



Social Interaction of the Baha'i Community in Fostering Peace in a Multicultural Society in Kubu Raya

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Abstract

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Kubu Raya is one of the regencies located in West Kalimantan, which has a diverse range of ethnicities, cultures, traditions, and religions. This study aims to examine the social interactions of the Bahá'í community in fostering peace in a multicultural society in Kubu Raya Regency, West Kalimantan. The community of Kubu Raya is known for its ethnic, religious, and cultural diversity, which has the potential to create challenges in social relations. As one of the minority groups, the Bahá'í community upholds values that emphasize the unity of mankind, tolerance, and peace. This research employs a qualitative method with a sociological approach, and the data sources consist of primary and secondary sources. Data collection is conducted through observation, interviews, and Focus Group Discussions, while data analysis is carried out through data condensation, data display, and conclusion drawing. The results of this study indicate the significant role of the Bahá'í community in fostering harmony amidst diversity. The Bahá'í teachings emphasize the principles of human unity, tolerance, cooperation, and cultural understanding. The Bahá'í community in Kubu Raya strives to build respectful and supportive relationships among residents, despite their diverse backgrounds. Bahá'is are actively involved in social and cultural activities that engage all layers of society, strengthening mutual understanding and promoting inclusivity. They also instill values of peace based on their religious teachings, which prioritize peace, unity, and social justice. The social interactions of the Bahá'í community in the multicultural context of Kubu Raya not only focus on togetherness in diversity but also contribute significantly to sustainable peace, strengthening social bonds, and maintaining social stability in the face of ongoing social dynamics.

INTRODUCTION

Indonesia, as a country with rich ethnic, cultural, and religious diversity, is a clear example of a multicultural society.¹ This diversity creates social dynamics that require harmony between groups to create peace and unity.² Kubu Raya, one of the districts in West Kalimantan Province, is an area that has a multicultural society with various ethnicities, religions, and traditions.³ In this context, social interaction between religious communities plays an important role in creating peace amid differences. The diversity that exists in Kubu Raya causes its people to be open to each other in maintaining peace together, especially with minority communities in Kubu Raya.

One community that is often overlooked in conversations about social harmony is the Bahá'í community. The teachings of the Baha'i religion, which emphasise the unity of humanity, gender equality, and the importance of creating a peaceful society,⁴ have a very high relevance in building social peace in a multicultural society.⁵ The Baha'is believe that peace can be realised if humanity is united in the face of differences and promotes the values of compassion, tolerance, and respect for diversity.⁶ These concepts are very important to be applied in social life at the local level, especially in areas that have the potential for diversity such as Kubu Raya Regency, West Kalimantan.

It is important to explore how the social interactions of Bahá'ís in Kubu Raya play a role in fostering peace in this multicultural society. By upholding the teachings of the Baha'i religion that encourage the values of tolerance, unity, and mutual respect, the Bahá'ís are believed to set a good example in strengthening relationships between different communities. This social interaction is not only limited to fellow Bahá'ís, but also involves inter-religious dialogue, so as to strengthen social integration and minimise the potential for conflict arising from differences.

This research aims to analyse the role of Bahá'í social interaction in fostering peace in Kubu Raya, focusing on how they contribute to creating social harmony, resolving potential conflicts, and promoting inclusiveness in a multicultural society. In addition, this research will delve deeper into the Bahá'ís' understanding of the importance of coexisting with other groups in society, as

¹ Rizal Mubit, 'The Role of Religion in the Multiculturalism of Indonesian Society,' *Epistemé: Journal of Islamic Science Development* 11, no. 1 (2016): 163-84, <https://doi.org/10.21274/epis.2016.11.1.163-184>.

² Putri Fauziatul Fitrah and Suci Agustiningstih Astuti Nursangadah, 'Multiculturalism in Indonesia: The Relevance of Pancasila, Islam, and Nationalism,' *ALSYS: Journal of Islamic and Educational Sciences* 2, no. 2 (2022): 253-69.

