

Religious Dialectics in Urban Society in Tolerance Villages of Bandung City: Analysis of Emil Durkheim's Religious Functionalism

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Abstract

Religion plays a significant role in the social life of humans. Its function is not limited to the individual's spiritual aspects but also encompasses broader social dimensions, including the formation of communal identity, social solidarity, and societal stability. This study aims to explore the dialectics of religion in the urban community of Tolerance Village in Bandung through the perspective of Emil Durkheim's functionalism of religion. The research employs a qualitative approach with a descriptive-critical method. The conclusion of the research indicates that religious practices in the Tolerance Village serve not only as personal expressions of an individual's relationship with God but also as tools for building communal identity and strengthening social solidarity. Empirically, this can be observed in the daily life of the Tolerance Village community, where various places of worship coexisting peacefully serve as a concrete example of how religion functions in building social cohesion. The functionalism of religion, within the context of the religious dialectics occurring in Tolerance Village, proves to manifest harmony in this community. Contextually interpreted religious teachings create inclusive and tolerant religious practices. The findings of this research are expected to serve as a reference for the development of studies on religious phenomena specifically, and religious studies more generally.

Keywords:

Religious Dialectics, Functionalism of Religion, Social Solidarity.

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Introduction

In the early development of studies on urban society, research was predominantly focused on changes in societal living patterns, encompassing economic, political, cultural, and psychological aspects. During that time, religious issues did not receive much attention and were only considered as complementary aspects in the study of cultural diversity (Saumantri, 2023b). This is related to Weber's parochial view, which posited that cities should be centres of human rationality. Weber argued that the expansion of democracy is one of the main characteristics of rationalization, which would give rise to various levels of individual opinions and beliefs, subsequently reducing democratic society to a collection of manipulative beliefs (Ritzer, 2010). Cities were seen as places where people could transition from bondage to freedom, including in thought. Anything deemed to hinder progress or obstruct rationality had to be abandoned, including religious teachings which at that time were still considered a source of irrationality and incompatible with the principles of scientific truth.

However, in subsequent developments, Weber and other sociologists began to acknowledge the significant role of religion, particularly religious practices and beliefs, in the formation of cities and the societies inhabiting them. Weber suggested that some religious principles actually influenced the patterns of capital accumulation necessary for increased production and industrialization (Weber, 2021). Although the main narrative promoted was secularization, or what Weber referred to as *Intrauterine*, the phenomenon of religiosity remained deeply rooted in urban life (Rupke, 2020). Secularization, in this context, is often associated with the term disenchantment, which means the loss of a sense of wonder in the world and life because everything is measured and evaluated based on dualistic categories, a common characteristic of urban society.

This situation is reinforced by the emergence of various religious phenomena in urban spaces, particularly religious practices among immigrants and the presence of religious actors from different parts of the world. Stephan Lanz, an anthropologist, observes that the shift and change in the urban society's perspective on religion necessitate a redefinition of the term "urban religion." Lanz proposes that religion for urban communities should be viewed as a specific element in urban life that is integrated with lifestyle, imagination, infrastructure and materiality, culture, politics, economy, various forms of living and working, community formations, as well as festivals and celebrations. Religiosity for urban communities is an ongoing process in which individuals interact with religious teachings and reciprocally influence each other, subsequently producing, altering, and defining one another (Lanz & Oosterbaan, 2016).

Rapid urbanization has brought significant changes to the social and cultural structure of Indonesian society, including in Bandung. As one of the major cities with a high level of urbanization, Bandung is a melting pot of various ethnic and religious groups. This diversity, while being a source of cultural richness, also has the potential to generate conflict if not managed properly. According to (Burchardt et al., 2023) urban communities are often characterized by high cultural and religious diversity, which leads to various social dynamics. Amidst rapid social changes and the complexities of city life, religion plays a crucial role in shaping individual and collective identities as well as in creating a cohesive social structure.

