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CROSS-RELIGIOUS COLLABORATION AND LEADERSHIP IN PROMOTING SOCIAL HARMONY: INSIGHTS FROM “KAMPUNG MODERASI BERAGAMA” SENDURO, LUMAJANG

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Abstract

Studies on religious moderation often focus on national policy or religious institutions, with limited exploration of concrete practices at the grassroots level. This article fills that gap by examining the practices of religious inclusivity in Kampung Moderasi Beragama (KMB) Senduro Village, Lumajang Regency, a region representing Indonesia's multicultural society. Using a qualitative approach, data were collected through in-depth interviews with 25 informants, including religious leaders, village heads, community leaders, and local residents, as well as six months of participatory observation. The findings reveal that KMB Senduro successfully fosters a harmonious and inclusive environment through interfaith dialogue, communal activities, and local wisdom. This success is further supported by the inclusive and visionary leadership of the village head, religious figures, and community leaders. These findings underscore the vital importance of interfaith cooperation and understanding in maintaining peace and social harmony within multicultural societies like Indonesia, particularly in Lumajang Regency.

Keywords; religious inclusivity, religious moderation village, interfaith dialogue, inclusive leadership, social harmony

Abstrak

Studi moderasi beragama seringkali berpusat pada kebijakan dan institusi nasional, namun jarang menelaah praktik di tingkat komunitas akar rumput. Artikel ini mengisi celah tersebut dengan mengkaji praktik inklusivitas beragama di Kampung Moderasi Beragama (KMB) Desa Senduro, Kabupaten Lumajang, sebuah wilayah multikultural di Indonesia. Melalui pendekatan kualitatif, data dikumpulkan dari 25 informan (tokoh agama, kepala desa, pemimpin komunitas, warga) dan observasi partisipatif selama enam bulan. Hasilnya menunjukkan bahwa KMB Senduro berhasil menciptakan lingkungan yang harmonis dan inklusif melalui dialog antaragama, kegiatan bersama, kearifan lokal, serta didukung kepemimpinan yang inklusif dan visioner. Temuan ini menggarisbawahi pentingnya kerja sama dan pemahaman lintas agama untuk menjaga kedamaian

dan keharmonisan sosial dalam masyarakat multikultural di Indonesia, khususnya di Kabupaten Lumajang.

Kata kunci; inklusivitas beragama, kampung moderasi beragama, dialog antaragama, kepemimpinan inklusif, harmoni sosial

INTRODUCTION

Indonesia is a vast country with a population of over 270 million people (Dukcapil Kemendagri 2024). In addition to its significant population, it boasts a vast array of religious, ethnic, and cultural diversity, each with its own unique characteristics (Sirry et al. 2024). The country is home to numerous ethnic groups, each possessing its own language, customs, and traditions (Acim et al. 2023). In this diverse context, maintaining social harmony and fostering religious tolerance present considerable challenges (Noor 2019).

As the country with the largest Muslim majority in the world, Indonesia is also home to various other religions, including Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, as well as numerous local beliefs (Acim et al. 2023). This diversity creates a rich social mosaic, yet it can also be complex, as these differences often lead to conflicts and tensions (Noor 2019).

Indonesia's historical record highlights many examples that illustrate the vulnerability of peace within its diverse society. Throughout different areas, both significant and minor interreligious conflicts have taken place. Incidents like the Maluku riots during the late 1990s and early 2000s (Qurtuby 2016) and various cases of religious intolerance in other areas (Sair & Elanda 2021) emphasize the necessity for continuous efforts to foster social harmony.

To date, the government has introduced numerous policies to address these issues. Most recently, Presidential Regulation No. 58 of 2023 on Strengthening Religious Moderation was enacted on September 25, 2023 (Setkab 2023). This policy is a state effort to maintain social harmony, aiming to strengthen moderate religious perspectives, attitudes, and practices to foster fraternity and solidarity among religious communities, enhance religious harmony, align the relationship between religious and cultural practices, improve religious service quality, and develop religious community economies and resources (Article 3 of Presidential Regulation No. 58/2023)(Kementerian Agama 2023).

