

## SOCIAL CAPITAL AND HARMONIZATION IN THE MIDST OF THE DIVERSITY OF THE SEDAENG COMMUNITY, TOSARI DISTRICT, PASURUAN REGENCY

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### ABSTRACT

The Tengger community in Sedaeng Village, Tosari District, Pasuruan Regency, is known for its multicultural tradition that prioritizes interreligious tolerance, even though its residents adhere to different religions, especially Islam and Hinduism. This research aims to examine how the existence of Muslims in the midst of religious and cultural diversity can take place in harmony and how social, economic, and political value systems contribute to the formation of harmony. Using a qualitative approach based on ethnography and functional structural theory, this study examines the religious portrait of the Sedaeng community through the framework of social capital. The findings show that Tengger traditional values that contain multiculturalism, local wisdom in tolerance, and social symbols inherited through tradition, are a solid foundation for interreligious harmony. Collective beliefs, social obligations, and the meaning of tradition as a guideline for life have proven to be the main pillars in framing the harmony of the ummah. The novelty of this research lies in the identification of the role of customary-based religious social capital as a cultural mechanism in forming active tolerance in rural pluralistic communities.

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### INTRODUCTION

Religious diversity, which is the cultural wealth of the Indonesian nation, is currently facing serious challenges due to increasing sentiments of intolerance and social polarization. This phenomenon does not only occur in urban

areas, but also begins to encroach on indigenous communities that have been known to be harmonious, such as the Tengger people. Amid the pressure of modernization and demographic change, the once solid harmony began to be tested. The village of Sedaeng, one of the Tengger villages, offers an interesting exception, where Hindu and Muslim communities live in harmony, even sharing space in religious rituals.(Tambak, 2021).

Various studies in the past decade have shown that indigenous communities in Indonesia still play an important role in maintaining pluralism. A study by Nofitasari et al. highlights the Yadnya Karo ceremony among the Tengger people as a vehicle for interfaith social cohesion.(Nofitasari et al., 2020) Meanwhile, Nurcahyono and Astutik noted that social capital based on Tengger customs contributes to the lack of religious conflicts in Tosari Village.(Rochmawati et al., 2024) In addition, Woodward underlined the importance of local rituals as an expression of multiculturalism and the preservation of the social identity of indigenous peoples in the global era.(Woodward, 2019)

Although a number of studies have discussed harmony in the Tengger community, there is still a gap in the study of the dynamics of contemporary social and religious change due to the intensification of Islamic da'wah in the region. Much of the literature stops at depictions of customs and rituals, without delving further into how the Tengger community—especially in a village with a sharp plurality like Sedaeng—manages social transformation, interfaith relations, and identity negotiations in a global context. In addition, there has not been much research that highlights the involvement of the younger generation in preserving traditional values as a support for harmony.(Maghfiroh et al., 2024)

This research offers a new contribution by exploring Sedaeng Village as a cross-faith co-living model that not only survives, but develops through customary social capital. The uniqueness of this research lies in its approach that blends participatory ethnography and functional-structural theory to uncover how symbols, traditions, and social structures are inherited and used as tools for negotiating harmony. These findings enrich the discourse on religious pluralism in rural Indonesian communities by providing concrete examples of local culture-based practices of tolerance.(Mardiana et al., 2020).

## **METHOD**

This study employs a qualitative research design to explore the role of social capital in maintaining social harmonization within the diverse community of Sedaeng Village, Tosari District, Pasuruan Regency. A qualitative approach is considered appropriate because the research focuses on understanding social interactions, cultural values, and community practices that shape collective harmony in a plural social setting. The research was conducted through fieldwork involving direct engagement with community members, traditional leaders, religious figures, and local government representatives. The primary data were obtained through in-depth interviews, participant observation, and informal discussions aimed at capturing the lived experiences of individuals in maintaining harmonious relations despite differences in religion, ethnicity, and cultural traditions. Secondary data were collected from village administrative documents, local government reports, and relevant community records to support contextual understanding of the social structure and demographic composition of the area.

The collected data were analyzed using an interactive qualitative analysis model involving data reduction, data display, and conclusion drawing. During the data reduction stage, interview transcripts, field notes, and observational records were carefully organized to identify patterns related to trust, social networks, shared norms, and collective activities within the community. The data were then systematically presented in thematic categories to reveal how social capital operates in everyday social relations and contributes to conflict prevention and community cohesion. The final stage involved interpreting the patterns and relationships found in the data to explain how mechanisms of cooperation, mutual assistance, and local cultural values support social harmonization among diverse groups in

Sedaeng Village. This analytical process allows the research to critically examine the dynamics of social capital and its contribution to maintaining stability and solidarity in a multicultural rural community.

