

Harmony in Interfaith Marriage: A Phenomenological Perspective of Alfred Schutz in Bandungan District, Semarang Regency, Central Java

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Abstract

Problem statement: The main problem in this study is that interfaith marriage lies in the tension between individual freedom in choosing a life partner and the legal restrictions and religious norm that regulate the validity and social implications of the marriage. **Objective:** This study aims to capture, understand, and elucidate the meaning behind the phenomenon occurring within families practising interfaith marriage, wherein harmonious and tolerant relationships are established both within the family unit and in the broader community. **Methods:** This article employs a qualitative research methodology, specifically field research utilising a phenomenological approach. Data collection techniques encompass observation, in-depth interviews, and documentation. **Results:** The findings indicate that interfaith marriages in Dusun Kedungwangan demonstrate harmony both internally and externally. Internally, harmony is evidenced through communication patterns, educational dynamics, economic balance, and a low incidence of family-related issues. Externally, harmony is reflected in the establishment of harmonious interreligious social relationships within the community. The analysis, guided by Alfred Schutz's phenomenological theory, identifies two key aspects in uncovering the meaning of social phenomena in the daily life of Dusun Kedungwangan: "Because of Motive," which reveals a conscious awareness of the significance of religious harmony, a fear of social exclusion, and a tendency to adhere to established communal activities; and "In Order To Motive," which underscores a desire to implement the values of Pancasila within society, to gain acceptance and recognition as an integral part of the community, and to preserve existing communal traditions. **Conclusion:** Based on the analysis of phenomenological theory, the conclusion of this study shows that the meaning of harmony is formed through subjective and intersubjective meaning of couples in living life together despite different beliefs that from social reality in internal relationships and community relations.

Keywords: Harmony, Interfaith Marriage, Phenomenology.

Abstrak

Permasalahan utama dalam penelitian ini yaitu terletak pada ketegangan antara kebebasan individu dalam memilih pasangan hidup dan Batasan hukum serta norma agama yang mengatur keabsahan dan implikasi sosial dari pernikahan tersebut. Penelitian ini bertujuan untuk memotret, memahami, dan mengungkap makna di balik fenomena yang terjadi pada keluarga yang mempraktikkan pernikahan beda agama, di mana terbangun relasi harmonis dan penuh toleransi baik di dalam keluarga maupun masyarakat. Artikel ini menggunakan metode penelitian kualitatif, yaitu suatu penelitian yang berbasis lapangan (field research) dengan pendekatan fenomenologi. Teknik pengumpulan data terdiri dari observasi, wawancara mendalam, dan dokumentasi. Hasil penelitian menunjukkan bahwa keharmonisan pernikahan beda agama di Dusun Kedungwangan terjalin baik secara internal maupun eksternal. Pada aspek internal, keharmonisan ditunjukkan melalui pola komunikasi, pendidikan, keseimbangan ekonomi, dan tingkat problematika keluarga yang sangat baik. Sementara itu, pada aspek eksternal, keharmonisan ditunjukkan dengan terjalinnya hubungan sosial agama yang harmonis dalam masyarakat. Hasil analisis menggunakan teori fenomenologi Alfred Schutz mengidentifikasi dua hal dalam menemukan makna dari sebuah fenomena dalam kehidupan sosial yang melekat di Dusun Kedungwangan, yaitu: (1) Because of Motive (Motif Sebab). Ditemukan makna terkait kesadaran pentingnya kerukunan umat beragama, adanya rasa takut dikucilkan oleh masyarakat, dan kecenderungan untuk mengikuti kegiatan yang sudah berjalan. (2) In Order To Motive (Motif Tujuan). Ditemukan makna untuk mengimplementasikan nilai-nilai Pancasila dalam masyarakat, agar diterima dan dianggap sebagai bagian dari masyarakat serta untuk melestarikan kegiatan yang ada. Berdasarkan analisis teori fenomenologi diatas, menunjukkan bahwa makna keharmonisan dibentuk melalui pemaknaan subjektif dan intersubjektif pasangan dalam menjalani kehidupan bersama meski berbeda keyakinan yang membentuk realitas sosial pada hubungan internal maupun hubungan masyarakat.

