

## **THEOLOGICAL PLURALISM: EXPLORING RELIGIOUS EXPRESSIONS WITHIN THE BAHAI COMMUNITY IN KUBU RAYA**

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### **Abstract**

This research illustrates the vulnerability experienced by contemporary society in practicing religious beliefs, necessitating the emergence of Theological Pluralism as a new innovation to provide space for minority communities such as the Baha'i to express their religious beliefs. The objective of this study is to elucidate the expressions and responses of the community towards the Baha'i community in Kubu Raya, viewed through the lens of Theological Pluralism. The research employs a qualitative approach rooted in sociology, incorporating literature review and field research. Data collection methods include observation, previous research, and relevant data pertaining to this study. This study indicates that the Baha'i community expresses its beliefs through social interactions viewed from the perspective of Theological Pluralism, ultimately fostering attitudes of tolerance, inclusivity, and appreciation for diversity within pluralistic societies. The community's response to the Baha'i varies, with some exhibiting positive acceptance and others displaying negative rejection. Factors influencing these responses involve limitations in religious knowledge and the socio-political dynamics impacting religious domains.

**Keywords:** Theological Pluralism, Religious Diversity, Baha'i Community

### **Abstrak**

Keberagaman masyarakat saat ini menimbulkan kerentanan dalam beragama, sehingga hadirnya Pluralisme berteologi merupakan bentuk terobosan baru dalam memberikan ruang bagi masyarakat minoritas seperti Baha'i dalam mengekspresikan keyakinan dalam beragama. Tujuan penelitian ini untuk menjelaskan tentang ekspresi serta respons masyarakat terhadap umat Baha'i Kubu Raya yang dilihat dari sudut pandang pluralisme berteologi. Penelitian ini menggunakan metode kualitatif dengan pendekatan sosiologi serta kajian pustaka serta lapangan, cara pengambilan data menggunakan observasi, penelitian terdahulu serta data-data yang berkaitan dengan kajian ini.. Hasil dari penelitian ini menunjukkan bahwa umat Baha'i mengekspresikan keyakinannya melalui hubungan sosial dari sudut pandang pluralisme berteologi sehingga menciptakan sikap toleransi, inklusivitas dan konsep keberagaman di tengah masyarakat plural. Serta respons masyarakat yang positif (menerima), negatif (menolak) serta faktor yang memengaruhi sebab keterbatasan ilmu pengetahuan serta sosial politik yang masuk ke ranah agama.

**Kata Kunci:** Pluralisme Teologis, Keberagaman Agama, Komunitas Baha'i

## **A. Introduction**

The discourse on theological pluralism revolves around comprehending and embracing the diversity of beliefs and theological interpretations within individuals and religious communities (Hick, 1989). Within this framework, theological pluralism acknowledges the existence of various perspectives and methods within theology. It esteems this multiplicity as valuable. The approach of theological pluralism entails embracing differences openly, showing mutual respect, engaging in interreligious dialogue, and fostering cooperation among religions (Sacks, 2004). It involves recognizing that no single religion or religious tradition holds an exclusive claim to absolute truth. Instead, theological pluralism respects a range of perspectives and seeks to gain a deep understanding of the beliefs and spiritual experiences found across various religious traditions (Smith & Smith, 1991). Thus, theological pluralism serves as a channel for offering a response in the form of embracing differences.

It's crucial to remember that theological pluralism is complex and encompasses a variety of viewpoints. The mentioned sources provide different perspectives on theological pluralism from various perspectives (Knitter, 2002). Theological pluralism recognizes that differences in religious beliefs are inevitable and reflects human diversity in the search for meaning and purpose in life (Knitter, 2008). Within theological pluralism, it is essential to uphold mutual respect and foster understanding among religions, as well as to remain committed to constructing a constructive dialogue. One of the arguments employed to support theological pluralism is the epistemological stance, which asserts that humans are confined in their grasp of higher realities, including the concept of God (D'Costa, 2006). Therefore, it is impossible for one religion or religious tradition to have an absolute claim to truth, and spiritual truths can be expressed through various avenues or religious traditions.