## RESULT AND DISCUSSIONS

### Religious Configuration and Community Plurality

Sedaeng Village reflects the unique religious diversity of the Tengger region, with a population composition of a majority Hindu and a Muslim minority living side by side in harmony. Although the Tengger tribe knows the four major religions, in Sedaeng only two are dominant, namely Mahayana Hinduism and Islam, which are practiced in an atmosphere of mutual respect. This shows that religious plurality is not always synonymous with conflict, especially in indigenous communities that use the values of togetherness as a foundation. (Anggarini & Husni, 2023)

The existence of two mosques and five temples in Sedaeng Village shows that the spiritual needs of Muslims and Hindus are facilitated fairly. At the Tosari sub-district level, the dominance of the number of temples indicates recognition of local Hindu traditions. This balanced number of houses of worship is an indicator of success in maintaining an inclusive and dynamic religious space. A balanced spiritual infrastructure is a tangible form of interfaith respect at the community level. (Hadziq et al., 2024)

The relationship between residents in Sedaeng Village is not boxed by religion, but is strengthened by the inclusive identity of the Tengger ethnic group. This tribal bond creates a sense of brotherhood and equality in social life, so that interfaith marriage does not become a polemic. This equality is a social force that protects the community from sectarian friction. The study of cultural sociology proves that strong ethnic bonds can be the main support in a pluralistic society. (Prasetyo, 1994)

Gotong royong or collective work is a characteristic of the Tengger community in Sedaeng, strengthening interfaith interaction through joint social activities. A culture of mutual help based on the values of manut (obedience) and friendliness, creates high social cohesion. The practice of mutual cooperation has been proven to strengthen social relations and become an informal medium in strengthening tolerance between residents in rural communities. (Murtadlo et al., 2024)

The Sedaeng community integrates formal and informal leadership through the role of high-ranking officials (village heads) who also serve as traditional leaders. Traditional shamans hold spiritual and ritual authority, chosen through a strict customary process that guarantees symbolic validity. This model creates social stability and allows for the simultaneous enforcement of customary and religious norms without conflicts of interest. This system strengthens tradition-based social sustainability. (Ashadi & Shalihin, 2020)

Traditional shamans play an important role in maintaining harmony, not only through traditional rituals such as marriage and death, but also as social mediators in problem solving. The existence of traditional shamans as symbolic and spiritual figures allows the deliberation mechanism to run effectively. Collaboration between traditional shamans and village officials is an effective social structure in reducing potential conflicts and strengthening public trust in community norms. (Alpha, 2024)

### Customs as a Pillar of Cultural, Social and Spiritual Identity of the Sedaeng Community

The Tengger community in Sedaeng Village is known to maintain traditional ceremonies such as Karo, Kasadha, Bari'an, Unan-unan, and Entas-entas which have been passed down from generation to generation. Among all these ceremonies, Hari Raya Karo is the largest and most sacred, celebrated in the month of Puso as a form of respect for ancestors. This ritual practice serves as a mechanism for strengthening collective identity and a medium for cross-religious social integration in the Tengger community. (Putri et al., 2023)

Tengger traditional clothing such as the "kekaweng" sarong is not just clothing, but a symbol of social and spiritual status used in daily life and in ceremonies. There is a symbolic system that distinguishes social roles such as

elderly, legen, pemangku, and serati in indigenous peoples. This practice shows the Tengger people's high awareness of cultural philosophy and aesthetics, as well as strengthening the traditional stratification based on function, not caste. (Syam, 2018)

For the Tengger people, customs have a very high position, even in many cases considered to exceed formal religion. The social function of indigenous peoples is so dominant in shaping community harmony and stability, because indigenous values are seen as more contextual and applicative. In Sedaeng Village, customs are not only normative guides, but also moral authorities in solving social problems. (Rawanoko et al., 2023)

The Tengger people use the ancient Javanese language inherited from the Majapahit era, with two main levels: *ngaka* and *krama*. Unlike the Balinese Hindu community which implemented a caste system, the Tengger community rejected the birth-based social hierarchy, and opted for an egalitarian social system. This reflects an open social structure, where respect is earned based on roles and contributions, rather than heredity. (Riyanto et al., 2023)

