



Article

Community-Based Tolerance Education: The Role of Village Government and Community Leaders in a Multi-Religious Community

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Abstract

This study aims to analyze community-based tolerance education in Patoman Village, Banyuwangi, focusing on the forms and practices of tolerance education, the roles of the Village Government and Community Leaders as educational actors or facilitators, and the process of transmitting and shaping tolerance values through social interactions and interfaith activities. Using a descriptive qualitative approach, data were gathered through direct observation, in-depth interviews, and documentation.



The findings indicate that tolerance education takes place dynamically within the community's social space through socialization, interactive dialogues, mutual assistance (gotong royong), and interfaith youth activities. The Village Government functions as a learning environment facilitator providing regulations and mediation spaces, whereas Community and Religious Leaders act as informal educational agents and role models through exemplary conduct and guidance. Tolerance values are transmitted through respect for religious boundaries and active collaboration in public affairs. Although facing challenges such as differing doctrinal interpretations and potential external political provocations, the synergy of local leadership and strong social capital proves effective in maintaining interfaith harmony amidst diversity.

Keyword

Community leaders, multi-religious community, Patoman village, tolerance education, village government.

Abstrak

Penelitian ini bertujuan untuk menganalisis pendidikan toleransi berbasis masyarakat di Desa Patoman, Banyuwangi, dengan berfokus pada bentuk dan praktik pendidikan toleransi, peran Pemerintah Desa dan Tokoh Masyarakat sebagai aktor atau fasilitator pendidikan, serta proses transmisi dan pembentukan nilai toleransi melalui interaksi sosial dan kegiatan lintas agama. Menggunakan pendekatan kualitatif dengan metode deskriptif, data penelitian dikumpulkan melalui observasi langsung, wawancara mendalam, dan dokumentasi. Hasil penelitian menunjukkan bahwa pendidikan toleransi berlangsung secara dinamis dalam ruang sosial masyarakat melalui sosialisasi, dialog interaktif, gotong royong, dan kegiatan pemuda lintas iman. Pemerintah Desa berperan sebagai fasilitator lingkungan pembelajaran yang menyediakan regulasi dan ruang mediasi, sementara Tokoh Masyarakat bertindak sebagai agen pendidikan informal sekaligus role model melalui keteladanan dan nasihat. Nilai toleransi ditransmisikan melalui penghormatan batas-batas ajaran keagamaan serta kerja sama aktif dalam kegiatan sosial. Kendati dihadapkan pada tantangan seperti perbedaan penafsiran ajaran dan potensi provokasi dari luar desa, sinergi kepemimpinan lokal dan modal sosial yang kuat terbukti efektif dalam merawat kerukunan di tengah kemajemukan.

Kata Kunci

Desa Patoman, masyarakat multireligius, pendidikan toleransi, pemerintah desa, tokoh masyarakat.

INTRODUCTION

Indonesia is a multicultural society characterized by a diversity of religions, cultures, ethnicities, languages, and traditions (G20 IFA, 2025). While this diversity constitutes an integral aspect of social life, it simultaneously poses challenges to constructing a harmonious communal existence (Wati dkk., 2024). Doctrinal differences, particularly when devoid of adequate understanding and appreciation for diversity, can foster misunderstandings, prejudice, and social tensions. Intergroup tensions and misunderstandings frequently emerge when divergent beliefs are not counterbalanced by a sufficient comprehension of and respect for plurality (Lelono, Widodo, Murniati, & Kharisma, 2026). Within the context of interfaith relations, tolerance extends beyond the mere absence of conflict; it is fundamentally a social value and capacity that enables individuals to respect differences, establish communication,

and collaborate with groups of differing faith backgrounds. A number of studies on interfaith harmony demonstrate that communication, openness, mutual respect, and the engagement of diverse societal elements serve as critical factors in maintaining a harmonious social life (Handayani & Giantara, 2021; Vatin & Triasnawa, 2026).

From an educational perspective, the capacity to coexist amid diversity is an acquired skill that must be learned, cultivated, and internalized. Tolerance education, therefore, is not solely concerned with transmitting cognitive knowledge regarding diversity, but also with shaping attitudes and social experiences that allow individuals to interact constructively with different groups. This process does not occur exclusively through formal schooling; values of tolerance can be learned through family life, social environments, civic interactions, exemplary leadership, dialogue, social activities, and collaborative experiences within the community. This aligns with the perspective that individuals acquire values and behaviors by observing and imitating role models within their social milieu (Lesilolo, 2018). In a multi-religious society, daily interactions serve as a learning arena that directly confronts individuals with differences, enabling values of respect, cooperation, and acceptance of diversity to be practiced in real-life contexts.