As a follow-up, this policy has led to a collective movement with the establishment of a Joint Secretariat, chaired by the Minister of Religious Affairs, Yaqut Cholil Qoumas. Additionally, the Religious Moderation Village (KBM) program has been implemented in 34 provinces, targeting 1,000 villages or neighborhoods across Indonesia (Kementerian Agama 2024). This initiative is extensive; by the end of 2023, there were 238 Religious Moderation Villages across Indonesia (Danunih 2024). However, it should be noted that the designation of these villages sometimes seems more like a "label" applied to communities that already embraced religious moderation principles.

In East Java, the designation of Religious Moderation Villages (Kampung Moderasi Beragama/KMB) has been implemented in 84 villages, marked by the issuance of official decrees (SK), out of a total of 662 villages targeted by the program (Ilham 2023). One village that has drawn particular attention is Senduro Village in Lumajang Regency. The designation of Senduro as a KMB is not without reason. This village has long been recognized as a community that upholds the principles of religious moderation and inclusivity, even before the government's formal program was introduced. Its residents, comprising adherents of Islam, Christianity, Catholicism, and Hinduism, have lived together in harmony, making it a tangible example of interfaith coexistence (Soffi 2023). This success did not emerge overnight;

it is the result of strong local initiatives, active involvement of religious leaders, and sustained government support in facilitating interfaith dialogue.

Nevertheless, the implementation of religious moderation policies at the local level still shows a wide range of dynamics. Initiatives like the KMB have indeed yielded positive outcomes in several areas, such as Senduro Village, yet their execution in many other regions remains suboptimal. It is influenced by various factors, including differences in institutional capacity at the village level, the quality of local leadership, and the level of public awareness in fostering a culture of tolerance and inclusivity (Akhmadi 2019). Moreover, the policy itself has yet to take root fully, as there remains a gap between the state's idealistic formulation of religious moderation and the complex social realities at the grassroots level (Suprpto 2025). Approaches that rely on Western leadership values, formal religious norms, or secular principles are often less effective in the highly diverse and context-sensitive Indonesian society (Parhusip 2024).

In this context, it is essential to continuously encourage the adaptation of policies that are responsive to local conditions, avoiding approaches that are merely symbolic or administrative. Several studies emphasize that religious inclusivity is not only a strategic necessity but also plays a crucial role in balancing religious conservatism with the acceptance of diversity (Huda et al. 2023). (Haidar et al. 2023) even asserts that religious inclusivity represents a concrete manifestation of the third principle of Pancasila, namely "The Unity of Indonesia."

The values of moderation and inclusivity are not only relevant at the community level but should also be embedded in everyday life from workplaces (Garcia-Yeste et al. 2022) and educational institutions (Sirry et al. 2024); (Ubani et al. 2020); (Noor 2019) to the most remote villages across the archipelago.

Based on this background, this article aims to enrich the discourse on religious moderation by focusing on the practice of inclusivity in KMBs, particularly in Senduro Village. The primary objective of this analysis is to identify the key factors that contribute to successful moderation within the region, with the aspiration that these findings may serve as a source of inspiration and a model for other communities throughout Indonesia in fostering interfaith harmony. Furthermore, this article provides strategic recommendations for policymakers and community leaders to develop effective measures that sustain social harmony. Consequently, it is anticipated that this analysis will make a significant contribution not only in preventing conflicts but also in enhancing social cohesion in light of the increasing diversity present within Indonesian society.

Before explaining the key findings of this study, it is important to introduce Senduro Village as a Religious Moderation Village. Located in Senduro Subdistrict, Lumajang Regency, East Java Province, Senduro Village is situated about 17 kilometers west of Lumajang City (Humas 2020). The village also serves as the administrative center of Senduro Subdistrict, which comprises 12 villages. Positioned at an altitude of 500 to 700 meters above sea level, Senduro Village boasts a mountainous landscape that is ideal for agriculture and plantations. Additionally, it is the main route for climbing Mount Semeru via Lumajang, making it a strategic location for hikers. The quickest route to Malang Regency, which passes through Taman Nasional Bromo Tengger Semeru (TNBTS), also crosses Senduro Village and takes approximately two hours (Elanda et al. 2023).