Arts such as Sodor Dance and Ujung Dance as well as culinary specialties such as Nasi Aron and Krangan chili sauce show the rich cultural expression of the Tengger people. These cultural products are not only markers of local identity, but also a medium for the preservation of traditional values through daily practices. The use of locally processed food that is processed independently is also a symbol of independence and connectivity with the environment. (Riyanto et al., 2023)

The existence of Bromo Tengger Semeru National Park (TNBTS) brings ecological and economic benefits to indigenous peoples such as Sedaeng Village. TNBTS is not only a conservation area, but also an arena for cultural preservation, environmental education, and strengthening village infrastructure. The collaboration between local communities and the government in the management of this area is a clear example of the integration between nature conservation and the preservation of local culture. (Satrya & Susanto, 2023)

### **Social Capital and Harmonization in Sedaeng Indigenous Peoples**

The achievement of a harmonization in the Tengger Tribe community provides its own attraction to be seen and studied more deeply. (Itas, 2021) Some interesting things that can be found in the life of the Tengger Tribe are the diversity that exists in the life of their people but in their daily lives, they are able to unite with the diversity they have. (Adi, 2020)

The differences that should make them vulnerable to conflict and intolerance, in fact, they are united by nature in the form of *Mount Bromo* with all the traditions that follow it and preserved for generations by their people in the form of *kadadi ceremonies, folklore* and mythology that develop. (Musaddad, 2016) As written in the previous sub-chapter, that folklore in Tosari Village through *foklor* which then continues to develop along with the existence of values and norms that exist in the community is one example of the existence of social capital that is able to make the people in Tosari Village a harmonious society. (Itas, 2021) As we know, when talking about social capital, Coleman sees that the existence of social modes is able to unite society in a relationship that exists in it, which according to him, social capital contains several components including trust, obligations and expectations (expectations), supporting norms as well as sanctions and information cycles. (Pudjiono, 2019)

Coleman explained in his analysis that social relations that can create a source of capital will be able to provide benefits to individuals. (Coleman, 2010) Some of the concepts that exist in Coleman's social capital can be analyzed in several forms that exist in his social capital.

### **Trust as Social Capital in Indigenous Communities**

Trust in the Tengger indigenous people is the main foundation for the continuity of the social structure, especially those centered on the figure of traditional shamans. In Coleman's theoretical perspective, trust is given rationally based on the evaluation of potential social benefits in the future. Shamans are believed to be the guardians of traditional values and the possessors of spiritual authority, making them central to social and cultural decisions.

This reflects that trust in indigenous peoples is not just an emotional bond, but a collective social strategy to ensure community stability. (Valadbigi & Harutyunyan, 2012)

The Tengger people do not separate traditional beliefs from formal religious practices such as Islam, Hinduism, or Buddhism. Belief in the role of shamans actually unites religious people in a collective goal to achieve harmony and social safety. This phenomenon suggests that in multireligious communities, local spiritual values can serve as a medium of interfaith integration, which is rare in modern urban societies. (Yusuf & Nurdin, 2024)

The social symbol in the form of traditional clothing "kekaweng" has more than just an aesthetic function; it shapes and affirms the social structure in Tengger society. The use of different sarongs based on social status and ritual functions creates a strong cultural identity system. This traditional dress becomes an integral part of traditional practice, where symbolic meaning is maintained and inherited through ritual processions. (Yusuf & Nurdin, 2024)

Customs occupy a central position in the social structure of the Tengger society, often even higher than formal religion. The community makes adat as a guideline for life and conflict resolution, which is carried out in a customary territorial system that stretches from Pasuruan to Lumajang. This social structure maintains the continuity of cultural values and strengthens social ties in communities that are geographically dispersed but symbolically intertwined. (Susykawati, 2024)

The ancient Javanese language used by the Tengger people is a symbol of historical continuity from the Majapahit period. Their language system, which distinguishes between *ngaka* and *krama*, shows the value of respect in communication. Unlike the Balinese Hindu community, the social structure of the Tengger community does not recognize caste, but upholds equality. This confirms that egalitarianism is a pillar of their social order. (Sardar, 2008)

The designation of the Bromo Tengger Semeru area as a national park has a positive impact on the preservation of the local environment and culture. Enclave villages like Sedaeng benefit in the form of strengthening infrastructure, environmental education, and economic opportunities. Synergy between governments, indigenous peoples, and national park managers creates a sustainable and local participation-based model of resource governance. (Wibowo, 2021)

