Interconnection Family Education and Social Education
Toward Social Harmony in the Interfaith Society

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Abstrak

Penelitian ini bertujuan untuk membuktikan pentingnya interkoneksi antara pendidikan keluarga dan pendidikan sosial untuk membangun harmoni sosial pada masyarakat lintas agama. Metode penelitian yang digunakan adalah survei dengan menggunakan kuesioner terstruktur sebagai instrumen pengumpulan data. Pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Data yang dikumpulkan merupakan data kualitatif berupa fenomena sosial berupa pendidikan yang dilakukan oleh keluarga dan masyarakat secara terintegrasi. Hasil penelitian menunjukkan adanya interkoneksi yang berkesinambungan antara pendidikan keluarga dan pendidikan sosial dalam membangun kerukunan antar umat beragama. Keluarga dan masyarakat bekerja sama secara kolaboraktif dalam memberikan edukasi guna membentuk sikap toleransi terhadap kelompok-kelompok agama lain. Kesimpulan dari penelitian ini adalah interkokensi pendidikan keluarga dan pendidikan sosial merupakan faktor penting dalam membangun kerukunan antarumat beragama. Oleh karena itu, dalam upaya mempromosikan kerukunan antarumat beragama dalam masyarakat, penting untuk memperkuat interkoneksi antara pendidikan keluarga dan pendidikan sosial.

Kata kunci: interkoneksi, pendidikan keluarga, pendidikan sosial, harmoni sosial, masyarakat lintas agama.

Abstract

This research aims to prove the importance of the interconnection between family education and social education to build social harmony in interfaith communities. The research method used is a survey using a structured questionnaire as a data collection instrument. Data collection was carried out through observation, interviews and documentation. The data collected is qualitative data in the form of social phenomena in the form of education carried out by families and communities in an integrated manner. The research results show that there is a continuous interconnection between family education and social education in building harmony between religious communities. Families and communities work collaboratively to provide education to form an attitude of tolerance towards other religious groups. The conclusion of this research is that the interconnection of family education and social education is an important factor in building harmony between religious believers. Therefore, in an effort to promote inter-religious harmony in society, it is important to strengthen the interconnection between family education and social education.

Keywords: interconnection, family education, social education, social harmony, interfaith society.

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Introduction

Interfaith harmony is important for the survival of a diverse society. Interfaith harmony can help create a tolerance and peaceful society and minimize conflicts inter-religious groups (Reynolds, 2022; Suprapto, 2017). Family and community education play an important role in building tolerance of inter-religious (Thomas & Smith-Morris, 2020). The education process at home and the surrounding environment influence their views and attitudes toward other religious groups. Therefore, the interkinesis of family and community education is very important in efforts to promote harmony between religious people (Elius et al., 2020; Kruja, 2020).

This harmony of life among religious people strengthens society and affects equanimity in neighborly and social group relationships (Khan et al., 2020; Syakur &; Khoiroh, 2021). This good relationship creates harmony and security in the life of one family with another. Then it will provide a frame of mind to be able to work together in various fields (Guo et al., 2021; Syakur &; Khoiroh, 2021). The educational process in the family and community interactively provides values and work ethic that are built in the family (Aubel, 2021; Martina et al., 2022). These two Education centers work together to process humans into real people. Man who grows perfectly physically and spiritually to achieve happiness in this world and in the Hereafter (Khan et al., 2020;

Molina-Pérez et al., 2022).

Many families are not yet aware of the need for education of tolerance, respect, and cooperation with others (E. B. Thomas &; Smith-Morris, 2020). From here, the introduction of tolerance between religious communities needs to be done (Guo et al., 2021). This modern life leads to individualistic attitudes and mindsets (Pantaleao et al., 2020), so that they are no longer interested in others (Molina-Pérez et al., 2022). They consider themselves better than others, resulting in humans being powerless to cooperate with others (Wu et al., 2021).

Many religious adherents are loyal to their religion, but intolerant of adherents of other religions (Neffe et al., 2020). Then imitated children in intolerant families (Daks et al., 2020; Indirapriyadharshini et al., 2019) often cause disharmony within the family and outside the family (Daniela V. Negraia, Jill E. Yavorskym, 2021).