Sociologically, Senduro is a multicultural village inhabited by diverse ethnic groups, including the Javanese, Madurese, Balinese, and a small number of Chinese Indonesians. Although the majority of the population is Javanese, the ethnic and religious diversity, which includes Islam, Hinduism, Christianity, and Catholicism, does not lead to social fragmentation. On the contrary, community life is shaped by a strong pattern of cultural interweaving. In daily life, residents live harmoniously side by side. In a single neighborhood, families from diverse religious backgrounds may live side by side. Even within a single

family, members may adhere to different religions. For instance, a child may be Muslim while the mother is Hindu, or a Catholic woman may marry a Muslim man who happily drives his mother-in-law to church every Sunday.

This cross-religious coexistence has fostered a resilient practice of diversity. Respect for differences in beliefs and cultures has produced strong social cohesion. Residents not only practice their faiths but also participate in the religious celebrations of others. For example, families often accompany one another to places of worship and participate in the celebration of religious holidays. This harmony has been described as "a rainbow bound by the spirit of togetherness" (Sholabudin 2019). This reality laid the foundation for the village's recognition as a "Harmony-Aware Village" (Desa Sadar Kerukunan) by the Ministry of Religious Affairs of the Republic of Indonesia in 2020 (Musleh 2020). In March 2022, the village also earned the title "Pancasila Village" (Kampung Pancasila) for embodying a strong spirit of unity and cohesion (Huda & Pratiwi 2022).

The continuity of local cultural traditions further strengthens the socially tolerant environment. Practices such as *Tablilan*, a communal prayer held at specific intervals after someone's death, serve to unite the community. Other traditions include the Raja Buah Ritual, intended to seek blessings for the durian harvest, and Piodalan, the anniversary celebration of Pura Mandhara Giri Semeru Agung, the largest Hindu temple in Southeast Asia. Another tradition, Kirab Jolen, a village thanksgiving held on the first day of the Javanese month of Suro, also enhances community cohesion. These practices represent a form of collective consciousness, as proposed by Durkheim and elaborated as collective representation (Ritzer 2014).

Furthermore, the people of Senduro possess religious and spiritual conceptions influenced by local beliefs. Many places are considered sacred, such as Summersino and small shrines in each hamlet. Locals believe in supernatural powers and often consult traditional spiritual practitioners commonly referred to as *orang pintar*, who are believed to communicate with the spirit world using mediums such as incense and flowers. Certain days, such as Jumat Legi, Jumat Kliwon, and the first day of Suro, are regarded as spiritually significant (Interview with Rahman R, 7 July 2024). These beliefs are closely tied to local history and mythology. Mount Semeru is believed to be the dwelling place of the gods and a bridge between the human world and the divine realm (Walsh 2015). This belief system promotes the notion that mountains, specific locations, and even objects possess souls or spirits, reflecting a blend of animism, local spirituality, and Islamic teachings.

Thus, the geographic features, social composition, diversity practices, and local wisdom of Senduro Village offer an important empirical context for understanding cross-religious collaboration and social leadership in fostering harmony. This article aims to explore how interfaith collaboration is practically implemented in everyday life and the role of leadership, both formal and informal, in creating spaces for dialogue, solidarity, and cooperation amid diversity. By presenting Senduro Village as a case study, this paper aims to demonstrate that social harmony is not merely a normative ideal but a tangible reality that can be achieved through collective effort and institutionalized awareness embedded in daily social and cultural practices.

RESULTS AND DISCUSSION

Interfaith Dialogue

Senduro Village in Lumajang Regency stands as a concrete example of religious moderation rooted in local traditions. In the context of the coexistence of Islam, Hinduism, Catholicism, and Protestantism, Senduro exemplifies how diversity can serve as a source of collective strength rather than a cause of conflict. A crucial element contributing to this harmonious environment is the practice of

interfaith dialogue, which occurs not only in formal settings but is also integrated into the daily lives of community members.