Kata Kunci: Keharmonisan, Beda Agama, Fenomenologi.



Introduction

Marriage is regarded as one of the most sacred aspects of human existence, for at its core, it is intended to be a lasting institution with a noble purpose that necessitates adherence to certain rights and obligations, which must be fulfilled by both men and women who enter into this union. The purpose of marriage is articulated in Article 3 of the Compilation of Islamic Law, which states that marriage aims to establish a family life characterised by harmony, love, and compassion (Harahap & Omara, 2012). Given the significance of marriage, it is unsurprising that every religion, nation, tribe, and society regulates matters pertaining to marriage to foster harmonious relationships and enduring unions.

The phenomenon of interfaith marriage presents a compelling issue, particularly due to the differing beliefs held by the bride and groom in the context of their union. However, marriage cannot be conducted with the carelessness associated with animal behaviour; rather, it is governed by established procedures and regulations determined by legal frameworks, whether within Islamic law or positive law (Dahwal, 2016). Many individuals assert that interfaith marriages are more susceptible to challenges compared to same-faith marriages. This assertion, however, is contradicted by the circumstances observed in the village of Kedungwangan, Banyukuning Village, Bandungan District, Semarang Regency. In this village, there exist eight families engaged in interfaith marriages who coexist harmoniously, both within their familial structures and in the broader community. Interfaith marriages in this locale have become a common occurrence, developing in a manner that is both harmonious and fulfilling. This ongoing harmony has evolved into a phenomenon of religious coexistence.

This hamlet is home to three religions: Islam, Catholicism, and Christianity, which continue to co-develop within a community characterised by harmony, tolerance, and peaceful coexistence in daily life. The aim of this study is to explore and analyse the underlying significance of the harmony observed in interfaith marriages that have achieved notable success in family life, thereby fostering religious harmony within the community, utilising a phenomenological theoretical framework.

Alfred Schutz posits that phenomenology provides procedural implications regarding the attainment of truth, the understanding of reality as it exists, and the distinctive approach to human life, wherein the social world is intersubjective and experiences are meaningful in their experienced form. Schutz presents a highly educational and liberating mode of thought, offering a new approach that markedly contrasts with conventional sociology (Nindito, 2013). This perspective is particularly pertinent given the myriad differences that persist; the harmonious coexistence of diverse religions within and outside families in Kedungwangan village serves as a valuable lesson, demonstrating that differences need not be a source of conflict but can instead foster mutual respect and tolerance. Consequently, based on the aforementioned discussion, the author is compelled to undertake research titled harmony in interfaith marriages from the phenomenological perspective of Alfred Schutz.

Methods

This study employs a qualitative research methodology, specifically field research, to gain a comprehensive understanding of the attitudes, behaviours, lifestyles, and experiences of individuals engaged in interfaith marriages within Kedungwangan Hamlet. The researcher adopts a sociological-legal approach, which seeks to obtain empirical insights by exploring the knowledge and meanings of each participant. This investigation utilises primary data as its foundational dataset, supplemented by secondary data gathered from the community and the field. Data collection techniques encompass observation, in-depth interviews, and documentation (Amiruddin, 2012). Furthermore, the researcher undertook direct observations of the daily activities of participants in interfaith marriages and their surrounding environment in Kedungwangan Village.

Theoretical Examination of Alfred Schutz's Phenomenology

Alfred Schutz (1899–1959) was a pivotal figure in the emergence of phenomenological sociology. He studied under Edmund Husserl, the founder of phenomenological philosophy, and is recognised as the foremost theorist who rendered Husserl's abstract concepts more accessible. Schutz is also renowned for his significant modifications to phenomenological doctrines, which facilitated the integration of sociological and phenomenological sciences. He is acknowledged as a leading social philosopher of the 20th century for his contributions to phenomenological thought.

