commonality of meaning and collective experience constructed intersubjectively.

***Common Word* and Multicultural Islamic Education**

The concept of "*A Common Word between Us and You*", as developed by Muslim scholars and scholars in response to interfaith relations, emphasises two fundamental principles of loving God and loving one's neighbour.¹¹ This principle is in line with the Qur'an Surah Ali 'Imran verse 64. This verse serves as the theological basis for Islam, opening up a space for dialogue and brotherhood across faiths. In the context of Islamic education, these values are manifested in the formation of student character that is open to diversity, respects differences, and upholds universal human values.

In John Esposito's perspective, *the common word* can be an ethical foundation for building healthy relationships between religious communities by prioritising common moral principles that are universal.¹² In the context of

⁹ Lucas S. Sharma, "Forming Consciences into Collective Parish Actions: Catholic Parishioners' Struggles for Institutional Change," *Review of Religious Research* (2024).

¹⁰ Jeffrey C. Alexander, "Cultural Pragmatics: Social Performance between Ritual and Strategy," in *Social Performance: Symbolic Action, Cultural Pragmatics, and Ritual*, 2006.

¹¹ Sarah Markiewicz, "6. A Common Word Between Us and You," in *World Peace through Christian-Muslim Understanding*, 2016.

¹² Olivier Carre, John Esposito, and John Voll, "Makers of Contemporary Islam," *Studia Islamica* (2002).

Islamic education, this approach encourages learning that is not only normative-doctrinal but also contextually reflective.

James A. Banks said that multicultural education must be transformative, namely, creating cross-cultural understanding, respecting diversity, and forming students who have an inclusive plural identity.¹³ Multicultural Islamic education, in the context of Mojosari, is a vehicle to transform Islamic theological values into social practicalities that open up space for tolerance, dialogue, and interfaith cooperation. In addition, the Qur'an also teaches the principle of peaceful coexistence, as stated in Q.S. Al-Mumtahanah: 8:

اللَّهُ لَا يَنْهَاكُمْ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

"Allah does not forbid you to do good and do justice to those who do not fight you for religion and do not expel you from your land. Indeed, Allah loves those who are just."¹⁴

Local Values and Islamic Education in Mojosari

The local context of Mojosari as part of Javanese culture offers substantial social capital to sustain the values of multiculturalism. Values such as cooperation, harmony, tepo seliro, and ajining dhiri have long been the foundation of interfaith social relations.¹⁵ Clifford Geertz called these values part of the cultural ethos that shapes the collective behaviour of Javanese society, including interreligious relations.¹⁶

Robert Putnam stated that values like this are included in social capital that can strengthen *civic trust*, build communication between communities, and foster bridging capital. This social bridge brings together different groups.¹⁷

In the context of Islamic education, these local values can be integrated through a *culturally responsive pedagogy* approach, which is a learning strategy that pays attention to the cultural background of students to build an inclusive

¹³ James A. Banks, "MULTICULTURAL EDUCATION: Development, Dimensions, and Challenges," in *Race, Culture, and Education*, 2020.

¹⁴ Abdul Khaliq, Sobihatun Nur Abdul Salam, and Muhammad Sai, "Understanding QS. Al-Mumtahanah Verses 8-9 and Its Relevance to the Relationship Between Religious Communities in Indonesia," *Journal of Semiotics-Q: Study of the Science of the Quran and Tafsir* 4, no. 2 (2024): 577–588.

¹⁵ Siti Mustaghfiroh and Badarudin Safe'i, "Local Values of Javanese Culture Local Values of Javanese and Islamic Culture in a Multiculturalism Review," *Culture & Society: Journal of Anthropological Research* (2021).

¹⁶ Ahmad Sugeng Riady, "Agama Dan Kebudayaan Masyarakat Perspektif Clifford Geertz," *Jurnal Sosiologi Agama Indonesia (JSAl)* (2021).