Unlike traditional ceremonial forums, the interfaith dialogue in Senduro is established as a social habit, fostering mutual understanding and cooperation among different faiths. Interviews with local religious leaders suggest that communication occurs naturally and intensively in both formal and informal settings. Kiai Haji Imam Supardi, a local Islamic cleric, emphasizes open communication as vital to fostering mutual trust:

“We sit together on many occasions, not only to talk about religion, but about how to live side by side in our differences.” (Interview with Haji Supardi, 22 July, 2024)

This sentiment is echoed by Ibu Ani, a Hindu community member, who highlights that participation across religious boundaries in rituals and social events has become a cultural norm, rather than an imposed requirement (Interview with Ibu Ani, July 6, 2024). The tradition of after-party sharing food during religious celebrations illustrates how interfaith interaction reinforces community bonds and social cohesion.

From an analytical perspective, Senduro's interfaith dialogue does more than address visible conflicts; it also prevents latent tensions rooted in identity differences. It reflects Appleby's (2000) view that religious dialogue helps resolve tensions by enabling honest and empathetic engagement. Abu-Nimer (2001) further supports this by arguing that interfaith dialogue enhances social trust through acknowledgment of both differences and shared values. It is evident in the words of Bapak Astono, a Hindu leader:

“We don't just talk about differences, but also similarities. Every religion teaches goodness. Dialogue is not about passive tolerance, but about active cooperation for the common good.” (Interview with Astono, 7 July, 2024).

Beyond preventing conflict, dialogue in Senduro fosters cooperation to solve shared social problems. It aligns with Patel's (2012) idea that interfaith collaboration can address broader issues, such as poverty and injustice. Dialogue, then, is not just a tool for tolerance but a platform for collective action.

Another crucial impact of dialogue in Senduro is its role in breaking down stereotypes and humanizing "the other." Kimball (2003) notes that interfaith dialogue builds empathy and understanding through direct encounters. In Senduro, these encounters occur in everyday spaces, such as markets, schools, and village meetings, making tolerance a lived experience, not a theoretical aspiration.

Normatively, the Senduro model embodies the principles of Pancasila and Bhinneka Tunggal Ika. According to Maula (2021), such interreligious interactions uphold social harmony in a plural society like Indonesia. Senduro, therefore, offers a grassroots model of national unity through cultural and religious engagement.

Internationally, Budiyo et al. (2018) argue that effective dialogue rests on three pillars: openness, inclusive participation, and sustainability, all of which are present in Senduro. Similarly, Casavecchia et al. (2023) assert that "everyday interfaith dialogue" is more impactful than elite-driven initiatives. Senduro exemplifies this through consistent, inclusive, and locally driven practices.

In summary, interfaith dialogue in Senduro has developed into a social mechanism that promotes religious moderation and fosters integration at both local and national levels. It shows that moderation is not just a policy slogan but a cultural practice built through daily commitment and mutual respect. In Indonesia's diverse context, this dialogical approach is not only relevant; it is essential for creating a peaceful and inclusive future.

Joint Activities

Senduro Village in Lumajang Regency stands as a living example of how cultural traditions can foster religious inclusivity and social cohesion. In a community where Muslims, Hindus, Catholics, and Protestants coexist, shared activities such as cultural festivals, sports events, and religious celebrations play a crucial role not only as rituals but also as platforms for everyday interfaith interaction and cooperation. These collective moments reduce both latent and overt tensions, replacing them with a sense of solidarity. Fazira (2020) found similar outcomes in Lombok, where joint religious festivals foster social capital and interfaith trust through sustained interaction.

Among Senduro's key traditions is Kirab Jolen, a yearly agrarian ritual in which the entire community parades a house-shaped container filled with agricultural produce. This event is not just a symbolic expression of gratitude for harvests, but also a space for collective participation across faiths. Muslims, Hindus, Christians, and Catholics participate together, embodying what Putnam (2000) calls bridging social capital social ties that link diverse groups and build communal strength across the boundaries of religion, ethnicity, and sculture.

