



Original Research

Cross-Cutting Loyalties: Repertoire and Architecture of Multi-Religious Cohabitation in Medan City, North Sumatra, Indonesia

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Received: 08/17/2025; **Accepted:** 12/03/2025; **Published:** 02/16/2026

Abstract: This study revolves around the most appropriate architecture for developing sustainable social harmony through interreligious dialogue in a multi-religious cohabitation in Indonesia, particularly in Medan City. Although this research is based in Medan, its objectives are relevant to other regions in Indonesia, which tend to be multi-religious, and also to other countries around the world. This research provides insights needed to build sustainable social harmony and a peaceful world. This study is motivated by the low frequency and intensity of religious-based radicalism, terrorism, and intolerance compared to other regions in this country to find the treasures, prerequisites, and mechanisms for developing sustainable social harmony. Data collection was carried out through participatory observations, in-depth interviews, focus group discussions, and questionnaire. All data was analyzed based on interpretive phenomenology and the findings showed cross-sectoral relationships, prerequisites, interreligious dialogue mechanisms, and the development of sustainable social harmony. It was found that the canalization of cross-cutting affiliations fosters the accumulation of alliances in creating cross-cutting loyalties that contain the same rights and obligations. In addition to multiculturalism education in educational institutions, multi-religious and ethnic associations need to be built early through youth organizations. It is concluded that social harmony in a multi-religious cohabitation order requires prerequisites and mechanisms that contain universal morality and spirituality embedded in grassroots society. A pluralistic religious order supports social harmony, which is considered relevant to "Unity in Diversity," the founding principle of this country.

Keywords: Cohabitation, Cross-Cutting, Dialogue, Harmony, Loyalties, Multi-Religious

Introduction

"Multi-religious cohabitation" worldwide refers to religious practices and attitudes oriented toward humanitarian values, equality, tolerance, and mutual respect among adherents of different religions. Cohabitation represents the pinnacle of moderation, not a blending of teachings or a denial of the truth of each religion. Its aim is to create a harmonious and peaceful society through open interreligious dialogue, education that promotes interreligious understanding, and a balance between freedom of expression and the prevention of extremism. Many countries around the world—Nigeria, Bosnia, India, Pakistan, Egypt, Afghanistan, Syria, Myanmar, Iraq, and Iran, including Indonesia—are not immune to religious conflict. In fact, history records the world's largest religious conflicts: the Crusades

(1096–1291), the Eighty Years' War (1568–1648), the India–Pakistan War (1947–present), the Bosnian War (1992–1995), and the Taiping Rebellion (1850–1864), including the Arab–Israeli (1948–present), together constituting a series of conflicts with a much higher number of victims (Lindgren and Sonnenschein 2021; Scheneider et al. 2022).

Religious conflict not only results in material loss, poverty, inequality, and underdevelopment, but also in the loss of human life (Cavanaugh 2004; Fox and Sandler 2007). In addition to strong regulations, the implementation is carried out through soft power diplomacy from an early age through educational institutions, interreligious student groups, and interreligious associations. The United States, for example, has implemented the “Melting Pot” as a mechanism for integrating its citizens since the 1960s, a practice also adopted in the United Kingdom and Germany. The problem is that not many countries in the world are able to facilitate multifaith cohabitation, including Indonesia. More specifically, in Indonesia, the politicization of religion was a real phenomenon during the Reformation since 1998. This contrasts with the New Order, where the government strictly restricted access to religious discourse, discussion, and study. The New Order was a 32-year authoritarian era under President Soeharto known for restrictions on freedom of expression, human rights violations, and rampant corruption, collusion, and nepotism that led to a monetary crisis and demonstrations in 1997 and marked the transition to Reformation in 1998 (Fealy and Ricci 2019).

This is observed from the fact that religion became a social boundary in the political, economic, social, and cultural arenas as well as a determining factor in all activities such as land, houses, dormitories, settlements, neighbors, workplaces, employee recruitment, matchmaking, including the election of the executive and legislative. This ironically led to several cases of discrimination, intolerance, radicalism, terrorism, and a threat to social harmony as observed in Medan City, which is the third-largest and the most pluralistic city in this country. The complexity and ethnic situation with twenty-two ethnic groups, six official religions, and also one existing belief (*Malims*) cannot be separated from the threat of radicalism and intolerance (Damanik 2020). In North Sumatra, the other traditional beliefs such as *Habonaron* in Simalungun and *Pemena* in Karo have been replaced by monotheistic religions. The city reflects the nomadic confederation and forms a segmented settlement pattern (Damanik 2015) that emerged since colonialism (Perret 2010). However, this religious and ethnic plurality does not lead to a dominant culture (Bruner 1961, 1974; Pelly 2013; Lamry 1996).

The studies on this fundamental theme are rarely conducted in Medan City due to its religious plurality; the first such study reported in 1984 focused on spatial arrangements to bridge settlements and school clusters (Pelly 1984). It is recommended that public spaces such as campuses, hospitals, sports fields, cafes and restaurants, as well as malls are also needed to reduce the blockade of residents, in addition to the urgency of regulations regarding the assimilation of settlements and schools. Therefore, this study aims to determine a repertoire to build architecture of sustainable social harmony based on interreligious dialogue in the

form of the most appropriate prerequisites and mechanisms to mitigate possible issues that can be caused by religion. Interreligious dialogue has a key role in advancing peace projects, and this is the reason for its use. The religious plurality situation during the Reformation was also discussed in comparison with other countries of the world.

In essence, the fundamental question in this study is what is the most appropriate architecture for developing sustainable social harmony through interreligious dialogue in a multi-religious cohabitation in Indonesia, particularly in Medan City? This study defines cross-cutting loyalties as a form of dual loyalty to create unity and social harmony in multi-religious interactions and cohabitation to reduce and neutralize conflicts between individuals, communities, and groups. The repertoire is a way of life for individuals and groups, including communities to interact with each other and establish good social relations in multi-religious cohabitation, harmony, and mutual respect. In other words, this treasure is a set of prerequisites for social engineering carried out by the state, individuals, groups, and social institutions in creating multi-religious cohabitation. Subsequently, the architecture of sustainable social harmony is a design to encourage social inclusion that coexists and is integrated where social needs, culture, community, and human aspirations are at the core of the process to ensure multi-religious cohabitation.