Lack of empathy, sympathy, and tolerance with others, built through moral training and personality development, leads to non-establishment of tolerance between sesame (Ojewale &; Oluwatosin, 2022). Educational products do not lead to togetherness, mutual assistance, loyal friends (Weeland, Keijsers, et al., 2021). Then there is a lack of ongoing coordination between home education and the ever-changing outlook on the environment (Ji et al., 2020).

Family education is very important for the creation of harmonious education between religious communities. The entire experience of human life begins with what happens in the family (Neffe et al., 2020), continues to the neighboring environment, and towards tolerance of life between religious people (Sadiq, 2022). The wide gap between family needs for material well-being and spiritual happiness needs to develop interconnections between family and community education in building inter-religious harmony (Xu et al., 2020). This has a major influence on the development of reason, attitudes, and actions that lead to inter-religious harmony (Alnajjar, 2017) which is more perfect if supported by the responsibility of all citizens (Weeland, Helmerhorst, et al., 2021).

This study aims to examine the interconnection of family and community education to build inter-religious harmony. Furthermore, it informs how the interconnection of family and community education can affect the level of inter-religious harmony in society. Thus, this study focuses on aspects of interconnection of family and community education in building inter-religious harmony. This theme is very important because it shows how families and communities can work together in providing education and shaping attitudes of tolerance towards other religious groups.

This research is also important because it is unique and contributes to the literature on interreligious harmony. The results of this study can provide important information about how the interconnection of family and community education can affect the level of inter-religious harmony in the local community. The results of his research can also be used as a promotion of the importance of harmony between religious people, because it will strengthen tolerance and minimize the possibility of intolerance between followers of one religion and followers of other religions.

Research Method

This research is based on descriptive qualitative data, with a survey research model. The source data comes from the subject of the study, in the form of selected families and communities in the purposive informants. With this purposive informans, it is expected to obtain the adequacy of the information needed (Cruz-Oliver et al., 2020).

The data collections Observation in-depth interview; documentation In observation participants, field notes were used, for interviews, in-depth interviews were used with instruments in the form of interview guidelines, and for documentation instruments (Shabir & Susilo, 2018; Taufiqurrahman et al., 2021).

The data obtained will then be presented with Mailes and Hubermen procedures, in order which include data display, data reduction, data verification, and

conclusion drawing. The data analysis used by theory includes the stages of data collection, data coding, finding relationships between various categories that must be implemented Code, subcategories, categories, theories. From this will be developed the meaning obtained behind the events that occurred (Oyesanya et al., 2021).

There are at least two expected results in this study, namely: 1) Harmony between religious people occurs due to the internalization of strong values of togetherness in the family that give birth to harmony and empathy for all family members. 2) Harmonization in the family occurs due to the formation of all reason, attitudes, and behaviors so that they become habits of life. From this will generate harmony between family members, neighborliness, and humanity in general (Rahiem et al., 2021).

Symbolic the Interconnection Theory of Family and Community in Islamic Education

Symbolic Interaction comes from the words "interaction" and "symbolic". Interaction means mutual action, relating, influencing; interconnectedness (Library, 2019; Effendy, 1989). Symbolic of the Latin "symbolic(us)" or Greek "symbolicos", meaning symbol to express something (Mulyana, 2008; Effendy, 1989; Hon et al., 2019). Symbolic Interaction is the nature of social interaction inter-individuals and individuals with groups, groups with groups in society. The symbolic interaction takes

place due to communication in each one (Borsuk & Levin, 2021b). Symbolic interaction means are interconnected with the formation of the meaning of an object or symbol, inanimate or living object, through the process of communication with verbal messages and non-verbal behavior (Effendy, 1989).

The theory of Symbolic Interactionism is referenced from the thought of George Harbert Mead (Allen et al., 2021). He was born in Hadley, Massachusetts. He is a professor at the Oberlin, Ohio campus, then he moved from one campus to another, until when he was asked to transfer from the University of Michigan to the University of Chicago by John Dewey. His thinking by launching "the theoretical perspective" which preceded the "Theory of Symbolic Interaction". Mead is known as an expert in social psychology for the field of sociology. Mead in Chicago for 37 years, until his death in 1931 (Rogers, 1994). Mead was instrumental in building the *Mazhab* Chicago perspective, and focused on understanding an interaction of social behavior, from the outward to its internal aspects (Kohrt et al., 2020).