The Tolerance Village in Bandung City serves as an intriguing example where religious diversity is integrated into daily life, reflecting real efforts to promote tolerance and harmony among different religious communities. The Tolerance Village is a local community initiative aimed at creating a harmonious environment amidst religious diversity. This effort involves various activities and programs designed to strengthen interfaith relations, reduce potential conflicts, and build social solidarity (Miftah, 2019). As a city with high social diversity, Bandung has the potential for conflicts arising from this diversity. However, this diversity does not hinder Bandung's residents from upholding an attitude of tolerance in their daily lives. The Tolerance Village was initiated as an effort to maintain diversity and pluralism in Bandung City. To date, Bandung has five officially recognized Tolerance Villages by various city mayors: Gang Luna Tolerance Village,

Paledang Tolerance Village, Dian Permai Tolerance Village, Balonggede Tolerance Village, and Kebon Jeruk Tolerance Village (Simbolon, 2022).

The research focuses on one Tolerance Village located in the Kebon Jeruk neighbourhoods of Andir District in Bandung City. This Tolerance Village hosts a diverse range of communities. Consequently, within a single area, there are various groups, ethnicities, and even different places of worship. Additionally, the presence of urban communities is a significant factor in enriching the social dynamics in the Tolerance Village. Urban communities bring a variety of perspectives, cultural practices, and diverse life experiences, all of which contribute to the diversity and social cohesion in this area. The religiosity of urban communities creates a broad space for various attitudes, practices, and complex religious movements. The religious practices of urban communities cannot automatically be considered entirely rational.

The religiosity of urban communities creates a broad space for various attitudes, practices, and complex religious movements. The religious practices of urban communities cannot automatically be considered entirely rational. This religious dialectic aligns with the theory proposed by Emile Durkheim about the functionalism of religion, where religion not only functions as an individual belief system but also plays a crucial role in strengthening social solidarity and integration within society. According to Durkheim, religion helps create strong social bonds through rituals, symbols, and shared practices that provide collective meaning and reinforce social cohesion (Sitorus, 2022).

Various studies on the religious practices of urban communities have been conducted from diverse perspectives. For instance, research by (Genevieve, 2016) shows that religious teachings, through proper theological interpretation, can be a crucial factor in driving the transformation of urban society. A similar study by (Dias, 2019) states that religion, through religious institutions such as religious organizations, mosques, churches, the Ministry of Religious Affairs, and other institutional frameworks, must be able to take on secular roles to contribute to urban life in the post-religious era, particularly by initiating movement ethos in the community.

A study conducted by (Shannahan, 2019) shows that secularism, which was predicted to become a defining characteristic of urban society, is not entirely so. Religion and spirituality remain significant aspects of urban life, particularly in helping individuals formulate their self-identity amidst the alienation of urban living. This study also emphasizes that post-secular religious communities have the opportunity to develop models of liberation theology that arise from the actual conditions of urban society itself.

The study of urban theology is also addressed by (Agbèdè, 2022), who highlights the need for proper management of migration and urbanization to build a religious city (Pentecost of the city) and the changes required in religious and theological education curricula to focus more on the changes and dynamics of urban life. An interesting perspective is provided by (Greenway & Monsma, 2021), who explain that cities and their inhabitants are unique phenomena in relation to religion. Cities are often identified with spaces of vice (citadel of sin), where religion is seen as inappropriate because human rationality is considered the driving force. However, in some religious allegories, cities are also viewed as embodiments of religious ideals of a progressive, prosperous, and civilized life (city of God). Therefore, the study of urban theology should be flexible, incorporating dynamic elements of city life.

Previous research has shown that urban religious practices have diverse faces and formative elements. These practices can appear very rigid, exclusive, symbolic, and instantaneous at one moment, yet at another time, they can be inclusive, tolerant, and emphasize spiritual depth. Urban religiosity also often highlights its pragmatic aspects, such as in the phenomenon of utility-based social integration, the formation of religious communities, or the use of religion as a key identity and social capital. Therefore, this study aims to provide a different perspective from previous research by depicting the dialectics present in urban religious practices. It employs Durkheim's functionalism to analyse how religion plays a role in shaping and maintaining social harmony amidst diversity. This study examines how different religious interpretations influence

social dynamics in urban environments and the role of religion in building and reinforcing collective identity in a pluralistic society. Thus, this research aims to identify and analysed the religious dialectics in Tolerance Village, Bandung, and understand the role of religion in urban society through the lens of Emil Durkheim's religious functionalism. Émile Durkheim's functionalism emphasizes the role of religion in strengthening social solidarity and societal cohesion. Durkheim views religion as a crucial social phenomenon for the stability and order of society, with its primary function being to connect individuals through rituals, as well as to uphold the norms and morality that govern individual behaviour in accordance with collective values. It is hoped that this study will contribute to the understanding of religious dynamics in urban communities and the importance of religion in creating social cohesion in diverse environments.