Cohabitation is awareness and harmony of living together in a multi-religious society that ensures the sustainability of community life. Dialogue refers to a conversation, exchange of opinion, communication, or discussion between two individuals, groups, or more, while interreligious refers to actions between denominations and interactions between different religious groups. This means interreligious dialogue does not rule out differences and does not aim to achieve shared beliefs but rather creates a sense of religious togetherness (World Council of Churches [WCC] 2022). Dialogue is usually used to activate the values and principles of peace based on social morality. For example, peace is achieved in Ireland through the correction of a short fiction concerning its relationship with Britain (Storey 2004), schools in Albania (Macioti and Musaraj 2017), intercultural communication in the Balkans (Musaraj 2013), sociocultural morality, including “delicate” (*ahap*), “delicately” (*marahap*), and “vigilance” (*saahap*), involving the government, tolerant figures, and intellectuals from the inside in Pematangsiantar (Damanik 2022), unifying figures from internal circles in Kisaran, while the Pakpaknese pursue conflict resolution through pentagonal kinship (*sulang-silima*) (Damanik and Ndonga 2021), including in Simalungun (*lima-saodoran*) (Damanik 2021).

This study does not focus on interreligious dialogue as a topic for debate, but it opens up horizons of thinking on universal life. The mechanism is divided into four fundamental points: (1) type of dialogue, (2) setting, (3) purpose, and (4) format to fostering mutual understanding instead of competition and solving common problems instead of preaching (United State Institute of Peace [USIP] 2004; Garfinkel 2004). The suggested five dialogue characteristics are: (1) informational, (2) confessional, (3) experiential, (4) relational, and (5) practical (Brodeur 1997); it also has three main components: (1) elites, (2) mid-level professionals, and (3)

grassroots activists (Smock 2002), to establish norms and values in society (Ercoskun 2021). There are three main objectives: (1) knowing oneself ever more profoundly as well as enriching and rounding out appreciation of one's religious tradition, (2) knowing the other ever more authentically and gaining a friendly understanding of others as they are and not in caricature, and (3) living ever more fully accordingly and establishing a more solid foundation for community life and action among persons with different traditions (Swidler 1987). The urgency and significance of the concept are to build the understanding and confidence needed to overcome and prevent tension, reduce stereotypes, and break down barriers that cause distrust, suspicion, and bigotry (Popovska et al. 2017). The explanation of interreligious dialogue in this study is in line with Galtung (1996) and Keating and Knight (2004) paradigms designed to create sustainable harmony development. Moreover, the data obtained were analyzed through interpretive phenomenological analysis (IPA) (Smith et al. 2009).

Theoretical Framework

“Unity in Diversity” (*Bhineka Tunggal Ika*) is the founding principle of Indonesia designed mainly to ensure social harmony and reject radicalism, terrorism, intolerance, and discrimination. However, classical sources emphasized the plurality of this country (Furnivall 1939; Geertz 1963), which is prone to primordial sentiments (Geertz 1967) and even though the concept of plural society has been corrected (Coppel 2010), it still has the potential to trigger conflict (Allen 1972). It is pertinent to state that this country's history, including the Old Order, the New Order, and the Reformation, is inseparable from primordial sentiments, specifically concerning religion. The Old Order was the period from 1945 to 1966 under President Sukarno, who implemented Liberal Democracy (*Demokrasi Liberal*) at the beginning of independence, 1945–1959, and Guided Democracy (*Demokrasi Terpimpin*), 1959–1966, with power centralized in Sukarno's hands. This era ended in 1966 when Sukarno was replaced by Suharto. Furthermore, the Reformation era was a transitional period in the government system after Soeharto's resignation on May 21, 1998 and his replacement by B.J. Habibie as president with the aim of creating a more democratic, transparent system and avoiding the practices of corruption, collusion, and nepotism.

The reforms made in 1998 opened a new opportunity to integrate religion into social and political arenas and the social harmony in the Reformation era was also observed to be more vulnerable to disturbance than in the New Order. Ironically, the process of progressive democratization has reversed in line with the emergence of radicalism, terrorism, intolerance, and discrimination with several radical and intolerant group figures discovered to tend toward populist conservatism (Hadiz 2018; Rakhmani 2017; Mudhoffir 2015). This dramatically changed religious landscape was reported to be influenced by the “Arab Spring” in 1999 (Muttaqien 2012).

The studies on peace and development after the Cold War became an international agenda, which focuses on two crucial points: (1) theory and practice of conflict resolution and (2) global changes surrounding conflict resolution (Ramsbotham et al. 2011). Moreover, those on modern peace cover four fundamental points: (1) epistemological assumptions of peace, (2) handling of conflicts without violence, (3) exploration of economic-based structural violence, and (4) building a universal civilization (Galtung 1996). The United Nations generally applies the Transcend method, which is an international network for peace in different countries through training, dissemination, and study involving scholars and practitioners (Galtung et al. 2000). The norms and principles to make peace in South Africa are a continuing solution to religious disputes between locals and migrants (Dube 2020) and reported to involve the creation of 150 organizations in Central and South Asia to prevent conflict (Mekenkamp et al. 2002). It was discovered that there are four hundred organizations involved in peace building in Northeast Asia, Southeast Asia, and the Pacific (Heijmans et al. 2004). These activities, in some other areas, involve disarmament, restoring order, repatriating refugees, training security personnel, monitoring elections, demilitarizing, providing technical assistance, protecting human rights, strengthening government institutions, as well as promoting formal and informal participation in the political process (Keating and Knight 2004), including the involvement of former combatants (McAuley et al. 2009).

The problem of radicalism, terrorism, intolerance, and discrimination is not only in Medan but in several other regions in Indonesia. For example, radical groups and the local government in West Java used violence to prevent worship services and also threatened the last Buddhist sites and synagogues (Christian Solidarity Worldwide [CSW] 2014; Wahid Foundation 2016; Wanandi 2002; Wilson 2017; United States Department of State 2013; Arman 2022). Those in Jakarta demonstrated against a governorship candidate, Basuki Cahaya Purnama or Ahok (Lestari 2019), while some racial expressions against students from Papua in Surabaya led to riots in Monokwari (Salman 2019). Moreover, the “recitation (*ngaji*) on street” movement emerged in Malioboro, Yogyakarta before the first day of 2022 Ramadhan (Wirodono 2022). The rejection of religious and cultural expressions is usually conducted through violence (van Dijk and Kaptein 2016). Another phenomenon observed in the city involves efforts made to strengthen religion as a social boundary as indicated by the fact that several dormitories, houses, land, and settlements are only rented or sold for certain religions. Moreover, religion has also become a determinant of employee recruitment as well as the selection of neighbors, workplaces, and mates (Yusuf et al. 2020). Intolerance permeates the organization such that 147 out of 230 community organizations (*Organisasi Kemasyarakatan* [Ormas]) were identified as intolerant in 2018, 49 as radical, and 34 as terror groups (Kepolisian Republik Indonesia [Republic of Indonesia Police] 2016). The two most radical organizations are Islamic Defenders Front (*Front Pembela Islam* [FPI]) and Indonesian Hizbut Thahrir (*Hizbut Thahrir Indonesia* [HTI]). FPI is a militia formed on August 17, 1998,

with close ties to several politicians, military, police, and businessmen spread across thirty-four provinces (Yusuf et al. 2020).