Theological pluralism seeks to discover shared foundations and universal principles within diverse religious traditions. Alongside variations in teachings and rituals, there are shared moral and ethical principles among religions. The emphasis of theological pluralism lies in fostering interreligious collaboration to address contemporary societal and moral issues. Nonetheless, it's essential to recognize that not all religious groups and theologians endorse the concept of theological pluralism. Certain religions uphold exclusive truths and dismiss the notion that other faiths hold comparable values (Kaufman & Cobb, 1983). This perspective demonstrates a more rigid interpretation of either exclusivism or inclusivism. In the end, theological pluralism represents a method that strives to acknowledge the variety present in religious beliefs while encouraging conversations, comprehension, and collaboration among different faiths (Cupitt, 2002). Engaging in a more profound exploration and comprehension of theological pluralism can enhance religious acceptance, diminish conflicts between different faiths, and contribute to building a more inclusive global society.

Religious inclusivism entails advocating for principles of equality, mutual comprehension, and harmony among different religions within a society. In this approach, all individuals adhering to various faiths are acknowledged for their rights and dignity, devoid of any bias rooted in religious beliefs or practices (De Vries, 2017). The significance of dialogue, cooperation, and mutual respect among religious followers is underscored by this inclusive approach, which aims to foster harmony and peace within society. In theology, inclusivism is imperative, given that each religion possesses sacred teachings that find expression within the social interactions of its adherents (Ronaldo & Wahyuni, 2022). Every religion teaches social harmony among religious communities in the midst of diversity, as does the Baha'i religion, which is in Kubu Raya and is open to religious people in a multi-faith society.

The Baha'i community in Kubu Raya openly engages with the local population while maintaining their religious identity, radiating happiness in their interactions. Religious inclusivism shapes their community identity as they embrace coexistence despite fundamental belief differences. This embodies theological pluralism, reflecting an understanding and respect for divergent viewpoints. Apriliyadi (2020). conducted a similar study, revealing that the Baha'i community excelled in interactions yet encountered discrimination. Furthermore, research carried out by Rizaldy and Suyanto (2020) demonstrates that Baha'is employ an existential strategy to uphold their identity. However, this study does not delve into the consciousness of religious communities concerning coexisting beliefs within the shared environment, necessitating mutual respect. Therefore, this research focused on these problems, namely: 1) How do Baha'i followers express their beliefs in the midst of people of different beliefs in Kubu Raya? 2) How does the community respond to the existence of Baha'i as an accommodating space for people of different religions in Kubu Raya?

Research on theological pluralism has been extensively examined by scholars such as Andry Setiawan (2018), Arifianto et al. (2021), Masduki (2018), Noer (2019), Havis Aravik & Choiriyah (2016). These studies explore the concept of religious pluralism, centered on the interactions among religious communities, while the current research delves into diversity, encompassing distinctions in religion, ethnicity, and culture that demand respect, irrespective of an individual's personal beliefs.

In addition to the aforementioned research on pluralism, this research also addresses the topic of religious inclusivity, as explored by Zamakhsari (2020), Hyangsewu & Lestari (2022), Muhammad War'i (2015), Isnawati (2016), and Sukmayadi & Hyangsewu (2022). These studies explain the principles of religious pluralism, seeking to foster harmony among diverse religious communities. The discourse aligns with the previous researchers' works, but this current study distinguishes itself by emphasizing that pluralism signifies a recognition within religion to coexist without imposing any single faith upon an individual.

A lot of studies have been written about the Baha'i religion, among others by Rosyid (2021), Armayanto et al. (2022). Apriliyadi (2020), Rojiati (2019), and Lubis &

Sulaiman (2022). This research explores the dynamics of interactions, economic aspects, political engagement, and strategic approaches within the Baha'i community across different regions. Its goal is to ensure the survival and visibility of the Baha'i community in the broader public. The divergence between the preceding research and the upcoming study lies in the Baha'i individuals' perspectives and attitudes towards theological pluralism. This shift influences how the local community responds, enabling the Baha'i community to effectively articulate their beliefs.

## **B. Method**

This paper concentrates on the interaction between adherents of the Baha'i religion and the broader society within the context of a plural social environment, an area that has seen limited exploration by experts. While existing studies have predominantly focused on the role of pluralism as a religious control mechanism, this study aims to provide fundamental insights into the "Baha'i" religious movement. By examining the harmony it establishes between Baha'i adherents and the local community, the research underscores the significance of understanding the relationship between the Baha'i community and its surroundings.