Methods

This study employs a qualitative approach and intrinsic case study method, with procedures including repository, codification, rationalization, analysis, interpretation, and evaluation of propositions. Data are collected from various sources such as literature documentation, participant observation, and interviews. The primary data sources include literature documentation on the urban culture of Bandung, Islamic theology literature, observational records of participant subjects, and interviews with three Islamic religious leaders in Bandung to complement the understanding and analysis of the studied topic. Additionally, this research integrates perspectives from Sociology and Cultural Studies to gain a deeper understanding and provide a holistic analysis of urban religious phenomena in Tolerance Village, Bandung. The research procedures involve: (1) Initial observation and study preparation, including reading and describing urban religious phenomena. (2) Conducting the study, which includes literature documentation, field observation, and interviews the interviews were conducted with three religious leaders in Tolerance Village, namely: Ahmad Zaini, an Islamic cleric who is actively involved in religious and social activities in Tolerance Village. Michael Simanjuntak, a Christian pastor who plays a significant role in the Christian community in the area. And Tenzin Lama, a Buddhist monk involved in spiritual and social activities in Tolerance Village. These interviews were conducted to enhance the researcher's understanding and analysis of the topic being studied. (3) Data collection through repository, codification, and rationalization. (4) Data processing, including analysis, interpretation, and evaluation. (5) Formulating research conclusions.

Results

The Tolerance Village, which is the focus of this research, is located in RW 08, Kebon Jeruk Village, Andir District, Bandung City. This community is known for the diversity of its residents' backgrounds, particularly in terms of religion. This diversity is reflected in the presence of four houses of worship from various religions standing side by side in this area. The entrance to Tolerance Village is on Kelenteng street, directly across from Vihara Satya Budhi. A few meters from the vihara, there is a Hindu temple and Vihara Tanda Bhakti. About 100 meters from the intersection, after turning left, there is Masjid Al Hasanah, with its dome clearly visible from the road. Not far from the mosque, approximately 200 meters away, stands the Bethel Tabernacle Church. These four houses of worship coexist peacefully, reflecting the harmony and tolerance among different religious communities in this neighbourhood.

The diversity in Tolerance Village of Kebon Jeruk is evident not only from the presence of various houses of worship but also in the daily lives of its residents. The community members consistently help each other during religious celebrations. For example, Muslims assist Christians during Christmas celebrations, and vice versa, Christians help Muslims during Eid al-Fitr. This assistance is not only material but also includes moral support and active participation in various religious activities. This shows that diversity is not an obstacle to harmonious living but a source of strength to enhance social solidarity.

The Acting Mayor of Bandung, Yana Mulyana, inaugurated the Tolerance Village monument in RW 08, Kebon Jeruk Village, on January 19, 2022 (Simbolon, 2022). This inauguration represents official recognition from the government of the community's efforts in promoting tolerance and interfaith harmony. It also signifies that the Tolerance Village model can serve as an example for other communities in Bandung and throughout Indonesia. This inauguration is not merely symbolic but also encourages the commitment of the community and government to continue fostering and strengthening tolerance in this area.

The existence of Kebon Jeruk Tolerance Village holds significant social and cultural importance. Amid the currents of globalization and urbanization, which often pose challenges to social cohesion, this village has managed to uphold values of tolerance and harmony (Dermawan, 2023). This demonstrates that religion, although often seen as a source of division, can function as a unifying tool. This success also proves that with the right approach, diversity can be positively managed to create social harmony.

The location in the city centre makes Tolerance Village home to newcomers from various regions and professions. Their presence brings diverse cultural identities, religions, and life practices, contributing to the social dynamics of the village. These newcomers with different backgrounds not only enrich the diversity but also add complexity to the existing social interactions. They bring their own traditions, habits, and perspectives, which blend with the local culture, creating a unique and dynamic mosaic of life.