This understanding positions the community as a vital environment for the educational process. Community-based education emphasizes the engagement of the community in shaping knowledge, values, and skills relevant to social life, prioritizing community needs and leveraging local resources as learning assets (Aisyah & Rani, 2023). In such an environment, the educational process unfolds not merely through formal teacher-student relationships, but through participation, lived experience, communication, role modeling, and collective activities. Social and interfaith activities, for instance, function as experiential learning spaces where community members do not simply receive messages about the importance of tolerance, but directly experience interacting, collaborating, and resolving differences. This process aligns with the notion that knowledge and values are formed through a cycle of concrete experience, reflection, conceptualization, and active experimentation (Morris, 2020; Pinasti, 2023). Likewise, community leaders fulfill educational functions through exemplary conduct and by fostering understanding among citizens, while the village government creates the social environment and spaces that enable this learning process to occur.

This context is observed in Patoman Village, Banyuwangi, a community where diverse religious faiths and beliefs coexist within a shared social environment. Initial observations reveal established practices of communal life among residents of different faiths, manifested through social interactions, cultural activities, and active participation in community affairs. During religious holidays, for example, Muslim and Hindu residents assist one another in maintaining environmental security and cleanliness. Such practices demonstrate that interfaith relations in Patoman Village are sustained not merely through discourse on tolerance, but through shared social experiences. Conversely, preliminary observations also indicate the potential for misunderstandings and intergroup friction arising under specific circumstances, including divergent doctrinal interpretations, political contestations, and external influences. This reality underscores the necessity of understanding how values of tolerance are learned and sustained through community life, rather than focusing solely on conflict prevention.

Within Patoman society, the Village Government and Community Leaders actively participate in shaping a harmonious social life. The Village Government not only provides spaces for dialogue and mediation, but also engages community and religious figures in various civic activities, including socialization on communal harmony, social programs, and interfaith initiatives. Similarly, community and religious leaders serve to foster understanding among residents, act as role models, build communication, and bridge social relations across different groups. Furthermore, communal work (*gotong royong*) and social initiatives regularly involve residents across religious lines, alongside interfaith youth activities directed toward instilling values of harmony in the younger generation. This phenomenon warrants scholarly examination not merely as a strategy for maintaining harmony, but as a practice of education unfolding within the community's social sphere.

Prior scholarship on interfaith relations in Indonesia has examined various dimensions of social harmony, including the roles of community and religious figures, strategies for fostering tolerance, and the functions of village governance. Research focusing on community leaders highlights the significance of exemplary leadership and active engagement in cultivating interfaith tolerance (Dakhi, 2023). Other studies address the role of local village administration in maintaining interfaith harmony (Octavia, Harsan, & Fatimah, 2022), while research on religious leaders emphasizes their capacity as cohesive agents for social harmony (Samuel & Tumonglo, 2023). Studies on religious moderation similarly demonstrate that tolerance and respect for diversity are vital to sustaining communal life in a pluralistic society (Sugeng & Subandi, 2023). Additionally, literature on interfaith activities indicates that collaborative engagement serves as a platform to bridge different groups and support the establishment of harmony (Muamalah, Pratiwi, Nabila, & Putri, 2023).

Nevertheless, existing scholarship tends to treat social harmony primarily as a condition to be maintained or highlights the roles of specific actors in conflict prevention and resolution. The perspective on how these social practices function as a process of tolerance education at the community level remains largely unexplored. In other words, a research gap exists regarding how values of tolerance are transmitted through community activities, how individuals acquire learning experiences about diversity through social interaction, and how local actors facilitate this process. Addressing this gap is critical because tolerance is not merely formed through rules or normative exhortations, but through iterative learning embedded in everyday social life.

To address this gap, this study offers a perspective that frames the multi-religious community as a domain for community-based tolerance education. Within this framework, the Village Government and Community Leaders are not viewed merely as agents maintaining social harmony, but as educational actors and facilitators who enable the process of tolerance education. Socialization and dialogue are conceptualized as spaces for knowledge and value transmission; exemplary leadership as a form of learning through social observation and experience; and communal work (*gotong royong*), interfaith activities, and youth engagement as arenas for experiential learning. This theoretical reorientation allows the study to contribute to educational scholarship by demonstrating that the formation of tolerance values can transpire through community life practices, particularly within societies rich in religious and cultural diversity.

Based on the aforementioned context, this study aims to analyze community-based tolerance education in Patoman Village, Banyuwangi, focusing on the forms and practices of tolerance education, the roles of the Village Government and Community Leaders as educational actors or facilitators, and the transmission and formation of tolerance values through social interactions and interfaith activities. Furthermore, this research identifies the supporting and inhibiting factors affecting tolerance education within a multi-religious community. Consequently, this study is expected to broaden the understanding of tolerance education beyond formal schooling environments while underscoring the vital role of community, local actors, and social experiences in building the capacity for peaceful coexistence amidst diversity.

METHOD

This study employs a qualitative approach with a descriptive method to examine community-based tolerance education practices within the multi-religious context of Patoman Village, Banyuwangi. A qualitative design was selected because the research seeks to acquire a contextual understanding of the experiences, practices, interactions, and roles of community actors in shaping tolerance values (Sugiyono, 2021). Through this approach, tolerance education is conceptualized grounded in the social reality of community life, particularly through social activities, interfaith communication, exemplary leadership, and collective initiatives.