His interested in interaction, nonverbal cues and the meaning of verbal messages affect the mind of the person interacting (Nguyen et al., 2020). Nonverbal gesture (such as body language, physical movement, clothing, status) and verbal messages (such as words, sounds) be

interpreted based on mutual agreement by all an interaction (Mulyana, 2008). Social action occurs between two individuals or more, potentially issuing meaningful symbols (Dong, 2022), because (Dong, 2022) person's behavior is influenced by symbols given by others and vice versa (Hughes, 2020). Symbols people can express feelings, thoughts, intentions, and read symbols displayed by others (Amalia, 2014). Symbolic interaction theory to understand group life and human behavior. They are John Dewey, Robert E. Park, William James, Charles Horton Cooley, Ernest Burgess, James Mark Baldwin (Rogers, 1994).

After Mead appeared two different School methodologies, namely (1) the Chicago School pioneered by Herbert Blumer, and (2) the Iowa School by Manfred Kuhn and Kimball Young (Rogers, 1994). The 1969 Chicago School, a symbolic interaction performed by Blumer was continued by Mead. Furthermore, Chicago School thinkers have taken a lot of interpretative approaches to mead's mind (Ardianto, 2007). Researchers need to empathize with the subject matter to be studied, enter the experience of the object, and try to understand the values of each individual (Wibowo, 2021; Wibowo, 2021).

Manford Kuhn and his students pioneered the School of Iowa (1950-1960s), with a quantitative approach. Epistemology and methodology of post-positivism (Ardianto, 2007). Symbolic interactions can be operationalized, measured, and tested (SW, 1996; West, Richard & Lynn H., 2007). Kuhn's new perspectives are: (1) making self-concept more concrete; (2) using quantitative research on microscopic analysis (LittleJohn, 2005: 279). This weakness of Kuhn's method is considered inadequate for investigating process-based behavior as an essential element in interaction. As a result, a group of Kuhn followers created the "new" Iowa School pioneered by Carl Couch. The new Iowa school uses a coordinated behavioral structure interaction study approach, using a series of videotaped events. Her research looks at how interactions begin and end, how differences are resolved, and how consequences that hinder the achievement of interaction goals can be explained. These principles form the basis of future theories of symbolic interaction (SW, 1996).

> *"O people! be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women; and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship; surely Allah ever watches over you* (Al-Qur'an surah al-Nisa'" (4) verse 1).

With the basic core of "tasa'alun" and "al-arham" indicates the occurrence of individual communication with other

individuals, individual with group, group with group and so on until international association occurs. These interaction patterns are built on the basis of taqwa ('Ashry & Firdausiyah, 2022).

Symbolic Interaction Theory is a newcomer in the study of communication science, the beginning of the 19th century (Siregar, 2016), and to develop until it is a branch of sociology from an interactional perspective (Ardianto, 2007) emphasizes the masterpiece of individual values above the influence of existing values. In the individual it has the essence of culture, interacts in the midst of its society, and produces the meaning of "thoughts" that are agreed upon collectively. Each form of social interaction by an individual, will consider that side of the individual. This theory emphasizes the relationship between symbols and individual interactions (Soeprapto, 2007).

Man together with others creates a symbolic world. This symbolic world becomes the basic ideas in forming the meaning of his thoughts about the self (Self), in the midst of social interaction (Ardianto, 2007; G. H. Thomas & Douglas, 2021). Meaning comes from interaction with other individuals and centers on three things: (1) Mind, the ability to use symbols of social meaning in its interactions with other individuals, (2) Self, the ability to reflect on oneself from the point of view of others, (3) Society, a network of social relations constructed by the involvement of individuals in society, in their chosen behavior actively and voluntarily to the process of taking roles in their society (Teoh et al., 2020).

Result and Discussion

a. Build Inter-Religious Harmony Through Education of Family and Community

There was a finding at the study site, a family consisting of a father, a mother. The father as the leader of this family is Mr. Dirdjo Sumarso, who also happens to be a public figure. He is the chairman of Rukun Warga 02 Kemuning Village. She has 6 children. Two daughters as the first child are Buddhist like their father, and the fourth child who is Muslim and married to a husband who is Muslim. The next four children were all boys. This boy is the second child is Muslim, the third child is Hindu, the fifth child is Catholic, and the sixth child is Protestant Christianity (Inf. 6, July 13, 2021).

