

HARMONY IN MINORITY-MAJORITY DIVERSITY: A STUDY OF THE RELIGIOUS EXPERIENCE OF THE AKIT TRIBE OF RIAU-INDONESIA

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Abstract

This research examines the patterns of religious diversity in Penyengat village, Riau. Specifically, it attempts to compare the religious practices of the Akit tribe, both as a minority and majority group. Penyengat Village in Riau Province exhibits a distinctive religious demography, characterised by a predominantly Muslim population alongside minority groups, such as the Akit, who adhere to the religious customs of their ancestors. This study employs phenomenological and ethnographic techniques. The data were gathered using participatory observation, in-depth interviews, and documentation studies. The findings indicated that the Akit Tribe have a distinct custom of observing religious festivities deeply entrenched in animistic convictions, such as the *seven-likur* holiday. Despite adopting various faiths such as Islam, Buddhism, and Christianity, they continue to uphold the religious customs of their ancestors. Furthermore, the Akit tribe observes many religious festivities in Penyengat village, including Eid al-Fitr, Chinese New Year, and Christmas. This study demonstrates the presence of cohesion and robust social engagement between the Akit tribe, a minority group, and the dominant society in Penyengat village. The presence of multiple religious practices and the promotion of interfaith tolerance are crucial for fostering harmony among different communities. The findings enhance comprehension of the interplay between harmony and dynamics within religious diversity in Indonesia, specifically in Riau Province. The anticipated ramifications of this research are poised to offer valuable perspectives for formulating policies that embrace and honor the diversity within a pluralistic community such as Riau Province.

Keywords: Harmony, Religious Diversity, Minority Group, Akit Tribe.

INTRODUCTION

The Indonesian society is recognised for its multicultural nature. This pluralism is distinguished by the presence of diverse tribes, races, customs, languages, arts, and faiths. Indonesian society has a remarkable diversity of religious traditions, encompassing not just mainstream religions but also local beliefs, which continue to endure today. Local beliefs, teaching systems, traditions, and their followers have persisted in society since long before Indonesia gained independence (Azhar, 2020; Dyah Utami et al., 2023; Suryatni & Widana, 2023).

Riau Province is renowned for its exceptional diversity. This province is inhabited by many tribes residing in distant regions with distinct beliefs and faiths. The tribes mentioned are Sakai, Bonai, Petalangan, Talangmamak, and Akit (Ghafar & Hasballah, 2009). This research focuses on the Akit tribe residing in Penyengat, Riau, which is one of the isolated tribes under investigation. According to figures from the Village Government, the population of Penyengat village is 1,013 individuals residing in 331 houses. The formal religious community comprises the following segments within the total population: According to the village statistical data from 2016, 80% of the population identifies as Christians, 10% follow religious sects such as Animism-

dynamism, 5% are Buddhists, 2.5% are Muslims, and the remaining percentage does not have any specific faith orientation. The composition is a fascinating phenomenon, as it originates from Riau province, particularly Penyengat village, the birthplace of Malay culture, known for its association with Islam. The Akit tribe is a constituent of a proto-Malay tribe residing as a minority inside a predominantly Islamic cultural milieu.

According to the data provided, Muslims in the Penyengat village constitute a minority community. Regarding religious expression, particularly in minority-majority relations, the Akit tribe possesses distinct characteristics that set it apart from other tribes. This distinctiveness lies in their traditions of commemorating significant religious celebrations. All religions in Penyengat village adhere to the tradition of celebrating major holidays from other religions, such as Eid Fitri for Islam, Chinese New Year for Buddhism, and Christmas for Christianity. On the contrary, the Akit tribe observes a traditional celebration day to honor their faith, deeply rooted in Animism. Every Akit tribe community practices religions like Islam, Buddhism, and Christianity yet maintains the ancestral legacy of Animism. According to the Village Statistical Data the Sting (2016), Buddhists make up a majority of the population, accounting for 97.5%. Muslims constitute 2.5% of the population, while the remaining individuals do not have any specific religious affiliation. This composition explores a fascinating occurrence, as it focuses on the Riau region, particularly Penyengat hamlet, which serves as the origin of Malay culture and is closely associated with Islam. The Akit tribe is a constituent of a proto-Malay tribe that resides as a minority faction inside a predominantly Islamic cultural milieu.

THEORETICAL REVIEW

Experts have conducted a study on the expression of religion, particularly in the field of Islamic studies, within the local cultural environment, from many perspectives. *First*, a study examining the relationship between local Islamic traditions and syncretic patterns has been conducted by HS Ali (1990), Fiatiano (1998), Geertz (1989), Manan (1999), and Masyudi (1999). Hutomo (2001) and Mulders (1999) provide a clear description of syncretism.