³ Samsul Hidayat and Sulaiman Sulaiman, 'Theological Pluralism: Exploring Religious Expressions within the Baha'i Community in Kubu Raya,' *Abrahamic Religions: Journal of the Study of Religions* 3, no. 2 (2023): 288, <https://doi.org/10.22373/arj.v3i2.20248>.

⁴ Fathea'zam Hushmand, *The New Garden* (Indonesia: National Spiritual Assembly of Baha'i Indonesia, 2009).

⁵ S. Hadi, 'The Persecution of the Baha'i Faith in Iran: Historical and Contemporary Perspectives,' *Journal of Middle Eastern Studies*, 50, no. 3 (2018): 45-60.

⁶ Baha'ian, *Teachings of the Baha'i Religion* (Jakarta: National Spiritual Assembly of Baha'i Indonesia, 2013).

well as the strategies they use to strengthen relations between different social groups.

Research that discusses the Baha'i religion has been written in many previous studies, one of which was conducted by Samsul Hidayat and Sulaiman who discussed the social interaction of the Baha'i people in maintaining cultural identity (2024). This research shows that the Baha'i people maintain their cultural identity by integrating the values of their religious teachings in interacting with the wider community, this is evidenced by the acceptance of the Baha'i people in a plural society. The form of cultural interaction carried out by the Baha'i people comes from their religious teachings such as peace unity so that their cultures survive to this day.⁷

Similar research was conducted by Samsul Hidayat and Sulaiman who discussed the *Survival Strategies of the Baha'i Minority in Klaten, Central Java* (2024). This research shows that the Baha'i people survive in their minority by adapting and interacting with the local community, so that the Baha'i people are able to survive in a plural society. The way the Baha'i people adapt is by enculturation, deculturation, acculturation and assimilation in religion.⁸

The above research has touched on several discussions that will be written in this study such as a) Intraction of the Baha'i people in maintaining culture in the middle of cultural society so that the Baha'i people exist even in a minority situation, b) Baha'i people's strategy in adapting to religious society so that the Baha'i people are accepted by the wider community and, c) Intraction of the Baha'i people sourced from the teachings of the Holy Book of the Baha'i religion as a reference in socialising with religious communities. However, the above research does not discuss the social interaction of Baha'i people with multicultural communities who have their own views on the Baha'i religion, especially in Kubu Raya which is rich in diversity and religious interest, so this research will discuss 'Social Interaction of Baha'i People in Knitting Peace in Multicultural Communities in Kubu Raya'.

METHOD

This research uses a qualitative method with a sociological approach. Qualitative method is a method or way of research used to understand phenomena, events, or problems in an in-depth and holistic context.⁹ This approach focuses more on the meaning, experiences, and subjective perspectives of individuals or groups involved in the research. Qualitative research emphasises a broader and deeper understanding through descriptive and narrative data. Meanwhile, the sociological approach¹⁰ taken by the researcher

⁷ Samsul Hidayat and Sulaiman, 'Social Interaction of Baha'i People in Maintaining Cultural Identity,' *Journal of Religion: Journal of Religious Studies* 20, no. 02 (2024): 71-86.

⁸ Samsul Hidayat and Sulaiman Sulaiman, 'Survival Strategies of the Baha'i Minority in Klaten, Central Java,' *Journal of Religious Studies* 8, no. 1 (2024): 99-124, <https://doi.org/10.19109/jsa.v8i1.21335>.

⁹ A Muri Yusuf, *Qualitative, Quantitative and Combined Research Methods, First Edition*, Jakarta, (Jakarta: kencana., 2019).

¹⁰ Gunawan Adnan, *Sociology of Religion, Understanding Theories and Approaches. Cet 1*, (Banda Aceh,: Ar-raniry Aceh press, 2020).

is a step in seeing the Baha'i people's interactions in a plural society. The data sources in this research include primary data¹¹ obtained directly from the Baha'i people directly and the local community and secondary data¹² obtained by researchers through previous research that discusses related to the Baha'i people.