Pak Dirdjo Sumarso's family is a quiet family, getting along well with each other, even though their religions are different from each other. They are in the same house. Mr. Dirdjo's children embraced the religion of their choice when they were in grade 5 elementary school. Their chosen background is because of the strong friendship when hanging out together outside the house with their friends. They make sure to

choose a religion based on their own wishes. Mr. Dirdjo Sumarso and his mother only make sure that they embrace religion properly. Both parents always try to explain to their children to live peacefully with their siblings based on their family and religious teachings. There is no religious teaching that invites its adherents to do evil and bad things to themselves and others. So it is on the basis of this family relationship that religious harmony becomes a unifying tool for life in society (Inf. 6, July 13, 2021).

The community consists of families limited by their homes and members. People who adhere to the same religion, the traditions that exist through the reading of the scriptures give rise to different views from each other. There are similarities of all the differences that they have as followers of religion. The foundation is the teachings that are in the scriptures. Scripture underlies everyday thought, speech, and behavior.

"Agama adopted by the community in Kemuning Village is Islam, Christianity, Hinduism, Buddhism. I myself adhere to Islam. The Muslims who are here are NU, Muhammadiyah, MTA. I just know from what there is only in the community here" (Inf. 39, Jum'at 10 Juli 2020).

Sesame of Muslims is important because it will have apositive influence in Kemuning Village. One of them is torespect each other who may be adherents of the same religion, different traditions. For example, the NU group and the Muhammadiyah group.

"The characteristics of NU people if there is a death they invite us to yasinan interspersed with salawatan day one to seventh. If you pray at dawn, you use qunut, and most of them have loud wirid. If Muhammadiyah prays at dawn, they usually do not use qunut, but their children go to school diligently. Asons of Muhammadiyah people here are educated, school to high school at least, some even go to college. More modern and more societal" (Inf. 40, 11 Juli 2020).

For example, Mr. Eko studied his religion Madrasah Aliyah, so he knew a little about the sects in Islam. In the field of Fiqh there are Shafi'iyah, Malikiyah, Hanafiyah, and Hanbaliyah schools. In the field of theology there are sunnah experts, there are shi'ahs, there are Mu'tazilah. Mereka all base themselves on the Qur'an and Sunnah or Hadith. Of course, there are differences and similarities in many ways. How should we address differences of view in Islam? Answer:

"That absolute distinction doesn't exist because it comes from the same source. Differences only occur in areas that are small, detailed, and tend not to be the main things. If you want to get along well, you have to go back to the main teachings, don't go to the furu'. If you go back to the furu' there will definitely be a difference. It must be tolerated against those furu'iyah differences, because it does not reflect the universalityof Islamic teachings" (Inf. 41, 11 July 2020).

The Kemuning Village is located in a tourist area that is engineered into "Digital Ecotourism". They will meet and relate to migrants who may be adherents of different religions. Therefore, living tolerantly and always getting along well with others is a necessity. Living in harmony makes it easy to Unite. "United we are steadfastly divorced we collapse".

"The internal development of religious peopleis the capital for the creation of harmony between religious people. People may embrace one religion, the schools are different, it doesn't matter. They remain in Islam, that distinction is not what matters. That's why understanding the occurrence of small differences and furu'iyah is important in order to respect and love them because they embrace the same religion. So there is no need to be troubled by different schools by the Muslims themselves" (Inf. 42, 12 July 2020).

If the internal harmony of religious people is important, at least in the teachings of Islam, then so is it important for other religious people to develop a peaceful, safe, and prosperous life. This framework will only be achieved, when all religious people maintain and applied the harmony of adherents of the same religion. This internal harmony of religious people will be the real capital for the creation of a broader harmony of life inter-religious people in social, political, economic, social, cultural, security, and resilience for the people of the universe.

"Here muslims have never had any infighting. Similarly for Catholics there has never been a problem with their fellow man. Protestant Christians here also truly defend the harmony of their fellowmen. Hindus and Buddhists as well as here" (Inf. 42, 10 Juli 2020).

The harmony of life that occurs in Kemuning Village is due to the role of the family in fostering harmony between religious people. They are together with elements of society to maintain interfaith and interfaith harmony. The development of harmony

in life between religious people is strongly supported by the atmosphere of harmony that occurs in the family. The goal is to gain social security, responsibility, and awareness to maintain harmony among religious people. Harmony education between religious people is carried out in synergy, together, to fill each other. From here came the desire of the residents of Kemuning Village to live in harmony, peace, harmony, safety and happiness. They bring social power and social security. Thus, the interconnection of family and community education emerged in developing harmony between religious people.

