

SHARING SPACES BETWEEN MAJORITIES AND MINORITIES: Negotiations of Muslim Communities in North Sumatra in Shaping a New Multiculturalism from a Social Philosophy Perspective

Suryo Adi Sahfutra, Supartiningsih, Agus Himmawan Utomo

Universitas Gadjah Mada

Jl. Bulaksumur, Kec. Depok, Kabupaten Sleman, Daerah Istimewa Yogyakarta 55281, Indonesia
e-mail: suryoadisahfutra@mail.ugm.ac.id, supartiningsih@ugm.ac.id, ahutomo@ugm.ac.id

Abstract: Multiculturalism often positions the majority group as the central axis in establishing the rules of sociality. This article examines how urban social spaces in North Sumatra serve as dynamic platforms for interactions among diverse ethnic, religious, and cultural groups, with the Muslim community as the dominant majority. Using a phenomenological approach, the study explores how social realities are constructed through intergroup interactions. Field data, analyzed hermeneutically within a qualitative philosophical framework, reveal that these social spaces function both as arenas of conflict and as catalysts for integration. The findings highlight the dual roles of social spaces in fostering cooperation and preserving diverse identities, conceptualized through the metaphors of a “symphony” and a “mosaic.” The “symphony” illustrates harmonious collaboration among groups, while the “mosaic” reflects the coexistence of distinct identities. These dynamics contribute to a distinctive model of multiculturalism in Indonesia, where conflict is integrated as part of the social fabric, fostering deeper social cohesion. This research provides valuable insights for global discourses on diversity management and conflict resolution, particularly in multicultural urban societies.

Keywords: Social spaces, multiculturalism, social integration, Muslim community, Symphony and Social Mosaic.

Corresponding Author	Suryo Adi Sahfutra			
Article history	Submitted: January 01, 2025	Revision : April 21, 2025	Accepted : June 16, 2025	Published : June 19, 2025
How to cite article	Sahfutra, Suryo Adi, Supartiningsih and Agus Himmawan Utomo. “SHARING SPACES BETWEEN MAJORITIES AND MINORITIES: Negotiations of Muslim Communities in North Sumatra in Shaping a New Multiculturalism from a Social Philosophy Perspective.” <i>MIQOT: Jurnal Ilmu-Ilmu Keislaman</i> 49, no. 1 (2025): 92–116. http://dx.doi.org/10.30821/miqot.v49i1.1345			

Introduction

Indonesia is one of the most diverse countries in the world, comprising over 17,000 islands¹, around 1,340 ethnic groups² and more than 700 languages.³ Furthermore, Indonesia officially recognizes six religions: Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism, while also accommodating local faiths such as Baha'i⁴, Parmalim in North Sumatra⁵, Sunda Wiwitan in West Jawa⁶ and Kaharingan in Kalimantan.⁷ Among these, Islam serves as the religion of the majority, which significantly shapes the dynamics of social spaces and their governing norms. This dynamic presents unique challenges and opportunities in the interplay between majority and minority groups, where social harmony depends on the balance between inclusivity and cultural autonomy.

In this context, social philosophy provides a valuable framework for understanding how social spaces are constructed and negotiated.⁸ Social spaces in Indonesia are not neutral arenas; they are shaped by the values and norms of the dominant Muslim majority. These spaces—such as markets, places of worship, and educational institutions—become critical sites where diverse groups interact and establish relationships. In North Sumatra, this dynamic is especially prominent due to the region's vibrant ethnic and religious plurality, encompassing a Muslim majority alongside Christian, Buddhist, Hindu, and Confucian minorities, as well as Batak and Chinese communities.⁹

Social, cultural, religious, and ethnic diversity is a reality faced by many countries around the world, but each country manages this diversity in significantly different ways. In the Western context, particularly in Europe and North America, multiculturalism has become the dominant model for addressing diversity. Western multiculturalism is based on the recognition of the plurality of identities within society, emphasizing the individual's right to maintain their culture, religion, or ethnicity within a universal legal framework.¹⁰ However, while this approach has succeeded in preserving diversity, challenges still arise in the form of social segregation and group isolation, where diversity is often managed in a less interactive manner between groups.¹¹

Conversely, in the East, the management of diversity tends to prioritize collectivism and social harmony.¹² This approach emphasizes the importance of intergroup interaction to create balance within society. Indonesia, as a nation characterized by vast ethnic, religious, and cultural diversity, offers a unique model for managing diversity.¹³ While influenced by Eastern values of collectivism, Indonesia also embraces a plurality of identities within the framework of Pancasila and *Bhinneka Tunggal Ika* (Unity in Diversity).¹⁴ Within this model, the dominant Muslim community often sets the cultural and normative tone for social spaces, facilitating both inclusion and the maintenance of distinct minority identities. Thus, Indonesia not only manages diversity but also celebrates differences in a more interactive and inclusive manner. The interaction between majority and minority groups becomes central to this process, where mutual recognition and

negotiation are critical. Social philosophy helps elucidate how these interactions foster a balance between integration and identity preservation.

In the international arena, managing diversity often presents substantial challenges. In the West, countries like the United Kingdom and Canada implement multiculturalism as a model to accommodate ethnic and cultural identity differences.¹⁵ This model seeks to balance the recognition of minority group identities while maintaining national unity.¹⁶ However, one of the challenges of this model is the development of social segregation, where various ethnic and religious groups become isolated in 'identity islands,' with minimal meaningful interaction between them.¹⁷ This is where Indonesia's approach to diversity stands out. In Indonesia, diversity is not only acknowledged but actively experienced within various social spaces.¹⁸ Unlike multiculturalism, which tends to be more passive, Indonesia's management of diversity emphasizes cross-group interactions occurring in shared physical and social spaces.¹⁹ How does Indonesia, with its extensive spectrum of cultural, religious, and ethnic diversity, manage to maintain social balance amidst such dynamic plurality?

Indonesia offers a dynamic approach to diversity management, where public spaces such as markets, schools, places of worship, and even social media serve as arenas where different ethnic, religious, and cultural groups can meet and interact.²⁰ The norms and practices established by the majority Muslim community often serve as the framework for these interactions, shaping the boundaries of inclusion and engagement. *Gotong royong* (mutual assistance) and *musyawarah* (deliberation), two concepts of Indonesian local wisdom deeply rooted in Islamic traditions, play vital roles in building social harmony.²¹ It is within these shared spaces that Indonesians learn to appreciate differences and collaborate toward shared goals. Through these interactions, they forge closer social relationships, which ultimately strengthen intergroup bonds and foster social harmony.²² Nonetheless, it must be acknowledged that social harmony does not exist in isolation; conflict also accompanies it.

The primary objective of this study is to analyze how urban social spaces in North Sumatra function as arenas for interaction between the Muslim majority and minority groups, examining how these interactions contribute to the formation of a new model of multiculturalism from a social philosophy perspective. While previous studies have explored the dynamics of multiculturalism in Indonesia, this research adopts a phenomenological approach and hermeneutic analysis to uncover how social spaces operate as platforms for negotiating identity, conflict, and integration. Existing literature predominantly focuses on structural aspects of multiculturalism or the implementation of inclusive policies, yet this study underscores the significance of social spaces as dynamic arenas where conflict and integration coexist, conceptualized through the metaphors of "symphony" and "mosaic." Thus, this research not only expands the discourse on multiculturalism in Indonesia but also introduces a novel perspective on how public spaces can serve as catalysts for deeper social integration.

Methodology

This research employed a phenomenological approach²³ to examine how social reality was constructed through interactions in urban social spaces in North Sumatra. The primary focus of this approach was to gain an in-depth understanding of individual and communal experiences and perceptions of social spaces as arenas for cross-ethnic, religious, and cultural interactions. The study specifically highlighted the dynamics between the Muslim majority and various minority groups, emphasizing how these interactions shaped the norms and values governing these shared spaces.

The research was conducted across various urban centers in North Sumatra, where Muslim-majority populations coexist with diverse ethnic and religious communities such as Batak Christians, Chinese Buddhists, and Hindus. All data used in this study were primary in nature and obtained through a combination of direct field observations, in-depth interviews with key informants—including religious leaders, cultural actors, and government representatives—and firsthand documentation of local practices, symbols, and public discourses. These documents and artifacts, although textual in form, were collected directly in the field and treated as empirical materials that reflect local perceptions and identity negotiations in shared social spaces. Through this method, the study sought to interpret social realities not merely based on spoken narratives, but also through visible cultural expressions and institutional frameworks encountered in situ.

The phenomenological approach was instrumental in capturing the lived experiences of minority groups as they interacted with the majority in various social spaces, such as markets, places of worship, and educational institutions. This method allowed the researcher to delve into the subjective realities of minorities, uncovering nuanced insights into their sense of belonging, marginalization, and strategies for adaptation within the social constructs dominated by Muslim norms and practices.