According to Schutz, the social world is intersubjective and imbued with meaning. Within the framework of phenomenological understanding, the primary objective of phenomenological analysis is to reconstruct the 'real' world of human life as it is experienced by individuals. The reality of this world is intersubjective, meaning that members of society share fundamental perceptions of the world, which they internalise through socialisation, thus enabling interaction and communication (Mulyana, 2008). In the 1940s, Schutz was among the scholars actively disseminating his ideas in the United States, where a considerable number of social scientists were present. Notably, sociologists Peter L. Berger and Thomas Luckmann expressed considerable appreciation for Schutz's ideas (Supraja, 2015).

Schutz posited that in every situation, individuals employ a form of 'stock of knowledge' that aids in their understanding of the phenomena they encounter. This knowledge comprises facts, beliefs, biases, desires, and norms acquired from personal experience or from the general knowledge accessible within their sociocultural context. Schutz captures the meanings of ordinary individuals' actions as these individuals themselves comprehend their actions. He contended that humans construct meaning outside the immediate flow of experience through a process termed 'typification.' The interrelationship of meanings is organised through this process, commonly referred to as the 'stock of knowledge.'

In the pursuit of meaning through phenomenological theory, typification is essential; it is the process of establishing standards of social construction (characteristics) based on normative assumptions. Judgments about individuals are based solely on perceptions of the group to which the individual can be categorised. Schutz identified three main types of typification in his social phenomenology, which are as follows:

1. Typification of Experience: This concept pertains to all recognisable and identifiable forms.
2. Typification of Objects: This notion refers to entities that we perceive as representative of other phenomena.
3. Typification in Social Life: Sociologists conceptualise systems, roles, role expectations, and institutionalisation as elements that are experienced or inherent within individuals in the context of social life. (Nindito, 2013)

In its application, Schutz presents a mode of thinking that is profoundly educational and liberating, offering a perspective that is distinctly different from conventional sociology. Guided by phenomenology, this approach facilitates a deeper comprehension of our experiences within the social realm. Learning phenomenological methods is not merely about uncovering new theories applicable to the observation of phenomena but rather about attaining a nuanced understanding of the meanings of social constructs as they manifest in reality.

In Alfred Schutz's phenomenology, it is essential to establish a concept to articulate an individual's actions in the pursuit of meaning. Schutz refers to this as the concept of motive. This concept is further divided into two categories: Because Of Motive and In Order Motive. The Because Of Motive pertains to the background context of an action, while the In Order Motive serves as the basis for an individual's actions, aimed at achieving a specific outcome (Wirawan, 2012).

Schutz's concept of phenomenology underscores that actions are intrinsically linked to motives. Motives are the elements that prompt an individual to engage in a particular action or behaviour. The motives underlying an action elucidate its meaning in accordance with the original intentions that genuinely drive the actions undertaken by individuals. Consequently, one may inquire: what motives compel a person to engage in a specific action.

Harmony in Interfaith Marriages in Kedungwangan Village, Bandungan Regency

Internal harmony in interfaith marriages refers to the capacity of family members to cultivate positive relationships among the father, mother, and children. This internal familial harmony is evidenced by the commitment to nurturing the family environment based on mutual respect, acceptance, appreciation, trust, and love (Walgito, 2010).

A harmonious family encompasses several aspects or criteria that must be met. Four essential elements need to be developed within a family to attain harmony: communication, education, economic balance, and the management of familial issues (Hadiwardoyo, 1990). Consequently, to evaluate the condition of interfaith families in Dusun Kedungwangan, the author provides a more detailed classification below:

1. Interfaith Family Communication

Communication is a process involving the exchange of feelings, needs, desires, and opinions, and is characterised as a cycle that encompasses the contributions of both the receiver and sender of information, the intention of the sender during communication, the expectations of the receiver, and the effects of the process of giving and receiving information (Burlian, 2022). Communication patterns within families not only influence the development and character of children but also shape their beliefs and behaviour.