The method of data collection is done by direct observation in the field. Observation is a process of systematic observation of certain objects or phenomena to obtain information or data.¹³ In observation, the observer uses the five senses or tools to see, hear, feel, or record something that is happening around the object being observed. Furthermore, researchers conducted interviews with Baha'is and the surrounding community. Interview is a communication process between two or more parties, which usually involves questions and answers, with the aim of obtaining certain information, opinions, or data,¹⁴ and researchers conducted FGD (*Focus Group Discussion*) with Bahai'i people. *Focus Group Discussion* is a way of gathering information or opinions from a group of people on a particular topic or issue. In FGDs, a group of individuals who have knowledge, experience, or relevance to the topic being discussed are gathered in one discussion forum to share their views, experiences, and perspectives.¹⁵ This discussion is usually guided by a facilitator whose job is to ensure that the discussion remains focused, balanced, and does not go off topic.

In addition, in analysing the data, researchers used data condensation, which is the process of reducing or simplifying the information contained in a dataset without losing the important information contained in it.¹⁶ This process aims to summarise the data in a more concise and easier to analyse form, thus speeding up processing and facilitating understanding. In addition to data condensation, researchers also display data as a way of analysing data. Data display is a way or method to present data visually so that it can be easily understood and analysed by users.¹⁷ The purpose of data display is to transform

¹¹ Primary sources are original materials or data generated directly from the event or event being studied, without going through the interpretation or analysis of others. These sources reflect information that has not undergone alteration or processing, and can be used to explore a deeper understanding of a topic or historical event. Hardani, *Qualitative & Quantitative Research Methods Book* (Yogyakarta: group science library, 2020).

¹² Secondary sources are information materials obtained through processing, analysis, or interpretation of data from primary sources. Secondary sources are not directly derived from original events or phenomena, but are compiled based on further understanding or research from primary sources. Wahyudin Darmalaksana, 'Qualitative Research Methods for Literature and Field Studies,' *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*, 2020.

¹³ Sudaryono, *Research Methodology: Quantitative, Qualitative, and Mix Method Ed.2* (Depok: Rajawali Pers, 2019).

¹⁴ Muh Fitrah and Luthfiyah, *Research Methods: Qualitative Research, Classroom Action, and Case Studies, First Edition*. (Sukabumi,: Jejak, 2017).

¹⁵ Z. Abdussamad, *Qualitative Research Methods*. (CV. Syakir Media Press., 2021).

¹⁶ J. Miles. M. B., Huberman, A. M., & Saldana, *Qualitatif Data Analysis; Methods Sourcebook (Third Edit)*. (SAGE Publications, Ins., 2014).

¹⁷ Mukhtar, *Guidance for Thesis, Thesis, and Scientific Articles; Field and Library-based Qualitative Research Guide*, (Ciputat: Gaung Persada Press, 2019).

raw data into information that is easier to understand through visual elements such as graphs, diagrams, tables, maps, or infographics. Furthermore, drawing conclusions¹⁸ which is the last stage in the research.

RESULT AND DISCUSSION

Baha'is in Indonesia, especially in Kubu Raya, have a significant role in fostering peace between various groups in a multicultural society. Some aspects that reflect their social interaction are as follows:

1. Cultural Enculturation as Social Interaction

Cultural enculturation refers to the process of individual acceptance and adaptation to the values, norms, behaviours, and cultural symbols that exist in a society. This process occurs through social interaction between individuals and groups in society.¹⁹ In the context of the Baha'i community in Kubu Raya, cultural enculturation is not only about how the Baha'i teachings are accepted by its members, but also how the Baha'i Community adapts and interacts with the local culture around it. The Baha'i people, despite having universal principles that teach the unity of mankind, equality and peace, still face challenges in maintaining spiritual and cultural identity as social interaction in a pluralistic society such as that in Kubu Raya. The forms of Baha'i enculturation that occur in Kubu Raya include:

a. Principle of the Unity of Humanity

The teachings of the Baha'i religion emphasise that all human beings are the same creation of God, regardless of ethnic, religious or racial backgrounds.²⁰ In this context, the Baha'is seek to build bridges of communication between different groups in Kubu Raya. Baha'is play an active role in social activities that promote the values of unity and integrity. The principle of the Unity of Humanity in the teachings of the Baha'i religion is not only a philosophical concept, but also a practical guide to building better human relations in an increasingly multicultural world. In the context of a diverse society, this principle requires Baha'is to bridge differences, break down the walls of separation often formed by differences in religion, culture or race, and promote universal human values. This was emphasised by Hanggari Sandi, a Baha'i believer, that:

*'In the Baha'i teachings, diversity is considered a very important aspect. We believe that humanity is basically one big family, even though we are different in many ways, such as religion, culture and race. That diversity is not something that should be contested, but instead, should be celebrated. Every difference is an opportunity for us to learn from each other and grow together.'*²¹

¹⁸ Muhammad Rijal Fadli, 'Understanding the Design of Qualitative Research Methods,' *Humanika* 21, no. 1 (2021): 33–54, <https://doi.org/10.21831/hum.v21i1.38075>.

¹⁹ RIDO DOMINGGUS LATUHERU and MARLEEN MUSKITA, 'Pamana Cultural Enculturation,' *Badati* 2, no. 1 (2020): 107–13, <https://doi.org/10.38012/jb.v2i1.411>.

²⁰ Baha'ian, *Teachings of the Baha'i Religion*.

²¹ Hanggari Sandy, 'In-depth Interviews Related to Diversity in Kubu Raya. 17, 12. 13:30 Wib' (2023).

It is important to note that acceptance of diversity does not mean ignoring the identity of each group or individual. On the contrary, Baha'i teachings encourage respect for the values of local cultures and traditions, while affirming that human beings, in their diversity, remain one in the goals and achievements of humanity.²² This principle not only invites Baha'is to accept differences, but also to actively contribute to creating a more inclusive and harmonious society, where every individual can thrive without fear of discrimination or injustice.

Furthermore, the Baha'i process of enculturation in a multicultural society serves as a bridge that connects different cultures. Baha'is strive to live in a plural society without losing their identity. Instead, Baha'is use the principle of the unity of humankind as a force to enrich such diversity. Thus, Baha'is not only become part of a multicultural society, but also play an important role in facilitating intercultural integration by instilling the understanding that differences are a strength, not a threat.

Enculturation in the Baha'i context is not only seen in terms of social adaptation, but also as an attempt to realise the higher spiritual ideal of global unity.²³ Baha'is, with the foundation of the unity of humanity, seek to eliminate the tensions that often arise between different social groups, and promote peace and harmony in everyday life. In this sense, the Baha'i religion is not only a religion that teaches peace and unity in theory, but also in concrete actions that take into account the social and cultural dynamics that exist P/20/06/2024.

The application of the principle of the unity of humankind in everyday life has far-reaching positive impacts, not only for Baha'is, but also for multicultural societies as a whole. In an increasingly interconnected world, an understanding of the unity of humankind can serve as a foundation for society to overcome conflicts, tensions and injustices that may arise as a result of differences.²⁴ In this framework, the principle of the Baha'i teachings can be interpreted as a call to not only build a better world, but also to foster a shared awareness of moral responsibility towards others, regardless of their cultural or religious background. By making the principle of the unity of humankind the cornerstone of social life, Baha'is participate in creating a more just, peaceful and compassionate world. It is a vision that expects every individual and community to walk together, towards the greater goal and well-being of humanity supporting each other and sharing in togetherness.

²² Moh. Rasyid, *Moderate Muslim by Baha'i Religious Community: A Case Study in Pati Regency in Central Java. Proceedings International Conference on Islam and Muslim Societies (ICONIS) 2019 Indonesian Civil Islam: Interwin Among Moderatism, Conservatism, and Populism*, 2019.

²³ Sulaiman, 'Religious Utilitarianism: The Existence Strategy of the Baha'i Community in a Multi Faith Society in Klaten Regency' (UIN SUNAN KALIJAGA, 2023).