Once the data were collected, the analysis was conducted hermeneutically,²⁴ where the researcher sought to uncover hidden meanings behind the social realities unfolding within these public spaces. This hermeneutic approach not only revealed the dual dynamics of conflict and integration but also highlighted the role of majority-minority interactions in shaping these outcomes. For instance, minorities often engaged in subtle negotiations to assert their cultural and religious practices while adhering to the dominant social expectations set by the Muslim majority.

The data analysis process in this study adhered to a systematic hermeneutic phenomenological approach, incorporating multiple stages to ensure comprehensive interpretation. Initially, data obtained from in-depth interviews and direct observations were transcribed and meticulously coded to identify recurring themes and patterns. The coding process involved open coding to categorize raw data into preliminary themes related to social interactions in shared urban spaces, followed by axial coding to establish connections between these themes, such as conflict, negotiation, and integration.

Subsequently, selective coding was employed to refine these themes and align them with the conceptual metaphors of “symphony” and “mosaic,” enabling the researcher to synthesize how these metaphors encapsulate the coexistence of distinct identities within a shared social framework. Additionally, the hermeneutic analysis involved iterative reading and re-reading of the data, allowing for deeper immersion in the participants’ narratives and facilitating the extraction of latent meanings embedded in their experiences. This recursive analytical process not only revealed the dual roles of social spaces as arenas of conflict and integration but also underscored how intergroup interactions in North Sumatra contribute to a dynamic model of multiculturalism that integrates both harmony and diversity.

The analysis also applied the concepts of ‘symphony’ and ‘mosaic’ to intergroup interactions, illustrating how social spaces served as both sites for the emergence of conflict and arenas for facilitating social integration. The “symphony” metaphor captured the collaborative efforts between the Muslim majority and minority groups to achieve social harmony, while the “mosaic” represented the preservation of distinct identities within the collective framework. These interactions demonstrated that social spaces in North Sumatra were not static but dynamic platforms where conflict and integration coexisted, contributing to a more profound understanding of multiculturalism.

The explicit focus on the interactions between the Muslim majority and minorities reinforced the view that conflict was not merely a source of tension but also a mechanism for deeper social integration. This analysis contributed to a new, more dynamic understanding of multiculturalism in Indonesia, where conflict was not viewed as a threat but as an integral part of the social integration process. By focusing on the phenomenological experiences of minorities, the study shed light on the complexities of navigating diversity in social spaces dominated by a majority group, offering valuable insights into the broader dynamics of diversity management in multicultural societies.

Results and Discussion

Urban sociality in North Sumatra: Sharing space and unique approaches to conflict and integration

Cities often serve as vibrant spaces encompassing a wide array of human activities. What might be absent in rural areas can easily be found in urban centres. The diversity of activities brings with it an inherent complexity. Within this complexity, individuals constantly associate with various layers of identity that serve as markers. These markers often align with a multitude of interests. Ultimately, the structure of urban society shapes its own model of sociality.²⁵ Various contributing factors interact to create this sociality, which in turn becomes a distinct feature of a city’s social landscape.

The formation of sociality begins with interactions between individuals in society, where each person participates in the exchange of ideas, values, and norms through

communication and collective actions.²⁶ These interactions not only create social relationships but also form networks of solidarity and cooperation that serve as the foundation for building a larger social structure. Sociality emerges when individuals recognize the presence and roles of others in shaping a collective identity, balancing the dynamics between individual freedom and community attachment.²⁷ Social values, such as trust, care, and shared responsibility, evolve through mutual recognition that individual well-being is closely linked to the group's welfare.²⁸ This process is dialectical, as individuals continuously negotiate their personal identities with broader social expectations, thereby creating dynamic social cohesion.

The sociality of urban communities in North Sumatra can be understood as the result of dynamic interactions among ethnic, religious, and cultural diversity, shaping the complex social structure of these cities. As spaces densely packed with human activity, North Sumatran cities become arenas where multiple identities intersect.²⁹ This urban complexity generates a social structure based not only on economic activities but also on layers of cultural and religious identities. Here, urban sociality is formed through mutual association, where individuals recognize each other's identities and participate in broader social networks.³⁰ Each city possesses its unique social character, shaped by how diversity is managed and how various groups interact, whether through collaboration or tension within social spaces.

The formation of sociality in North Sumatran cities follows distinctive patterns of interaction, where individuals engage in an exchange of ideas and norms through intensive communication within public spaces, such as markets, places of worship, social institutions, and educational institutions. Through these interactions, networks of solidarity and cooperation emerge, creating a larger, dynamic social order.³¹ In these cities, the tension between individual freedom and community attachment is palpable, especially given the religious and cultural diversity. Social values such as *gotong royong* (mutual assistance) trust, and shared responsibility arise as collective responses to the need for harmony amid diversity.³² This fosters a unique social cohesion where personal and group identities are continually negotiated, resulting in a sociality that evolves in tandem with the social dynamics of the city.

Sociality often produces shared values because of prolonged social interactions, emerging through both conflict and integration. These values are subsequently manifested in various forms—symbols, slogans, jargon, and norms—that are adopted by communities, especially within public spaces. In Indonesia, this is evident in official slogans, which not only reflect regional identities but also embody a commitment to diversity. At the national level, the slogan *Bhinneka Tunggal Ika* (Unity in Diversity) represents an acknowledgment of Indonesia's plurality—emphasising that amidst differences, there exists a unity that must be preserved. On a smaller scale, such as at the city or regional level, these slogans play an important role in creating a collective identity

for the community. These slogans become ontological symbols, representing the presence and diversity of various entities within a given area and signifying a commitment to maintaining unity and social integration amidst diversity.

Table 1. Slogans of Cities in North Sumatra Province

Cities	Slogans	Meaning
Medan	<i>Bekerja sama dan sama-sama bekerja untuk kemajuan dan kemakmuran Kota Medan metropolitan</i> [Working together and jointly towards the progress and prosperity of Medan as a metropolitan city]	Working together and jointly towards the progress and prosperity of Medan as a metropolitan city
Tebingtinggi	<i>Esa Hilang Dua Terbilang</i>	They have sacrificed; we continue their efforts
Pematangsiantar	<i>Sapangambe Manoktok Hitei</i>	Working together to achieve a common goal
Tanjungbalai	<i>Balayar satujuan batambat satangkahan</i>	Sailing with the same purpose, anchoring at the same place
Sibolga	<i>Sibolga Nauli</i>	Beautiful of Sibolga
Padangsidempuan	<i>Salumpat Saindege</i>	Unity and harmony
Gunungsitoli	<i>Samaeri</i>	United, together

The table above showcases the slogans of several cities in North Sumatra Province, each reflecting the unique character and shared values of their respective communities. For example, Tebingtinggi's slogan, *Esa Hilang Dua Terbilang* (They have sacrificed; we continue their efforts), underscores the importance of honouring and building on the efforts of previous generations, symbolising a commitment to social continuity and collective contribution. In Medan, the slogan '*Bekerja sama dan sama-sama bekerja untuk kemajuan*' (Working together and jointly towards progress) highlights the significance of collaboration for communal prosperity. Similarly, slogans like *Salumpat Saindege* in Padangsidempuan and *Sapangambe Manoktok Hitei* in Pematangsiantar emphasize the importance of unity and cooperation in achieving shared goals. These slogans not only convey local aspirations but also embody social values shaped through interaction and integration, serving as symbolic identities of unity within diversity.

The unique social fabric of urban communities in North Sumatra is manifested in their approach to conflict management and integration, reflecting a high level of complexity due to religious, ethnic, political, and social diversity. These cities serve as hubs for diverse social entities, where differences in perspectives, lifestyles, and ideologies often lead to tensions but also fuel transformative development processes.³³ The diverse urban population composition creates a range of challenges that arise from articulating these differences. This complexity extends beyond economic, political, or ideological competition, generating a more nuanced dynamic of identity.³⁴ Therefore, amidst

underlying tensions that can potentially spark conflict, the role of government and strategic management of diversity is crucial in fostering harmony within these multicultural cities.

In North Sumatra, local wisdom has played a significant role in shaping the sociality of its communities. One notable example is the concept of *Dalihan Na Tolu* (The Three Pillars of Kinship) among the Batak people, which serves as the foundation of a strong social network.³⁵ Values such as *gotong royong* (mutual assistance) and *musyawarah* (deliberation), represented by *Marpokat* and *Marsialap Ari*, contribute to the formation of social cohesion. These concepts facilitate interactions that span not only ethnic but also religious lines, fostering community integration through dynamic and inclusive identity negotiation. The process of forming new identities through social contact between individuals and groups from diverse backgrounds creates a solid harmony. This occurs not only within traditional contexts but also in modern settings, where social changes brought by urbanisation influence patterns of social interaction.

For instance, changes in the *gotong royong* and *musyawarah* systems among the Batak community in semi-urban areas demonstrate adaptation to a new social environment. The traditionally practiced *gotong royong* now incorporates modern technology, such as tractors and agricultural machinery. Nevertheless, the essence of *Marsialap Ari* remains, symbolising cross-ethnic and interfaith cooperation aimed at maintaining positive social and economic relationships. Despite these transformations, the core values that drive social cohesion remain intact. This highlights that urban sociality is shaped not only by material factors but also by the symbolic and cultural connections that bind various social groups together.