### **Triadic Relations as the Foundation of Social Life**

The life of the people of Tosari Village is based on the triadic relationship between humans and God, fellow humans, and nature. Values such as Tri Sandya, karma of merit, and the law of tumibal are born to form ethical principles in relating to God. The practice of praying three times a day as well as belief in moral causation creates a deep collective spiritual awareness. This concept internalizes personal and social responsibility in the daily life of the Tengger people. (Huda & Khasanah, 2019)

Relationships between individuals in the Tengger community are strengthened through local principles such as *the vision of the five loyalists*, *the harmony of the people*, and *the loneliness of the people in the workplace*. These values encourage social cohesion and form strong social capital in every aspect of life. Helping each other in work, calamities, and rituals makes social interaction a collective process full of value, not just a functional action. (Rusyiana & Heriyana, 2020)

Within the framework of Coleman's theory, the Tengger people gave their trust to shamans not because of dogma alone, but because of the value of the rational benefits produced. Shamans are seen as *trustees* who are able to maintain the social and spiritual values of the community. This belief becomes a social investment that is preserved through mythology, collective experience, and historical evidence of the role of shamans in solving community problems. (Coleman, 2010)

Traditional ceremonies such as Karo, Kasadha, and Unan-unan not only function as religious rituals, but also as a social arena to unite cross-faith identities. On the other hand, the symbolism of traditional clothing "kekaweng" is a marker of social hierarchy and spiritual meaning. Through this system, the community is able to maintain the continuity of values and regenerate cultural-based social structures. (Pandanari, 2023)

Customs for the Tengger people occupy an authoritative position, often even considered higher than formal religion. The customary territories are divided into Sabrang Kulon and Sabrang Wetan, with scattered but culturally bound communities. Customs are a unifying tool in the midst of religious diversity and backgrounds, making them the main pillar in the social and religious harmony of the Tengger community. (Sadewo et al., 2018)

The designation of Bromo Tengger Semeru as a National Park has a synergistic impact between the preservation of the ecosystem and local culture. Villages like Sedaeng have access to facilities, conservation programs, and ecotourism that improve well-being without sacrificing traditional values. The concept of human relationship with nature is manifested in practices such as "cut down one plant two", as a form of ecological ethics typical of the Tengger people. (Rawanoko et al., 2023)

#### **Tradition as a Guideline for Life**

In Coleman's view, social relations not only form networks, but also become a medium for the exchange of information useful for individual actions. This information becomes a strategic element in decision-making and acting in the community. In Tosari Village, information obtained through social relations with shamans—as a local authoritative resource—serves as social capital that strengthens the cohesion and collective direction of the community. (Coleman, 2010)

In the Tengger society, information is not just practical data, but a legacy of values that is maintained through myths and collective narratives. Belief in the power of Mount Bromo and shamanism became part of the traditional knowledge system that was transmitted culturally. The social relationship between shamans and residents shows that information is an integral element in the preservation of the culture and lifestyle of the local community. (Pandanari, 2023)

Shamans in the Tosari Village community not only function as spiritual leaders, but also as trusted conveyors of information. He mediated between humans and natural forces, especially Mount Bromo. Important decisions, including the timing of rituals or social-religious activities, rely on information from shamans that has been symbolically and historically legitimized by society. (Nofitasari et al., 2020)

Mount Bromo in the Tengger community is not just a geographical object, but a symbolic entity with spiritual and ecological significance. The community believes that a harmonious relationship with Bromo brings blessings to life. This concept reinforces an environmental ethics based on local spirituality and shows that mythology is not irrationality, but rather a value system that guides ecological actions. (Beatty, 2001)

The mythology that develops in the Tengger community is not only a hereditary story, but a social instrument that supports solidarity and sustainability. Through myths, values such as harmony, vigilance of nature, and adherence to social rules are internalized. Therefore, the myth in this context is a cognitive-communal mechanism to maintain order and order in people's lives. (Kanzunudin et al., 2018)

The relationship between the community and the shaman in Tosari Village is a social relationship based on the distribution of knowledge. Through these relationships, important information is disseminated and transformed into collective norms and practices. This proves that information in indigenous communities has social usefulness and is a link between old values and current dynamics. (B et al., 2023)

#### **Norms and Sanctions as Cooperative and Reciprocal Relationships**

In the study of social norms, Coleman argues that the success of a norm in safeguarding the common interest is highly dependent on the reciprocal transfer of rights. The norms formed through these joint actions require enforcement through effective sanctions. Without binding sanctions, these norms tend not to run properly. Therefore, social norms must have a sanction mechanism that is able to enforce compliance among the community, so that perpetrators who violate norms can be faced with appropriate consequences. (Coleman, 2010) This concept leads to the understanding that social relations are not only about expectations, but also about the obligations that bind actors in their social interactions.