¹⁷ Tomáš Jarmara, "Robert Putnam: Trust as a Fundamental Element of Civil Society and Democratic Governance," *Filozofia* (2023).

attitude. Islamic education in Mojosari, which adopts local values, has been an effective channel in forming a tolerant and open interfaith consciousness to diversity.¹⁸

Religious Figures as Mediators of the Common Word

Berger and Luckmann refer to religious figures as key actors in the process of institutionalising social meaning. In the context of Mojosari, Muslim, Christian, and Confucian figures not only carry out religious roles, but also become agents of social reconciliation and guardians of the values of tolerance.¹⁹ Their presence in interfaith forums and active involvement in social community activities demonstrate how *the common word* can be articulated through dialogical and collaborative moral leadership. This is in line with the principles of Islam, which emphasise the importance of ta'aruf or knowing each other as mentioned in Q.S. Al-Hujurat: 13:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ ۚ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O people! Indeed, we have created you from a male and a female, and We have made you into nations and tribes so that you may know one another."²⁰

In Mojosari, Muslim, Christian, and Confucian religious leaders play a strategic role in building bridges between communities.²¹ Through interfaith forums, participation in joint social activities, and involvement in formal education, these figures practice the value of *the common word* in a real and contextual way.²²

This principle serves not only as the basis for introduction but also as a call to foster mutual understanding and equality in interfaith social life. This concept is reinforced by the idea of *religious peacebuilding*,²³ which states that

¹⁸ Manuel Caingcoy, "Culturally Responsive Pedagogy," *Diversitas Journal* (2023).

¹⁹ Miloš Jovanović, "Bourdieu's Theory and the Social Constructivism of Berger and Luckmann," *Filozofija i Društvo* (2021).

²⁰ Muhammad Fadillah Mochtar and A. Mujahid Rasyid, "Nilai-Nilai Pendidikan Multikultural Dalam Al-Qur'an Surat Al-Hujurat Ayat 13," *Bandung Conference Series: Islamic Education* (2022).

²¹ Murni Hermawaty Sitanggang, "Pluralism and Religious Harmony in Indonesia," *University of Jember* (2016).

²² Sulanam Sulanam, "'A COMMON WORD': Sebagai Titik Kesepahaman Muslim – Kristen," *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama* (2019).

²³ Tale Steen-Johnsen, "The Rhetoric of Love in Religious Peacebuilding," *Journal of Contemporary Religion* (2020).

religious leaders have the potential to become *agents of reconciliation*, not just the maintainers of religious orthodoxy.²⁴

Mechanical Solidarity in a Plural Society.

Émile Durkheim distinguished two forms of solidarity: mechanical and organic. Mechanical solidarity is built based on similarity, while organic solidarity arises from differentiation and interdependence.²⁵ In the context of Mojosari, these two forms do not have to be contradicted. Instead, this study offers the concept of inclusive mechanical solidarity, which is a form of social cohesion rooted in shared values across religions and cultures, without eliminating identity differences.²⁶

The values of multicultural Islamic education, the role of religious leaders, and the strength of local values are essential instruments in maintaining social harmony. Thus, *the common word* is not only a theological discourse, but also a reality of social praxis carried out collectively by the Muslim, Christian, and Confucian communities in Mojosari.²⁷ This is in line with the message of the Qur'an in Q.S. Al-Baqarah: 256:

اللَّهُ لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ
الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

*"There is no compulsion in (adhering to) religion. Truly, it is clear that the right path is from the wrong path. Whoever disobeys tagūt and believes in Allah, then he has held fast to a robust rope that will not be broken. And Allah is All-Hearing, All-Knowing."*²⁸

This verse affirms the principle of religious freedom and respect for the choice of belief, which are the foundations for a tolerant and peaceful life.

RESEARCH METHOD

This research employs a qualitative approach, specifically an ethnographic research method. This approach was chosen because it aims to deeply understand the social practices, multicultural values, and forms of

²⁴ Zaenuddin Hudi Prasjojo, "Religious Culture in Peacebuilding Education," *Religious: Jurnal Studi Agama-Agama dan Lintas Budaya* (2023).

²⁵ Juan Pablo Vázquez Gutiérrez, "Émile Durkheim," in *The Emotions in the Classics of Sociology: A Study in Social Theory*, 2021.

²⁶ Abdul Hafiz et al., "Toleransi Beragama Dalam Masyarakat Plural: Inisiatif Pendidikan, Kebijakan Publik, Dan Peran Media Dalam Membentuk Sikap Toleransi," *Rayah Al-Islam* (2024).

²⁷ Achmad Yusuf, "Multiculturalism in Islamic Perspective," *Edupedia* 2, no. 2 (2018): 97–107.