Moreover, the involvement of various social groups in cross-community networks, or cross-cutting affiliations,³⁶ helps mitigate potential conflicts. When individuals are part of multiple social units, they carry dual loyalties that can neutralize intergroup tensions. This becomes a crucial foundation for creating dynamic and flexible social integration in multicultural cities like those in North Sumatra. Here, urban sociality is built on the recognition of diversity and an awareness of interdependence among different social elements.

This concept is evident in real-life cases, where disputes between individuals or groups in several cities are often resolved through familial approaches, drawing on broader social relations within structures such as *Dalihan Na Tolu*. For example, a minor conflict between *angkot* (minibus as public transport) drivers in Medan, who both belong to the Batak ethnic group, can be settled by tracing kinship ties that exist between them. This demonstrates how an awareness of broader social relations can help alleviate potential conflicts and promote sustainable social integration.³⁷ The existence of local wisdom and social institutions within North Sumatran society functions as both a mechanism for maintaining integration and a means of conflict resolution. Despite social changes driven by modernisation and urbanisation, the social and cultural values held

by the community remain a solid foundation for managing diversity and conflict. Diversity in North Sumatran cities, while challenging, also serves as a source of strength, helping the community foster a harmonious and inclusive social order.

Negotiating Diversity: Cross-Cultural Interactions Between the Muslim Majority and Minorities in Urban North Sumatra

Urban North Sumatra, a region celebrated for its vibrant ethnic, religious, and cultural diversity, offers a unique case study in managing cross-cultural interactions. Cities like Medan and Pematangsiantar are more than economic hubs; they serve as arenas for negotiating identities and fostering relationships between the Muslim majority and minority communities, including Christians, Hindus, Buddhists, and Confucians.³⁸ Drawing from field observations and interviews, alongside relevant international studies, this discussion explores the dynamic processes of dialogue, adaptation, and conflict resolution within shared social spaces.

Markets often emerge as key spaces for fostering cross-cultural interactions. Daily transactions provide a neutral ground for informal exchanges, promoting mutual respect. A Batak Christian vendor in Medan recounted how her Muslim customers adapted their greetings to align with her cultural norms, while she reciprocated with greetings like *Assalamu'alaikum*.³⁹ Such practices illustrate how shared spaces act as catalysts for building trust and understanding. Similar findings from acculturation studies in Dairi, North Sumatra, reveal how interethnic exchanges shape communal ties, blending religious and cultural elements into shared narratives.⁴⁰

Religious venues and interfaith events further highlight the role of shared spaces in fostering inclusivity. For example, a Confucian leader in Pematangsiantar shared how Chinese New Year celebrations incorporated Batak traditions, creating a shared narrative that resonated across communities.⁴¹ This mirrors findings from studies in West Sumatra, where Chinese Muslim communities navigate their identities through a blend of religious and cultural rituals.⁴² These interactions not only strengthen mutual understanding but also reinforce the legitimacy of minority practices within predominantly Muslim societies.

Symbolism also plays a crucial role in maintaining harmony amidst diversity. City slogans such as *Salumpat Saindege* in Padangsidempuan, translating to “Unity and Harmony,” are more than rhetorical. They reflect deeply ingrained cultural practices. The Batak kinship system *Dalihan Na Tolu* (The Three Pillars of Kinship), which continues to mediate intergroup disputes, embodies these values of unity and conflict resolution⁴³. Such symbolic frameworks are consistent with findings from studies in Padang Pariaman, West Sumatra, where local mechanisms promote religious tolerance and social cohesion.⁴⁴ Traditional practices like *gotong royong* (mutual assistance) demonstrate adaptability in contemporary contexts. In semi-urban areas of North Sumatra, these practices have evolved to incorporate modern tools like agricultural machinery, enhancing efficiency while maintaining their essence of collective effort. Similar observations in Muslim-

majority communities in Bangladesh suggest that cultural value orientations play a significant role in mediating intergroup relations.⁴⁵

While shared spaces often facilitate integration, tensions are an inevitable part of intergroup dynamics. A Muslim youth leader in Medan highlighted how the influx of diverse ethnic groups occasionally strains local norms, such as differing perceptions of modesty in dress.⁴⁶ However, such challenges are frequently addressed through forums like the *Forum Kerukunan Umat Beragama* (FKUB), which fosters interfaith dialogue.⁴⁷ Similar initiatives in the Netherlands show how mosques act as hubs for social integration among Muslim minorities, emphasizing dialogue as a pathway to harmony.⁴⁸

Urban modernization has amplified both opportunities and challenges for these interactions. Enhanced mobility and access to shared spaces have increased the frequency of cross-cultural encounters. However, disparities in education and economic resources sometimes exacerbate stereotypes and hinder integration. A Chinese Buddhist entrepreneur in Medan observed how digital platforms, such as social media, provide new arenas for bridging divides, enabling individuals to share stories and collaborate on community initiatives.⁴⁹ These findings align with broader research on the role of social media in facilitating dialogue and social harmony in multicultural settings.⁵⁰

Contrary to conventional expectations, conflict in this context often acts as a catalyst for deeper integration. A Batak pastor recounted a case where a land dispute between two religious groups was resolved through kinship-based negotiations rooted in *Daliha Na Tolu*⁵¹. This approach not only addressed immediate grievances but also built long-term trust between the groups. Such outcomes resonate with findings from studies in Indonesia and Bangladesh, where conflict resolution mechanisms often strengthen intergroup bonds and promote sustainable social cohesion.⁵²

The dynamics of cross-cultural interactions in urban North Sumatra underscore the importance of shared spaces as platforms for negotiation, adaptation, and integration. Through symbolic gestures, practical adaptations, and facilitated dialogues, these spaces contribute to a vibrant and inclusive social mosaic. Integrating traditional frameworks with modern practices, North Sumatra exemplifies how diversity can be transformed into a unifying force⁵³. These insights, supported by comparative studies across regions and cultures, highlight the value of embracing diversity with openness and mutual respect as a foundation for social harmony.

Symphony and mosaic as shapers of new multiculturalism: A philosophical and practical overview

Indonesia, with its rich cultural, religious, and ethnic diversity, offers a highly unique approach to managing social plurality. One relevant way to understand how this diversity is managed is through the metaphors of 'symphony' and 'mosaic'. These two concepts serve as both philosophical and practical reflections for understanding the dynamics of a

new multiculturalism, shaped by social interactions in Indonesia's public spaces, particularly in North Sumatra. Symphony represents the harmony achieved through collaboration among various social elements, while mosaic symbolizes the preservation of diverse identities without sacrificing the unity embedded within diversity.⁵⁴

Philosophically, a symphony refers to the harmony that arises when distinct elements work together to achieve a collective goal. Much like an orchestra, in which each instrument has a unique sound but together creates harmony, in a social context, this means that Indonesia's diverse ethnic, religious, and cultural groups, while distinct, can cooperate within social spaces to achieve social balance. This mirrors the vision of *Pancasila* and *Bhinneka Tunggal Ika*, which emphasize the importance of harmony within diversity.⁵⁵ Conversely, mosaic reflects how each element within society retains its own identity while contributing to a larger picture. In Indonesia, ethnic, religious, and cultural diversity is not seen as a threat to unity but as an integral component of national identity.⁵⁶ The mosaic concept emphasizes that diversity should be valued and preserved. Although there may be conflict and tension, the goal is to foster harmony through mutual recognition and appreciation of differences.

From an ontological perspective, the concepts of symphony and mosaic serve as frameworks to understand how communities in North Sumatra confront and manage diversity. Each ethnic and religious group plays a unique role and holds a distinct identity within the social structure.⁵⁷ Conflicts between these groups are not anomalies but rather natural parts of social processes. In this context, conflict functions as a catalyst, accelerating the dynamics of social interaction.⁵⁸ Often arising from differing interests or values, these conflicts, in many cases, create opportunities for deeper integration.⁵⁹ Within sociality, interactions among social groups in North Sumatran public spaces are crucial in fostering harmony. In these public areas, individuals from diverse backgrounds engage and negotiate their identities and roles within society. While this process is not free from tension, these interactions establish networks of solidarity and cooperation that form the foundation of a larger social structure. This highlights the importance of public spaces as arenas for collective identity formation.