Second, a systematic examination of acculturative Islam has been documented by Budiwanti (2000), Hefner (1985), Hilmy (2001), Muhaimin AG (2001), and Woodward (1999). The following authors have also explored this topic: Abdullah (1988), HS Ali (1990), Bartholomew (2001), Headley (2014), Mulkhan (2000), Nakamura (1983), Prasetyo (1993), and Radam (2001).

Third, engage in the study of collaborative Islam. Collaborative Islam falls under two categories: acculturative Islam and syncretic Islam. It involves the connection between Islam and local cultural patterns, resulting from the ongoing construction process between local elites and the public. This process occurs continuously and dialectically (Syam, 2005).

In addition, the association between Islam and culture can also be observed from the standpoint of social and cultural conceptions, as well as the manifestation of Islamic culture. Islam is a cultural concept that specialists commonly refer to as having a strong tradition, while Islam is sometimes described as having a weaker or more localized heritage. It is also known as Islamicate, referring to fields affected by Islam (Azra, 1999).

The process of acculturation between Islam and the local culture has been intensified. This phenomenon leads to the emergence of local ingenuity, which involves the capacity to assimilate and actively incorporate elements from foreign cultures to create something new and distinct that is not present within the boundaries of the nation that exerts its cultural influence (Alifiyah, 2023; Madani, 2022). However, local genius is characterized by its capacity to withstand external influences, ability to assimilate elements of foreign cultures, ability to integrate these elements into the original culture, and capacity to govern and guide the development of culture. The source cited is Poespowardojo (1986).

On the other, an alternative viewpoint argues that problems and experiences of a religious nature are subjective and unique to each individual. Everyone's interpretation of religion is shaped by their personal experiences, the profoundness of its sacredness, and their emotional disposition towards discussing religion. Additionally, one's understanding of religion is greatly influenced by one's background, level of knowledge, and personal goals (M. Ali, 1987). The original text states that there is an ability to regulate and direct the formation of culture (Poespowardojo, 1986).

The study conducted by Wekke (2017) focused on examining the relationship between harmony, variety, and religiosity among the West Papuan people. Religious differences do not serve as the primary cause of conflict but rather act as a cohesive force in society. This is evident in the harmonious relationships that exist between the majority Islamic population and the Christian and Hindu minorities in Kudus. A study by Rosyid (2015) found social interaction, social empathy, and a lack of aggressive behavior among these groups.

Concluding Thoughts

The academic pursuit aims to further explore the dynamics of variety in the village of Stinger, with a specific focus on comparing the religious diversity of the Akit tribe with the dominant groups. By conducting research, one can better understand how religion and local traditions continue to thrive and adjust in a diverse culture, such as in Riau Province. The implications of the findings from the study contribute to a more profound knowledge of harmony and dynamics in the diverse society of Indonesia. It also aims to provide insights for establishing inclusive and respectful policies about diversity in a pluralistic region like Riau Province.

METHOD

Categories of research This study employs a qualitative research methodology, specifically utilizing the phenomenology and ethnography approaches. Qualitative research methodologies are founded on postpositivist paradigms, as stated by Sugiyono (2019). Studying qualitative research is crucial for understanding the inherent values of a phenomenon. In isolation, the researcher positions themselves as an indispensable tool in the objective pursuit of scientific inquiry. The researcher is the primary data collector in qualitative studies. This is because only researchers can intricately connect the various aspects of human relations to comprehend factual information within a specific topic. The relationships between humanity cannot be expressed by any other means than quantitative instruments in a study. As an instrument, a researcher observes individuals within the context of their daily lives (Moleong, 2018). The results are collected and analyzed based on the established values in the field of study.

Enhancing data analysis and research capabilities involves the integration of two methodologies, namely Ethnography and Phenomenology. The ethnography approach is employed to gain a comprehensive understanding of the cultural practices, social structures, and material possessions of the Akit Tribe society as a whole. Ethnographic data is essential for studying and understanding the psychological aspects of public phenomena. Indeed, the concept of "No" remains unaffected by the cultural or environmental context in which it is used. The study of the religion of the Akit tribe requires a specific and comprehensive approach called Phenomenology, which aims to uncover the underlying values and expressions unique to their culture.

Commence the second investigation is the approach of Phenomenology. Suppose ethnography provides a general description of the cultural background of the Akit tribe community. In that case, phenomenology focuses on uncovering the values and meanings associated with the study of the Islamic religion among the Akit tribe converts, which are not readily apparent in their visible culture, but rather require an empirical approach.