In Tolerance Village, this diversity is manifested in various forms, such as the celebration of religious holidays involving the entire community, communal activities, and cultural events showcasing the rich traditions from different regions. The interactions among diverse residents not only create an inclusive environment but also strengthen social bonds among them. The presence of four houses of worship in one area demonstrates how religious diversity in the village is well-managed, creating a harmonious and tolerant atmosphere (Miftah, 2019).

The presence of newcomers encourages more intensive intercultural and interfaith dialogue. They bring new perspectives that can enrich discussions and understanding of tolerance and harmony. Newcomers from various regions often serve as bridges between this village and other communities, expanding the existing social and economic networks. From a sociological perspective, the existence of Kebon Jeruk Tolerance Village can be analysed through the lens of Emile Durkheim's functionalism of religion. According to Durkheim (Durkheim, 1995), religion plays an important role in maintaining social solidarity and providing collective meaning in society. In the context of Tolerance Village, religion functions as a social glue that strengthens community cohesion. Religious rituals, symbols, and shared practices help create strong bonds among community members, which in turn helps maintain harmony and reduce potential conflicts.

In the context of contemporary life, religion plays a role as a force that can reach across the globe, providing motivation to people in their personal and social lives. Every religion seeks to answer profound questions about the meaning of life. In attempting to answer these questions, various religious traditions and beliefs offer different responses. However, all religions involved in this quest acknowledge that human life is moving towards a better state (Khairulyadi et al., 2022).

Discussion

Social Interaction and Religious Relations in the Tolerance Village

In an era of rapid globalization and modernization, social and religious dynamics in society have become increasingly complex. Indonesia, as a country with diverse ethnicities, cultures, and religions, often faces challenges in managing this diversity harmoniously (Hidayatulloh & Saumantri, 2023). The Tolerance Village in this study demonstrates that tolerance is not merely an ideal concept but can be realized in everyday practice. With a long history of interaction among various religious and cultural groups, this village has successfully created an environment that fosters mutual understanding and cooperation.

The existing diversity does not become a source of conflict but rather a strength that enriches community life. From a sociological perspective on religion, this reality concretely reflects how religious norms and values can play a role in shaping positive patterns of social interaction (Saumantri, 2023). Durkheim states that religion is an essential means that helps humans understand and connect with the mysterious forces that control the world and themselves (Thijssen, 2012). In his view, religion is an empirical social creation that plays a role in strengthening solidarity based on moral consensus among society (Durkheim, 1995). Humans have the capacity to think, and this capacity needs to be shaped and refined through social interaction. This view underlies symbolic interactionism theory, which emphasizes the importance of social interaction, particularly socialization, in shaping human thinking abilities. Socialization is seen as a dynamic process that allows individuals to develop their thinking abilities and ways of living (Siregar, 2016). In social interaction, especially in face-to-face situations, individuals have the opportunity to distinguish various types of experiences. The socialization process is not just a one-way process where individuals receive information; it is a dynamic process where individuals organize and adjust information according to their needs.

In Kebon Jeruk Tolerance Village, these concepts are evident in daily life practices. Empirical data shows that solid social interactions and harmonious interfaith relations form the foundation for creating an inclusive and supportive community. The village residents, coming from various cultural and religious backgrounds, demonstrate that diversity can be well-managed through open communication and active participation in communal activities. Solidarity in this village is reflected not only in individual support but also in collective participation in celebrating religious holidays, communal work, and cultural events. The inclusive and open attitudes practiced by the residents strengthen the sense of togetherness and reinforce social bonds. The existing diversity does not become a source of conflict but rather serves as a basis for building strong and supportive relationships.

Diversity demonstrates that no two individuals are entirely the same. Each person has unique characteristics that set them apart from others, and this is a reality that must be embraced. These differences encompass responsibilities, ethnicity, religion, and other aspects. In the context of humanity, the idea of absolute uniformity is not accepted. To embrace diversity, clarity of mind and heart is required. Acceptance of diversity does not lead to alienation but rather fosters communalism among humans. All living beings are connected through cosmological relationships and are mutually present in one another's existence (Amin, 2013).