Symphony is not a static harmony but a dynamic one, formed through tensions and negotiations among groups. Tensions between ethnic and religious groups, as seen in North Sumatra, often lead to compromises and the emergence of new, more inclusive social arrangements.⁶⁰ This process shows that conflict is not necessarily a threat to social stability but can be part of a broader mechanism that fosters deeper, more meaningful integration.⁶¹ The mosaic concept, which depicts diversity as an integral part of collective identity, is also relevant in understanding integration processes in North Sumatra. Each social group has a unique identity and set of values, yet they still function as parts of a larger society. These identities are maintained not through isolation but through continual interaction with other groups. In this ongoing process, ethnic and religious identities are not static but continually evolve through social interaction.⁶²

From a practical perspective, the management of diversity through the concepts of symphony and mosaic is evident in various local initiatives undertaken by both government and communities in North Sumatra. Forums like the *Forum Kerukunan Umat Beragama* (FKUB), *Forum Pembauran*, and communal associations based on ethnicity and region play significant roles in mediating conflicts and promoting dialogue.⁶³ Through these forums and associations, groups with multiple identities can engage in dialogue and cooperate to achieve common goals while preserving their distinct identities. This approach reflects the concept of symphony, where diverse social elements work together to create harmony.⁶⁴ In addition, initiatives like *gotong royong* and *musyawarah* are instrumental in fostering social harmony. These practices reflect strong collectivist values in Indonesian culture, where individual interests are often set aside for the collective good. In the North Sumatra context, *gotong royong* and *musyawarah* serve as effective mechanisms for resolving conflicts and promoting social integration. Through intensive interactions in public spaces, individuals from diverse backgrounds learn to appreciate differences and collaborate toward shared objectives.

On a more practical level, the concept of mosaic is observable in the ways social groups in North Sumatra maintain their identities while still functioning as part of a larger society. City slogans, such as *Salumpat Saindege* in Padangsidempuan and *Sapangambe Manoktok Hitei* in Pematangsiantar, emphasize the importance of cooperation and unity in achieving collective goals. These slogans reflect not only local values but also the collective identity formed through social interaction. Symphony illustrates dynamic harmony created through collaboration among various social elements, while mosaic symbolizes the preservation of diverse identities without compromising unity. Through interactions in public spaces, the communities build networks of solidarity and cooperation that underpin the larger social structure. Despite tensions and conflicts, these processes ultimately lead to deeper, more meaningful social integration, embodying the strength of diversity as a core part of Indonesia's national identity.

The concepts of symphony and mosaic within the context of multiculturalism in Indonesia offer a fresh perspective, distinct from the ideas of multiculturalism that have evolved in America and Europe.⁶⁵ This approach is not only philosophically relevant but also carries significant social implications for managing diversity. In Indonesia, multiculturalism has become an integral part of social life, articulated through daily interactions in public spaces that reflect a dynamic harmony among ethnic, religious, and cultural groups. Symphony, as a metaphor, embodies the harmony created through cross-group cooperation, while mosaic represents how each social element retains its distinct identity without diminishing the essence of unity within diversity. This approach presents a more relevant and adaptable alternative to the Western model of multiculturalism, which often leads to social segregation.⁶⁶

In the United States and Europe, multiculturalism is often viewed through the lens of passive tolerance, where different groups coexist without meaningful social interaction.⁶⁷ This model tends to result in social isolation, where identity groups are frequently segregated based on ethnicity, religion, or culture.⁶⁸ In many Western countries, multiculturalism is grounded in individual freedom and human rights, with respect for differences serving as the foundation of social harmony.⁶⁹ However, in practice, this often leads to social fragmentation, where minority groups feel isolated from mainstream society and are recognised only formally in terms of basic rights but lack substantial inclusion in social life.

In contrast, multiculturalism in Indonesia is active and interactive.⁷⁰ Here, diversity is not only formally recognised but also embodied through daily interactions in shared social spaces. In markets, schools, places of worship, and other public areas, the interaction among various identities occurs intensively, creating a social dynamic that not only aims to maintain harmony but also to build a broader social network.⁷¹ This is a concept of dynamic symphony, where harmony arises not from separation but from collaboration between diverse elements. In this way, Indonesia offers a new model of multiculturalism that is more adaptive and flexible in addressing social complexities.

Philosophically, Indonesian multiculturalism is grounded in strong collectivist values, reflecting the distinct characteristics of Eastern societies. In this context, individual freedom is always situated within a broader collective framework, where social harmony is the primary goal. The symphony concept illustrates how various groups work together to achieve shared objectives, even as each group maintains its unique identity and interests. Here, the roles of both the state and society are crucial in managing diversity, ensuring that each group holds a respected place within the social structure without having to sacrifice its identity.

The concept of mosaic also offers a profound perspective on how identity is preserved within a broader social context. Each group within Indonesian society retains its unique identity, whether in terms of ethnicity, religion, or culture, yet these identities do not conflict with national unity. This social mosaic reflects the reality that identity is not static; rather, it evolves continuously through social interaction. This process of interaction allows individuals and groups to uphold their cultural values while participating in a larger social project—national development. In this sense, multiculturalism in Indonesia is more inclusive and participatory, differing from Western approaches that tend to separate identity groups socially and politically.

Critiques of Western multiculturalism should be viewed through philosophical and paradigmatic lenses when applied to the Indonesian context. Multicultural models in Europe and America often emphasize respect for identity differences but frequently overlook the essential aspect of collectivism that is fundamental in Indonesian society. In such models, individual freedom is often prioritised, while cross-group social interaction

receives less attention. Conversely, in Indonesia, individual freedom is always linked to broader social responsibilities. *Pancasila* and *Bhinneka Tunggal Ika* serve as philosophical foundations that emphasize the importance of cooperation and harmony amid diversity.⁷² This reflects the integrative nature of Indonesian multiculturalism, where differences are seen as parts of national identity, not as threats.

In this regard, Western multiculturalism must be understood critically if used as an analytical framework to examine diversity in Indonesia. The Western model, which emphasizes liberal individualism,⁷³ does not always align with Indonesia's more collectivist sociocultural context. In Indonesia, diversity is not only acknowledged but also actively practiced through intensive social interaction. This is reflected in various social practices such as *gotong royong* and *musyawarah*, where identity differences are respected but do not separate social groups.⁷⁴ Instead, these differences form the foundation for stronger social cooperation.

From a social philosophy perspective, the new multicultural approach emerging in Indonesia offers a practical solution for managing diversity. Interactions in public spaces not only create social harmony but also strengthen collective identity.⁷⁵ This interaction process often involves dialogue between different groups, whether through formal forums such as harmony councils, ethnic associations, regional organisations, or through everyday interactions across diverse locations. This reflects the concept of symphony, where each social group plays a vital role in creating overall harmony. Conflict is not something to be avoided but is viewed as part of a larger process of social integration.

This approach enables flexibility in managing the continuously evolving social dynamics. In the mosaic concept, group identities are preserved without compromising social unity. Despite differences, each group remains part of a broader social project—nation-building. Within this framework, Indonesia exemplifies how multiculturalism can operate dynamically, with conflict and integration coexisting in a mutually enriching manner. This perspective presents a more relevant and adaptable model of multiculturalism, particularly suited for highly diverse societies like Indonesia. The philosophical analysis suggests that the symphony and mosaic concepts provide frameworks more aligned with Indonesia's sociocultural context than Western multicultural models. This perspective not only respects identity differences but also fosters stronger social integration through active interaction in shared social spaces. It underscores the idea that diversity can be a source of social strength, not a threat, and that social harmony can emerge through intensive cross-group cooperation.

Conclusion

This study demonstrates that social spaces in urban areas of North Sumatra are more than mere arenas for interaction; they are dynamic platforms where conflict and integration coexist, shaping a distinctive model of multiculturalism. Through a

phenomenological approach and hermeneutic analysis, the research reveals how these spaces facilitate negotiations between diverse ethnic and religious groups, leading to both the preservation of unique identities and the fostering of collective social harmony. The metaphors of “symphony” and “mosaic” encapsulate the dual roles of these social spaces. The “symphony” reflects the collaborative efforts that underpin harmonious coexistence, while the “mosaic” represents the preservation of diversity within a shared social framework. These concepts highlight how conflict, rather than being solely a source of division, can serve as a mechanism for deeper social integration.

The findings underscore the importance of active interaction within shared spaces as a cornerstone of Indonesia’s approach to diversity management. Unlike Western multicultural models, which often emphasize formal recognition and passive coexistence, the Indonesian model thrives on active engagement, drawing from local values such as *gotong royong* and *musyawarah*. These values not only mitigate tensions but also build bridges of understanding and cooperation across cultural divides. This study contributes to the global discourse on diversity management and conflict resolution by offering insights from Indonesia’s unique experience. It suggests that integrating conflict into the social fabric as part of a broader process of negotiation and interaction can foster sustainable social cohesion. Such an approach provides a valuable framework for managing diversity in multicultural societies worldwide, particularly those facing similar challenges of integration and pluralism. Future research could explore how these concepts of “symphony” and “mosaic” apply in other regions of Indonesia or comparable multicultural settings globally. By delving deeper into the interplay between local traditions and global frameworks, scholars can further refine strategies for achieving inclusive and sustainable social harmony.