Qualitative-descriptive methodology was employed to gather research data, originating from the Baha'i religious group in Kubu Raya. Primary data sources encompassed the profiling of Baha'i adherents, the analysis of religious activities and rituals, and the study of teachings found in the Baha'i holy book (Al-Aqdas). This research also incorporated individual interpretations and evaluations offered by Baha'i adherents concerning their religious practices, rituals, and scriptures. Indigenous perspectives from Kubu Raya served as secondary sources. The research procedure commenced with a comprehensive review of secondary data and written materials from previous studies.

The collected data underwent analysis following Huberman's three-stage analytical framework: data reduction, data display, and data verification. Verified data was subject to interpretive analysis, encompassing processes such as restatement, description, and interpretation (Huberman, 2005). During the interpretation phase, this study used Max Weber's theoretical framework, specifically the Interpretive Understanding Theory. As the chosen method for data analysis in this article, the Interpretive Understanding Theory comprises two steps, aiming to extract the intrinsic elements of existence within life activities and religious practices performed by Baha'i adherents. These steps were integrated with the relational elements that manifest externally (Veeger, 1993).

Firstly, the researcher's task involves understanding the significance underlying the religious behaviors, thereby unveiling the purpose underlying those actions. The aim is to discern the desires and intentions of Baha'i adherents. Secondly, the understanding derived from the initial phase must be transformed into a conceptual framework. This construction takes the form of abstract thoughts as opposed to a direct representation of reality, considering the comprehensive nature of human existence remains elusive.

Therefore, the analytical process hinges on reproducing the perspectives of Baha'i adherents concerning the challenges they confront (Veeger, 1993). In addition, data analysis in this study was carried out by means of data reduction, data display, and conclusion-drawing, so that this research becomes relevant and does not cause confusion in the discussion.

## **C. Result and Discussion**

### **1. The way the Baha'i people express their beliefs in the midst of people with different beliefs in Kubu Raya**

The discourse surrounding the inclusivity of the Baha'i religion entails comprehending the underlying teachings and principles, along with the application of corresponding inclusive measures. Originating in the 19th century in Persia (present-day Iran), the Baha'i religion was established by Bahá'u'lláh, and it places significant emphasis on concepts such as unity, equality, and reverence for all religions and humanity (Rosyid, 2021). The principle of unity in Baha'i teachings posits that all religions share a common and divine origin, striving to unite humanity. The Baha'i doctrine of equality emphasizes that all individuals are integral to the same human family, rejecting any form of discrimination due to race, gender, or other backgrounds. Baha'is also advocate for respecting the diversity present in culture, ethnicity, and religion, considering it a valuable human asset that warrants celebration. This inclusivity within the Baha'i community aligns with the concept of theological pluralism in the diverse religious landscape of Kubu Raya. The interactions of the Baha'i community within this context have been met with a responsive attitude from the local community, providing an accommodating space. However, this dynamic cannot be isolated from the ongoing negotiation of cultural and religious teachings concerning beliefs shared within the same religious community in Kubu Raya.

The theological pluralism evident within the religious landscape of Kubu Raya is an intrinsic facet that endures as a unique and invaluable characteristic of various religious communities. The Baha'i community, in particular, stands by the principle of mutual respect, devoid of an inclination towards elevating beliefs that lie beyond their own. This stance stems from the Baha'i perspective, which encompasses a belief in the inherent truth present across all religions (Majelis Rohani Nasional, 2015). The theological pluralism inherent in the Baha'i perspective fosters social attributes conducive to coexistence within a shared environment. The interaction between the Baha'i community and the local people serves as an embodiment of religious expression, manifesting as a collaborative effort to negotiate common beliefs. This process contributes to the development of an understanding of theological pluralism within the realm of religion. The Baha'i community effectively communicates their diversity through sacred religious sources, thereby uniting shared doctrines that hold significance among their adherents (Bahá'í International Community., n.d.) The actualization of diversity that occurs in the form of theological pluralism is discussed as follows:



a. Tolerance attitude

The Baha'i religion highlights the significance of respecting and understanding the doctrines of diverse belief systems. Baha'i adherents are instructed to identify commonalities among the teachings of other religions while avoiding prejudice or intolerance. This approach is put into practice by the Baha'i community in Kubu Raya, facilitating a mutual understanding with the local people regarding their presence. Such efforts prevail for the Baha'i people, who hold a minority status and find themselves in a vulnerable position. The atmosphere of tolerance, born from the principle of theological pluralism, gives them opportunities to employ survival strategies effectively, even in their minority context.