To gain an understanding of harmony in religious diversity, researchers conduct field surveys by visiting study locations. To arrange a meeting with the custodian of the local Stinger community, visit religious sites, and gather informants from different religions for interviews.

Table 1: Research Informants

No	Informant	Age	Sex	Area Of Informants	Religion	Work
1	DOM	61	Male	SIAK	Christian Anemism	Farmer
2	TNJ	35	Male	SIAK	Buddha	Pastor
3	MSYD	47	Male	SIAK	Islam	Ustadz and Farmers
4	ALT	35	Male	SIAK	HKBP Christian	Teacher
5	ANI	58	Female	SIAK	Christian Anemism	Fisherman Housewives
6	BT	25	Female	SIAK	Islam	Housewives
7	KHNG	60	Male	SIAK	Buddha Anemism	Farner

RESULTS AND DISCUSSION

Overview of the Akit Tribe

History of Akit

The Akit people, also known as the Agate People, are social groupings residing in the coastal regions of Riau. The name "Akit" derives from a social event above a sick residence. Using a raft, individuals can transport themselves from one location to another, specifically from one estuary to another, as Syamsyidar (2014) stated.

Quoted from the work of HA Hijmansvan Anrooij (1885: 347), the Akit tribe, descendants of Siak, inhabit the eastern coast of Sumatra in the Kingdom of Siak. They are ascending the shoreline located to the south of the Strait of Malacca. Akit Siak stated that he was divided into two distinct entities: Roller Akit and Morong Akit. The final transformation is from Shared to Akit Ratas and Akit Normal. According to the WBC Wingest and Encyclopaedia Unlenbech by EM Nederlandsche Indie, the Akit people claim to be ancestors of the Negrito land (Limbeng & Muchtadin, 2011).

Beliefs of the Akit Tribe (Swamp Children Tribe) Penyengat Village

Penyengat village adhere to four religions: Islam, Christianity, Buddhism, and Animism (which represents their belief in a supreme deity). The majority of individuals in this group identify as Protestant Christians, specifically 614 individuals or 44.9%. The next largest religious group is Buddhism, accounting for 433 individuals or 31.6% of the population. The second largest group is animism, a belief system that acknowledges the existence of a supreme deity, with 215 individuals or 15.7%. The largest minority religious group is Muslim, including 105 individuals, or 7.6% of the population (Nurdianti & Yusuf, 2015).

Historically, prior to the relocation programmers in the 1980s, the vast majority of Indigenous Peoples held steadfast to their religious convictions. Originally, they were non-adherents to any of the government's established religions. The primary religions of Indigenous Peoples are comprised of two distinct aspects: natural reality and natural magic. Mr. Kehong asserts that individuals cannot experience an afterlife through supernatural means. They hold the belief that the presence of supernatural entities and mystical forces can exert an influence on human existence. Engaging in rituals and taboos is a means of warding off negative outcomes through cultivating trust. All locations, such as forests, trees, lands, and area borders, are equipped with guards. Humans are required to submit to and show respect for authority. Ritual worship does not involve applying mercy, but rather fulfilling an oath. For instance, it is believed that 'God or Gods' respond to prayers (Ansor, 2013).

Penyengat Village is home to four religious establishments, including a prayer room, a Pentecostal church (GPDI), a Batak Protestant Huria Christian Church (HKBP), and a Vihara. Penyengat Village comprises three hamlets: Penyengat Hamlet, Tanjung Pal Hamlet, and Sungai Mungkal Hamlet. It is divided into 7 Neighborhood (RT) and 3 Community Association (RW). The monographic data of Penyengat Village reveals that its residents practice several religions. These include Islam (105 individuals), Protestantism (614 individuals), Buddhism (433 individuals), and followers of a faith in God Almighty (215 individuals) (Nurdianti & Yusuf, 2015).

Economic Structure of the Akit Tribe

Most residents in the village are laborers who work as farmers, either receiving a salary or a share of the harvest. 55.2 percent, 13.8 percent The percentage of farmers is 8.8%. To persevere in life, the Hamlet's Stinger population still practices many traditional activities, including hunting wild pigs, crafting wooden boats and canoes, and cultivating open land for growing palm oil, vegetables, and pineapples. In addition, the community village Stinger also focused on the livelihood of merchants who own small booths and engage in market trade (Nurdianti & Yusuf, 2015).

Level of Education

The current level of education among residents is still insufficient, as seen by the low number of individuals with formal education. The data reveals the following distribution: 37 individuals in kindergarten, 292 individuals in elementary school, 94 individuals in junior high school, 83 individuals in high school, 16 individuals in academy/D1-D3, 14 individuals in undergraduate school, and no individuals in postgraduate school.