²⁴ Sukirno Hadi Raharjo, Ketut Budiastra, and Untung Suhardi, 'The Phenomenon of the Young Generation in Hindu Religious Ritual Activities at Pura Parahyangan Jagat Guru South Tangerang (Jean Boudrilard's Hyperreality Study),' *JayapangusPress* 7, no. 4 (2023): 478-93.

b. Adaptation to Local Social Values

Baha'is in Kubu Raya realise the importance of respecting local culture and social norms that exist in society. Although Baha'is adhere to the teachings of their religion, the Baha'i community also tries to adapt to local social values that encourage harmonious life in society. For example, engaging in social activities with the community, such as gotong royong, celebrating local religious holidays, or other cultural events, while still maintaining the principles of its teachings. This is emphasised by Bintardi, a Baha'i believer, that:

*'One of the main values we hold is the importance of the unity of humanity. We believe that all people, regardless of religion or background, have equal dignity before God. Therefore, we strongly support participation in social activities that support the common welfare, such as gotong royong, which is part of the local culture in this neighbourhood.'*²⁵

Enculturation in this case occurs through a process of mutual influence between Baha'i religious values and local culture. Baha'is in Kubu Raya learnt to integrate the noble values of Baha'i with the good habits that exist in the community, such as tolerance, mutual respect, and togetherness P/20/10/2024. Adaptation to local social values in the enculturation of Baha'is in a multicultural society illustrates a process that is not just a behavioural adjustment, but also a spiritual journey that leads to acceptance and deep understanding of diversity. In this context, Baha'is are faced with the challenge of remaining true to the universal principles of the teachings, such as equality, unity of mankind, and peace, while forging harmonious relationships with local communities that have different norms, customs, and traditions.²⁶ This process of enculturation illustrates the importance of the importance of enculturation in local communities.

This process of enculturation illustrates the importance of an attitude of flexibility informed by wisdom. Baha'is interacting with multicultural societies must continually balance their allegiance to religious teachings with openness and respect for the cultural differences that exist around them. Although local social values may differ from the principles of the Baha'i teachings, Baha'is are taught to appreciate and embrace such diversity, with the aim of building bridges between different groups, and strengthening social and human bonds. As Sutikno, a Baha'i believer, stated:

'Indeed, the Baha'i teachings strongly emphasise respect for diversity. Although we live in a world with very different cultures,

²⁵ Bintardi, 'In-depth Interview Related to Social Interaction of Religious People in Kubu Raya, 23, 10. 14:00' (2023).

²⁶ Agustinus Alexander Sinaga and Lambok Hermanto Sihombing, 'BELIEVERS OF THE BAHAI AGE AND THEIR POSITION AS A MINORITY GROUP IN INDONESIA,' *Al Qalam: Scientific Journal of Religion and Society* 16, no. 6 (2022): 18-28.

*beliefs and values, the Baha'i teachings teach us to respect and accept these differences. A key principle in the Baha'i teachings is the unity of humankind we believe that despite our different backgrounds, we are all essentially part of one big human family.*²⁷

This requires the ability to see the world from a broader perspective, as one interconnected humanity, despite our differences. Baha'is focus not only on differences themselves, but also on deeper commonalities, which include humanity, compassion, and a lofty purpose in life.²⁸ In this way, Baha'is can create space for more constructive dialogue and interaction between different groups, be they ethnic, religious, or cultural. This process of enculturation is an attempt to integrate the universal teachings of the Baha'i religion with everyday life in a diverse society. It is not just a matter of cultural adaptation, but also about creating a more just and harmonious world where every individual, regardless of background or faith, can live together in peace.

Baha'is, with their teachings that promote the unity of humanity and respect for all religions, have the potential to play a key role in realising this goal, both locally and globally. The enculturation of Baha'is in multicultural societies is more than a matter of adjustment, it is part of their spiritual mission to bring peace, unity and social justice into a world full of differences.²⁹ This process, though challenging, opens up opportunities for Baha'is to broaden understanding and deepen the Baha'i community's commitment to the teachings of the religion, while making a positive contribution to wider society.