According to (Boty, 2017), social interaction is the result of a dynamic social process, encompassing relationships between individuals and communities. As social beings, humans need companionship with others. To achieve this companionship, concrete actions are required. Acting is a characteristic of living beings, and for humans, these actions must meet certain moral and ethical standards. Mustikasari explains that human actions are not only related to their existence as living beings but also reflect human values. Actions are a comprehensive and constant fact in human life (Mustikasari et al., 2023). Through actions, humans communicate with each other, their deities, or others. These actions must reflect the depth of a person's humanity. The experiences resulting from these actions create what is called direct experience, a series of events resulting from an action. In the context of Tolerance Village, each action or deed of the community must be given special attention because harmony and peace significantly impact these actions. In daily life, humans cannot live in isolation.

Adaptation to others is necessary to meet the psychological needs of humans as social beings. Adaptation is a fundamental form of communication with the environment. Adaptive and constructive communication should form the basis for mutual interests (Saumantri, 2022). However, this adaptation can also lead to competitive and dominant relationships. Globalization has fostered the creation of relational networks between people that extend beyond certain boundaries, influencing how individuals perceive and live with others. This awareness is crucial for creating harmony and peace in communal living.

Through this fact, bonds between individuals emerge, known as social solidarity. In urban societies, social solidarity undergoes a transformation from mechanical solidarity to organic solidarity. Mechanical solidarity is a form of solidarity strongly influenced by collective consciousness derived from the traditions and beliefs of the community. In traditional societies, this group consciousness is highly dominant, causing individual behaviours to be greatly determined by shared values deeply rooted in collective traditions and beliefs. In traditional societies, individuals are viewed as inseparable parts of their group. This collective consciousness creates a strong sense of belonging, where each group member feels closely connected within a tight network of social relations. However, when individuals from traditional societies move into urban societies, social dynamics change. In urban societies, social solidarity shifts from mechanical solidarity, based on shared traditions and beliefs, to organic solidarity, which is based on differentiation and functional interdependence.

Organic solidarity emerges in urban societies due to higher social complexity and more specific division of labor (Khairulyadi et al., 2022). In these societies, individuals are no longer tightly bound by homogeneous traditions and beliefs but by the roles and functions they perform within a broader social structure. Relationships between individuals are increasingly based on the need to complement and support each other in fulfilling their roles. Collective consciousness in urban societies is more focused on the importance of cooperation and interdependence to achieve common goals (Mishra & Rath, 2020). In Kebon Jeruk Tolerance Village, this transformation is clearly visible. Located in the city centre, the village is inhabited by newcomers from various regions with diverse cultural, religious, and professional backgrounds. Their presence brings their own cultural and religious identities, creating a unique social dynamic. Here, the role of religion becomes very significant. The presence of functional places of worship amidst the social life indicates that religion can serve as a binding force that strengthens social solidarity in a diverse environment. In the research conducted by (AlFalah & Rahman, 2019), it is described that life in urban areas with diverse religious backgrounds is highly sensitive to issues. However, in Paledang Tolerance Village, which is the focus of this study, differences in religious backgrounds do not lead to conflict. This is due to the high level of interfaith tolerance and well-developed social interactions in Paledang Tolerance Village, Bandung City. The high level of interfaith tolerance is evident from the absence of open conflicts between religious groups, and even among the residents of Tolerance Village, there is good cooperation between different religious groups. They view religion and beliefs as personal matters, with an awareness of mutual respect and honouring each other's beliefs.

Religious Functionalism in Religious Dynamics in Tolerance Villages

Another crucial aspect of The Elementary Forms of Religious Life is the social function of religion. Durkheim may be one of the first to highlight this aspect. Durkheim's thinking on social functions has had a significant impact on modern religious studies, particularly in explaining religion as a form of solidarity and social control (Durkheim, 1995). According to (Durkheim, 1995), religion is what unites people who otherwise lack a common goal. This is a primary social function of religion, prominently featured in his analysis of totemism in Australia. In a society divided by clans, individuals sharing the same beliefs unite to practice totemism. This ritual fosters a sense of solidarity and identity within each clan, leading individuals with shared identities to protect one another. Durkheim explains that all religious beliefs operate and function in a similar way regardless of where the religion is practiced. In turn, religion meets real societal needs, such as supporting social solidarity, establishing basic rules or norms that control societal actions, and fostering collective consciousness (Natalia, 2016).