In Senduro, Kirab Jolen offers a unifying ritual that transcends religious boundaries through the shared values of gratitude and respect for ancestors. The tradition encourages egalitarian, cross identity communication and deepens community trust. As Jayadi (2025) points out, inclusive cultural events contribute significantly to the development of social solidarity and enhance a community's resilience to conflict.

Sociologically, Kirab Jolen aligns with Durkheim's (1912) concept of collective effervescence, the emotional energy generated when a group gathers for a shared sacred purpose (Mucchielli 2004). This collective unity strengthens the bonds among diverse groups, creating an emotional infrastructure for integration. According to Pertiwi & Rahmadani (2023) interfaith cultural practices rooted in local wisdom are effective strategies of religious moderation, not symbolic gestures, but lived, everyday practices.

Village Head Farid Rahman explained that Kirab Jolen originated from an agrarian context, blending spiritual gratitude with a communal spirit (Interview with Rahman R, July 7, 2024). Today, the ritual also boosts local tourism and contributes economically, blending culture, commerce, and sustainability harmoniously. This multifaceted value reinforces the tradition's relevance in contemporary society.

Compared to other villages, such as Pakelan in Kediri, where joint deliberation helps prevent conflict (Pertiwi & Rahmadani 2023), or Christian majority villages in Jombang and Malang that promote inclusive spiritual practices (Sumbulah et al. 2022), Senduro offers a unique model. Its agrarian based rituals are inclusive and widely attended by followers of different religions, grounded in universal values like gratitude, humanity, and respect for nature.

Theoretically, Kirab Jolen serves as a form of social glue (Nielsen 2018), a mechanism that fosters emotional and symbolic connections among individuals through shared practices. These rituals foster a sense of belonging that transcends identity differences, normalize diversity, and help reduce stereotypes. Through repeated interaction in meaningful cultural contexts, participants internalize inclusive narratives and build mutual empathy.

Similar to Lombok's festivals, where different faith groups participate in each other's rituals (Jayadi 2025), Kirab Jolen creates a space for the peaceful transformation of interfaith relations. It represents not passive tolerance but active engagement, where trust is built through real, embodied cooperation. Such participation demonstrates that pluralism is not only accepted but celebrated as part of a collective identity.

Ultimately, Senduro shows that collaborative cultural experiences can dissolve prejudice and lay a foundation for harmonious coexistence. Through rich, symbolic, and communal rituals like Kirab Jolen, the community not only builds an inclusive social network but also develops a practical model for religious moderation. Far from being a top-down initiative, this is a grassroots cultural expression of tolerance and unity, offering valuable insights into how plural identities can be preserved and empowered through local traditions and customs.

Local Wisdom

The success of Senduro Village in maintaining interreligious harmony is deeply rooted in its local wisdom and cultural values, which have been passed down through generations. The traditions of *gotong royong* (cooperation) and *musyawarah* (deliberation) remain strong and function as effective means for resolving conflicts and strengthening relationships across religious lines. From a community Theory perspective, these practices exemplify cultural communitarianism, where local values form the foundation for social integration and diversity management (Etzioni 1996).

Gotong royong serves as a natural mechanism for reconciliation through collective action based on solidarity. Field observations reveal that community activities, such as environmental clean-ups and the construction of public facilities, are regularly conducted by residents from diverse religious backgrounds. These shared efforts foster not only bonding social capital within homogeneous groups but also bridging social capital across religious identities, as explained by Putnam (2000) in *Bowling Alone*.

This collective spirit is alive in everyday life. Activities such as gutter cleaning and preparing for national celebrations involve broad participation, regardless of one's faith. According to Antoni Susilo, "Local wisdom in Senduro, such as *kerja bakti*, is still frequently practiced. People contribute not just labor but also food. It's not only about getting the job done it brings people together." It highlights the dual role of gotong royong, encompassing both practical cooperation and symbolic unity across religious lines.

As Geertz (1982) noted, gotong royong in Indonesian villages functions not only to complete tasks but also as a means of reinforcing community bonds. It reflects civil religion at its most grounded level: mutual care, participation, and collective responsibility. In Senduro, this principle supports harmonious coexistence and reduces tension among diverse religious communities.