References

- Ahnaf, Mohammad Iqbal. "Socio-Ethical Origin of Multiculturalism in Indonesia." In *Multiculturalism in Asia-Peace and Harmony*, edited by Imtiyaz Yusuf, 126:126–42. College of Religious Studies (CRS) CRS Intl Center for Buddhist-Muslim Understanding Mahidol University, 2018.
- Amin, Md Ruhul. "Cultural Value Orientation and Inter-Ethnic Relation: A Case of Majority and Minority Ethnic Group in Bangladesh." *International Journal of Research in Sociology and Anthropology (IJRSA)* 4, no. 3 (2018): 57–66.
- Amin, Muryanto, and Alwi Dahlan Ritonga. "Diversity, Local Wisdom, and Unique Characteristics of Millennials as Capital for Innovative Learning Models: Evidence from North Sumatra, Indonesia." *Societies* 14, no. 12 (2024): 260.
- Angkat, Maimanah, and Katimin Katimin. "Acculturation Between Islam with Local Culture in Muslim Minority: The Experience from Pakpak-Dairi, North Sumatra." *IBDA: Jurnal Kajian Islam Dan Budaya* 19, no. 1 (2021): 120–40.
- Aragon, Loraine. "Multiculturalism: Some Lessons from Indonesia." *Cultural Survival Quarterly* 18, no. 2 (1994): 3.
- Asari, Hasan. "Islam Dan Multikulturalisme, Simpul-Simpul Ajaran Dalam Hamparan Pengalaman." *Medan: Perdana Publishing*, 2020.
- Ashadi, Andri. "Community Tolerance: Relationship of Muslim Majority and Christian Minority in the Context of Religious Moderation in Padang Pariaman, West Sumatera." *PENAMAS JOURNAL OF RELIGIOUS AND SOCIETIES* 35, no. 1 (2022).
- Aswin, Muhammad. "Model Pola Hubungan Harmoniasi Antar Umat Beragama Di Kota Medan." *Journal Analytica Islamica* 2, no. 2 (2013): 292–303.
- Auikool, Chontida, and Chanintira na Thalang. "Ethnic Relations in Multicultural Medan in Post-Suharto Indonesia." Master Thesis, Faculty of Political Science, Thammasat University, Bangkok ..., 2013.
- Awiskarni, Awiskarni, Harmonedi Harmonedi, Muhammad Zalnur, and Abdul Basit. "Acculturation of Religious Rituals for Chinese Muslim Minorities in West Sumatra." *International Journal of Nusantara Islam* 12, no. 1 (2024): 19–30.
- Baier, Martin. "The Development of the Hindu Kaharingan Religion: A New Dayak Religion in Central Kalimantan." *Anthropos*, no. H. 2 (2007): 566–70.
- Bakker, Anton, and Achmad Charris Zubair. "Metodologi Penelitian Filsafat," 2007.
- Brenkman, John. "Multiculturalism and Criticism." In *English inside and Out*, 87–101. Routledge, 2013.
- Brutu, Dur. *Memantapkan Kerukunan Umat Beragama: Belajar Dari Kearifan FKUB Sumatera Utara*. Perdana Publishing, 2015.
- Budiman, Hikmat. "Renegotiating Unity and Diversity: Multiculturalism in Post-Suharto Indonesia." In *Nations, National Narratives and Communities in the Asia-Pacific*, 189–209. Routledge, 2013.

- Citrin, Jack, David O Sears, Christopher Muste, and Cara Wong. "Multiculturalism in American Public Opinion." *British Journal of Political Science* 31, no. 2 (2001): 247–75.
- Coser, Lewis A. *The Functions of Social Conflict*. Free Press, 1956.
- Creswell, John W, and Cheryl N Poth. *Qualitative Inquiry and Research Design: Choosing among Five Approaches*. California: Sage Publications, 2016.
- Dewi, Susi Fitria, Rika Febriani, Alia Azmi, and Febri Yulika. "INTERETHNIC COLLABORATION: A CASE STUDY OF NIAS AND MINANGKABAU ETHNIC GROUPS IN WEST SUMATERA, INDONESIA." *International Journal of Asia-Pacific Studies* 20, no. 2 (2024).
- Evers, Hans-Dieter, and Rüdiger Korff. *Southeast Asian Urbanism: The Meaning and Power of Social Space*. Vol. 7. LIT Verlag Münster, 2000.
- Firdaus, Muhammad Anang. "Eksistensi FKUB Dalam Memelihara Kerukunan Umat Beragama Di Indonesia." *Kontekstualita: Jurnal Penelitian Sosial Keagamaan* 29, no. 1 (2014): 37175.
- Geospasial, Badan Informasi. "Rapat Koordinasi Data Pulau Sepakati Jumlah Pulau Indonesia 17 Ribu." Retrieved from Badan Informasi Geospasial: <https://big.go.id/Content/Berita/Rapat-Koordinasi-Data-Pulau-Sepakati-Jumlah-Pulau-Indonesia-17-Ribu>, 2021.
- Harahap, Sumper M, and Hamka Hamka. "Investigating the Roles of Philosophy, Culture, Language and Islam in Angkola's Local Wisdom of 'Dalihan Na Tolu.'" *HTS Teologiese Studies/Theological Studies* 79, no. 1 (2023): 8164.
- Hartanti, Priskila Shendy, and Dwi Ardhana. "Bhinneka Tunggal Ika: Indonesia Circumscribed Norm Multiculturalism." *Global: Jurnal Politik Internasional* 24, no. 1 (2022): 143–65.
- Hati, Lila Pelita, Nazil Mumtaz al-Mujtahid, Syukur Kholil, Suryo Adi Sahfutra, Lestari Dara Cinta Utami Ginting, and Imam Fahreza. "Religious Harmony Forum: Ideal Religious Moderation in the Frame of Building Tolerance in Medan City, Indonesia," 2023.
- Hefner, Robert W. "Christians, Conflict, and Citizenship in Muslim-Majority Indonesia." *The Review of Faith & International Affairs* 15, no. 1 (2017): 91–101.
- . *The Politics of Multiculturalism: Pluralism and Citizenship in Malaysia, Singapore, and Indonesia*. University of Hawaii Press, 2001.
- Hidayah, Zulyani. *Ensiklopedi Suku Bangsa Di Indonesia*. Yayasan Pustaka Obor Indonesia, 2015.
- Hollinger, David A. *Postethnic America: Beyond Multiculturalism*. Hachette UK, 2006.
- Hoon, Chang-Yau. "Putting Religion into Multiculturalism: Conceptualising Religious Multiculturalism in Indonesia." *Asian Studies Review* 41, no. 3 (2017): 476–93.
- Hutabarat, Franklin. "Navigating Diversity: Exploring Religious Pluralism and Social Harmony in Indonesian Society." *European Journal of Theology and Philosophy* 3, no. 6 SE-Articles (November 18, 2023): 6–13. <https://doi.org/10.24018/theology.2023.3.6.125>.
- Indrawardana, Ira. "Berketuhanan Dalam Perspektif Kepercayaan Sunda Wiwitan." *Melintas* 30, no. 1 (2014): 105–18.

- Irwansyah, Irwansyah. "Interaksi Muslim Dan Kristiani Dalam Ikatan Kekerabatan Di Sumatera Utara." *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 41, no. 1 (2017).
- . "The Potential Clash of Social Relationship between Muslim and Buddhist (Case Study on the Conflict of Buddha Statue in Tanjungbalai City, North Sumatra)." *Analisa: Journal of Social Science and Religion* 20, no. 2 (2013): 155–68.
- Kaelan, M S. "Metode Penelitian Kualitatif Bidang Filsafat." *Yogyakarta: Paradigma*, 2005.
- Kamil, Sukron, and Zakiya Darajat. "Mosques and Muslim Social Integration: Study of External Integration of the Muslims." *Insaniyat: Journal of Islam and Humanities* 4, no. 1 (2019): 37–48.
- Koopmans, Ruud. "Trade-Offs between Equality and Difference: Immigrant Integration, Multiculturalism and the Welfare State in Cross-National Perspective." *Journal of Ethnic and Migration Studies* 36, no. 1 (January 1, 2010): 1–26. <https://doi.org/10.1080/13691830903250881>.
- Kymlicka, Will. "Multicultural Citizenship: A Liberal Theory of Minority Rights." Oxford University Press, 1995.
- . "Multicultural Citizenship." In *The New Social Theory Reader*, 270–80. Routledge, 2020.
- LeFebvre, Rebecca, and Volker Franke. "Culture Matters: Individualism vs. Collectivism in Conflict Decision-Making." *Societies* 3, no. 1 (2013): 128–46.
- Lentin, Alana, and Gavan Titley. "The Crisis of 'Multiculturalism' in Europe: Mediated Minarets, Intolerable Subjects." *European Journal of Cultural Studies* 15, no. 2 (2012): 123–38.
- Liliweri, Alo. *Prasangka Dan Konflik; Komunikasi Lintas Budaya Masyarakat Multikultur*. LKiS Pelangi Aksara, 2005.
- Liu, Shi. *Harm in Harmony: A Socioecological Perspective on East Asian Collectivism*. Columbia University, 2020.
- Manshuruddin, Manshuruddin. "Pola Kerukunan Antar Umat Beragama Dalam Perspektif Forum Kerukunan Umat Beragama (Fkub) Sumatera Utara." *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 41, no. 2 (2017).
- Mavridis, Dimitris. "Ethnic Diversity and Social Capital in Indonesia." *World Development* 67 (2015): 376–95.
- May, Stephen, and Christine E Sleeter. *Critical Multiculturalism: Theory and Praxis*. Routledge, 2010.
- McKeown, Shelley, Reeshma Haji, and Neil Ferguson. "Understanding Peace and Conflict through Social Identity Theory." *Contemporary Global Perspectives*. Switzerland: Springer, 2016.
- Modood, Tariq. *Multiculturalism*. John Wiley & Sons, 2013.
- Morkuniene, Jurate. *Social Philosophy: Paradigm of Contemporary Thinking*. Council for Research in Values and Philosophy, 2004.
- Murphy, Michael. *Multiculturalism: A Critical Introduction*. Routledge, 2013.