Socio-Religious the Majority and Minorities of Penyengat Village

In the community of Sengat, customs are diligently preserved, since the significance of these rituals has become paramount. Due to the structured nature of civilization, society can't exist without established rules and conventions. As a result, a gathering known as the "Traditional Meeting Council" has been established. The Traditional Council wields significant power in safeguarding traditional settlements. Alit, the traditional chief, emphasized the importance of enforcing customs by implementing explicit customs regulations and accompanying them with appropriate consequences. Mr. Dom, the tribal head, further elaborated that in the Akit tribe, religion is regarded as a set of formalities and holds a secondary status after customs.

The ancient religion of the Akit tribe is Animism and Dynamism, which entails a belief in supernatural entities such as ancestral spirits and the presence of the supernatural in sacred locations such as the sea, plants, and forests. Generally, the Akit tribe community lacks comprehension of the meaning of God and the proper methods of prayer. According to the Akit tribe, religion is a set of beliefs passed down by their ancestral grandmothers. Previously, a large tree was located on the river's bank in. This tree served as the worship site for the Akit Tribe Community, where they would seek guidance, perform rituals, and communicate with the spiritual realm. They express their goal based on their trust, as Nurdianti and Yusuf (2015) stated.

The shift in confidence prompted several individuals to embrace established religions such as Christianity, Buddhism, and Islam. The introduction of official religions can occur through various means: a) through the endorsement of religious authorities, b) through social characteristics that provide assistance in the form of food, clothing, and other necessities, and c) through administrative elements such as the issuance of identification cards for resident data gathering and receiving assistance from the government. The establishment of established faiths diminishes the prevalence of animism. The rate of religious conversion is rapidly increasing, leading to a decline in the prevalence of animism. In 2015, the documented proportions of followers of different religions were as follows: Protestant Christians accounted for 44.9%, Buddhists accounted for 31.6%, believers accounted for 15.7%, and Islam accounted for 7.6% (Nurdianti, 2015).

The religious conversion that took place in the Akit Tribe had little impact on their traditional habits, customs, and rituals. The traditional village practices, such as Pitu Likur warnings, offerings, and traditional weddings, remained unchanged. Society continues to place trust in our ancestors' unwavering faith, particularly in traditional villages where the invisible forces are believed to serve as protectors and providers of protection. This phenomenon frequently occurs in Java, where a syncretic Islamic style known as "Kejawen", combining teachings from Java (Sobaya et al., 2023; Zuhri, 2022) is prevalent. Religious conversion lacks rational justification. In Tanjung Pal, the acceptance of Universal Islam as a progressive alternative to traditional beliefs has led to a significant shift in societal norms.

Most The community of Penyengat Village The religious landscape consists of Christianity, Buddhism, Anemism, and Islam as a minority religion. Despite being a minority, Islam contributes to the diversity of religious beliefs and fosters unity. This situation is reinforced by the strong customs the ancestral motto of seeking aid and the admonition that religion is an individual's freedom. Stakeholders expressed concerns about potential future issues. When religious matters are not reinforced with

legislation, customs can become a catalyst for conflicts among religious individuals. The individual uttered:

"During the 2010s, there were misunderstandings in schools (SD) that a certain group predominantly inhabited. At that time, a new individual, who was a Christian and still a child, enrolled in this elementary school. He became upset and questioned the presence of Islamic teachers and the absence of teachers from his religious background." There is a dilemma involving a Christian pastor. The boisterous society gathered in the school and extended an invitation to the customary leader. Eventually, the traditional leaders implemented their policy by adhering to the customary norms, which involved requesting that a newcomer relocate from the community.

The current state of diversity in Penyengat Village While there has not yet been a manifestation of interreligious conflict as observed in other regions, it is important to acknowledge the potential for such conflicts to arise. If a trigger is present, proceed. The main source of disputes, according to him, is the dominance of certain features that are perceived as representing the majority, which leads to the neglect of minority perspectives and the emergence of fear and intolerance. According to Bayani, the primary elements for the rise of conflict include the existence of an arrogant (intolerant) majority, political interests, and regulations in areas that are not representative (Dahlan & Aslamiyah, 2022). Raihani demonstrates the prevalence of certain aspects, such as the majority's dominance in private schools. There is no direct comparison between the facilities available to the minority and the majority. Additionally, the majority's religious dominance can lead to encouragement and intimidation (Raihani, 2016). An intriguing incident occurred during the commemoration of religious holidays in Penyengat Village.