Meanwhile, HTI is a transnational organization that fights for a caliphate system on campuses and in nondenominational schools (Tempo 2017). Another group is *Jamaah Ansarut Daulah* and Islamic Community Forum (*Forum Umat Islam* [FUI]), which is affiliated with the Islamic State of Iraq and Syria (ISIS) (Hutagalung 2019). The FPI and HTI are normally used as political tools (Wiwoho 2017), reject diversity, serve as the masterminds of suicide bombings, and provoke the public to create chaos (Achmad 2022). This led to the dissolution of HTI on July 17, 2017 and FPI on June 20, 2019 by the government and their major leaders were sent to prison. These organizations refused to be dissolved but rather remain mutated, went underground, and spread discretely (Wahidin 2020). It is important to note that the 171 terrorist attacks recorded between 2005 and 2015 did not only lead to the material loss or property damage but also caused death, injury, or permanent disability, as indicated by the 319 people who died, 1,231 injured, and 35 police officers killed (Hadi 2018) in addition to 1,064 suspected terrorists arrested during the period (Nainggolan 2016; Samuel 2016).

Modernism has an impact on secularism, which involves the rejection of mainstream religion (Hayness 2009a; Fortin 2018). This subsequently led to different nuances in different countries of the world, considering the diversity of religions and geohistorical contexts (Nahon-Serfaty and Ahmed 2014; Martin 2004). Meanwhile, the principle of democracy focuses on creating a friendly atmosphere through interreligious dialogue (Blair 2012). Radicalism and intolerance are also observed to be related to socioeconomic conditions and academic literacy (Yusuf et al. 2020), minority and majority relations in the US (Scheitle and Ecklund 2020; Minority Rights Group International 2018), the politicization of religion and identity in Eurasia (Hale 2008; Gurr 2016), as well as the imbalance between the value system or religion and the structure of science and technology (Rapoport 1989).

These explanations showed that religion is a source of conflict in different countries and also serves as an ideology often provoked to trigger conflict (Galtung 1958; Haynes 2009b). Its influence is evident in schools (Yancey 2011), the workplace (Scheitle and Corcoran 2018; Scheitle and Ecklund 2017), and criminal activities (Dube 2020). It also leads to antisocial behavior in society (Pavic 2021), as reported in Ireland (Storey 2004), Central and South Asia (Mekenkamp et al. 2002), and the Asia Pacific (Heijmans et al. 2004) and can be believed to be a source of rebellion in several others. Moreover, some common modes of discrimination usually observed include verbal micro aggression, stereotypes, social exclusion, and negative perceptions of holidays and religious symbols (Schneider et al. 2022). In other words, religion is often referenced in relation to violence and crime in many countries (Scheitle and Hansmann 2016; Gurr 2016; Kurtz 2022). This means there is a need for dialogue to foster mutual understanding and a sense of community (Burhanuddin 2004; Syaefullah 2007; Banawiratma et al. 2010; Mietzner and Muhtadi 2020).

One of the prerequisites of interreligious dialogue is to view revelation as a symbol (Damanik and Ndonga 2020), while the key to successful dialogue is mediation and negotiation to guide the disputing parties, change conflicts, and launch an empowering process (Lederach 1995). It was reported that multi-track diplomacy plays a role in building peace, involving civilians, women's organizations, media, business, schools, arts, sports, religion, and associations (European Platform for Conflict Prevention 1999). Moreover, peacebuilding programs usually offer a repertoire of concrete methods to develop architecture while increasing synergies with the leaders (Reychler and Paffenholz 2001). The Religious Harmony Forum (*Forum Kerukunan Umat Beragama* [FKUB]) was also formed in Indonesia based on the Joint Regulation of the Minister of Religion and the Minister of Home Affairs Numbers 9 and 8 of 2006 to promote interreligious dialogue. This FKUB has become an intensive means for the government to maintain interreligious harmony (Darmaputera 2004; Ismail 2014) and its implementation is spread through peace communities such as the Young Interfaith Peace Community (YIPC), study centers, and comparative religious studies programs.

Method

This study was conducted for eleven months, starting from February to December 2024 with the focus on the formulation of aims and scope, determination of the state of the arts, field study, analysis, interpretation, and article writing. Participatory observation, in-depth interviews, questionnaire distribution, and focus group discussions (FGD) were included as the field study. The social method was conducted to understand the social world of the twenty-first century (Schutt 2016), specifically in determining a repertoire for sustainable social harmony development based on interreligious dialogue in a multi-religious cohabitation. This qualitative study was conducted using a pragmatic methodological approach (Creswell 2014), which is considered to be compatible with mixed-method designs in producing objective, subjective, biased, or directed data. The process involved combining ethnography (Atkinson et al. 2001) to obtain the best information on interreligious dialogue, repertoire, and social harmony architecture when single information from one source was insufficient.

The ethnographic method was applied through the field study, including participatory observation, in-depth interviews, and FGD. The participatory observations were implemented on religious organizations, both in the community and on campuses, with a focus on routine programs and discussions. The in-depth interviews emphasized interreligious dialogue using fourteen organizational leaders as respondents, and the FGD was held on September 23, 2024, at the Medan Hajj Dormitory, involving forty-one participants from different religious organizations. The netnography or virtual ethnography was applied through internet-facilitated data tracking, including e-books, e-journals, e-news, blogs, and social media, specifically Facebook and YouTube, while a virtual FGD was held on November 10, 2024, involving fifteen participants from FKUB and leaders of interreligious organizations.

A questionnaire containing fourteen questions with eight dimensions of democratic values (Inglehart 1997), three indicators of social tolerance (Finke 2013), and three opinion polls was designed to collect more information. It was distributed through Google Form to 150 informants using Facebook and YouTube determined purposively excluding leaders of religious organizations. These informants were selected based on the responses and comments provided concerning interreligious dialogue on all Facebook and YouTube since January 2023. Moreover, the questionnaire was based on four basic points: (1) social experience of religious life, (2) response to social harmony, (3) response to the significance of interreligious dialogue, and (4) repertoire of the architecture of sustainable social harmony development. This is necessary because the assumption of the study can only be bridged through interreligious dialogue that allows mutual understanding and togetherness.