²⁸ Iqbal Amar Muzaki, "Pendidikan Toleransi Menurut QS Al-Baqarah Ayat 256 Perspektif Ibnu Katsir," *Wahana Karya Ilmiah Pendidikan* (2021).

solidarity that are developing within the Muslim, Christian, and Confucian communities in Mojosari. As an ethnographic study, this study emphasises the importance of direct observation of behaviours, symbols, and meanings that arise in social interactions between religious communities in daily life.²⁹ Ethnography is considered most appropriate to examine the phenomenon of mechanical solidarity in a society that is religiously pluralistic but bound by strong local values, as seen in Mojosari. Through this approach, the research seeks to capture social and cultural dynamics holistically from the perspective of.³⁰

This type of ethnographic research is used because it allows researchers to explore and understand the social life of the community directly through intensive interaction with the members of the community.³¹ By delving into the daily lives of the Muslim, Christian, and Confucian communities in Mojosari, researchers can observe how the values of mechanical solidarity are applied in social practices as well as the factors that support or hinder interreligious tolerance. Through this approach, the research can provide a more authentic picture of the patterns of interaction, traditions, and social dynamics that shape the relationships between religious communities in Mojosari. According to Spradley, *"Ethnography is the work of describing a culture. The essential core of this activity aims to understand another way of life from the native point of view"*.³² With this approach, the research is carried out cyclically, where each stage of analysis is carried out gradually and continuously to obtain a holistic understanding of the form of mechanical solidarity that maintains social stability in the midst of religious diversity in Mojosari City.

The data collection technique was carried out through three primary methods: (1) in-depth interviews conducted with religious and community leaders to explore their understanding and experiences related to tolerance and solidarity; (2) participant observation, i.e. researchers are directly involved in community activities to observe interaction patterns and social symbols that appear in daily life; and (3) documentation, which includes the collection of local documents, photographs, community news, and archives of interfaith activities.

²⁹ Achmad Fadil, "Ethnographic and Psychological Approaches in Islamic Studies," *Tafhim al-Ilmi* (2023).

³⁰ Sugiyono, "Analisis Data Kualitatif," *Research Gate*, no. March (2018): 1–9.

³¹ Kamarusdiana Kamarusdiana, "Ethnographic Studies in the Framework of Society and Culture," *SALAM: Journal of Syar-i Social and Cultural* (2019).

³² Hengky Wijaya, "Qualitative Research Methods of Spradley Model (Ethnography)," *Jakarta: Salemba Humanika* (2015).

RESULTS AND DISCUSSIONS

The concept of mechanical solidarity, put forward by Émile Durkheim in his monumental work *The Division of Labour in Society*, has become a relevant theoretical lens in understanding the social structure of traditional societies, such as those in Mojosari.³³ Mechanical solidarity grows and develops in a homogeneous society, where social cohesion is built on the commonality of collective experiences, shared values, and cultural practices inherited from generation to generation. In the context of the Mojosari community, especially Seduri Village, which is the primary locus of this research, mechanical solidarity plays a central role in maintaining social stability and strengthening tolerance between religious communities, even though the social reality is quite plural.³⁴

Émile Durkheim explained that in mechanical solidarity, repressive laws and the collective morality of society play a very dominant role. This means that the collective consciousness of the community is a benchmark in assessing all forms of behaviour. When the majority of people share the same value system and beliefs, social cohesion can be maintained without the need for structural coercion from outside.³⁵ This is seen in the social life of the Mojosari community, which consists of Muslim, Christian, and Confucian communities. Despite their differences in terms of religion and worship practices, they can coexist harmoniously because of the social values that they consider to be a common heritage, such as cooperation, tolerance, mutual respect, and the principle of "tepo seliro," which is firmly embedded in their collective consciousness.³⁶

A concrete example of the strength of this mechanical solidarity is reflected in the heroic event involving the figure of Riyanto, a member of Banser NU who died while securing the church on Christmas Eve in 2000.³⁷ Riyanto's actions, who risked his life for the safety of other religions, are a real representation of human values that transcend the barriers of religious identity. This event is not only remembered as an act of individual heroism but also a

³³ Emile Durkheim, "The Division of Labor in Society," in *Social Stratification: Class, Race, and Gender in Sociological Perspective*, 2018.