2. Joint Contribution to Social Peace in Kubu Raya

Collaboration between the Baha'i community and the local community can have a major impact on the creation of social peace. Through a deep understanding of the principles of unity, justice and service, the Baha'i community can be an agent of change in favour of inclusive and harmonious social development. By uniting in the common goal of creating a peaceful and prosperous society, the contributions of both parties can strengthen social relations and enrich the diversity that exists in Kubu Raya. The forms of joint contributions of the Baha'i people and the local community include:

a. Mutual Aid Activities

Baha'is also take part in social activities that prioritise solidarity between people. The Baha'i community is often involved in social projects, such as the gotong royong activities carried out by the Baha'i community with the local community in Kubu Raya are more than just social actions. It is a manifestation of universal principles that value the unity of humanity, selfless service, and the strengthening of relationships between

²⁷ Sutikno, 'In-depth Interview Related to Social Relations of the Baha'i People in Kubu Raya. 24, 10. 10:00 WIB' (2023).

²⁸ Hushmand. Fathea' zam, *The New Garden*. (Indonesia: Baha'i Spiritual Assembly of Indonesia, 2009).

²⁹ Baha'ian, *Teachings of the Baha'i Religion*.

neighbours. In this context, gotong royong serves as an effective instrument to reduce the distance of understanding between groups, bridging the existing religious, cultural, and ethnic differences.³⁰

Gotong royong in this framework, becomes a means to build stronger relationships, not only in the material aspect, but also in the social and spiritual dimensions. When the Baha'i community actively participates in joint community endeavours, it not only contributes physical assistance, but also sets an example of the importance of unity, justice and brotherhood. This becomes the foundation for the creation of true social peace that prioritises mutual trust and respect for one another. In line with Mujib's statement, the local community stated that:

*'In my opinion, the Baha'i community here is very active and very committed in improving the quality of life of the community. They not only help in practical matters, such as food distribution or assistance to the needy, but they also always emphasise very important moral values, such as unity, justice, and brotherhood.'*³¹

This gotong royong activity also teaches that social peace is not a condition that comes out of nowhere, but a process that involves the joint efforts and commitment of every individual and group in society. When all parties, regardless of differences, join hands to achieve a common goal, social harmony can be realised more firmly. In addition, the principles espoused by the Baha'i community, such as diversity as a strength and selfless service, bring colour to every activity undertaken.³² As such, gotong royong is not only a way to solve social problems, but also a means to foster a deeper sense of humanity, ultimately strengthening the bonds between communities.

This activity has a very positive impact on creating a culture of peace, tolerance and inclusiveness, which can serve as a model for other regions with similar diversity. Tolerance, built through direct interaction in shared social work, will reduce the potential for conflict that can arise from ignorance or stereotypes between groups.³³ In an increasingly fragmented world, this value of gotong royong reminds us of the importance of togetherness as the foundation for lasting peace. The gotong royong activity involving the Baha'i community and the people of Kubu Raya is a clear example of how collective action can create positive,

³⁰ Nelly Marhayati, 'Internalisation of Gotong Royong Culture as National Identity,' *Journal of Sociological Thought* 8, no. 1 (2021): 21, <https://doi.org/10.22146/jps.v8i1.68407>.

³¹ Mujib in-depth interview related to Baha'i, 12.05. 14:00 Wib' (2023).

³² Sulaiman, 'Religious Utilitarianism: Existence Strategy of Baha'i Community in Multi Faith Society in Klaten Regency.'

³³ Muhammad Turhan Setyorini Wahyu, 'Community Social Interaction in Maintaining Interfaith Tolerance (DESA GUMENG KECAMATAN JENAWI KABUPATEN KARANGANYAR) Wahyu Setyorini 13040254044 (S-1 PPKn Study Programme, FISH UNESA) Riniayuk90@gmail.Com Muhammad Turhan Yani,' *Citizenship Moral Studies* 08, no. 1995 (2020): 1078-93.

sustainable and hopeful social change. The success of this joint effort shows that in every difference, there is an opportunity to build.

b. Inclusive Attitudes Among Religious Communities

Social peace is a condition in which various elements of society coexist in harmony with mutual respect and work together to create common welfare.³⁴ One way to achieve social peace is to foster an inclusive attitude, which is an attitude that involves and accepts all groups without distinguishing backgrounds, whether in terms of religion, ethnicity, or culture.³⁵ Inclusive attitudes between the Baha'i community and the local community are important to maintain social peace, especially in areas that have ethnic and religious diversity such as Kubu Raya. Collaboration and joint contribution between these two groups can be a real example of how people with different backgrounds can support each other and create social peace.