In the context of interfaith couples in Kedungwangan Village, three distinct patterns of family communication have been identified:

a. Protective Communication

In protective families, members are not afforded the freedom to express divergent opinions and are instead encouraged to uphold harmonious relationships in accordance with family rules that have been collectively established to prevent undesirable outcomes.

Based on the interviews conducted, two families exemplify this protective communication pattern: the couples DW and AT, and AW and DH. Both couples engaged in discussions and reached agreements at the outset, ensuring that the communication patterns within the family—including interactions with the children—were established and that the children are encouraged to adhere to them. For instance, this encompasses regulations regarding mobile phone usage, study hours, and partner selection. In the case of AT and AW, their child, aged 24 and of Catholic faith, is required to marry in a Catholic ceremony should she choose to marry. (Interview with DW, AT, AW, DH, 2024).

b. Pluralistic Communication

In contrast, pluralistic families not only expose members to controversial issues but also encourage the development of robust and diverse opinions without fear of retribution. This communication style is observed in five couples: I and K, AM and AW, D and J, S and C, and D and J. All five couples employ a pluralistic communication pattern aimed at fostering greater flexibility in family life and alleviating pressure on children. (Interview with I, K, AM, AW, D, J, S, C, D, J, 2024).

c. Consensual Communication

Conversely, consensual families place a strong emphasis on harmonious relationships and open communication, prioritising the exchange of feelings and avoiding concealment of thoughts and emotions. This pattern is exemplified by the couple W and S. According to the interview, W and S initially married in accordance with Islamic law, with S converting to Islam. However, over time, S experienced discomfort and found it challenging to adhere to Islamic practices. Consequently, the couple has adopted a consensual and open relationship to maintain harmony, despite not having children to date. (W dan S, 2024)

2. Interfaith Family Education

A prominent aspect of individual education is family education, particularly as it pertains to the upbringing of children. Family education serves as a fundamental foundation for children's development, predominantly through the influence of their parents. Moreover, family education is often regarded as a critical determinant of a family's success or failure in cultivating a harmonious domestic environment. Common perceptions suggest that families with diverse religious backgrounds may encounter challenges in family education due to the disparities in their parents' belief systems. However, this notion does not hold true in Kedungwangan Village, where families of varying religious backgrounds successfully implement religious education across three domains:

a. Character Education

Character education within the family constitutes a framework for imparting character values to children, encompassing knowledge, self-awareness, and the motivation and actions necessary to embody virtuous principles towards God Almighty, oneself, parents, and the surrounding environment (Yusuf, 2017). When positive character values are effectively instilled in children, and they cultivate a habit of engaging in constructive behaviours within the familial setting, they are more likely to retain these values when interacting with the broader community. Consequently, children are more readily accepted by community members, as they embody the good values imparted to them.

Based on interviews conducted by the researcher, several concepts of character education in interfaith families have emerged, namely:

1) Providing Trust

Bestowing trust upon children constitutes a significant aspect of their education and character development. When children are entrusted with responsibilities, they tend to develop greater self-confidence and are motivated to meet the expectations set by their parents. This practice is exemplified by the families I and K, AM and AW, and S and C, who consistently support and place their trust in their children's positive endeavours. (I and K, 2024)

2) Implementing Rewards and Punishments

The provision of appreciation or rewards for children's achievements, alongside the imposition of consequences for their mistakes, serves as a mechanism for instilling discipline within their character. This principle is exemplified by the D family with J and AW with DH, both of whom endeavour to commend their children for academic success or positive behaviour, while also administering appropriate punishments for truancy or misconduct. (Interview with D and J, AW and DH, 2024).