³⁴ Dyah Emarikhatul Purnamasari, "Solidaritas Mekanik Komunitas Islam Dan Kristen Di Desa Kamijoro Kecamatan Bener Kabupaten Purworejo," *Forum Ilmu Sosial* (2015).

³⁵ Andi Erlangga Rahmat and Firdaus W. Suhaeb, "Emile Durkheim's Perspective on Labor Sharing and Solidarity in Advanced Societies," *JISIP (Journal of Social Sciences and Education)* 7, no. 3 (2023): 2138–2144, <https://ejournal.mandalanursa.org/index.php/JISIP/article/view/5233>.

³⁶ Zukhruful Irbah et al., "IMPLEMENTASI KONSEP MODERASI BERAGAMA," *AT-TAISIR: Journal of Indonesian Tafsir Studies* (2023).

³⁷ Imam Sujono, "Banser-Nu's Perspective on Religious Diversity Tolerance in the 2000 Christmas Bombing Incident," *Harmoni* 20, no. 1 (2021): 99–115.

symbol of the strength of solidarity between religious communities embedded in the soul of the Mojosari people. Riyanto's sacrifice has revived the collective moral consciousness that is the basis for the construction of more tolerant and harmonious social relations.³⁸

In daily life, the multicultural values inherent in the mechanical solidarity of the Mojosari community are manifested in the form of close social interactions, such as interfaith community service, participation in each other's religious holiday celebrations, and joint involvement in local cultural rituals such as slametan, village barikan, or feast events that are open to all residents without religious discrimination.³⁹ Participation in this cross-cultural and religious activity shows a functional social integration. In Durkheim's terms, this reflects that the Mojosari society can maintain social stability not through the uniformity of identity, but rather through the recognition of differences and their collective management.⁴⁰

In a multicultural society like Mojosari, social cohesion based on mechanical solidarity does not manifest itself in the form of rejection of differences, but in the form of reflective acceptance. This shows that traditional values that are usually homogeneous can transform into inclusive values through the process of internalisation and cultural adaptation. Thus, mechanical solidarity in the context of Mojosari is not a closed form of solidarity, but an open social system that can accommodate diversity without losing its local identity.⁴¹

From a sociological perspective, the Mojosari people have demonstrated their ability to maintain inter-religious relations through non-coercive means, utilising social norms rooted in collective customs and cultural values that are shared. Religious leaders from the three Muslim, Christian, and Confucian communities play an essential role as guardians of values and social links.⁴² They actively establish communication between people, facilitate joint activities, and respond wisely in the event of potential conflicts. The role of religious figures is

³⁸ Riyanto Dan, B O M Natal, and Nalar Banser, "Dalam Nestapa Ketahanan Toleransi?" 05, no. 1 (2021): 38–51.

³⁹ Susanti Susanti, "RELIGIOUS MODERATION IN A MULTICULTURAL SOCIETY," *TAJID: Journal of Islamic and Humanitarian Thought* 6, no. 2 (2022): 168–182.

⁴⁰ Karl Thompson, "Durkheim's Perspective on Education – ReviseSociology," *Revise Sociology*.

⁴¹ Moch Iqbal, "Masyarakat Multikultural Perspektif Indonesia: Mengkaji Ulang Teori Multikultural Bikhu Parekh," *Indonesian Journal of Social Science Education (IJ SSE)* 5, no. 1 (2023): 28.

⁴² Samuel Samuel and Esther Epin Tumonglo, "Tolerance: The Role of Religious Leaders as the Glue of Religious Harmony," *Abrahamic Religions: Journal of Religious Studies* (2023).

in line with Durkheim's view of the importance of social facts in shaping the structure and dynamics of society. In this case, the values of tolerance, togetherness, and respect for differences have become an institutionalised social fact in the life of the Mojosari people.⁴³

One form of strong mechanical solidarity is interfaith involvement in social activities. For example, during the celebration of the Prophet's Birthday, representatives from the Christian and Confucian communities helped with consumption and decoration. Likewise, during Christmas or Chinese New Year celebrations, Muslim figures are also present as a form of respect and social solidarity. This shows that social bonds are built on the typical local values such as cooperation, deliberation, and mutual respect, not solely because of religious similarities.⁴⁴