The culture of tolerance within Kubu Raya's plural society extends beyond mere respect, encompassing the provision of space for cultural assimilation. This approach serves to prevent the emergence of discriminatory practices within the social fabric of the community. Tolerance, however, should transcend the bounds of respect, evolving into a collaborative effort aimed at fostering harmony and peace (Adha & Susanto, 2020). Hence, it exemplifies the practical embodiment of a tolerant stance derived from the Baha'i holy book, aimed at understanding the concept of theological pluralism within Kubu Raya's religious communities.

b. Attitudes of Inclusiveness in Baha'i Religious Practices

The Baha'i Community upholds an inclusive structure aimed at ensuring fair engagement and decision-making for all its members. The Baha'i religion further promotes collaboration and active involvement in constructing a just and all-encompassing society. Similarly, the Baha'i community in Kubu Raya takes an active role in fostering peace and inter-religious harmony. This is evident during communal events such as August 17 celebrations and other shared activities. Such actions signify not only practical engagement but also an embrace of theological pluralism. In this context, distinctions between Baha'i and non-Baha'i become irrelevant, in stark contrast to individual beliefs, which remain within the realm of personal religious rights.

c. Recognition of Other Religious Beliefs

The Baha'i religion acknowledges the legitimacy of all past religions and imparts the idea that God's revelation occurs through diverse religious figures and traditions. This inclusive outlook underscores the Baha'i religion's reverence for other faiths. The scope of theological pluralism extends beyond beliefs and encompasses relationships that do not solely hinge on one's individual convictions (Fata, 2018). This is the embodiment of the Baha'i community's efforts to foster comprehension among religious individuals regarding the significance of harmony within a society marked by diverse beliefs. The varied religious

landscape in Kubu Raya embraces a multitude of factors—ranging from culture, ethnicity, and customs to beliefs—which can potentially lead to conflicts due to the inherent complexity. This complexity places them in a delicate situation characterized by vulnerability arising from these differences.

d. Social Inclusiveness

The Baha'i religion advocates for the establishment of an inclusive society built upon principles of justice and equal rights. They actively advocate for the eradication of all types of discrimination, encompassing racism, religious intolerance, and social biases. Within this inclusive framework, every individual is accorded respect and equal prospects for engagement and contribution. Theological pluralism fosters the disposition of embracing diverse beliefs and coexisting harmoniously, even though these beliefs may not be personally held. This inclusive environment provides a platform where minority groups are embraced by society despite their differing beliefs.

e. Acceptance of all religions

Baha'is hold the belief that all world religions share a common origin, tracing back to one God. They acknowledge and hold reverence for prophets and spiritual leaders from various traditions. According to the Baha'i perspective, the teachings found in diverse religions are divine revelations granted by God to humanity within distinct contexts and circumstances. In light of this understanding, the Baha'i community adapts its teachings as a means of sustaining religious existence and identity amid the societal landscape of Kubu Raya. The approach of religious communities towards diversity creates a space for interfaith interactions and social connections. However, belief remains an individual prerogative within the realm of each religious community's rights.

f. Elimination of religious discrimination

Baha'is emphasize the significance of resisting religious discrimination and advocating for the universal right to religious freedom. They actively strive to eliminate biases, stereotypes, and tensions stemming from religious disparities. The Baha'i community, similarly, champions religious equity within the societal framework, especially for minority groups. Their aim is to create an environment where individuals can coexist and thrive, irrespective of varying belief systems. One of the tenets of theological pluralism involves eradicating forms of discrimination, aligning with the endeavors of the Baha'i community in Kubu Raya. This strategy, while primarily a means of survival in a multifaceted religious milieu, reflects the broader effort of a plural society to foster collective harmony and peace.

The inclusiveness intrinsic to the Baha'i religion incorporates a comprehensive and contextual outlook, along with the practical application of inclusive principles in daily life. Therefore, in addition to referencing the appropriate sources, engaging in dialogue and interactions with the Baha'i community and other stakeholders becomes

crucial to understanding the inclusiveness within the Baha'i faith. The development of the Baha'i community represents a strategic endeavor aimed at nurturing religious harmony, thereby allowing the principles of theological pluralism to guide the community towards mutual harmony and peace. In Kubu Raya, the Baha'i community creates a religious space characterized by liminality, fostering an environment that dismantles barriers between different religious groups.