It is important to note that in every social relationship, there is inherent control as part of shared expectations. Every individual in a social group has an obligation to control behavior that can affect the interests of others. For example, in indigenous peoples, this social control arises through internal mechanisms that encourage individuals to conform to existing norms, which in turn allows for the imposition of sanctions if necessary. This shows that sanctions are not only a tool of punishment, but also a way to ensure that norms are respected and applied in daily life (Johnson, 2015).

The existence of clear norms in society has a big role in regulating the behavior of its members. In the Tengger Tribe community in Tosari Village, for example, the existing customary rules include prohibitions that lead to respect for life and social order. Rules such as the prohibition against hurting or killing animals, stealing, or lying, reflect basic norms agreed upon by society as guidelines in their daily lives. (Rizqi & Mujiwati, 2023) These rules are not only a guideline, but also create strong social bonds between members of society, where each individual is expected to respect each other and maintain a common balance.

The sanctions agreed upon by the Tengger Tribe community are also an important element in the success of these norms. This sanction serves to enforce existing customary rules. In the case of the people of Tosari Village, if one of the norms is violated, such as stealing or lying, the perpetrator will get a punishment agreed upon by the community. These sanctions can be physical or social punishment, designed to remind members of society of the importance of complying with existing norms. This mechanism shows how the norm system in a society is interrelated with traditional law enforcement, which is believed to be able to maintain social order. (Dharma et al., 2019)

Furthermore, the customary rules that exist in the Tosari Village community not only regulate individual behavior, but also strengthen social relationships between community members. For example, the prohibition of liquor and evil deeds aims to maintain social harmony and prevent moral damage in the community. This rule involves all levels of society, who together enforce these norms. Thus, customary rules become an integral part of daily life that forms an orderly and harmonious social structure. (Nurchahyo & Astutik, 2018)

In conclusion, social norms regulated through customary rules in the Tosari Village community have a significant influence on social order. The harmony between existing norms and sanctions allows people to remain orderly and comfortable in living their daily lives. Enforcement of sanctions through social control inherent in relationships between individuals is an effective way to maintain the sustainability of norms and avoid violations. This shows that social sanctions, collectively agreed, are the foundation for creating a harmonious and peaceful society. (Anggarini & Husni, 2023)

### **Harmony in the midst of diversity**

Indonesia is known as a country that has an extraordinary dimension of plurality, with various aspects such as language, customs, ethnicity, culture, and religion interacting with each other. This diversity makes Indonesia a country with a very complex and unique treasure of plurality. One of the prominent aspects of Indonesia's plurality is religion. In addition to the major religions recognized by the state, such as Islam, Christianity, Hinduism, Buddhism, and Catholicism, there are also local religions that are developing in various parts of the region. (Rochmawati et al., 2024) This diversity illustrates how deep the layers of cultural identity in Indonesia are, which interact with each other in people's daily lives.

The religious landscape in Indonesia is divided into three major regions. First, western Indonesia, which includes Sumatra and Java, is dominated by Muslims. Second, central Indonesia, with traditional religions such as Hinduism, Buddhism, and Confucianism more commonly found in Kalimantan, Sulawesi, Bali, and West Nusa Tenggara. Third, eastern Indonesia, which is dominated by Christianity, with the largest concentration in Maluku, Papua, East Nusa Tenggara, and Timor. This division illustrates the considerable diversity between regions, where each region has a dominant religion and a different way of spreading. (Adi, 2020)

Although Indonesia is known in the eyes of the world as a country that has managed religious plurality in harmony, in reality interreligious conflicts still often occur. This reality shows that there is a discrepancy between the idealism of harmony that should be maintained and the reality on the ground. Indonesia, with a majority of Muslims who have an anti-violent ideology, in fact still experiences tensions between religious people, especially between Muslims and other religions. However, in the mapping of Dhakidae, the central part of Indonesia, which is mostly Hindu, Buddhist, and Confucian, shows a more peaceful and less conflict-free pattern of life compared to the western and eastern regions. (Anis, 2019)

The central part of Indonesia is a clear example that interreligious harmony can be well established, especially in the interaction between Muslims and Hindus, as seen in Bali and West Nusa Tenggara. In this region, the social life of religious people shows many forms of mixing and cooperation between the two religions. This shows that even though Indonesia has a very high level of diversity, there is still room for the creation of harmonious harmony. In Bali, for example, relations between Hindus and Muslims are more marked by social and cultural cooperation, despite the challenges that must be faced. (Heri, 2019)