Another finding from this study is the existence of an interfaith forum facilitated by the Mojosari community leaders. This forum routinely holds discussions, social actions such as blood donations, and cross-site visits. This activity serves as a reinforcement of the value of tolerance that strengthens social ties among residents. In the context of mechanical solidarity, this activity is a form of expression of shared values that are considered sacred and should not be violated, such as peace, mutual aid, and maintaining harmony.⁴⁵

From the results of in-depth interviews with informants from the three religious communities, it was found that this form of solidarity is organic and grows from the collective consciousness of Mojosari residents, not due to pressure from outsiders. They revealed that this harmonious life has been passed down from generation to generation and is part of the local identity of Mojosari. Values such as harmony, tepo seliro, and ajining dhiri are moral principles that are shared by the three communities.⁴⁶

In the celebration of national holidays, such as Independence Day and Heroes' Day, all communities are involved regardless of religious background. Children from all three communities trained together for carnivals, inter-RT competitions, and art performances. This phenomenon shows that mechanical solidarity is not only present at the elite level or religious leaders and institutions,

⁴³ Rika Khusnul Hasanah et al., "Dialektika Tokoh Agama Dalam Menjaga Kerukunan," *Bricolage: Jurnal Magister Ilmu Komunikasi* (2023).

⁴⁴ Fransiska Dian Andanasari, Hj. Yuliatin, and H. Dahlan, "PERAN TOKOH MASYARAKAT DALAM MEMBINA TOLERANSI ANTARUMAT BERAGAMA (Studi Di Kelurahan Karang Baru Kota Mataram)," *Journal Civics & Social Studies* (2022).

⁴⁵ MHD. ABROR, "MODERASI BERAGAMA DALAM BINGKAI TOLERANSI," *RUSYDLAH: Jurnal Pemikiran Islam* (2020).

⁴⁶ Abdul Rafi Azhar dan M. Taufiq Rahman, "Solidaritas Organik Komunitas Sepeda Di Garut Selatan," *Jurnal sosiologi* (2018).

but also grows among grassroots communities. Based on observations and documentation, it is evident that the form of mechanical solidarity in Mojosari is closely tied to the local values of East Java, which prioritise social harmony. Practices such as interfaith prayer, coffee with religious leaders, and participation in citizens' forums are the primary means of maintaining tolerance.⁴⁷

Using the perspective of Émile Durkheim,⁴⁸ Mechanical solidarity in Mojosari arises from the commonality of life experiences and local norms that are internalised together, so that each individual, despite different religions, feels part of one social unity. It also shows how multicultural values can coexist in a complementary way with other traditional and religious values.⁴⁹

Thus, this study finds that mechanical solidarity not only remains relevant in modern society but also becomes an essential foundation in maintaining social harmony in the midst of religious plurality. This is proof that the people of Mojosari have succeeded in making diversity a social force, not a source of conflict. This success is inseparable from the cultural, historical, and educational roles that together form a collective consciousness to live in harmony with differences. For this reason, the following discussion will focus on two main points that describe the dynamics and contribution of mechanical solidarity in strengthening inter-religious tolerance in Mojosari:

Manifestations of Mechanical Solidarity in Socio-Religious Practice

Mechanical solidarity in Mojosari is reflected in various interfaith social practices, such as community service work building houses for interfaith residents, attending each other's religious holiday celebrations, and participating in local cultural activities such as slametan and village feasts. In one of the author's observations, during the Chinese New Year celebration at the Hiap Thian Kiong Temple, Muslim and Christian youth participated in helping to prepare food and security for the event. A Protestant church administrator said, "We really appreciate the Banser friends who regularly guard our church at Christmas. And on the contrary, we are also present if they have a big event."

This phenomenon illustrates the practice of Common Word values, including love of neighbour, tolerance, and brotherhood, which are emphasised

⁴⁷ Yusuf Ratu Agung, "Kohesi Sosial Dalam Membentuk Harmoni Kehidupan Komunitas," *Jurnal Psikologi Perseptual* (2019).

⁴⁸ A. Javier Treviño, "Durkheim, Emile," in *Studies in the History of Law and Justice*, 2023.