3) Engaging Children in Problem Solving

In the context of character education, it is essential to present challenges that involve children in the process of problem-solving and solution-finding. This approach is evident in the DW and AT families, as well as the D and J families, who provide their children with opportunities to engage in addressing specific issues, albeit those that are deemed appropriate and suitable for their developmental stage. (Interview with DW, AT, D, and J, 2024).

b. Religious Education

Religious education is the primary form of education, as the instruction that occurs within the family serves as the foundation for cultivating children with good character and morals, in alignment with their parents' expectations.

However, an intriguing phenomenon has emerged in interfaith families residing in Kedungwangan Village. According to interviews conducted with seven families, all of whom concurred on the significance of religious education for children, they also asserted that such education is beyond parental control, as the right to choose one's religion is a fundamental right

of every individual, free from parental interference. Given the differing religious backgrounds of the parents, the decision regarding which religion to follow is entirely left to the child, allowing them to choose between their mother's or father's faith.

In contrast to the perspectives of the aforementioned seven families, the DW and AT families had already established a framework for their children's religious education prior to marriage. This framework stipulates that the first child may select either Islam or Catholicism; if the first child opts for Catholicism, the second child must then choose Islam, and vice versa (Interview with AW and AT, 2024).

c. Social Education

In addition to religious and character education, social education constitutes a significant aspect of instruction for children in interfaith families in Kedungwangan Hamlet. Social education is an educational initiative aimed at prioritising the rights and responsibilities of individuals to interact and rely upon one another, as well as ensuring equitable treatment in social interactions in accordance with community needs.

Social education encompasses the principles of Tolerance, Responsibility, and Equality of Rights among individuals. To achieve these objectives, eight interfaith families delegate the responsibility of education to the wives, who are tasked with guiding and encouraging social activities.

3. Interfaith Family Education

A prominent facet of individual education is family education for children. Family education serves as the primary foundation upon which children are raised, with parental education playing a pivotal role. Furthermore, family education is a critical determinant of a family's success or failure in fostering a harmonious environment. There exists a common belief that families with diverse religious backgrounds are less likely to succeed in family education due to the variances in their parents' backgrounds. However, this assertion does not hold true in Kedungwangan Village, where families with differing religious affiliations successfully implement religious education across three domains:

a. Character Education

Character education within the family constitutes a systematic approach to instilling character values in children, encompassing knowledge, self-awareness, and the motivation and actions required to implement positive values towards God Almighty, oneself, parents, and the environment (Yusuf, 2017). When positive character values are effectively instilled in children, and they cultivate a habit of engaging in positive actions within the family context, they are less likely to abandon these values when they interact with the broader community. Consequently, such children are more readily accepted by community members due to the strong values they embody.

Interviews conducted by the researcher reveal several concepts of character education in families across different religious backgrounds, namely:

1) Granting Trust

Granting trust to children is a crucial step in their character development and education. By being entrusted with responsibilities, children gain

confidence in themselves and are motivated to fulfil the expectations set by their parents. This principle is exemplified by families I and K, AM and AW, and S and C, who consistently provide support and trust in their children's positive endeavours (Interview with I and K, 2024).

2) Implementation of Rewards and Punishments

The provision of recognition or rewards for children's achievements, alongside appropriate disciplinary measures for their mistakes to prevent repetition, fosters discipline in their character development. This concept is exemplified by the D family with J and AW with DH. Both families endeavour to acknowledge their children's accomplishments, such as excelling academically or exhibiting positive behaviour, while also implementing consequences for absenteeism or misconduct (Interview with D and J, AW and DH, 2024).

3) Involving Children in Problem-Solving

Character education necessitates the inclusion of children in the process of problem-solving and the pursuit of solutions. This approach is observed in the families of DW and AT, as well as D and J, who provide their children with opportunities to engage in addressing problems, albeit limited to issues that are appropriate and suitable for their developmental stage (Interview with DW, AT, D and J, 2024).

b. Religious Education

Religious education is considered the foundational form of education, as the instruction that occurs within the family serves as the basis for cultivating children of good character and morals, aligned with parental expectations.