The data collected were tabulated, categorized, coded manually, and later analyzed through the collection of text files of interviews, observations, FGDs, and questionnaires, and the application of IPA (Smith et al. 2009). The IPA hermeneutic process is used to understand in detail how participants view the world and their experiences in multi-religious interactions and cohabitation, which includes: (1) double hermeneutics, both the participant's own interpretation of their experience and the researcher's interpretation of the participant's interpretation, (2) meaning-making to recognize that humans are active sense makers, and the goal is to understand how they construct meaning from their experience, and (3) the participant's subjective reality and his or her unique perspective on an event, happening, or feeling. The analysis follows a structured process, including read and re-read, initial noting, develop themes, search for connections, move to the next case, and finding patterns. The bias was reduced by sending the preliminary results for correction and cross-checking the responses provided by the subjects. The last activity was the extraction of conclusions in the form of theoretical statements on the repertoire and architecture of sustainable social harmony development.

Results and Discussion

Multi-Religious Sentiment

Medan is the third-largest and one of the most diverse cities in Indonesia, making it one of the best targets to implement social harmony with five fundamental findings: (1) lack of radical, terror, and intolerant actors, (2) low intensity and frequency of terrorist, radical, and intolerant activities, (3) government's lack of privilege for certain religions, (4) absence of government regulations limiting freedom of religion, and (5) absence of social regulations that limit religious expression. These were observed based on the dimensions of democratic values and indicators of social tolerance without which interreligious dialogue is considered necessary to build social harmony. Moreover, the embodiment of democratic values and social tolerance is mutual understanding and the absence of inclusive, suspicious, or fanatic behavior.

The city is relatively under control compared to the other diverse cities such as Jakarta, Surabaya, and Bandung, but experiences some threat of radicalism, terror, and intolerance and is also considered to be more comfortable than homogeneous cities such as Banten, Yogyakarta, Surabaya, Banda Aceh, Banjarmasin, and Bukittinggi. This is observed from five facts. First, the absence of a dominant religion fosters vigilance in religious expressions. The religious demographic composition showed, although Muslims are dominant with 54.52%, it is insignificantly diverse from Protestants and Catholics of 18.10% and 15.99% respectively, then followed by Buddhists 4.11%, Hindus 5.28%, and Confucian 2% (Central Bureau of Statistics [*Biro Pusat Statistik*] [BPS] 2024)). It was also discovered that Javanese has a relatively higher number based on ethnicity but not significantly different from Toba and China as indicated by 628,898 Javanese, 365,758 Tobanese, 202,839 Chinese, 178,308 Mandailingnese, 126,557 Malay, 78,129 Karonese, 53,011 Acehnese, 13,159 Nias, 13,078 Simalungunese, 6,509 Pakpaknese, and 75,253 others (BPS 2024). This means that ethnicity is relatively balanced and plays a role in reducing hegemony, inclusion, and subordination between ethnicities and religions.

The terrorist attacks have been recorded in Medan and its surroundings over the last decade, 2000–2014: (1) attack on the police station in Hampan Perak, (2) suicide bombing at Medan City Police Headquarters, (3) bomb explosion at North Sumatra Police Headquarters, (4) bomb explosion at Police Headquarters in Pematangsiantar, (5) bomb explosion at St. Yosef Catholic Church, and (6) the Commerce International Merchant Bankers robbery that led to the death, injury, or permanent disability of twenty-one victims (Daurina 2019). In North Sumatra, the Special Anti-terror Detachment (*Densus 88*) arrested thirty suspected terrorists (Hutagalung 2019). Moreover, some of the other phenomena include the forced disbandment of worship at the Bethel Indonesia Church (*Gereja Bethel Indonesia* [GBI]) Philadelphia, Protestant Batak Christian Church (*Huria Kristen Batak Protestan* [HKBP]) in Martubung, the stoppage of HKBP construction in Binjai, and the burning of five churches in Singkil, South Aceh. There were also intimidations on the braided horse attractions (*kuda kepang*) at the Hampan Perak as well as raided cafes, restaurants, and hotels in the heart of the city. The relocation of the mosque in Sukaramai, the Medan Metropolitan Trade Company (MMTC), Timor Street, and the Hermes Palace and Mall also triggered the demonstration of the FUI. A localization facility is further assigned in Sei Mencirim in the Northwest of Medan City to accommodate and nurture terrorist combatants caught in North Sumatra (Daurina 2019).

The frequent terror attacks in Medan are relatively conducive compared to Jakarta, Aceh, West Sumatra, West Java, Central Java, East Java, West Nusa Tenggara, South Sulawesi, and Central Sulawesi. The undeniable facts above underscore the importance of social integration through interfaith dialogue. The key is to make Medan one of the cities promoting multiethnic and religious social integration in Indonesia. This initiative by social institutions, particularly the Indonesian Ulema Council (*Majelis Ulama Indonesia* [MUI]), the Communion of Churches in Indonesia (*Persatuan Gereja-Gereja di Indonesia* [PGI]), the

Indonesian Hindu Association (*Parisada Hindu-Dharma Indonesia* [PHDI]), the Indonesian Bishops' Conference (*Konferensi Waligereja Indonesia* [KWI]), the Indonesian Buddhist Representatives (*Perwakilan Umat Buddha Indonesia* [WALUBI]), and Indonesian Confucian High Council (*Majelis Tinggi Agama Khonghucu Indonesia* [MATAKIN]), is supported by the city government, nongovernmental organizations, youth organizations, ethnic and religious associations, as well as the police and military. Ultimately, the city has become a "pilot project" for the sustainable development of multiethnic and religious cohabitation and interaction in Indonesia.

A previous study showed that terrorism originated in five cities in Indonesia: Bekasi, Cirebon, Depok, Tegal, and Balikpapan (Tempo 2016; Hutagalung 2019). It was also discovered that approximately 600,000 or 0.4% of the 160 million adults have engaged in radical action while the level of vulnerability to radicalism was estimated at 7.1% or 11.4 million people (Muhtarom 2021). Some radical activities considered to be relatively safe have also been observed in Medan such as the perpetrators of the Wiranto, former Minister of Defense and Security, Commander of the Armed Forces of the Republic Indonesia stabbing, and the suicide bombing in Kampung Melayu, Jakarta (Lestari 2019). These radicalism and intolerance tendencies in addition to religion in North Sumatra are also directed at the authorities and state apparatus to compete over economic and political resources (Arifinsyah 2018).