⁴⁹ Fathurrohman Fathurrohman, "Internalisasi Nilai Moderasi Beragama Pada Masyarakat Multikultural," *Proceedings of Annual Conference for Muslim Scholars* (2022).

in the teachings of Islam, Christianity, and Confucianism.⁵⁰ The value of multicultural Islamic education is also evident from open and educational religious activities. Religious leaders, especially from the Muslim community, teach a friendly and inclusive Islam. Ustadzah Nur Lely, the caretaker of the women's taklim assembly, said in his study: "Islam is not only prayer and fasting, but also morals. Morals to neighbours, whoever he is. Our Prophet also respects non-Muslims."⁵¹

The Role of Religious Leaders in Instilling Multicultural Values

Religious leaders from the three communities are actively playing a role in strengthening solidarity. In an interview with Father Augustine from the Catholic community, he said: This role is not only symbolic. In the case of the youth conflict between the two hamlets due to differences in political views that almost caused religious-based friction, the religious leaders immediately initiated an informal meeting at the hamlet head's house, inviting all parties to sit together. According to Mr Yanto, a Confucian figure, the result of the meeting was "not only peace, but mutual understanding and awareness that we are Mojosari, one family." Interfaith activities are also educational. Children from various religious communities are taught to get to know other religions and cultures. In the August competition, for example, children from three communities practised a joint drama with the theme "peace in differences". *Shared values, such as love of God and love for fellow human beings, are not only understood in religious texts but also embodied in standard social practices.*⁵²

Field findings show that mechanical solidarity remains relevant in pluralistic societies, with the note that the value of commonality does not have to be in the form of a theological identity, but can be a social value that lives in everyday practice. Durkheim called "collective consciousness" the centre of mechanical solidarity. In Mojosari, this collective consciousness is reproduced through informal education, local traditions, and the example of religious leaders.⁵³

⁵⁰ Muhammad Fahmi et al., "The Construction of Moderate Islamic Education Through the Reasoning of 'A Common Word' Waleed El-Ansary," *TADRIS: Journal of Islamic Education* (2021).

⁵¹ Ahmad Marzuki, "Dinamika Dan Peran Majelis Ta'Lim Dalam Meningkatkan Pengetahuan Keagamaan Di Wilayah Suku Tengger," *Mafhum* 1, no. 2 (2016): 185–198, <http://jurnal.yudharta.ac.id/v2/index.php/mafhum/article/download/232/152>.

⁵² Nilna Indriana, "COMMON WORD DALAM TIGA AGAMA SAMAWI: ISLAM, KRISTEN DAN YAHUDI," *An-Nas* (2020).

⁵³ Indah Suzana Aulia Putri, "Agama Dalam Perspektif Emile Durkheim," *Dekonstruksi* (2022).

However, unlike Durkheim's model that assumes a structurally homogeneous society, Mojosari shows that mechanical solidarity can survive in a pluralistic social structure if shared values and historical experiences of coexistence support it. This is where the strength of the value of multicultural Islamic education, which teaches that diversity is a grace and that difference is not a threat, plays a role.

CONCLUSION

This research confirms that mechanical solidarity is still relevant in maintaining social cohesion, even in religiously plural societies such as Mojosari. Through an ethnographic approach, it is found that solidarity is no longer based on the uniformity of theological identity, but on social and cultural values that are collectively lived and upheld. The concept of the common word in Islam, which is rooted in the principle of love for God and others, has proven to be a bridge for interfaith dialogue that is applicable in social practice.

Local values such as gotong royong, tepo seliro, and ajining dhiri act as social binders that unite the Muslim, Christian, and Confucian communities in daily life. Multicultural Islamic education, interfaith forums, and the active role of religious leaders are essential instruments in strengthening a tolerant, inclusive, and peace-oriented interfaith collective consciousness.

Thus, mechanical solidarity in the context of Mojosari is not just a heritage of traditional society, but has transformed into symbolic solidarity that prioritises the meaning of togetherness in diversity. This finding challenges Durkheim's classical assumption that mechanical solidarity can only exist in a homogeneous society. On the contrary, Mojosari proves that the similarity of moral and cultural values can replace religious uniformity as the basis of social cohesion.

The implication of this study is the importance of strengthening locally-based multicultural education and social policies that foster interfaith dialogue as a long-term strategy in nurturing tolerance and peace. Mechanical solidarity built from the bottom, through social interaction and collective consciousness, is a solid foundation for maintaining peaceful coexistence in the midst of pluralism.

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