- Muslim, Abu. "Kitorang Samua Basudara: Bijak Bestari Di Bilik Harmoni." *Harmoni* 15, no. 2 (2016): 109–22.
- Nasikun, J. "Sistem Sosial Indonesia, Cet. Ketiga." *Radjawali*, Jakarta, 1987.
- Ng, Eddy S, and Irene Bloemraad. "A SWOT Analysis of Multiculturalism in Canada, Europe, Mauritius, and South Korea." *American Behavioral Scientist*. Sage Publications Sage CA: Los Angeles, CA, 2015.
- Nurish, Amanah. "Social Injustice and Problem of Human Rights in Indonesian Baha'is Community." *En Arche Journal Religious Studies*, no. 2 (2012): 1–16.
- Parekh, Bhikhu. "Dilemmas of a Multicultural Theory of Citizenship." *Constellations* 4, no. 1 (1997): 54–62.
- . "Rethinking Multiculturalism: Cultural Diversity and Political Theory." *Ethnicities* 1, no. 1 (2001): 109–15.
- . *Rethinking Multiculturalism: Cultural Diversity and Political Theory*. London: Harvard University Press, 2002.
- . "The Cultural Particularity of Liberal Democracy." *Political Studies* 40 (1992): 160–75.
- Pelly, Usman. "ETNISITAS Dalam Politik Multikultural." *Buku II. Medan: Casa Mesra Publisher Dan Eja Publisher*, 2016.
- . *Urban Migration and Adaptation in Indonesia: A Case Study of Minangkabau and Mandailing Batak Migrants in Medan, North Sumatra*. University of Illinois at Urbana-Champaign, 1983.
- Pelly, Usman, Herlem Siahaan, DJoko Surjo, Frans Hitipuew, Saunsi Saunsi, Helius Sjamsuddin, T A Ridwan, Nani Rusmini, Darmono Darmono, and Sulaiman Lubis Dharmansyah. "Interaksi Antarsuku Bangsa Dalam Masyarakat Majemuk." Direktorat Jenderal Kebudayaan, 1989.
- Pohan, Zulfikar Riza Hariz. "Parmalim and Contemporary Hegemony of the World Religion's Missionary Agenda in Aceh Singkil." *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 8, no. 1 (2023): 69–76.
- Rahayu, Mustaghfiroh. "Keragaman Di Indonesia Dan Politik Pengakuan (Suatu Tinjauan Kristis)." *Jurnal Pemikiran Sosiologi* 4, no. 2 (2017).
- Rambe, Toguan, and Seva Maya Sari. "Toleransi Beragama Di Era Disrupsi: Potret Masyarakat Multikultural Sumatera Utara." *Tazkir: Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman* 6, no. 1 (2020): 133–46.
- Riza, Faisal. "AKTIVISME ISLAM KAUM URBAN (Politisasi Identitas, Mobilisasi Dan Pragmatisme Politik)," 2020.
- Ruben, David-Hillel. "John Searle's the Construction of Social Reality." *Philosophy and Phenomenological Research* 57, no. 2 (1997): 443–47.
- Sahfutra, Suryo Adi. "Diaspora Komunitas Tamil Di Sumatera Utara: Antara Menjadi India Atau Indonesia." *Jurnal Sains Sosio Humaniora* 5, no. 1 (2021): 575–82.

- . “Konstruksi Konflik Dan Bina-Damai Dalam Keberagaman Masyarakat Jawa.” *MUKADIMAH: Jurnal Pendidikan, Sejarah, Dan Ilmu-Ilmu Sosial* 2, no. 1 (2018): 28–43. <https://doi.org/10.30743/mkd.v2i1.659>.
- Sahfutra, Suryo Adi, and Agus Himmawan Utomo. “Bhikhu Parekh’s Thought on Multiculturalism: A Relevance to Indonesia’s Management of Ethnic and Religious Conflicts.” *Andalas International Journal of Socio-Humanities* 6, no. 1 (2024): 15–27.
- Salihin, Nurus. “Persilangan Kultural Dalam Mengelola Keberagaman Pada Masyarakat Muslim-Kristen Siringio-Ringo Sumatera Utara.” *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya* 5, no. 2 (2021).
- Sidi, Budi Annisa. “Unity and Diversity: National Identity and Multiculturalism in Indonesia.” *University of Otago*, 2019.
- Sihombing, Adison Adrian. “Mengenal Budaya Batak Toba Melalui Falsafah ‘Dalihan Na Tolu’ (Perspektif Kohesi Dan Kerukunan).” *Jurnal Lektur Keagamaan* 16, no. 2 (2018): 347–71.
- Sinaga, Rosmaida, and Lister Eva Simangunsong. “Kolonialisme Belanda Dan Multikulturalisme Masyarakat Kota Medan.” Yayasan Kita Menulis, 2020.
- Siregar, Parluhutan, Fatimah Zuhrah, and Shiyamu Manurung. “Monografi Keagamaan Sumatera Utara: Kota Medan, Kota Binjai, Kota Pematang Siantar, Kabupaten Deli Serdang, Kabupaten Serdang Bedagai,” 2014.
- Siswanto, Dwi. “Sosialitas Dalam Perspektif Filsafat Sosial.” *Jurnal Filsafat* 14, no. 1 (2007): 67–87.
- Situmorang, Tonny Pangihutan, and Fikarwin Zuska. “Accessibility of Citizens With Parmalim Beliefs to Civil Rights in Indonesia.” *Pharos Journal of Theology* 104, no. 2 (2023).
- Skiba, Łukasz. “The Problem of Multiculturalism in the Context of Conflict.” In *Forum Scientiae Oeconomia*, 5:33–42. Wydawnictwo Naukowe Akademii WSB, 2017.
- Suhaidi, Mohamad. “Harmoni Masyarakat Satu Desa Tiga Agama Di Desa Pabian, Kecamatan Kota, Kabupaten Sumenep, Madura.” *Harmoni* 13, no. 2 (2014): 8–19.
- Sundaro, Hendrianto. “Positivisme Dan Post Positivisme: Refleksi Atas Perkembangan Ilmu Pengetahuan Dan Perencanaan Kota Dalam Tinjauan Filsafat Ilmu Dan Metodologi Penelitian.” *Modul* 22, no. 1 (2022): 21–30.
- Tuomela, Raimo. *The Philosophy of Sociality: The Shared Point of View*. Oxford University Press, 2007.
- Vandermeersch, Léon. “Western Individualism and Eastern Collectivism from a Transcultural Perspective BT - East-West Dialogue.” edited by Lujun Chen and Karl-Heinz Pohl, 126–42. Singapore: Springer Nature Singapore, 2023. https://doi.org/10.1007/978-981-19-8057-2_1.
- Zuhairi, Zuhairi, and Ahmad Muzakki. “The Place and Space of Harmony: Religion in A Multireligious Society in Indonesia.” In *International Proceeding Annual International Conference Education Research*, 1:11–29, 2023.

Zulian, Pradana Boy, and Hasnan Bachtiar. "Indonesia: A Complex Experience of Religious Diversity Governance." In *Routledge Handbook on the Governance of Religious Diversity*, 267–81. Routledge, 2020.

Endnotes:

¹ Badan Informasi Geospasial, "Rapat Koordinasi Data Pulau Sepakati Jumlah Pulau Indonesia 17 Ribu," Retrieved from Badan Informasi Geospasial: <https://big.go.id/content/berita/Rapat-Koordinasi-Data-Pulau-Sepakati-Jumlah-Pulau-Indonesia-17-Ribu>, 2021.

² Zulyani Hidayah, *Ensiklopedi Suku Bangsa Di Indonesia* (Yayasan Pustaka Obor Indonesia, 2015).

³ Dimitris Mavridis, "Ethnic Diversity and Social Capital in Indonesia," *World Development* 67 (2015): 376–95.

⁴ Amanah Nurish, "Social Injustice and Problem of Human Rights in Indonesian Baha'is Community," *En Arche Journal Religious Studies*, no. 2 (2012): 1–16.