In Medan City, a coalition of radical groups and thugs are controlling and trading state lands without invoices or receipts, using places of worship, signs, or headquarters as a sign of control and supporting the election of mayors and governors. Most radical preachers also use places of worship to campaign in support of their favorite candidates with the theme of their lectures focused on denying diversity and emphasizing differences. Local politics was observed to have activated ethnicity during the two decades of regional autonomy (Damanik 2019a) and this further affected ethnic cleavages (Damanik 2019b, 2019c; Hidayat and Damanik 2018). In Medan City, the political and government space is equally controlled by all ethnic and religious groups. Meanwhile, the trade, industry, and service sectors absorbing most employees are dominated by the Chinese considered to be mostly Methodist, Catholics, and Buddhists as well as Toba that are majorly Protestants.

The informal sector is dominated by Minangkabau, Tobanese, Karonese, Simalungunese, Pakpaknese, Acehnese, and Javanese. Moreover, entrepreneurs need interreligious employees to arrange work shifts with due consideration for religious holidays, and several discussions related to workers' beliefs were observed to be held in workplaces before and after these holidays. Occasionally, the entrepreneurs perform "breaking the fast together," "Christmas together," "Chinese New Year together," and "open house" with their employees despite the differences in their religions. This reduces the possibility of radicalism, intolerance, and discrimination because employees are required to be loyal to their workplace. It was also discovered from history that the Medanese Chinese formed *Pao An-tui*, a militia to protect fellow Chinese in 1947 (Sitompul 2019) as well as to show demonstrations in 1998. Moreover,

Medan enjoys a normal atmosphere despite the increased hatred against the Chinese in the last four years (2017–2021). The hatred was associated with the politics surrounding the candidature of Ahok as governor in Jakarta, which led radical groups, specifically FPI, to reject Ahok through demonstrations that inflamed the response of the triple minority groups, including the migrants, Chinese (*Aseng*), and infidels. These historical memories lead the Medanese Chinese to be more aware and appreciate the “others” in their community.

The second fact is the organization of harmony is indicated by the formation of FKUB by the government to facilitate religious harmony. The forum is a manifestation of the moves made by the Institute for the Study of Religious Harmony (*Lembaga Pengkajian Kerukunan Umat Beragama* [LPKUB]) to determine conflict factors and reconciliation efforts (Syaefullah 2007). The members include the PGI, PHDI, MUI, KWI, WALUBI, and MATAKIN. Their main task is to protect and care for, as well as to serve as the backbone of sustainable social harmony under the control of the Ministry of Religion. The organization is spread across every province, regency, and city with the administrators consisting of interreligious figures. Moreover, the FKUB is focused on ensuring dialogue through conflict prevention, reconciliation, and cooperation in addition to its function of facilitating the establishment of worship places (Banawiratma et al. 2010). It is also designed to develop social tolerance and monitor interreligious relations through policies and coaching programs.

The organization detects and counters radical organizations in order to ensure they support social harmony, and this is proven in Medan through the lack of terror attacks, radicalism, intolerance, and discrimination. The role and position of the FKUB in fostering interfaith harmony following the six suicide bombings has become increasingly important and has received government support. Their role is increasingly evident in regulations regarding the placement of places of worship, public spaces, schools, city parks, markets, and hospitals in locations that allow all levels of society to gather. FKUB concentrates on grassroots, specifically the villages considered to be the smallest unit in city administration, and some of its functions include monitoring services, prayers, religious associations, and all other religious activities. Harmony is expected to be created by the government, police, military, religious leaders, community, and youth through several activities such as monitoring, coaching, dialogue, workshops, seminars, and regular meetings to discuss the latest situation as well as the provision of incentives for tolerant figures. Moreover, some other organizations such as the YIPC, the Center for Religious and Cross-cultural Studies, and the Indonesian Consortium for Religious Studies are also needed to be considered.

The last two are based at Gajah Mada University (UGM), which conducts a doctoral program through collaboration between the Sunan Kalijaga State Islamic University and Duta Wacana Christian University (UKDW). Meanwhile, YIPC is a national-scale community with branches in several cities, including Medan, and was created to promote interreligious and interfaith dialogue, specifically for youth and students. Its main task is to implement peace education and dialogue through the Student Interfaith Peace Camp, Peace

Club, Young Interfaith Peacemaker National Conference, International Day of Peace (IDP) celebrations, International Anti-Corruption Day, World Interfaith Harmony Week, and Scriptural Reasoning (SR). YIPC has implemented several concrete actions such as peace camps, peace walks, movies, food on the road, and singing for peace by raising funds for earthquake victims, hospitals, and patients in Medan. It has also conducted discussions, workshops, conferences, and seminars such as the live programs in the form of e-peace camps and webinars. Moreover, it collaborated with the Indonesian Ahmadiyah Congregation (*Jamaah Ahmadiyah Indonesia* [JAI]), Ahmadiyah Youth, Muhammadiyah Student Association, *Hijrah* Together Community, Friends Community (*Kawanku*), and others to implement some of these programs.

YIPC Medan has organized peace-related activities for the past eight years, such as a dialogue space created for Muslim and Christian students to clear up interfaith prejudices, as well as collaboration with various student activities, including the Ar-Rahman community, Protestant students, Catholic students, the Indonesian Christian Student Movement, and the Islamic Student Association at the State Islamic University of North Sumatra, the University of North Sumatra, the State University of Medan, the Abdi Sabda Theological College, the Catholic University of St. Thomas, Nommensen University, and the Muhammadiyah University of North Sumatra. The platform provides opportunities for all members to exchange ideas, opinions, and thoughts toward understanding the latest issues concerning harmony and peace. The interreligious dialogue usually covers seven areas: (1) life, (2) ethics and social aspect, (3) faith experience, (4) religious tradition, (5) theology, (6) actions, and (7) intra-faith required to accept and appreciate interreligious differences. These harmonious associations have gradually contributed significantly to the social harmony of the city as evidenced by the low levels of terror attacks, radicalism, discrimination, and intolerance.