However, an intriguing phenomenon has been noted in interfaith families residing in Kedungwangan Village. Interviews with seven families revealed a consensus on the importance of religious education for children; yet, they acknowledged that it lies beyond parental control, as the choice of religion is a fundamental right of every individual, free from parental intervention. Given the differing religious backgrounds of the parents, the decision is ultimately left to the child to choose between their mother's or father's faith.

In contrast to the views expressed by the aforementioned families, the DW and AT families had established a distinct framework regarding their children's religious education prior to marriage. Their approach stipulates that the first child may choose either Islam or Catholicism, while the second child must select the alternative religion (Interview with AW and AT, 2024).

c. Social Education

In addition to religious and character education, social education represents a significant aspect imparted to children in interfaith families in Kedungwangan Hamlet. Social education encompasses educational initiatives aimed at prioritising the rights and responsibilities of individuals to interact and support one another, as well as ensuring equal treatment in social interactions according to community needs. The scope of social education includes tolerance, responsibility, and equality of rights among individuals. To achieve these objectives, eight interfaith families delegate the

responsibility of education to the wives, who guide and promote social activities.

4. Family Economics

The term 'economics' is derived from the Greek word 'oikonomia,' which itself is composed of two elements: 'oikos,' meaning household, and 'nomos,' meaning rules. Therefore, economics can be understood as the science of managing a household (Samuelson, 2004). The significance of economics within family life is underscored by the fact that interfaith couples frequently encounter conflicts related to family economics. In addition to sustaining the family, economics also represents one of a husband's obligations as the primary provider.

From an economic standpoint, interfaith couples in Kedungwangan Village articulate their financial circumstances as being adequate, yet occasionally insufficient, as evidenced in the cases of DW and AT, as well as AW and DH. They indicate that their income is unstable, as they work as labourers and traditional farmers, which presents challenges for their families, particularly in light of the rising costs of daily necessities. Nonetheless, they assert that family economics is not a predominant concern, as some wives contribute to the family economy through employment, given that family resilience is integral to national resilience (Hidayati, 2022). However, the issue of wives working necessitates collaborative discussion to identify solutions that will ensure the sustainability of family life.

5. Family Issues

Interviews conducted with eight interfaith couples in Kedungwangan Hamlet indicate that there are no significant religious conflicts among husbands, wives, and children. These families maintain a peaceful and harmonious household dynamic in their daily lives. Minor conflicts, primarily concerning financial matters, do arise within the family context.

When faced with problems, particularly economic challenges, interfaith couples in Kedungwangan Hamlet report having limited knowledge regarding family conflict management, largely due to the infrequency of conflicts. The strategies identified for resolving family conflicts among interfaith couples include:

- a. Maintaining effective communication
- b. Avoiding discussions centred on religious differences
- c. Demonstrating humility by offering apologies

Harmony in Interfaith Marriages in Kedungwangan Village, Bandung Regency

The emergence of social harmony within the community of Kedungwangan Village is not a mere coincidence. This harmony is a result of the tolerance and cooperation exhibited by the residents of Kedungwangan Village, who adhere to various religious beliefs. Such an environment has fostered ongoing interactions among individuals of differing faiths, including Islam, Christianity, and Catholicism, both within familial structures and the broader community (Head of Kedungwangan Hamlet, 2024).

The social phenomenon that has arisen and evolved in Kedungwangan Hamlet, attributable to interfaith marriages that have been established and

nurtured over generations, has led to religious diversity within families. This diversity has engendered new customs or lifestyles within the social milieu, which have subsequently transformed into shared traditions or practices across different religions. The manifestation of external harmony in the context of interfaith marriages is evident in various social and religious activities. These include Tahlilan, Ziarah Kubur, Eid al-Fitr celebrations, Eid al-Adha celebrations, Christmas, and other communal social and religious activities conducted in a spirit of togetherness and mutual respect.