Previous findings indicate that religious practices reflect the theological beliefs understood by their practitioners. One cannot practice religion without such theological beliefs, although the reverse can occur. In societies with conventional social systems and lifestyles, practiced religions, such as Islam, are generally considered to be settled matters that merely need to be adhered to in

various aspects and events of life. The theology that is developed and understood is also based on simple teachings about Islam and culturally institutionalized values embedded in ritual practices or social behaviours (Arif, 2020). This condition is further supported by the characteristics of rural life, which emphasize harmony and self-fulfilments over material gain. As a result, religious upheavals are rarely encountered, whether in terms of thought or social practice, unless specific sentiments or provocations incite conflicts within the community.

Conversely, in modern urban societies, theological and religious understanding develops dynamically in line with the growth of academic knowledge and the expansion of religious narratives and teachings. The character of urban life, which emphasizes rationality, dynamism, change, competition, accelerated production, and capital accumulation, can easily lead individuals to become trapped in routines that erode the meaning of their activities (Abdul Halim & Muhlas, 2023). However, this fast-paced nature also leads urban communities to seek quick solutions for the lack of meaning and spirituality. As a result, religion is often taught, understood, and practiced in an instant, symbolic, and magical manner. People quickly engage in religious gatherings and then swiftly return to work and pursuit of profit. For urban communities, religion is needed to fill the void of meaning and spiritual dryness, while also serving as an instant image and identity in contexts such as politics, power relations, and cultural identity.

Emile Durkheim posits that religion is a means of connecting individuals with the mysterious forces that govern the world and themselves. He views religion as an empirical social creation that can strengthen solidarity based on a collective understanding of moral perspectives within a society. Humans have the capacity to think, which must be shaped and refined through social interaction. This view leads symbolic interactionist theorists to focus on specific forms of social interaction, namely socialization. Consequently, human thinking abilities should be developed from an early age, as social interaction allows for the differentiation between various modes of experience. Experience in face-to-face situations is a prototypical case of social interaction. For symbolic interactionist theorists, socialization is a dynamic process that enables humans to develop their thinking abilities and personal way of life. Socialization is not a one-way process where actors merely receive information but is a dynamic process where actors organize and adjust information according to their own needs (Derung, 2018).

In the context of urban societies, social solidarity shifts from mechanical solidarity to organic solidarity. In mechanical solidarity, individual behaviour is heavily influenced by collective consciousness derived from tradition and communal beliefs. In traditional societies, this collective consciousness is so strong that individuals from these communities are seen as part of a shared identity. On the other hand, in urban societies, the involvement of religion can serve as evidence that places of worship function effectively within the social life. The transition from mechanical to organic solidarity indicates that in urban societies, individuals tend to have greater autonomy in thinking and acting, yet they remain connected within a complex and interdependent social network.

Durkheim argued that religion plays a crucial role in strengthening social solidarity through rituals and religious practices that bind individuals within a community (Mishra & Rath, 2020). In Tolerance Village, the presence of various places of worship coexisting side by side reflects a form of organic solidarity, where urban communities with diverse religious backgrounds can live harmoniously. In this context, religion not only serves as a spiritual support but also as a vital element in building social cohesion and collective identity. This indicates that, despite the rational and pragmatic tendencies of urban societies, the need for meaning and togetherness remains a significant aspect fulfilled through religious practices.

Theology of Urban Society in Tolerance Village

The conditions described reflect the current religious dynamics in urban societies. In the theological terminology of urban communities formulated by (Baker, 2013), the religious life of urban societies in Bandung today can be categorized into two main categories: arborescent and

rhizomatic. The first category, arborescent, describes an urban society that views religion as a personal interaction with God, moving vertically. In this perspective, religion becomes the responsibility and free choice of each individual, allowing them to express their beliefs and spirituality personally.

However, religion is also seen as something horizontal in the rhizomatic category, involving community and serving as the highest binding identity that unites individuals. Urban societies view religion as a communal expression that allows people to connect socially (Maulidia, 2019). In the context of Tolerance Village, religion serves not only as a means for individuals to connect with God but also as a tool for affirming cultural identity and social identity. These two theological perspectives in urban societies, as observed in Tolerance Village, create an ambiguous duality in religious life. On one hand, religion is seen as a theological doctrine that provides space for individuals to relate personally to God. In this view, there is freedom for each individual to interpret their spirituality or relationship with God. Such spiritual experiences are often treated as personal and may not need to be expressed within social interactions. Expressing these experiences in social interactions can sometimes be seen as undermining the integrity of the meaning and experience (Syafaah & Saumantri, 2024).