First, When Christianity celebrates Christmas, the Akit tribal community, which consists of Muslims, Buddhists, and Animists, also partake in the celebration. Akit Tribe Community Not only do we rejoice, but we also give cakes and food in every household. For guests who come to visit the house, they will be greeted by the house's inhabitants. Pak Dom is a temporary HKBP Christian. His children practice the Buddhist religion. During Christmas celebrations, the youngsters participate in the festivities and believe that they should visit Mr Dom. Comprehending the religious disparities among his children does not diminish the respect towards their parents and culture. Visiting each other's culture is already a genetic practice passed down from our ancestors through our grandmothers.

Second, During the Chinese New Year's daytime, festivities occur throughout the entire region. The Akit tribe community practices a combination of Islam, Christianity, and Animism, and they also observe and celebrate Chinese New Year. Akit Tribe Community Not only do we celebrate, but every household also offers cakes and food. Guests are invited to join the house inhabitants in celebrating the Cikgomek ritual at the Temple. Following festivities, the Vihara organizes communal vegetarian meals, which have become established traditions. This activity takes place on the day following the celebration of Chinese New Year. Action This event is open to the public and welcomes individuals from diverse religious backgrounds, including Islamic, Christian, and Penyengat beliefs.

Third, On the day of the Eid Fitri kingdom, in the evening, the entire Akit tribal community goes out to listen to the resounding sound of takbir as they celebrate the day. Akit Tribe Community Not only should we observe and commemorate, but we

should also ensure that cakes and foods are provided in every household, including for the guests who visit the residents' homes. For the inhabitants of Penyengat village who adhere to the Islamic faith, this event will offer cake and ketupat as they warmly welcome visits from relatives of diverse religious backgrounds.

Legal matter or instance being examined in a court of law. Ustadz Murshidin, a seasoned mentor of the Akit Tribe, encountered this situation when he completed his daily prayer, and a guest from a different religious background arrived to visit him. Instance Furthermore, Alit, who is 35 years old and holds the position of traditional leader, will see to the residence of Ustadz. Additionally, Tanju, the leader of the Vihara, will also visit the residence of priest Murshidin.

Origin Respecting others by issuing warnings can foster harmony among individuals of different religious backgrounds, discouraging conflicts arising from differences and promoting the amplification of cultural identities (Sulaiman, 2014). According to Geertz, this container represents a community encompassing many aspects of social life and the individual's experiences while acknowledging tension and conflict. The adaptation strategy and negotiation models between minority and majority in addressing growing differences involve the communication of religious values (Sulistiyani et al., 2020).

Fourth, Realm of the day, The Akit tribe community in Penyengat Village still adheres to the animism belief system known as Pitu Likur. The Akit Tribe Community is offering a rite to honor their ancestors, namely their grandmother. Additionally, the entire Akit Tribe Community is participating in the celebration of Hari Raya Pitu Likur. Pitu Day Likur is when Belo Kampung was established, and it is observed every 27th day of Ramadan. The Pitu Day Likur is a sacred activity for devout adherents of Grandma's Religion, practiced by their ancestors. It is performed in Belo Kampung to safeguard the village from malevolent spirits, ensure abundant nutrition, and protect the community from epidemics (Melinda et al., 2013).

Pitu Day Likur is nearly identical to the day of the Muslim monarchy, with only minor distinctions. In a village of the Akit tribe, abstaining from food is not required. Day of activities in the kingdom pertains to preserving the Akit Tribe's cultural heritage, including the reverence for their ancestors and the maintenance of traditional customs. On the one hand, this event, which took place on the 27th of Ramdhan, demonstrates the enduring influence of Islam that was passed down by the ancestors of the individuals involved, ensuring their unwavering commitment to the faith. Integrating Islamic beliefs into culture fosters religious concord and synthesis, as exemplified by the Akit tribe (also known as the Swamp Children). In Wirman's work (Wirman, 2017), Mukti Ali elucidates several societal constructs and their corresponding ideas. To achieve harmony, one can employ various methods:

- 1) Syncretism, which involves combining different beliefs or practices;
- 2) Reconception, which entails reimagining or reinterpreting existing ideas;
- 3) Synthesis, which involves merging different elements into a unified whole;
- 4) Substitution, which involves replacing one element with another; and
- 5) finding agreement despite differing opinions.

Action or process of doing something. Pitu Likur divides offerings and conducts prayers at two distinct locations: one at sea and the other in the forest. Offerings are

considered sacred as they serve to purify the spirit and uphold the social ideals of life. Alit, aged 35, emphasized the significance of offerings. There is a strong ancestral connection between us and our grandmother. Traditions offer cultural significance and the manifestation of religious principles, establishing a common ground in society and fostering cooperation (Adam & Keys, 2019). Term The religion practiced by the Akit Tribe, also known as the Swamp Children, aims to establish a solid and harmonious connection between individuals through their religious beliefs. It emphasizes the need to awaken one's values and express them in a way that demonstrates a strong tolerance towards others, regardless of their differing perspectives or personal truths (Madjid et al., 2021). Harmony and peace are core principles and key teachings in all religions. According to Wirman (2017), the concept of an ideal above is not just a goal, but a responsibility that every religion should explore and actualize in the real world.