Third, the actions of the local government, especially with the mayor as the central figure, create social harmony based on interreligious dialogue. The mayor is normally a nationalist, not identified with one religion and serves as a role model for all government officials. It was discovered that all mayors in Medan starting from the Indonesian Independence up to 2022 have nationalist characters such as Djaidin Purba, Madja Purba, Syurkani, Bachtiar Djafar, Abdillah, Rahudman Harahap, Dzulmi Eldin, and Bobby Arif Nasution. The findings showed that none of them issued regulations to limit religious freedom or hinder permits for the construction of worship places apart from the absence of certain religious privileges. Moreover, the city government affirms all religious celebrations (Christmas Seasons for Christians, Ramadhan Fair for Muslims, Lunar Fair (*Imlek*) for Buddhism, and Devavali Fair for Hindus) and provides assistance in the form of funding.

The government affirmed ethnic diversity through the determination of areas with social harmony, such as Kotamaksum for Malays, Madras for India, and Kesawan for China, and also recognized the figures, of Tjong Yong Hian and Tjong A. Fie, which are the two Chinese Buddhist figures known to be tolerant and philanthropic (Damanik 2019d). The other pieces

of evidence include the Maimoon Palace for Malays, the Al-Mashoem Grand Mosque for Islam, the Cathedral Church for Catholics, the Setiabudhi Temple for Buddhists, and the Western Indonesian Church for Protestants. The government also implements the annual sports event, cultural carnivals, festivals, and art performances involving all citizens. The recognition of multi-religious cohabitation becomes a repertoire as well as the architecture of sustainable social harmony development, which made it possible for the government not to encounter difficulties in the process of building interreligious dialogue.

The relocation of worship places, specifically mosques, was observed mostly due to land ownership. For example, a plot of land used to construct a mosque in Timor streets was sold to a businessman to build houses; another mosque in the middle of land at MMTC was required to be relocated in order to have a Market Center; a mosque in Asia Megamas was requested to be moved to construct some apartments, and another in Hermes Palace was needed to be moved to construct a mall. These relocation plans were canceled after the demonstration by the FUI. Meanwhile, the suspension of worship activities in two churches was mainly due to the COVID-19 pandemic, and this is different from the disbandment of braided horse attractions. The government and FKUB are engaged in the reconciliation processes as indicated by the presence of the mayor during the relocation issues in Timor streets and Asia Megamas. The government's efforts to create social harmony through religious freedom are evident in two basic points: (1) the absence of privileges over certain religions and (2) the lack of government regulations limiting religious expression. For example, there are no religious-based local regulations in Medan, such as the Islamic sharia regulations (*Qanun*) in Aceh, West Sumatra, Palembang, Banten, Tangerang, Banjarmasin, and Makassar, Hindu New Year (*Nyepi*) in Bali, and Gospel in Monokwari.

The city government has not issued a ban on the implementation of certain religious ceremonies and rites while Christian, Buddhist, Hindu, or Confucian students are not forced to wear hijab, head-covering material for Muslim females in schools and government offices. These are considered the repertoire in building the architecture of social harmony in a multi-religious cohabitation of Medan City. The fourth fact is the tolerance is observed in the refusal of leaders of different associations related to ethnicity, religion, or clan in Medan to issue social regulations limiting religious and cultural expressions unlike in other areas such as Aceh, Bagan Siapiapi, Bukittinggi, Banten, Banjarmasin, and Makassar where the authority of the organization extends beyond the local government. For example, social organizations forbid barge burning festivals (*bakar tongkang*) in Bagan Siapiapi, serving the sea (*jamu laut*) in Yogyakarta, serve the mountains (*Kasada*) in Bromo, and offerings in Banten. FPI, HTI, and FUI also exist in Medan but their operations are limited due to three reasons: (1) non-provision of space and opportunity for the development of radical organizations by the government, (2) limited movement of radicalism by tolerant organizations and figures, and (3) economic-oriented competition between communities. These three factors are the main reasons for the rejection of every form of radicalism and intolerance by the people but

religion was observed to have the tendency of being politicized through executive elections, making it necessary to be aware of the snowball of religious lectures aimed at discrediting diversity (Savelkoul 2022; Global Terrorism Index [GTI] 2022).

The fifth fact is that the accumulation of alliances through cross-cutting affiliations such as interreligious and interethnic marriage has an impact on cross-cutting loyalties. This is observed from the possibility of a Malay Muslim marrying into other ethnic groups, such as Simalungunese, Karonese, Mandailing, Javanese, Tobanese, Pakpaknese, Minangkabau, Angkolanese, and Nias Muslim as well as Christians from other ethnic groups. The decision to leave a religion for another based on marriage is opposed by the family, and this is common in the Medan City. For example, a Javanese Muslim was reported to have married a Simalungunese-Islam surnamed Damanik and they are presently members of the Damanik Clan Association (*Asosiasi Klan Damanik* [AKD]), Simalungun Islamic Family Association (*Ikatan Keluarga Islam Simalungun* [IKEIS]), Simalungunese Intellectual and Community (*Partuha Maujana Simalungun* [PMS]), and Javanese born in Sumatra (*Putra Jawa Kelahiran Sumatra* [Pujakesuma]). This is necessary because every family member is bound to attend and visit each other during traditional and religious rites and ceremonies such as marriage, burial, Christmas, New Year, and Eid al-Fitr. This means the new family is a part of the Javanese, Simalungunese, Islamic, and Damanik groups, and this is the reason families sometimes have relatives from other religions and ethnicities.

Another example was found with a Chinese surnamed *Tan* who married a Karonese surnamed *Tarigan*, making the couple a member of the Indonesian-Chinese Association (*Indonesia-Tionghoa* [INTI]), Tan Clan Association, Tarigan Clan Association, and Five Clan Association (*merga silima*). The interethnic and religious marriage was found to be one of the ways to bridge differences in Medan. This simply shows that cross-cutting affiliation and loyalties (1) cause intimacy through traditional and religious ceremonies that further foster acceptance, mutual understanding, and togetherness, (2) reduce tension, stereotypes, suspicion, distrust, and bigotry, as well as (3) intolerance and discrimination. The concept also redefines kins and nonkins by broadening the meaning of kinship while narrowing down nonkinship. This is observed from the fact that kins previously include fellow ethnic, religious, or clan members but have been transformed based on cross-ethnic, religious, and clan-bound marriages.

Cross-Cutting Loyalties: A Multi-Religious Cohabitation

These explanations show that there are three repertoires in the architecture of social harmony development: (1) lack of privilege for certain religions by the government, (2) absence of government regulations limiting religious expression, and (3) absence of social regulations limiting religious expression. These are considered the prerequisites bridging interreligious dialogue with the government holding a central position while the other actors include harmony organizations and communities, specifically FKUB and other ethnic, religious, and

clan associations with cells consisting of members being monitored by their leaders. It is important to note that the three repertoires are supported by tolerant figures and association leaders and this shows the ability of openness and togetherness in associations to bridge interreligious dialogue.