Furthermore, gotong royong can be seen as a form of community based conflict resolution. Conflicts are resolved not through formal legal mechanisms but through collective consensus and social engagement, rooted in trust and shared understanding. It aligns with Lederach's (2017) idea that peacebuilding grounded in local values tends to be more sustainable.

However, challenges persist. Modernization, urbanization, and individualistic values have begun to erode the traditional spirit of gotong royong, especially among the younger generation. The influx of competitive and consumerist cultures may weaken community cohesion. Latent religious tensions, stereotypes, and majority-minority dynamics also pose risks. As Coser (1956) warned, hidden conflicts may emerge if open channels for communication are lacking.

Beyond daily labor, gotong royong is also embodied in cultural events such as the August 17th Independence Day carnival. In 2024, residents of RT 1 and RT 2 RW 9 collaborated to showcase the Sandurenan dance from Madura. Preparations, involving residents of all ages and religions, took nearly a month to complete. Susilo emphasized that while religion wasn't central to the event, the sense of community was: "It was about working together and celebrating our shared identity" (Interview with Susilo A, 22 July 2024).

These cultural events provide neutral and inclusive spaces for interfaith interaction. They help internalize values of tolerance and togetherness in subtle but powerful ways. As Napitupulu (2023) argues, religious moderation is most effective when grounded in local cultural practices rather than being imposed as an abstract policy. Every day, participation is key to its sustainability.

Thus, the Senduro experience affirms that religious inclusivity thrives when rooted in local traditions. Behind religious differences lies a collective ideal: nurturing unity through shared practice. As Rosyad (2021) notes, Indonesia's pluralism has historically been a source of strength, not division. Gotong royong, as both a tradition and a social mechanism, is a vital tool in ensuring this pluralism continues to foster national solidarity.

Supporting Factors

Beyond interfaith dialogue, joint activities, and local wisdom, inclusive leadership plays a vital role in sustaining religious harmony in Senduro Village. The village head (Pak Tinggi), religious leaders, and respected community figures actively promote moderation and inclusivity through local initiatives. This visionary leadership fosters a healthy socio religious environment, as explained by village activist, Arif:

"Differences in ethnicity, religion, and culture don't divide the community. Social life is harmonious, and conflicts rarely stem from these differences. When issues do arise, they usually relate to inheritance, land, divorce, or interfaith marriages. In many families, members practice different religions yet still support each other's holidays." (Interview with Arif, 22 July 2024).

Conflict resolution in Senduro typically begins at the familial level, emphasizing empathy, trust, and open communication. When needed, the village head, elders, or community leaders step in to facilitate peaceful dialogue. This approach reflects local wisdom grounded in togetherness and has proven effective in preserving interfaith harmony.

Interestingly, as Arif noted, residents often attempt to resolve conflicts internally before seeking external help, discussing issues first with close family or neighbors. This proactive habit of open communication helps preserve social cohesion and avoid escalation.

Senduro resident Setio Hadi further highlighted the importance of *musyawarah* (deliberation) as a key method of resolving community issues. These gatherings often take place in homes, village halls, or places of worship to achieve consensus. According to Hadi, the guiding principle behind these deliberations is "*yo opo enake*," which translates to "what feels right and good for everyone." This philosophy emphasizes peaceful, mutually beneficial resolutions made with calmness and understanding (Interview with Setio Hadi, August 1, 2024). It reflects East Javanese traditions of inclusive conflict resolution, as noted by Sa'ir, Sholahudin, and Trihartono (2020: 2).

Antonio Susilo, a cultural educator in the village, emphasized the central role of Pak Tinggi in mediating disputes. Whether dealing with land issues or religious tensions, the village head collaborates with religious leaders, elders, and community figures to ensure that decisions are fair and widely accepted. This collaborative leadership reinforces legitimacy and prevents fragmentation (Interview with Susilo A, 22 July 2024).

From an academic standpoint, this reflects principles of inclusive leadership, as defined by Feldman, Khademian, and Quick (2009), where leaders open participatory spaces and act as facilitators rather than sole decision makers. Similarly, Setia and Rahman (2022) argue that building community based peace requires trusted local communication channels and the involvement of recognized figures.