Theological pluralism characterizes how religious individuals approach the recognition of diverse beliefs, which are to be acknowledged with respect but not necessarily adopted. This principle is embraced within the religious community of Kubu Raya, where an awareness exists among the Baha'i followers and their distinctive beliefs that command respect within their faith. These differences contribute to the uniqueness of the religious community in Kubu Raya. Ultimately, it is not solely the Baha'is who manifest this acknowledgment of faith-based differences; rather, all followers of various faiths represent harmony within a plural context. This collective sentiment influences the survival and growth of the Baha'i minority, enabling them to flourish while adhering to their Baha'i teachings.

## **2. Community response to the presence of Baha'i as an accommodating space for people of different religions in Kubu Raya**

The Baha'is constitute a religious community characterized by a range of beliefs and spiritual rituals originating from the Baha'i faith, established in 19th-century Persia. The presence of Baha'i individuals within a society frequently prompts diverse reactions from the local community (Momen, 2009). Similarly, the Baha'i community in West Kalimantan faced jealousy from the local population due to the Baha'i community's establishment in Pontianak, West Kalimantan, dating back to 1965 (Lubis & Sulaiman, 2022). It has evolved over time, and despite being relatively new and a minority, the obvious distinction between majority and minority often serves as a parameter for determining the freedom to manifest one's beliefs. The theological pluralism embraced by the Baha'i community in Kubu Raya has received a lot of reactions. However, throughout its ongoing development, this stance has remained persistent. Essentially, the intention of the Baha'i community is not to seek acceptance within various religious groups but rather to inform others of the presence of the Baha'i community within the broader religious context of Kubu Raya. This effort results in the establishment of a distinct identity as a religious community in the area.

The theological pluralism embraced by the inhabitants of Kubu Raya takes shape as a responsive strategy to create a space that accommodates beliefs differing from their own. Despite the inevitable potential for conflicts, these tensions remain beneath the surface within the multi-religious environment. Hence, this paper seeks to discuss the community's reaction toward the presence of the Baha'i community. It aims to examine the creation of this accommodative space, encompassing both positive and negative attitudes, along with the influential factors contributing to this dynamic.

### **a. Society's Positive Attitude towards Baha'i Community**



The positive attitude evident here involves society's willingness to accept the presence of the Baha'i community, regardless of their distinct religious convictions. The divergence in beliefs does not initiate any form of discriminatory behavior within society. Within the social sphere, Baha'i individuals are granted religious freedom, even though some may perceive their beliefs as unorthodox. Public acceptance of the Baha'i community assumes various forms, including tolerance and acceptance. Notably, many individuals and groups show a favorable disposition toward the Baha'i presence, demonstrating tolerance and embracing religious differences. This positive stance is manifested in harmonious relationships between Baha'i and non-Baha'i individuals. Furthermore, the Baha'is' emphasis on universal values, such as human unity, peace, gender equality, and the eradication of prejudice and discrimination, contributes to the appreciation they receive from those who share similar principles.

In addition to the above-mentioned positive impact, Baha'is also benefit from an inclusive environment fostered by their grasp of theological pluralism's role in shaping social dynamics. Engaging in a variety of social and humanitarian endeavors, Baha'is actively participate in women's empowerment, education, disaster relief, and human rights advocacy. This proactive involvement earns them favorable recognition from the public, who acknowledge their meaningful contributions. This is proven by the presence of Baha'i individuals engaged in community development initiatives. Moreover, the Baha'i community takes on the task of promoting gender equality, a crucial mission in a place like Kubu Raya, where patriarchal norms still persist. This drive toward gender equality brings a refreshing breeze of change to the religious life of the people in Kubu Raya.

b. Society's Negative Attitudes towards Baha'i Community

In addition to the favorable attitudes stemming from an appreciation of Baha'i theological pluralism, the local community also harbors negative perspectives. These unfavorable attitudes are visible in various forms, including ignorance and stereotypes. Some individuals possess limited or incomplete insights into Baha'i teachings and practices, carelessly having stereotypes and unfavorable preconceptions about the community. In response, the Baha'i followers in Kubu Raya attempt not only to promote inclusiveness but also to address the confines arising from such stereotypes.

In response, the Baha'i people in Kubu Raya not only create an accommodating atmosphere but also set boundaries against these negative perceptions. By addressing the stereotypes harbored by those who hold fears about the religion, they establish a framework that counteracts these sentiments. Unfortunately, these misconceptions contribute to negative outcomes, sometimes even manifesting as discrimination toward minorities. Such perspectives arise from the public's perception of Baha'i beliefs, which they mistakenly consider heretical (Hidayat, 2017).