⁵ Zulfikar Riza Hariz Pohan, "Parmalim and Contemporary Hegemony of the World Religion's Missionary Agenda in Aceh Singkil," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 8, no. 1 (2023): 69–76; Tonny Pangihutan Situmorang and Fikarwin Zuska, "Accessibility of Citizens With Parmalim Beliefs to Civil Rights in Indonesia.," *Pharos Journal of Theology* 104, no. 2 (2023).

⁶ Ira Indrawardana, "Berketuhanan Dalam Perspektif Kepercayaan Sunda Wiwitan," *Melintas* 30, no. 1 (2014): 105–18.

⁷ Martin Baier, "The Development of the Hindu Kaharingan Religion: A New Dayak Religion in Central Kalimantan," *Anthropos*, no. H. 2 (2007): 566–70.

⁸ Jurate Morkuniene, *Social Philosophy: Paradigm of Contemporary Thinking* (Council for Research in Values and Philosophy, 2004).

⁹ Robert W Hefner, "Christians, Conflict, and Citizenship in Muslim-Majority Indonesia," *The Review of Faith & International Affairs* 15, no. 1 (2017): 91–101.

¹⁰ Robert W Hefner, *The Politics of Multiculturalism: Pluralism and Citizenship in Malaysia, Singapore, and Indonesia* (University of Hawaii Press, 2001); Stephen May and Christine E Sleeter, *Critical Multiculturalism: Theory and Praxis* (Routledge, 2010); Eddy S Ng and Irene Bloemraad, "A SWOT Analysis of Multiculturalism in Canada, Europe, Mauritius, and South Korea," *American Behavioral Scientist* (Sage Publications Sage CA: Los Angeles, CA, 2015).

¹¹ Alana Lentin and Gavan Titley, "The Crisis of 'Multiculturalism' in Europe: Mediated Minarets, Intolerable Subjects," *European Journal of Cultural Studies* 15, no. 2 (2012): 123–38; Aukasz Skiba, "The Problem of Multiculturalism in the Context of Conflict," in *Forum Scientiae Oeconomia*, vol. 5 (Wydawnictwo Naukowe Akademii WSB, 2017), 33–42.

¹² Rebecca LeFebvre and Volker Franke, "Culture Matters: Individualism vs. Collectivism in Conflict Decision-Making," *Societies* 3, no. 1 (2013): 128–46; Shi Liu, *Harm in Harmony: A Socioecological Perspective on East Asian Collectivism* (Columbia University, 2020); Léon Vandermeersch, "Western Individualism and Eastern Collectivism from a Transcultural Perspective BT - East-West Dialogue," ed. Lujun Chen and Karl-Heinz Pohl (Singapore: Springer Nature Singapore, 2023), 126–42, https://doi.org/10.1007/978-981-19-8057-2_1.

¹³ Hikmat Budiman, "Renegotiating Unity and Diversity: Multiculturalism in Post-Suharto Indonesia," in *Nations, National Narratives and Communities in the Asia-Pacific* (Routledge, 2013), 189–209; Pradana Boy Zulian and Hasnan Bachtiar, "Indonesia: A Complex Experience of Religious Diversity Governance," in *Routledge Handbook on the Governance of Religious Diversity* (Routledge, 2020), 267–81.

¹⁴ Franklin Hutabarat, "Navigating Diversity: Exploring Religious Pluralism and Social Harmony in Indonesian Society," *European Journal of Theology and Philosophy* 3, no. 6 SE-Articles (November 18, 2023): 6–13, <https://doi.org/10.24018/theology.2023.3.6.125>.

¹⁵ Will Kymlicka, "Multicultural Citizenship: A Liberal Theory of Minority Rights" (Oxford University Press, 1995); Will Kymlicka, "Multicultural Citizenship," in *The New Social Theory Reader* (Routledge, 2020), 270–80.

¹⁶ Ruud Koopmans, "Trade-Offs between Equality and Difference: Immigrant Integration, Multiculturalism and the Welfare State in Cross-National Perspective," *Journal of Ethnic and*

Migration Studies 36, no. 1 (January 1, 2010): 1–26, <https://doi.org/10.1080/13691830903250881>.

¹⁷ David A Hollinger, *Postethnic America: Beyond Multiculturalism* (Hachette UK, 2006); Tariq Modood, *Multiculturalism* (John Wiley & Sons, 2013); Bhikhu Parekh, *Rethinking Multiculturalism: Cultural Diversity and Political Theory* (London: Harvard University Press, 2002).

¹⁸ Loraine Aragon, "Multiculturalism: Some Lessons from Indonesia," *Cultural Survival Quarterly* 18, no. 2 (1994): 3.

¹⁹ Alo Liliweri, *Prasangka Dan Konflik; Komunikasi Lintas Budaya Masyarakat Multikultur* (LKis Pelangi Aksara, 2005).

²⁰ Irwansyah Irwansyah, "Interaksi Muslim Dan Kristiani Dalam Ikatan Kekerabatan Di Sumatera Utara," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 41, no. 1 (2017); Mohamad Suhaidi, "Harmoni Masyarakat Satu Desa Tiga Agama Di Desa Pabian, Kecamatan Kota, Kabupaten Sumenep, Madura," *Harmoni* 13, no. 2 (2014): 8–19; Parluhutan Siregar, Fatimah Zuhrah, and Shiyamu Manurung, "Monografi Keagamaan Sumatera Utara: Kota Medan, Kota Binjai, Kota Pematang Siantar, Kabupaten Deli Serdang, Kabupaten Serdang Bedagai," 2014.

²¹ Abu Muslim, "Kitorang Samua Basudara: Bijak Bestari Di Bilik Harmoni," *Harmoni* 15, no. 2 (2016): 109–22.

²² Zuhairi Zuhairi and Ahmad Muzakki, "The Place and Space of Harmony: Religion in A Multireligious Society in Indonesia," in *International Proceeding Annual International Conference Education Research*, vol. 1, 2023, 11–29.

²³ John W Creswell and Cheryl N Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (California: Sage Publications, 2016).

²⁴ Anton Bakker and Achmad Charris Zubair, "Metodologi Penelitian Filsafat," 2007; M S Kaelan, "Metode Penelitian Kualitatif Bidang Filsafat," *Yogyakarta: Paradigma*, 2005.

²⁵ Hendrianto Sundaro, "Positivisme Dan Post Positivisme: Refleksi Atas Perkembangan Ilmu Pengetahuan Dan Perencanaan Kota Dalam Tinjauan Filsafat Ilmu Dan Metodologi Penelitian," *Modul 22*, no. 1 (2022): 21–30.

²⁶ Dwi Siswanto, "Sosialitas Dalam Perspektif Filsafat Sosial," *Jurnal Filsafat* 14, no. 1 (2007): 67–87.

²⁷ Raimo Tuomela, *The Philosophy of Sociality: The Shared Point of View* (Oxford University Press, 2007).

²⁸ Siswanto, "Sosialitas Dalam Perspektif Filsafat Sosial."

²⁹ Faisal Riza, "AKTIVISME ISLAM KAUM URBAN (Politisasi Identitas, Mobilisasi Dan Pragmatisme Politik)," 2020.

³⁰ Hans-Dieter Evers and Rüdiger Korff, *Southeast Asian Urbanism: The Meaning and Power of Social Space*, vol. 7 (LIT Verlag Münster, 2000).

³¹ Rosmaida Sinaga and Lister Eva Simangunsong, "Kolonialisme Belanda Dan Multikulturalisme Masyarakat Kota Medan" (Yayasan Kita Menulis, 2020).

³² Usman Pelly et al., "Interaksi Antarsuku Bangsa Dalam Masyarakat Majemuk" (Direktorat Jenderal Kebudayaan, 1989).

³³ Usman Pelly, *Urban Migration and Adaptation in Indonesia: A Case Study of Minangkabau and Mandailing Batak Migrants in Medan, North Sumatra* (University of Illinois at Urbana-Champaign, 1983).

³⁴ Usman Pelly, "ETNISITAS Dalam Politik Multikultural," *Buku II. Medan: Casa Mesra Publisher Dan Eja Publisher*, 2016.

³⁵ Sumper M Harahap and Hamka Hamka, "Investigating the Roles of Philosophy, Culture, Language and Islam in Angkola's Local Wisdom of 'Dalihan Na Tolu,'" *HTS Theologiese Studies/Theological Studies* 79, no. 1 (2023): 8164.

³⁶ J Nasikun, "Sistem Sosial Indonesia, Cet. Ketiga," *Radjawali, Jakarta*, 1987.

³⁷ Lila Pelita Hati et al., "Religious Harmony Forum: Ideal Religious Moderation in the

Frame of Building Tolerance in Medan City, Indonesia,” 2023.