The "*yo opo enake*?" approach also mirrors the concept of "oral democracy" found in Indian village studies, where consensus based dialogue enhances legitimacy and strengthens social ties. This deliberative ethic, rooted in culture, acts as a balancing force in managing diversity and preventing conflict.

Leadership in Senduro functions not just administratively but also as a cultural mediator. Similar to coastal communities in East Java, Pak Tinggi and other leaders engage with diverse identities, manage competing values, and preserve harmony. By anchoring governance in local culture, they provide a model of inclusive governance, one that blends formal authority with indigenous values to support religious moderation.

This approach demonstrates that religious moderation does not have to rely solely on formal regulations. Instead, it can emerge organically within communities through embedded values such as empathy, consensus, and shared responsibility. Even in the face of modernization and urbanization, which can introduce individualism and competition, Senduro's inclusive leadership model offers a resilient foundation for interreligious harmony.

In conclusion, the combination of inclusive leadership, local discussion, and cultural awareness creates a strong foundation for religious moderation. This approach emphasizes that social harmony in diverse communities is best achieved not through top-down directives, but through grounded, participatory, and culturally informed practices.

CONCLUSION

This study successfully identifies and analyzes the practices of religious inclusivity that have developed in the Religious Moderation Village (Kampung Moderasi Beragama/KMB) of Senduro, Lumajang Regency, as a concrete embodiment of locally grounded social harmony. It affirms that the success of KMB Senduro in cultivating a peaceful and diverse religious life is not an instant outcome but the result of an integration of various social, cultural, and leadership elements that mutually support and reinforce one another.

First, the structured, open, and regular interfaith dialogues have proven to be a primary instrument in fostering productive and transformative cross faith communication. These dialogues not only manage differences but also establish a shared space where citizens from various religious backgrounds can articulate their aspirations, build mutual trust, and resolve potential conflicts in a deliberative and inclusive manner.

Second, cross identity social activities such as cultural celebrations and cooperation (*gotong royong*) serve as effective vehicles for strengthening social cohesion. Through these communal activities, natural and egalitarian spaces for interaction are created, where religious boundaries are deconstructed into human bonds. It demonstrates that inclusivity is built not only in formal spaces but also in everyday practices that bring people together in collective work and intimate social relationships.

Third, local wisdom such as the values of deliberation (*musyawarah*), the "*yo opo enake?*" approach (loosely translated as "what feels best for everyone?"), and a strong sense of kinship provides the normative foundation for conflict resolution. These values represent a form of living deliberative democracy within the community, where problem solving prioritizes the comfort of all parties without the dominance of one group over another. It also highlights the significant capacity of local traditions to serve as mechanisms for fair and sustainable management of diversity.

Fourth, inclusive and visionary leadership from village heads and religious figures acts as a key driving force that synergizes local values with modern principles of inclusivity. These leaders do not merely fulfill administrative functions but also serve as cultural mediators who facilitate conflict resolution, nurture community participation, and uphold social legitimacy. Policy support from local governments further strengthens the social ecosystem that sustains diversity.

Conceptually, this study makes a significant contribution to the development of a community based framework for inclusive governance that incorporates diverse religious perspectives. The findings

affirm that religious moderation does not necessarily rely on state regulations, but can be built through bottom-up social and cultural interventions. By integrating local traditions, participatory leadership, and communal social structures, religious moderation practices can become more contextual, authentic, and sustainable.

From an academic perspective, these findings enrich the discourse on locally rooted inclusivity and provide an alternative approach to studying interreligious relations in Indonesia, which has thus far tended to emphasize institutional or state normative aspects. Practically, this study provides a strong empirical foundation for formulating community based social development and religious harmony policies that are more responsive to local cultural contexts and social structures.

Thus, this study not only captures best practices in KMB Senduro but also illustrates that diversity, when managed deliberatively and inclusively, can be a source of social strength rather than a threat. In the context of a plural and dynamic Indonesia, these findings serve as a compelling argument for reshaping diversity policies from top-down, coercive approaches toward participatory, dialogical, and locally grounded strategies.

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