Several approaches exist. The first theological approach involves the interdependent relationship between different religions from a comprehensive perspective. The second approach, the Political or theoretical approach, entails analysing the contextual connections and the extent to which adherents uphold order, harmony, and stability within a diverse religious society. The third culture method involves comprehending society by emphasizing the significance of tradition and religion as sacred parts of culture that demand respect (Khotimah, 2006).

Harmonization refers to the establishment of harmony among individuals of different religious backgrounds. Prophet Muhammad exemplified this SAW through the implementation of the "Medina Charter". The Constitution mostly refers to specific provisions that authorities have not implemented in any location (Sumbulah, 2015). This Charter is a unifying social contract that encompasses all characteristics of Medina during that period.

Deep religious awareness does not always prevent disputes and hatred among its members, despite its potential to foster harmony. This is the sequence of events that occurred. Religious irony is evident in cases where murder occurs due to religious differences, which often leads to more severe consequences. As Mukti Ali learned, recognizing diverse viewpoints is crucial for fostering unity. Furthermore, the presence of indigenous religions in many parts of Indonesia infringes upon the right to practice one's religion and beliefs. Local religious communities are particularly susceptible to discrimination in terms of their social status and construction (Sulistiyani et al., 2020).

Every individual in religion and culture must be able to accept and respect the opinions and choices of others when life in this world and nature presents itself. Communication and life are inseparable in modern society. It is impossible to avoid them for the purpose of sustaining life. In other words, we live in a pluralistic society. The harmony concept within the religious practices of the Akit tribe is further emphasized. The channel of communication facilitates the exchange of information. Positive cultural or religious practices The source cited is Affandi's work from 2012.

Harmonization Model

Feast or Congratulations

Life in the public sphere is inherently bound by existing customs and traditions, leaving no room for complete freedom from these societal norms. Load the local file or the wisdom local file. Traditions develop into patterns in the path of life (lifestyle) due to

their inherent purpose. Not merely limited to mere activity (Andriansyah, 2020). The aforementioned phenomenon was also observed in Abdul's written work, where he explored many public societies' customs and cultural expressions, including their religious perspectives (Madjid et al., 2022).

The village is experiencing a stinging sensation. One specific ritual, known as "kenduri," is practiced by minority Muslims to express thanks. The activity celebrates its distinctiveness by attracting individuals from many religious backgrounds. For instance, Mrs. Anoi, a Christian woman with a Muslim child, hosted a feast at her house to honor her son's mother, who is Muslim. He said:

"Tomorrow, we plan to have a feast at home. This is what we want to do. We want to celebrate the end of the school year as a family. The act of eating remains unchanged". Mr. Toto expressed that they are accustomed to carrying on in the same manner as they do at home. They do not have multiple religions but hold each other in high regard and celebrate together. This is their customary way of doing things. Our children adhere to the Islamic faith.

Organize a gathering to include all members of the public, regardless of their religious background, to promote tolerance and mutual respect across different religions. In addition, it also demonstrates interfaith communication among members of the public who reside under the same roof yet follow different religions. Action A convivial banquet open to all individuals, regardless of their knowledge of the underlying principles of true faith. Not only does it occur in Penyengat Village, Riau, but it is also a common phenomenon in many regions around Indonesia. This matter pertains to the open exchange of ideas and beliefs among individuals regarding religion (Andriansyah, 2020). There is a specific rationale for the distinctiveness of the Akit tribal community, particularly within society. Islamic minority Why should we invite people with diverse backgrounds, particularly families of various religions, to gather under one roof? The primary objective is to foster resolution of conflicts, even if the likelihood of success is minimal. That event occurred, further solidifying the bond within the existing differences. Chaplain Murshidin stated that at the feast, we invite relatives and neighbors of different religions in order to avoid being accused of being anti-cultural, as we are a minority. In his research, Ahmad Khalil proposed that public feasts in Java have become important for fostering unity, honoring ancestors, and commemorating the spirit of our forebears (Kholil, 2010).

Action Non-verbal communication refers to action's individuals perform to prevent conflicts during activities in Papua. One such action is eating together, known as "Burn Stone." This practice originated from a past war between groups and continues to be used to promote unity (Muslim, 2019).