In addition to facing allegations of heresy, the Baha'i community also contends with discrimination and persecution. While not always direct in nature, limitations on social interactions result in the Baha'i community encountering prejudice and oppression due to their faith. This negative disposition could be rooted in historical factors, the prevalent majority religion, or a lack of familiarity with the Baha'i beliefs. The Baha'i people in Kubu Raya, as a minority religion, also experience these sentiments. Moreover, the Baha'i community encounters controversy and opposition from other religious groups within Kubu Raya. Certain societal or religious factions might hold perspectives that clash with Baha'i beliefs or practices. Such disagreements can give rise to conflicts and tensions between Baha'is and the surrounding communities. However, the community's reaction is based on the principles of theological pluralism. This allows the community to develop an understanding of diversity, even when it comes to the diversity present among the Baha'i individuals in Kubu Raya.

c. Factors that Influence Community Response

The response of the community to the Baha'i presence is a complex religious reaction influenced by several factors, including the social and political context. The existence of the Baha'i community is often subject to the social and political conditions of a country or region. Nations that promote religious freedom tend to be more inclined to create spaces that are inclusive of Baha'is. The community's reactions, particularly in terms of social interactions, can contribute to the Baha'i individuals finding acceptance and forming their religious identity within the local environment. In this regard, political values have a significant impact, as they contribute to the creation of a religious space where Baha'i followers can practice their beliefs openly. Furthermore, the level of education and awareness within a community also plays an important role in shaping their response. The degree to which the public is educated about minority religions, including the Baha'i community, significantly influences how they react to their presence. Communities with a good understanding of religious pluralism tend to be more open-minded towards differences and more embracing of the Baha'i community as an inclusive space.

The factors that influence community reactions are also affected by inter-religious relations. The quality of relationships between Baha'is and other religious communities predominates in people's reactions. When there is good interreligious dialogue and a foundation of mutual respect, the likelihood of a positive response toward the Baha'i community as an inclusive space grows. This dynamic is further shaped by the role of media and information. Unbiased media coverage and dissemination of information about the Baha'i people can play a crucial role in reducing ignorance and eliminating negative stereotypes within society. The media plays a crucial role in shaping public perspectives and attitudes toward specific religious groups, including the Baha'i community. In terms of

leadership and advocacy, influential sectors have a notable impact. Community leaders, religious figures, and human rights advocates play an important role in safeguarding and promoting the existence of the Baha'i community as a friendly space. The support of these leaders and influential individuals can create constructive perceptions and reduce negative attitudes within the public.

The discussion above represents an incoming response, serving as a reaction to the theological pluralism embodied by the Baha'is within Kubu Raya. It is undeniably true that religious minorities encounter mixed reactions from society. Nevertheless, the emphasis on theological pluralism gives a new space to followers of minority faiths, granting them the opportunity to exercise their rights, much like Baha'is, who are free to practice their beliefs. Theological pluralism provides an accommodating space manifested as a community response, exemplified by the acceptance of the Baha'i presence. However, the prospect of encountering resistance from the local community remains feasible, given the vulnerable status of the Baha'i religion. Moreover, this response is inevitably influenced by environmental factors, effectively constituting a control framework for the presence of Baha'is within Kubu Raya.

#### **D. Conclusion**

The Baha'i community in Kubu Raya's inclusiveness is an example of theological pluralism, which denotes their efforts to interact with the locals. This approach creates an atmosphere of tolerance, inclusiveness, and appreciation for diversity—all qualities that deserve respect. Such dynamics foster a plural social structure, cultivating an environment where Baha'i individuals find a welcoming space and subsequently stimulating religious community reactions. The sociocultural response stemming from theological pluralism produces both positive and negative impacts within the Baha'i community of Kubu Raya. On the positive side, it generates community acceptance. Conversely, there is also the potential for rejection, expressed in the form of discrimination. The latter is often a consequence of limited familiarity with the Baha'i faith and the influence of political instability that penetrates into religious matters. The Baha'is in Kubu Raya demonstrate an ability to coexist harmoniously with other faiths, practicing their beliefs within social interaction while respecting diversity. This ability gives them a space to exist among the multi-religious society of Kubu Raya..

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