³⁸ Chontida Auikool and Chanintira na Thalang, “Ethnic Relations in Multicultural Medan in Post-Suharto Indonesia” (Master Thesis, Faculty of Political Science, Thammasat University, Bangkok ..., 2013); Muhammad Aswin, “Model Pola Hubungan Harmoniasi Antar Umat Beragama Di Kota Medan,” *Journal Analytica Islamica* 2, no. 2 (2013): 292–303.

³⁹ Observation and Interview, July 2024.

⁴⁰ Maimanah Angkat and Katimin Katimin, “Acculturation Between Islam with Local Culture in Muslim Minority: The Experience from Pakpak-Dairi, North Sumatra,” *IBDA: Jurnal Kajian Islam Dan Budaya* 19, no. 1 (2021): 120–40.

⁴¹ Observation and Interview, July 2024.

⁴² Awiskarni Awiskarni et al., “Acculturation of Religious Rituals for Chinese Muslim Minorities in West Sumatra,” *International Journal of Nusantara Islam* 12, no. 1 (2024): 19–30.

⁴³ Toguan Rambe and Seva Maya Sari, “Toleransi Beragama Di Era Disrupsi: Potret Masyarakat Multikultural Sumatera Utara,” *Tazkir: Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman* 6, no. 1 (2020): 133–46.

⁴⁴ Andri Ashadi, “Community Tolerance: Relationship of Muslim Majority and Christian Minority in the Context of Religious Moderation in Padang Pariaman, West Sumatera,” *PENAMAS JOURNAL OF RELIGIOUS AND SOCIETIES* 35, no. 1 (2022).

⁴⁵ Md Ruhul Amin, “Cultural Value Orientation and Inter-Ethnic Relation: A Case of Majority and Minority Ethnic Group in Bangladesh,” *International Journal of Research in Sociology and Anthropology (IJRSA)* 4, no. 3 (2018): 57–66.

⁴⁶ Interview, Agustus, 2024.

⁴⁷ Hati et al., “Religious Harmony Forum: Ideal Religious Moderation in the Frame of Building Tolerance in Medan City, Indonesia.”

⁴⁸ Sukron Kamil and Zakiya Darajat, “Mosques and Muslim Social Integration: Study of External Integration of the Muslims,” *Insaniyat: Journal of Islam and Humanities* 4, no. 1 (2019): 37–48.

⁴⁹ Interview, Agustus, 2024.

⁵⁰ Nurus Salihin, “Persilangan Kultural Dalam Mengelola Keberagaman Pada Masyarakat Muslim-Kristen Siringio-Ringo Sumatera Utara,” *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya* 5, no. 2 (2021).

⁵¹ Adison Adrian Sihombing, “Mengenal Budaya Batak Toba Melalui Falsafah ‘Dalihan Na Tolu’(Perspektif Kohesi Dan Kerukunan),” *Jurnal Lektur Keagamaan* 16, no. 2 (2018): 347–71.

⁵² Amin, “Cultural Value Orientation and Inter-Ethnic Relation: A Case of Majority and Minority Ethnic Group in Bangladesh.”

⁵³ Muryanto Amin and Alwi Dahlan Ritonga, “Diversity, Local Wisdom, and Unique Characteristics of Millennials as Capital for Innovative Learning Models: Evidence from North Sumatra, Indonesia,” *Societies* 14, no. 12 (2024): 260.

⁵⁴ Hasan Asari, “Islam Dan Multikulturalisme, Simpul-Simpul Ajaran Dalam Hamparan Pengalaman,” *Medan: Perdana Publishing*, 2020.

⁵⁵ Priskila Shendy Hartanti and Dwi Ardhana, “Bhinneka Tunggal Ika: Indonesia Circumscribed Norm Multiculturalism,” *Global: Jurnal Politik Internasional* 24, no. 1 (2022): 143–65.

⁵⁶ Susi Fitria Dewi et al., “INTERETHNIC COLLABORATION: A CASE STUDY OF NIAS AND MINANGKABAU ETHNIC GROUPS IN WEST SUMATERA, INDONESIA,” *International Journal of Asia-Pacific Studies* 20, no. 2 (2024).

⁵⁷ David-Hillel Ruben, “John Searle’s the Construction of Social Reality,” *Philosophy and Phenomenological Research* 57, no. 2 (1997): 443–47.

⁵⁸ Lewis A Coser, *The Functions of Social Conflict* (Free Press, 1956); Hutabarat, “Navigating

Diversity: Exploring Religious Pluralism and Social Harmony in Indonesian Society.”

⁵⁹ Shelley McKeown, Reeshma Haji, and Neil Ferguson, “Understanding Peace and Conflict through Social Identity Theory,” *Contemporary Global Perspectives*. Switzerland: Springer, 2016.

⁶⁰ Irwansyah Irwansyah, “The Potential Clash of Social Relationship between Muslim and Buddhist (Case Study on the Conflict of Buddha Statue in Tanjungbalai City, North Sumatra),” *Analisa: Journal of Social Science and Religion* 20, no. 2 (2013): 155–68; Skiba, “The Problem of Multiculturalism in the Context of Conflict.”

⁶¹ Suryo Adi Sahfutra, “Konstruksi Konflik Dan Bina-Damai Dalam Keberagaman Masyarakat Jawa,” *MUKADIMAH: Jurnal Pendidikan, Sejarah, Dan Ilmu-Ilmu Sosial* 2, no. 1 (2018): 28–43, <https://doi.org/10.30743/mkd.v2i1.659>.

⁶² Suryo Adi Sahfutra, “Diaspora Komunitas Tamil Di Sumatera Utara: Antara Menjadi India Atau Indonesia,” *Jurnal Sains Sosio Humaniora* 5, no. 1 (2021): 575–82.

⁶³ Manshuruddin Manshuruddin, “Pola Kerukunan Antar Umat Beragama Dalam Perspektif Forum Kerukunan Umat Beragama (Fkub) Sumatera Utara,” *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 41, no. 2 (2017); Dur Brutu, *Memantapkan Kerukunan Umat Beragama: Belajar Dari Kearifan FKUB Sumatera Utara* (Perdana Publishing, 2015); Muhammad Anang Firdaus, “Eksistensi FKUB Dalam Memelihara Kerukunan Umat Beragama Di Indonesia,” *Kontekstualita: Jurnal Penelitian Sosial Keagamaan* 29, no. 1 (2014): 37175.

⁶⁴ Hati et al., “Religious Harmony Forum: Ideal Religious Moderation in the Frame of Building Tolerance in Medan City, Indonesia.”

⁶⁵ Michael Murphy, *Multiculturalism: A Critical Introduction* (Routledge, 2013); Aragon, “Multiculturalism: Some Lessons from Indonesia.”

⁶⁶ Lentin and Titley, “The Crisis of ‘Multiculturalism’ in Europe: Mediated Minarets, Intolerable Subjects”; Suryo Adi Sahfutra and Agus Himmawan Utomo, “Bhikhu Parekh’s Thought on Multiculturalism: A Relevance to Indonesia’s Management of Ethnic and Religious Conflicts,” *Andalas International Journal of Socio-Humanities* 6, no. 1 (2024): 15–27.

⁶⁷ Jack Citrin et al., “Multiculturalism in American Public Opinion,” *British Journal of Political Science* 31, no. 2 (2001): 247–75.

⁶⁸ John Brenkman, “Multiculturalism and Criticism,” in *English inside and Out* (Routledge, 2013), 87–101.

⁶⁹ Bhikhu Parekh, “Rethinking Multiculturalism: Cultural Diversity and Political Theory,” *Ethnicities* 1, no. 1 (2001): 109–15; Bhikhu Parekh, “Dilemmas of a Multicultural Theory of Citizenship,” *Constellations* 4, no. 1 (1997): 54–62.

⁷⁰ Mohammad Iqbal Ahnaf, “Socio-Ethical Origin of Multiculturalism in Indonesia,” in *Multiculturalism in Asia-Peace and Harmony*, ed. Imtiyaz Yusuf, vol. 126 (College of Religious Studies (CRS) CRS Intl Center for Buddhist-Muslim Understanding Mahidol University, 2018), 126–42.

⁷¹ Hutabarat, “Navigating Diversity: Exploring Religious Pluralism and Social Harmony in Indonesian Society.”

⁷² Budi Annisa Sidi, “Unity and Diversity: National Identity and Multiculturalism in Indonesia,” *University of Otago*, 2019.

⁷³ Bhikhu Parekh, “The Cultural Particularity of Liberal Democracy,” *Political Studies* 40 (1992): 160–75.

⁷⁴ Zulian and Bachtiar, “Indonesia: A Complex Experience of Religious Diversity Governance”; Mustaghfiroh Rahayu, “Keragaman Di Indonesia Dan Politik Pengakuan (Suatu Tinjauan Kristis),” *Jurnal Pemikiran Sosiologi* 4, no. 2 (2017).

⁷⁵ Chang-Yau Hoon, “Putting Religion into Multiculturalism: Conceptualising Religious Multiculturalism in Indonesia,” *Asian Studies Review* 41, no. 3 (2017): 476–93.