One Roof, Different Religions

The residents of the Akit Tribe in Penyengat Village are well-known for their religious plurality and the freedom they provide to every person to embrace the religion of their choice, respecting each other's beliefs. The freedom to adopt another religion and the laws surrounding it are both governed by legislation and local customary law. How can a robust education system instill tolerance and concord, serving as a foundation for customary regulations? In Penyengat Village, there are several religions represented in the households. One example is Alit's family, where six children practice different religions. The first child practices Buddhism. The second child practices Islam, the third child practices Christianity, the fourth child practices Buddhism, the fifth child

practices Buddhism, the sixth child practices Christianity. The father follows Buddhism, and the mother also follows Buddhism. Despite the diverse religious beliefs within the family, they coexist harmoniously under one roof without any conflicts. This situation arises due to the strong emphasis on maintaining familial peace. Family education instills mutual respect and encourages individuals to accept religion, leaving no room for indecisiveness. Coercion is present in the interview with the prominent individual on June 6, 2020.

The laws of the Republic of Indonesia guarantee the right to freedom of expression, including for the Akit Tribe Community. Previously, the manifestation of ancestral grandmothers was also portrayed following traditional rules and practices. Religious freedom is a universally accepted principle in society and is a fundamental requirement for promoting peace and understanding among people of different faiths (Zuo'an, 2013). In his research, Syamsul Arifin discusses the protection of the rights of Muslim minorities in Australia to practice their religion, as guaranteed by the government freely. He emphasizes that the freedom of religion is a fundamental right that allows individuals to believe, not believe, change, and express their religious beliefs openly in public, with the support and protection of the state. Arifin also suggests that the protection of minority groups can enhance the conversation on safeguarding. It is worth mentioning, however, that a shift towards safeguarding the rights of minority groups may give rise to its contradictory issues (Neo, 2021).

Various religions live coexistingly in a single location. There has not yet been any mention of conflict in Penyengat Village. Alit, who is 35 years old, is a prominent individual known for addressing religious differences within his family. Even though his ancestors had experienced religious conflicts, Alit has managed to maintain harmony within his family and avoid any religious conflicts. He emphasizes the importance of strong education and fostering tolerance in order to achieve this.

Religion demonstrates its worth through moral instruction or intense spiritual fortification and tangible efforts to address societal issues. The Chinese philosopher Xunzi emphasizes the importance of harmony in fostering oneness, which in turn cultivates strength. He argues that when individuals strengthen themselves, they become resilient and unbeatable. If they achieve a state of living in perfect agreement and balance (Zuo'an, 2013).

Authentic religion fosters social cohesion by bringing together individuals within a society and fulfilling society's requirements to reinforce and fortify common emotions and concepts regularly. Religion's contribution to promoting social cohesiveness and solidarity has been substantiated in diverse circumstances (Kondratyeva & Fenno, 2022). The concept of brotherhood is encapsulated in the image, fostering a sense of unity and cooperation. In Fak-Fak, West Papua, this is referred to as the "one furnace three stones" phenomenon. The Raja Ampat Islands has a temporary slogan known as "One House Four Doors" (Wekke, 2017).

The above scenario illustrates the public's tolerance for variations in height levels. The Akit Nurse Harmony village facilitates the link between minority and majority groups. In addition to that, the role of the government and traditional norms ensures the protection of religious freedom, tolerance, and the preservation of social cohesion, while also prioritizing the well-being of all citizens through state and customary guarantees. This matter is significant because Ali's research highlights that the faith of citizens in a state, even in a Muslim-majority country, cannot thrive if the state imposes

restrictions on religious freedom or enforces certain laws in a manner that compels everyone to comply with them. The state should protect freedom of religion while maintaining a neutral stance towards religious matters. Confidence in religious beliefs cannot be developed if the State imposes restrictions on religious choices. Freedom of religion or belief cannot be cultivated in isolation, without the backing of the government and influential individuals within society. According to Akbar (2021), religious freedom or trust development does not occur spontaneously.

Indonesia has emerged as a diverse nation, with its social and cultural fabric reflecting a strong religious and devout belief in a higher power. The lives of Indonesian people are intertwined with the existence and growth of various religions, including Hinduism, Buddhism, Islam, Protestantism, and Catholicism. Consequently, the growth and development of Indonesian culture are heavily impacted and imbued with religious values. This is because religious life is inseparable from the life of the Indonesian nation (Zain et al., 2019).

Religion encompasses mankind's understanding of the universe, its origins, and its ultimate fate, as well as the practices and rituals that contribute to personal growth and strengthen societal bonds (Halui, 2001). Authentic religion is founded upon the practical application of its principles within the social context of one's environment. Thus, the social environment has a significant role in shaping religion as a dynamic tool for public expression.