"Each person is living without any barriers. The difference is in his age, his authority, mastery of the religion he adheres to. Infact, human beings are the same, even equal. Perbedaan is a grace to be grateful for" (Inf. 35, 9 July 2020).

The people here no one wants to discriminate. All they are equal in social life. The opportunity is no different. Allpeople can vote and be elected to be members of a particular party, the head of a particular region, etc. This affirmation was approved by mBak Wulan Harjati (Inf. 44, 11 July 2020). Equalityis not always meant to be exactly the same as each other. Equal means equal position, sitting equally low and standing equally high. Equal in social, political, educational, and political positions.

"Equal means that one person has the same social, political, and crowded standing. This equality means that it is not constrained by the markers that are on a person. Similarly, a person may be a candidate for a particular legislature to be elected by those around him whose religion is the same or different" (Inf. 46, 11 July 2020).

Harmony led to a large vehicle driven by leaders and community leaders. Religious leaders are supporters of creating internal harmony in society in one religion. Internal problems in the people of one religion equally preserve the honor of others, equally maintain the dignity of others, and respect each other in terms of differences that occur tolerantly. They all work together to show their sense and tolerant attitude to others. Nonetheless, they remained in an equal position except for their taqwa.

This same internal harmony of religious people will affect inter-religious harmony in Kemuning Village. This is because the urge to live in harmony in one religion and get along in different religions is a necessity that needs to be maintained by the

community. The role of interconnection education between in the family and in society occurs to fill each other interactively. The family prepares all its members with a number of concepts to live in harmony and peace with the environment. The environment responds with great joy to welcome the harmony of life that occurs in the family. These two Educational Institutions in Islam, family and community, fill each other in creating life to get along well in togetherness, despite adhering to different religions from each other. Harmony in this community starts from getting along well with fostering relationships with neighbors, from close neighbors, far neighbors, and so on to the community.

"Human being must have a relationship and be involved in neighbors with each other. Neighbors to each other, should not be self-righteous. All neighbors need each other. When a neighbor is *in trouble, it is the neighbor we ask for help. Therefore, neighbors must take care of each other's honor, maintain harmony, maintain good relations, and protect neighbors from any harm that befalls*. In community meetings, we can chat with other citizens. In this togetherness, life is devotion for the sake of creating harmony and harmonious social strength" (Inf. 13,

Saturday 11 July 2020; Inf. 6, Saturday 13 July 2020).

The tolerance is very important in neighborly life. Society will not be able to live in harmony and peace if one neighbor and another neighbor have zero tolerance. This culture of tolerance is continued with mutual aid. The development of harmony between religious people is carried out by families and communities that are interconnected and interact with each other (Inf. 13, Saturday, July 11, 2020). Nevertheless, these different aspects are then melted into the understanding to agree that different namjun remains one hallmark that can be explained overtly. This harmony inter-religious people certainly has boundaries that must be understood carefully. These limitations are in internal restrictions and external protections. External protection itself indicates recognition of something peculiar to groups of external origin. This concept reaffirms that tolerance needs to constantly evolve towards the recognition that others deserve to be respected in a very kind and dignified way.

Discussion

The harmony of life is processed in family education. Families are people who live in a household. One household and another agreed to build inter-religious harmony (Yusoff & Sarjoon, 2019). This

educational process, then gave birth to the interconnection of family and community education (Marcos, 2021). The two become one unit in order to build harmony in life between religious people (Kruja, 2020; Syakur & Khoiroh, 2021).

The awareness of getting along well in the family affects harmony in society. This led to the birth of harmony in life between religious groups (Huda et al., 2020). Therefore, this interconnection process takes place continuously for the creation of harmony in life between religious groups (Kruja, 2020). These different aspects are then melted into the understanding to agree to remain one (Syakur & Khoiroh, 2021). However, harmony between religious people has boundaries that should be carefully understood (Lyck-Bowen & Owen, 2019). These limits are on internal restrictions and external protections. It is explained that with these internal restrictions it can be expressed that for any group especially a minority group, there is a private space that must be recognized and not just tolerance (Khan et al., 2020; Lyck-Bowen & Owen, 2019). External protection of itself indicates the recognition of something distinctive in a group that comes from outside (Abu Bakr, 2017; Kruja, 2020). This concept reaffirms that tolerance needs to continue to develop towards the recognition of others who have the truth according to the teachings of the religion they believe in (Khan et al., 2020; Khan et al., 2020).