The efforts of these associations are evident in the rites and religious ceremonies and also strengthened through seminars, discussions, workshops, student interreligious peace camps, peace clubs, young interreligious peacemaker national conferences, IDP, world interreligious harmony week, SR, peace walks, light food and drinks to break the fast for Muslims (*takjil*) on the road, and singing for peace. These programs were conducted offline and online through social media such as live activities and e-peace camps on Instagram, WhatsApp, and Facebook. The principle of dialogue is generally based on life, action, religious experience, and theological exchange designed to be informational, confessional, experiential, relational, and practical. Interreligious dialogue, as emphasized by the USIP (2004) and Garfinkel (2004) is focused on opening horizons of thinking on universal morality to foster mutual understanding and solve problems. Also, Brodeur (1997) showed that it is oriented toward confessional, relational, and practical information dissemination while Ercoskun (2021) stated that it involves elites such as the government, police, military, mid-level professionals, FKUB and YIPC, grassroots activists, as well as the leaders of religious, ethnic, and clan associations. It was concluded that the interreligious dialogue in Medan has succeeded in fostering an attitude of mutual trust even though it has not reached the perfect level.

The findings of this study, which are considered to be novel compared to previous studies related to social harmony based on interreligious dialogue, are the cross-cutting affiliations associated with religion, ethnicity, and clan observed to be fostering the accumulation of alliances. These affiliations are discovered to be the backbone of social harmony in Medan while the contribution of elites, mid-level professionals, and grassroots activists in the framework of interreligious dialogue is considered secondary. They were formed through intermarriage to increase the membership of religious, ethnic, or clan associations and serve as a social framework to foster cross-cutting loyalties to ensure the participant has the same rights and obligations. Cross-cutting loyalties have a spiritual element manifested through rites and ceremonies of transition in addition to the morality for togetherness. This is evident in the fact that every member is required to be present at these events organized by associations or families despite the difference in their religions and ethnicities. The most important thing at the ceremony is the emotional bond created as extended relatives, which is observed to be more effective in bridging interfaith dialogue than regulations, governmental efforts, tolerant figures, as well as harmonious associations and communities. This is due to its clear mass base and ability to reflect the accumulation of alliances with each member having cross-cutting loyalties as well as the same rights and obligations. This observation has not been made in previous studies, which means it complements the body of knowledge on the development of sustainable peace architecture, specifically in multi-religious cohabitation.

The government has prohibited segmented settlements and schools and also restricted religious and cultural practices due to cross-cutting associations and other ethnic situations. Several public spaces in the form of schools, government offices, health centers, village heads, market centers, city parks, sports facilities, and others have also been organized to bring people of different religions together. Moreover, the ethnical differences made leaders of social organizations, forums, and associations of harmony, as well as the governments act more vigilantly as indicated by the lack of certain religious privileges and regulations limiting religious expression. These were replaced with harmonious policies such as spatial arrangements, blending schools and settlements, public spaces, city, and spatial planning, as well as the recognition of religious celebrations. Table 1 is a key repertoire for implementing sustainable development toward dialogue-based multi-religious cohabitation in Medan City.

Table 1: The Key Repertoire of Sustainable Development of Dialogue-Based Multi-Religious Cohabitation in Medan City

<i>Cross-Cutting Affiliation and Loyalties</i>	<i>Leader of Social Organization</i>	<i>Harmonious Forum and Community</i>	<i>Government and Tolerant Figures</i>
<ul style="list-style-type: none"> ▪ Ethnicity situations that have accumulated membership alliances between religions, ethnic groups, and clans that have an impact on cross-sectoral loyalty to facilitate interreligious dialogue. ▪ Attendance at traditional and religious rites and ceremonies. ▪ The same rights and obligations. ▪ Expanded kinship across ethnicities, religions, and clans. 	<p>Grassroots activists who emphasize interreligious dialogue, reject intolerance and radicalism through the absence of social regulations that limit religious and cultural expression.</p>	<p>Middle-level professional who voices interreligious dialogue in society, schools, and universities through seminars, discussions, workshops, student interfaith peace camps, peace clubs, young interfaith peacemaker national conferences, international day of peace, world interfaith harmony week, scriptural reasoning, peace walk, <i>takjil</i> on the road, as well as singing for peace both offline and online, which are focused on dialogue of life, action, religious experience, and theological exchange oriented to informational, confessional, experiential, relational, and practical.</p>	<p>Elites who advocate sustainable social harmony through the absence of privileges over certain religions or government regulations that limit religious expression. The policies carried out are spatial arrangement, mingling settlements and schools, public spaces, as well as spatial and urban planning.</p>

Table 1 shows that the repertoire can only be realized in a multi-religious cohabitation when the cross-cutting affiliations and loyalties are well maintained. However, five obstacles were identified in the architecture: (1) destruction of cross-cutting affiliations due to the politicization of religion, which causes fundamentalism and conservatism, (2) diminishing role of leaders of organizations and social associations based on religion, ethnicity, and clans, (3) loss of the contribution of harmony forums and communities, (4) loss of tolerant figures and the rise of radical organizations limiting religious expression, and (5) government authorities that favor certain religions or government regulations designed to limit religious expression. The repertoire designed can also be influenced by social and political dynamics as well as modernism in the future. It is further recommended that the politicization of religion in the present time, specifically in executive and legislative elections, should be avoided while decisions are to be made based on a shared life. As Galtung (1958, 1996) showed, the architecture designed for sustainable social harmony development based on interreligious dialogue is a positive peace framework.

Moreover, the elites, mid-level professionals, and grassroots activists were observed to be playing a role in peacemaking, peacekeeping, peacebuilding, and changing negative peace into positive peace during times of terror, radicalism, and intolerance. This simply shows the important role of organizations and tolerant figures in the interreligious dialogue of multi-religious cohabitation. The findings showed that positive peace in Medan City is a harmonious situation marked by efforts to strengthen social values and norms while negative peace was observed to have been normalized through multi-track diplomacy implemented after the bombing of the church, relocation of worship places, prohibition of cultural practices, and the forced disbandment of worship as well as the arrest of some suspected terrorists.