On the other hand, religion is also seen as a communal expression that allows people to connect socially. In Tolerance Village, this religious expression becomes a space for affirming cultural identity. At this point, specific interpretations of religion that develop will shape the social character of the community. If the dominant interpretations and teachings are rigid and conservative, then the social and cultural character of the community in Tolerance Village will also follow that pattern. However, it is important to note that despite the dominance of rigid and conservative interpretations, there is also potential for the emergence of more inclusive and tolerant interpretations (Yuliawati et al., 2023). Such interpretations can strengthen social solidarity and support diversity in urban society. For instance, in Tolerance Village, the presence of various places of worship coexisting reflects a form of organic solidarity, where people from different religious backgrounds can live harmoniously. This indicates that even though urban societies tend to be rational and pragmatic, the need for meaning and togetherness remains an important aspect fulfilled through religious practices.

In the context of a dynamic and complex urban society, religion plays a crucial role in strengthening social solidarity and building community cohesion. The presence of various places of worship in Tolerance Village demonstrates that religion can be a key element in constructing collective identity and supporting diversity. Although there are challenges in maintaining harmony and tolerance, the potential to create an inclusive and cohesive society remains. Thus, this study aims to illustrate how religious practices in Tolerance Village reflect the dynamics of religion and social solidarity in urban communities. Tolerance Village serves as a concrete example of how religion can function as a means to enhance social bonds and build a cohesive community amidst diversity. The social solidarity that emerges in this village indicates that, despite its varied and dynamic forms, religion remains a significant force in urban life.

According to (Durkheim, 1995), religion serves as a means to guide human life through the connections it creates between human thought and the mysterious forces that govern the world and oneself. Durkheim argued that religion is an empirical social creation that can strengthen solidarity based on shared moral perspectives among communities. In the context of Tolerance Village in Bandung, the social solidarity that emerges can be viewed as a manifestation of the two ambiguous faces of religiosity: arborescent and rhizomatic.

On one hand, religion is viewed as a theological teaching that provides space for individuals to connect personally with God. On the other hand, it is also seen as a communal expression that allows people to connect socially and serves as a tool for affirming cultural identity. If the dominant religious interpretation is rigid and conservative, the social and cultural character of the Tolerance Village community may follow this pattern, potentially leading to rigid attitudes toward differing beliefs and conflict. Conversely, if a more inclusive and tolerant religious interpretation prevails,

the community can live more harmoniously and respect differing beliefs (Khair, 2020). Life in Tolerance Village reflects how religion can function as a means to strengthen social bonds and build a cohesive community amidst diversity. The presence of various places of worship coexisting peacefully demonstrates that religion can be a crucial element in building collective identity and supporting diversity.

Conclusion

Religious practices in Tolerance Village, Bandung, reflect a complex and diverse dynamic. Religion is not only practiced as a personal expression of one's relationship with God but also serves as a tool for building community identity and strengthening social bonds in a pluralistic society. In the fast-paced and competitive urban environment, religion plays a crucial role in providing meaning and spiritual tranquillity for individuals feeling trapped in their daily routines. The religious practices in Tolerance Village exemplify Durkheim's theory of religion by showcasing two ambiguous aspects of religiosity. On one hand, religion is practiced as a personal expression that may not always be expressed in social interactions. On the other hand, religion functions as a communal identity that unites the community and supports interfaith harmony. The presence of various places of worship coexisting peacefully is concrete evidence of the communal function of religion. Social solidarity in Tolerance Village is influenced by the prevailing interpretations of religion within the community. According to Durkheim's theory, if the dominant interpretation is rigid and conservative, the social character of the community tends to be inflexible and vulnerable to conflict. Conversely, if the dominant religious interpretation is moderate and inclusive, the community is more likely to live harmoniously and respect differing beliefs. This demonstrates that open and tolerant religious interpretations can support diversity and strengthen social cohesion, aligning with Durkheim's view that religion plays a critical role in maintaining social order and solidarity.

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