The inclusive attitude upheld by the Baha'i community in its contribution to social peace in Kubu Raya reflects the importance of the values of unity, tolerance and respect for differences in a multicultural society. The Baha'i community, with its teachings that emphasise the unity of mankind and social justice, is not only an example in presenting these values, but also actively invites all elements of society to jointly create positive changes. This is in line with Anam's statement from the local community that:

'From what I know, the Baha'i Community not only talks about unity but also tries to realise it. They are active in creating interfaith and cultural dialogue. They organise various meetings and activities that invite people from different backgrounds to understand each other and work together. So, their teachings are not just theoretical, but are also implemented in various social actions.'³⁶

Realised social peace is not just the result of efforts made by one group or individual, but is the fruit of joint work between all communities. In Kubu Raya, with its rich diversity, inclusiveness is not just an approach to dealing with differences, but a foundation for building a more harmonious and just social life. The contributions made by the Baha'i community are not limited to religious teachings, but rather concrete efforts to encourage people to support each other, overcome inequalities, and create shared prosperity.

Collaboration between the Baha'i community and the local community has a much greater impact when it is based on an

³⁴ Ismai Rizqi Wahyudi, Bastiar, 'Formula for Maintaining Peace and Harmony for Sustainable Indonesian Development,' *MANHAJ Journal of Research and Community Service* 4, no. 2 (2019): 97-118.

³⁵ Ibnu Chudzaifah et al., 'Building Interfaith Harmony: The Strategic Role of *Islamic Education* in Promoting Dialogue, Tolerance and Harmony in Indonesia,' *Al-Fikr: Journal of Islamic Education* 10, no. 1 (2024): 1-12.

³⁶ Anam, 'An In-Depth Interview with the Baha'i Religion About the Ruhi Institute and Interfaith Prayers. 12 January. 13:00 Wib' (2023).

understanding and acceptance of diversity. This leads to the formation of strong solidarity networks, where religious, ethnic and cultural differences become strengths to enrich shared life experiences. Joint contributions from various parties, in this case the Baha'i community and the local community, are key to overcoming potential social conflicts, increasing mutual trust, and developing the ability to work together to overcome existing social challenges.

Finally, the value of inclusiveness applied by the Baha'i community not only has an impact on social peace in Kubu Raya, but can also be a model for other regions in Indonesia. In the midst of increasingly complex global challenges, where tensions between groups often emerge, the successful application of this inclusive attitude provides hope that social peace is not impossible, but rather a goal that can be achieved through collaboration, mutual understanding, and a shared commitment to the common good.

CONCLUSIONS

This research reveals that the social interaction of the Baha'i community in Kubu Raya Regency is instrumental in fostering peace and strengthening harmony in a multicultural society. Kubu Raya Regency, with its ethnic, religious and cultural diversity, presents challenges for the creation of a stable social balance. In this context, Baha'is, who comprise a minority group, are able to utilise the principles of their universal teachings, such as the unity of mankind, tolerance and social justice, to contribute to building bridges of peace amidst differences. The Baha'i teachings, which prioritise the unity of humankind, are the main guidelines for social interaction. This principle motivates Baha'is to communicate and collaborate with various other groups without prioritising religious, ethnic or cultural differences. In their daily lives, the Baha'is of Kubu Raya demonstrate that peace is not simply the result of tolerance, but rather the result of an active effort to understand and appreciate existing diversity. Baha'is not only maintain good relations with fellow religious communities, but also engage in various social activities that involve all elements of society, regardless of background. Overall, this research shows that efforts to forge peace in a multicultural society are not only the task of the majority group, but also involve the important role of every individual and minority group. In this case, the Baha'i community in Kubu Raya has successfully demonstrated that religious principles that prioritise unity and peace can be a catalyst in creating a more harmonious and inclusive society. Therefore, it is important to continue to encourage understanding, collaboration and concrete actions that support the creation of more sustainable social peace in the midst of existing diversity.

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