In order to analyse the significance of the social reality experienced by the Kedungwangan village community, the author utilises Alfred Schutz's concept of third typification, specifically typification in social life. The phenomenological perspective, in conjunction with social life typification, is not aimed at evaluating the veracity or misconceptions held by specific actors regarding the prevailing social reality. Rather, what is paramount is the intrinsic meaning of the reality itself, transcending the dichotomy of truth and falsehood in social actions.

In this context, the author seeks to elucidate and interpret the meanings underlying the phenomenon of interfaith marriages within Kedungwangan Hamlet through the lens of Alfred Schutz's phenomenological theory. Drawing from his typification theory in relation to social life, Schutz introduces two distinct motives essential for understanding meaning within a community's social fabric. The first is the 'Because Motive,' while the second is the 'In Order Motive' (Gunawan, 2013). The procedural steps of Alfred Schutz's phenomenological research are as follows:

1. Because of Motive

Because of Motive pertains to the rationale behind an individual's actions, which are aimed at establishing desired future circumstances and conditions. In essence, motive serves as the foundational element driving a person's behaviour.

The research findings indicate that Because of Motive in interfaith families plays a significant role in fostering external family harmony and in the efforts to cultivate religious harmony in the following ways:

- a. Awareness of the Importance of Harmony Among Religious Communities

Some families, specifically DW, DH, I, and AW, maintain that the implementation of social norms, which have evolved into a social phenomenon, stems from the education they received regarding Pancasila and the encouragement from their parents to recognise the significance of religious social life.

Education on Pancasila should not be confined to primary, secondary, and higher education institutions; instead, it ought to be obligatory for all members of Indonesian society as part of their civic duty. In light of Indonesia's diverse cultures and religions, Pancasila serves as an effective foundation for fostering harmony and unity among citizens across religious divides. Numerous benefits are associated with studying and comprehending the values embodied in Pancasila. For instance, many members of the Kedungwangan village community possess a profound understanding of the importance of harmony and unity within society.

- b. Fear of Being Ostracised by Society

Conversely, others, such as S, D, J, and C, assert that the motivation for engaging in social realities that have become a phenomenon, as elucidated in the previous paragraph, is rooted in the fear of societal ostracism. They believe that failing to participate in social activities may lead to being deemed intolerant by their peers.

This situation is regrettable, as a significant number of other groups demonstrate a solid understanding of the importance of communication and harmony within society. The fear of exclusion arises from a lack of awareness regarding these principles. In Kedungwangan Hamlet, there are individuals who possess a well-developed understanding of Pancasila values. It is hoped that this comprehension can be conveyed to those groups who are apprehensive about being marginalised.

c. Limited Participation in Existing Activities

Additionally, some individuals, including AT, AM, K, and W, attribute their limited engagement in social and religious activities to a lack of knowledge and principles. They tend to participate only in general activities, perceiving them as part of the cultural fabric of Kedungwangan Hamlet. They do not exhibit extreme fanaticism nor do they hold opposing views.

This observation underscores the necessity for further initiatives concerning existing activities, aiming for a balance between religious and social behaviours. While both are interconnected within society, it is imperative to establish clear distinctions between the two.

2. In Order to Motive (Purpose Motive)

In Order Motive (Purpose Motive) refers to the intention that drives an individual to engage in a specific action. In essence, a purpose motive represents a goal that an individual aspires to achieve through the execution of a particular behaviour (Wirawan, 2012).

The findings from the study on In Order Motive among families of diverse religious backgrounds in fostering external family harmony indicate that efforts to cultivate religious harmony include:

a. To implement Pancasila values in society at large

The results of the study indicate that the motives of DW, DH, J, and C are centred on the implementation of Pancasila values and the nationalistic spirit within society at large, thereby ensuring a balance between religious and civic life. Additionally, participants assert that the activities described by the author in Chapter 3 have evolved into communal activities that transcend individual religious affiliations. Consequently, they believe that the absence of these activities would result in a deficiency in their social and religious lives.