However, in reality, in the western and eastern parts of Indonesia, interreligious tensions are still frequent. Especially between Muslims and Christians, two major religions that have a strong mission of spread. The conflicts that occurred in this region show the existence of ideological competition and different perspectives in looking at religious beliefs. These differences often trigger tensions and even violence that have an impact on social damage. The differences between Islam and Christianity are often seen not only as religious differences, but also as a competition to influence society. (Musaddad, 2016)

Nevertheless, interfaith relations, especially between Hindus and Muslims in central Indonesia, can be considered as a soothing "oasis" in the midst of the drought of religious harmony that occurs in other regions. This harmony is an example for Indonesia to prioritize interreligious dialogue, reduce tensions, and strengthen a sense of unity in the midst of diversity. By building mutual understanding and respect for differences, Indonesia can continue to maintain harmony in its plurality. Therefore, maintaining harmony between religious communities remains a big challenge that needs to be considered by all elements of society. (Itas, 2021)

### **Hindu and Islamic Relations**

The phenomenon of interreligious harmony in Indonesia is one of the important topics in social and religious studies. In this context, this article focuses on harmony and harmony between the Islamic and Hindu communities, especially in the Tengger area, East Java. The Tengger people are known for their harmonious interfaith life, where Hindus and Muslims coexist with mutual respect and peaceful interaction. This phenomenon is interesting to study, considering the challenges of religious pluralism that often give rise to conflicts and tensions in various regions of Indonesia. (Kamal, 2019)

It is important to note that religious pluralism in Indonesia, although often seen as wealth, is also a source of debate. Some people see pluralism as a basic principle that must be respected and maintained, while others have different views on how pluralism should be applied in religious life. These differences often raise tensions, especially related to the definition, purpose, and application of pluralism itself. In this context, it is important to realize that religious pluralism is not only about accepting diversity, but also understanding and responding to it wisely and tolerantly. (Pudjiono, 2019)

The phenomenon of interreligious conflict in Indonesia is often triggered by a lack of understanding and unacceptance of differences. In some cases, religious differences are actually used to trigger hostility and violence. Religion is often the justification for destructive actions, with doctrines teaching that the struggle of religion is an obligation that must be carried out at all costs. This shows that religion, although it is supposed to be a teaching that brings peace, is sometimes a tool to sharpen differences and worsen social conditions. (Mukhtar, 2019)

On the other hand, the Tengger community of East Java shows that harmony and harmony can be achieved despite significant religious differences. In this community, Hindus and Muslims not only respect each other, but also collaborate in various aspects of social, cultural, and economic life. For example, at certain religious celebrations, Hindus and Muslims jointly participate in social activities that strengthen the bonds between citizens. This is an important example that interreligious harmony is not impossible, even in the midst of sharp differences. (Itas, 2021)

To realize a harmonious religious life in Indonesia, communal awareness of the importance of accepting and respecting religious plurality is indispensable. People need to realize that diversity is not a threat, but a wealth that can enrich the experience of living together. In this regard, interfaith tolerance education and interfaith dialogue are key to building a better understanding of pluralism. Indonesia, as a country with a very high religious diversity, needs a more inclusive approach to managing differences and minimizing potential conflicts. (Musaddad, 2016)

Overall, the study of Islamic-Hindu harmony in Tengger can be used as a model for the wider Indonesian society in facing the challenge of religious pluralism. Although it is not easy, building communal awareness about the importance of plurality and harmony can be a way to create a more peaceful and tolerant Indonesia. As a country that has many ethnicities, cultures, and religions, Indonesia needs to continue to strive to establish peace between religious communities so that social life can continue to run harmoniously and prosperously. (Heri, 2019)

## CONCLUSION

This reading resulted in the main finding that the acceptance of the Sedaeng Muslim community towards the values of diversity is based on the traditional customs of the Tengger tribe which contains the value of multiculturalism, local wisdom in religious tolerance, and strong harmony between religious communities. The people of Sedaeng have succeeded in maintaining Islamic values in the diversity of local religions and cultures, while maintaining the existence of Muslims in the midst of such diversity and upholding tolerance between religious communities. In addition, the achievement of harmony in the Sedaeng community is also influenced by excellent socio-religious capital, including belief, the obligation to hope for the better, and traditions that are used as a guideline for life and a symbol to bond relationships between others.

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