Interfaith Marriage

Interfaith marriage, from a sociological perspective, has the potential to foster peacebuilding and peacekeeping simultaneously. However, concerns arise over the potential disharmony within families of diverse religious backgrounds (Syamhudi, 2013). Divorce and conflict can arise not just from interfaith marriages but also from marriages within the same religious community. Disharmony and conflict arise as a result of a lack of acceptance of different religious beliefs, as well as the assertion that one's own religion is the most authentic. If religious beliefs strongly influence the attitude of a family, then it is unlikely that a marriage between individuals of different religions will be possible to occur (Munawaroh, 2017).

Religious differences among the Akit people are a common issue. Any authority or entity can address and resolve an individual's problem. Comprehension This knowledge is imparted by traditional leaders and passed down by grandmothers to ensure that it forms the foundation of local public understanding. Comprehension This has an impact on fostering unity among people of different religious beliefs. The comprehension of this phenomenon leads to the formation of profound interfaith marriages. Certain religions, particularly Islam, are forbidden. Interfaith marriages are increasingly becoming a symbol of harmony and demonstrating the possibility of coexistence among different religions.

The wedding conducted by Betti, the daughter of Mrs. Anoi, is an interfaith marriage between a Christian and a Muslim, serving as a real example of such unions. The Akit people commonly practice several religions. The wedding typically attracts attendees from many religious backgrounds, encompassing Christianity, Buddhism, Islam, and other faiths. From this perspective, it appears that Interfaith Marriage can indeed foster unity without generating conflict. Interfaith marriages can foster tolerance and concord among individuals of different religious backgrounds, leading to harmonization (Laela et al., 2016).

In conclusion, Sulaiman's research on the local traditions of mark harmony, somah-somah, Eid together, Sonjo culture, and Cheng Beng tradition in Ambarawa highlights the significance of tradition and the sense of community cohesion and mutual respect as key factors in fostering harmony and resolving conflicts. These findings further emphasize the importance of these aspects. Sulaiman (2014) accurately describes the significant desire of parents to arrange a marriage for their son with someone who shares the same faith.

The relationship between religion and culture can either foster social cohesion or potentially undermine societal harmony. Religion and culture mutually reinforce social cohesion, enhancing the quality of interactions and fostering a sense of community. Although there are conflicting elements between religion and culture, they can indeed lead to divisive relations. Greater intensity of interaction leads to the emergence of cooperative behavior, since it fosters strong social bonds and harmony. Conversely, engaging in dissociative interactions can lead to strained social connections and potentially escalate conflicts. It is crucial to recognize the significant role that religious values play in upholding the existence of human life (Kondratieva, 2020; Nisa et al., 2023). Religion can be more helpful in fostering unity if utilized as a unifying factor (Gebert et al., 2011).

CONCLUSION

Summary of the article's findings The Akit tribe community in Penyengat Village, Riau, exemplifies the coexistence of diversity and harmony in life. The Akit tribe is renowned for its religious diversity, with village inhabitants practicing Islam, Christianity, Buddhism, and various animistic faiths. Despite being a predominantly Protestant Christian society, diversity is embraced and practiced with peaceful coexistence and complete tolerance.

The history and beliefs of the Akit Tribe depict the nomadic lifestyle of its members, who migrate and gather along the distinctive shoreline of the Riau Coastal Region. In addition, the adherence to customs and beliefs, particularly animism, has become an integral aspect of daily life. Despite the influence of recognized religions such as Christianity, Buddhism, and Islam, ancient traditions and customs are being preserved.

Economic aspects of life The majority of residents in the Akit tribe community, particularly in Penyengat Village, mostly engage in livelihoods as agricultural laborer's, with some also engaging in brief trading activities. The education level in this community is still insufficient, with the majority of residents having a low degree of formal education. However, society continues to uphold and safeguard traditional rituals and values.

Remarkably, the residents of Penyengat Village come together to observe and commemorate significant religious holidays from many faiths, demonstrating a high degree of tolerance and mutual respect. An activity like as a feast or salvation serves as a receptacle to enhance the relationship among citizens, irrespective of their religious differences. Awareness of the importance of harmony and religious unity among people serves as the foundation for the successful implementation of the harmonization model used by the Akit Tribe community.

In this framework, recognizing freedom of religion and tolerance is crucial in safeguarding social harmony and cohesion. Comprehending the significance of education's robustness and fostering tolerance has become an essential factor for achieving societal harmony. This is a sentence. In general, the narrative of the Akit Tribe in Penyengat Village illustrates that religious variety may serve as a unifying factor in society as long as it is handled wisely and supported by understanding, education, and knowledge of the need for social harmony.

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