The emergence of a character trait within a group in society can result in that trait becoming ingrained in individuals and their daily behaviours. Character education fundamentally constitutes values education, encompassing aspects of knowledge (cognitive), feelings (emotional), and actions (behavioural). Through Pancasila education, which imparts the noble values of Pancasila, the application of these principles in real life cultivates moral character within the community. From the author's perspective, the benevolent intentions behind instilling Pancasila values within the

community of Kedungwangan Hamlet will foster a stronger character in terms of social culture.

b. To be accepted and considered part of the community

The findings of the study indicate that the motives of S, D, J, and C for participating in religious social activities within Kedungwangan Hamlet are driven by a desire for acceptance and recognition as integral members of the community, despite an internal conflict with their conscience regarding these activities. They express concerns regarding irregularities and confusion concerning the tenets of each religion. Thus, it is necessary to delineate between activities that should be conducted collectively and those that should remain confined to individual religious practices.

These inconsistencies point to latent conflicts within individuals that are not readily apparent to the broader public. In order to address and mitigate this situation, the government must anticipate potential issues to prevent the emergence of more serious problems in the future. Therefore, a viable solution is to instil Pancasila values through both academic and non-academic Pancasila education, as every Indonesian citizen is obligated to learn, understand, and comprehend the principles encapsulated in Pancasila and the significance of its implementation. However, the government must also strive to balance religious education to ensure that all initiatives proceed smoothly without undermining the essence of existing harmony.

c. Preserving existing activities

The results of the study reveal that AT, AM, K, and W, in their engagement with social religious activities, aim to preserve those activities that are functioning effectively. They respond positively, despite lacking a specific background or stance in their statements. However, their participation illustrates and underscores the belief that these activities are beneficial and require preservation to foster warmth and harmony within the community.

From the findings presented, it is evident that the observed phenomena have become entrenched as new characteristics and cultural norms within the community of Dusun Kedungwangan. Some community members contend that this culture is commendable and warrants preservation; however, they feel that a figurehead is necessary to spearhead this preservation effort, ensuring that the community's shared objective of fostering a harmonious and peaceful society can be realised through mutual understanding and without engendering misunderstandings among certain community members.

Thus, based on the aforementioned explanation, the two motives of social life typification presented in Alfred Schutz's Phenomenology are pertinent to describing the phenomenon of harmonisation motives in interfaith marriages within the context of religious harmony in Kedungwangan Village. This elucidates the lived experiences of interfaith couples, highlighting that, fundamentally, humans are social beings, and awareness of daily life constitutes social awareness. These social actions are oriented towards virtuous behaviour in the past, present, and future, continuously evolving throughout life.

Conclusion

The harmony of interfaith marriages in Kedungwangan Village can be categorised into two distinct dimensions. Firstly, internal family harmony is evidenced by effective communication, family education, a balanced economic status within each interfaith household, and a notably low incidence of problems or conflicts. It is important to note that while each family may engage in unique practices and concepts to foster harmony, the overall outcomes remain positive. Secondly, external harmony is manifested through various religious social phenomena within the community, such as Tahlilan, Ziarah Kubur, Eid al-Fitr, Eid al-Adha, Christmas, and other communal religious activities conducted collaboratively, reflecting a spirit of unity and mutual respect.

The dynamics of external harmony are particularly intriguing, as the application of Alfred Schutz's phenomenological analysis allows for a nuanced understanding of the meanings and motives involved. This study yields novel insights that have not been documented in prior research, particularly regarding the motives classified as "Because Of Motif." These include an awareness of the significance of religious harmony, a fear of social ostracism, and a tendency to conform to prevailing community activities. Conversely, the "In Order To Motive" encompasses objectives such as the implementation of Pancasila values within society, the desire for acceptance and recognition as part of the community, and the preservation of established practices.

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