In Islam, this harmony of life has actually been practiced and educated since the time of the Prophet Muhammad SAW. Qur'an surah al-Fath verse 29 confirms:

"*Muhammad is the Messenger of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure; their marks are in their faces because of the effect of prostration; that is their description in the Taurat and their description in the Injeel; like as seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the unbelievers on account of them; Allah has promised those among them who believe and do good, forgiveness and a great reward*" [Al-Fath ayat 29].

The above verse explains that the fellowreligions have been practiced by the Messenger of Allah and the companions and believers, with the capital of affection of fellow Muslims (Al-Qahtāni, n.d.) , in thinking and behaving in order to seek His gifts and virtues. This command to establish harmony among fellow Muslims must be did sincerely (Nelsen et al., 2021), objectively, and in order to glorify Allah swt and strengthen his faith and taqwa (Na, 2020; "Ramada," 2019). In the Qur'an surah al-Hujurat verse 13 it is affirmed that this man is not seen because of

his tribalism, the color of his skin, the descent of blue blood or red blood, even in human life in tribal groups or groups of nations. This whole thing is not seen as important because the most important thing in Islam is that all human beings are of the same degree. What distinguishes among Muslims is the standard of devotion to Allah swt (Al-din, 2017). Allah says in the Qur'an:

> "O you guys! verily We have created you from a man and a woman, and made you tribes and families that you can know one another; verily the most honorable among you with God is the one among you who is most careful (of his duty); verily Allah is All-Knowing, All-Knowing" [Al Hujurat13].

Thus, it can be understood that the community lives harmoniously and peacefully on the basis of the community's understanding of the need for togetherness in building social strength (Khusen et al., 2016; Metzelthin et al., 2022; Yin et al., 2022) Therefore, all life problems will be solved properly on the basis of the will to live in harmony between others and between religious people (Muda & Suharyanto, 2020; Zuhdi & Sarwenda, 2020). The social strength caused by inter-religious harmony begins with the creation of cooperation between one person and another (Lyck-Bowen & Owen, 2019; Rendón-Rendón et al., 2019). Cooperation also occurs between one person and one family (Hosseini Tabaghdehi et al., 2020). One family Cooperation with another family. In turn, cooperation between one community and another will be created (Azhar, 2019; Hashemi, 2017).

From this inter-religious harmony will also create tolerance with each other, both individually, kinship, neighborliness, and all social life. From this tolerance comes a dignified respect between human beings (Marcos, 2021; Tasrif, 2016). From dignified respect will arise mutual honing, mutual love, and mutual nurturing (Kirby et al., 2019; Sahin, 2018). In turn, social problems that interfere with comfort and social harmony can be solved easily (`Alwani, 2005; Makbuloh, 2019). So it comes to the meaning that harmony between religious people will be achieved well when education in the family plays an important role for all its members (Wu et al., 2021; Xu et al., 2020). From this family education will ensure the creation of reciprocal interconnection between family and community. There is only one hope that can be embedded in the purpose of human life, namely inner happiness for all citizens of society (Yap et al., 2022).

Conclusion

The harmony of life between religious people in the people of Kemuning Village is indeed a reality. Internally, religious believers place high hopes for living in harmony and peace. Likewise, interfaith communities are important in the Kemuning Village community. The harmony established in kinship reflects that the

people in Kemuning Village are actually still family, still relatives. One brother and another should maintain and respect the harmony of life for the benefit of the whole society. It is in the neighborhood that all those families and communities are neighbors with each other, far away or far away. Therefore, it must maintain harmony in various aspects of life.

The living in harmony, peace, tranquility, mutual honing, mutual love, and mutual nurture is the overflow of the will to unite together towards a prosperous society. So culture becomes the place where all events of harmony in life reside in its implementation to maintain cooperation, equality, and tolerance of one member of society towards another member of society.

Building of inter-religious harmony is increasingly effective because of the implementation of Islamic education in the family and in collaboration with the community. Interconnectivity of the family and community to foster a harmonious community life even though everyone as a member of that society embraces a religion that is likely to be the same and possibly also different.

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