The architecture developed in Medan City is for the long term, and the policies were observed to cover five areas: (1) spatial arrangement in the form of mixed settlements; (2) existence of public spaces such as hospitals, schools, malls, government offices, sports fields, and city parks, which bring city residents together; (3) activation of religious, ethnic, and clan associations; (4) optimization of the role of organizations, communities, and tolerant figures; and (5) implementation of mixed spatial and urban planning. These policies affected the two multi-religious cohabitation: (1) the absence of certain religious privileges and (2) the absence of government regulations and social organizations limiting religious expression. Table 2 is the key architecture of sustainable development of dialogue-based multi-religious cohabitation in Medan City.

Table 2: The Key Architecture of Sustainable Development of Dialogue-Based Multi-Religious Cohabitation in Medan City

<i>Principles of Interreligious Dialogue</i>	<i>Levels of Interreligious Dialogue</i>	<i>Types of Interreligious Dialogue</i>	<i>Rules of Interreligious Dialogue</i>	<i>The Purpose of Interreligious Dialogue</i>
<ul style="list-style-type: none"> ▪ Learn to change and grow in perception and understanding of reality ▪ Dialogue with complete honesty and sincerity ▪ Define himself Conversely, the interpreted must be able to recognize herself in the interpretation ▪ Dialogue can take place only between equals ▪ Dialogue can take place only on the basis of mutual trust 	<ul style="list-style-type: none"> ▪ The dialogue of life. The dialogue of action ▪ The dialogue of theological exchange ▪ The dialogue of religious experience 	<ul style="list-style-type: none"> ▪ The dialogue of life ▪ The dialogue of action ▪ The dialogue of theological exchange ▪ The dialogue of religious experience 	<ul style="list-style-type: none"> ▪ Respect the religious experience and identity of others ▪ Don't assume in advance where points of agreement or disagreement will exist ▪ Be prepared to participate in dialogue on an equal footing ▪ Have a good grasp of your own tradition ▪ Real dialogue is built on mutuality and trust ▪ Try to be aware of the cultural conditioning and historical memory we bring to dialogue 	<ul style="list-style-type: none"> ▪ To know oneself more deeply and enrich and complete one's appreciation of oneself for other faith traditions ▪ To get to know others more authentically and gain a friendly understanding of others ▪ To live more fully in accordance and to build a stronger foundation for the community life and actions among people of different traditions

Table 2 shows cohabitation developed based on multi-religious dialogue with a comprehensive approach through educational, social, economic, and environmental channels to minimize radicalism and intolerance. The most interesting example currently being implemented in Medan City is the placement of churches, mosques, and temples, as well as public spaces such as schools, markets, parks, hospitals, and government offices in

ethnically and religiously segregated neighborhoods. The implementation involves the FKUB, PGI, PHDI, MUI, KWI, WALUBI, and MATAKIN, interfaith social and youth organizations, the mayor, and the city's spatial and urban planning agency, including NGOs and social institutions. This mechanism, which involves the government, aims to create a borderless environment, a prerequisite for social harmony. This means it is impossible to formulate the interreligious dialogue through one approach but all aspects of life. It is important to note that both the repertoire and architecture were implemented through multi-track diplomacy, involving civil society, business, schools, arts, sports, and associations to increase synergies with tolerant figures. Moreover, all the repertoires participated in the process of understanding how to overcome and prevent tension, break the dialogue deadlock, and reduce stereotypes, including distrust, suspicion, and bigotry.

As Keating and Knight (2004) showed that developing sustainable social harmony is not a momentary but a long-term program, which indicated by the fact that all religious groups are calling for peace, social tolerance, and respect for each other. These religious values and norms are prerequisites to develop a peaceful attitude and order in a multi-religious cohabitation while the manipulation of religious specificities creates an attitude of disrespect, arrogance, fanaticism, suspicion, and distrust with a harmful effect on peacebuilding processes. This means interfaith cooperation is very important in a multi-religious cohabitation and is required to be implemented to ensure social harmony in the future in Medan City as well as contemporary Indonesia and the modern world. This concept was also observed to be relevant to the "Unity in Diversity," which is the founding principle of Indonesia.

Conclusion

The repertoire to develop peace architecture in a multi-religious cohabitation based on interreligious dialogue requires a comprehensive and sustainable approach involving elites, mid-level professionals, and grassroots activists. Moreover, the paths needed involve civilians, educational, social, economic, and political institutions, government, associations, and communities of harmony as well as tolerant figures. The prerequisites and mechanisms for sustainable social harmony were observed to be implemented through spatial arrangements, settlements, mixed schools, placement of public spaces, and intermarriage in addition to the absence of certain religious privileges and government and social regulations limiting religious expression. The arenas for the dialogue include business areas, schools, arts, sports, settlements, land, religious associations, ethnicities, and clans. It is important to note that all the repertoires play a role in building interreligious dialogue to create the understanding needed to overcome deadlocks, prevent tension, reduce stereotypes, and remove distrust, suspicion, and fanaticism. It was also discovered that the appropriate achievement of social harmony is based on morality and spirituality rooted in society while cross-cutting association was found to be a repertoire to develop architecture of sustainable social harmony.

This is due to its ability to foster the accumulation of alliances expected to play a role in establishing cross-cutting loyalties as well as offering the same rights and obligations for the individuals involved. It was concluded that social harmony in a multi-religious cohabitation requires prerequisites and mechanisms that contain universal morality and spirituality rooted in grassroots. Theoretically, the novelty of this study complements the body of knowledge on the development of sustainable peace through interreligious dialogue, specifically in a multi-religious cohabitation. Practically, it suggests that interreligious dialogue related to the development of sustainable social harmony requires prerequisites and mechanisms rooted in society. This is observed to be relevant to the “Unity in Diversity” as is the founding principle of Indonesia. It was also recommended that further investigation be conducted on interfaith dialogue in religious, ethnic, and clan associations. It is important to recognize that fostering multi-religious cohabitation, a prerequisite for this study’s findings, is heavily influenced by national leadership, which should serve as a role model for diversity in one of the world’s most diverse countries.

Acknowledgment

The author appreciates and expresses gratitude to all representatives of institutions: PGI, PHDI, MUI, KWI, WALUBI, MATAKIN, FKUB, and student religious units at various universities in Medan City. The author also expresses gratitude to the Rector and the Institute for Research and Community Service of Universitas Negeri Medan for their support in this research, including to all participating informants. The author would like to thank the anonymous reviewers who provided suggestions for revising this article.

AI Acknowledgment

The author declares that generative AI or AI-assisted technologies were not used in any way to prepare, write, or complete this manuscript. The author confirms that they are the sole author of this article and takes full responsibility for the content therein, as outlined in COPE recommendations.

Informed Consent

The author has obtained informed consent from all participants.

Conflict of Interest

The author declares that there is no conflict of interest.

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