The research subjects comprise the Village Government, Community Leaders, and residents of Patoman Village. These three groups were selected due to their direct engagement in interfaith social life and the formation of tolerance values within the community. The Village Government is viewed as an actor that facilitates activities and constructs spaces for civic interaction, whereas Community Leaders serve to foster understanding, provide role models, and bridge social relations among citizens. The residents constitute an essential element of the study, as tolerance education transpires through their daily participation and social interactions.

Data collection was conducted through direct observation, in-depth interviews, and documentation. Observations were carried out to capture social practices and community activities related to tolerance, including interfaith interactions, social programs, communication, and interfaith initiatives (Creswell & Poth, 2017). In-depth interviews were held with key informants relevant to tolerance education in Patoman Village to gather detailed information regarding activity formats, actor roles, transmitted values, and community experiences in navigating diversity. Documentation served to supplement the empirical data using photographs and supporting documents pertaining to community activities and social practices. Triangulating these three techniques enabled the researchers to collect data from diverse source types, thereby enhancing the rigor and understanding of the phenomenon under investigation.

Data were analyzed qualitatively through data reduction, data display, and conclusion drawing/verification (Miles, Huberman, & Saldana, 2013). In the reduction phase, data were selected and focused on information relevant to community-based tolerance education, the educational roles of the Village Government and Community Leaders, and the transmission of

tolerance values through social interaction. Reduced data were then displayed through narrative descriptions and concise tables to identify patterns and interrelationships among findings. Subsequently, conclusions were drawn based on the analytical patterns that emerged. The analysis was executed by linking empirical findings with the concepts of tolerance education and community-based education. Social and interfaith activities were analyzed as learning spaces that provide residents with experiential understanding of respect for diversity, cooperation, communication, and peaceful coexistence. Concurrently, the involvement of the Village Government and Community Leaders was analyzed in relation to their functions as facilitators, educational agents, and role models in cultivating tolerance values within the community.

RESULTS AND DISCUSSION

Forms and Practices of Community-Based Tolerance Education

Tolerance education in Patoman Village transpires through various community activities that bring together residents from diverse religious backgrounds. The findings indicate that the formation of tolerance values occurs not merely through direct instruction, but through social interaction, collective activities, interfaith communication, and civic engagement. These results demonstrate that value formation unfolds within the community's social sphere, transcending formal educational environments. In this context, community activities serve as a medium through which values of respect for diversity, togetherness, and cooperation are acquired through social experience.

One observed form of tolerance education practice is socialization and education regarding the importance of maintaining interfaith harmony. The Village Government conducts these educational initiatives by engaging Community Leaders to foster awareness among residents regarding tolerance and unity. Directed at enhancing public consciousness to maintain harmonious interfaith relations, this practice aligns with the framework of community-based education as a form of non-formal education, given that value transmission occurs within the social environment and directly addresses communal needs. Socialization functions not merely to disseminate information, but serves as a mechanism for introducing social norms concerning respect for religious differences and the preservation of civic relations.

Another distinct form involves interfaith dialogue and communication. The research demonstrates that communication is routinely maintained through various community programs and social activities. The Village Government actively initiates and participates in open discussions aimed at strengthening intergroup ties, fostering mutual understanding, and preventing misunderstandings. This practice possesses a pedagogical dimension, as dialogue provides residents with opportunities to listen, express perspectives, and understand different groups. Consequently, tolerance is learned through communication and interaction rather than merely received as a mandatory norm. Dialogue serves as a social learning space that enables the community to cultivate understanding toward differences while mitigating potential prejudices stemming from communication gaps.

Tolerance education also manifests through social initiatives and interfaith mutual assistance (*gotong royong*). The data reveal that in village development projects, community

service work (*kerja bakti*), and other non-religious activities, Community Leaders collaborate alongside residents from various faith backgrounds. Within these activities, residents are not positioned as formal learners; rather, they acquire learning experiences through direct involvement. Interactions during joint endeavors allow citizens to practice cooperation with individuals of differing beliefs. Therefore, *gotong royong* functions as a form of experiential learning, where values of tolerance are acquired through practice rather than purely verbal instruction.

These findings illustrate a compelling pattern within the social life of Patoman Village. Regarding matters directly associated with religious doctrines and rituals, residents maintain clear boundaries and respect each other's sacred spaces. However, in civic activities such as village development and community service, residents across faith lines actively collaborate. This pattern demonstrates that community tolerance education does not necessarily entail learning the doctrines of other religions. Instead, tolerance is acquired through the lived experience of respecting doctrinal boundaries while building active collaboration within shared public spaces.

Tolerance education practices are likewise directed toward the younger generation through interfaith activities and education in harmony values. The research findings highlight cross-religious leadership mentoring, social assistance programs, interfaith youth activities, and harmony value education tailored for the youth. Engaging the younger generation is critical because values of tolerance must not only be preserved across generations, but actively transmitted to those who will sustain the community's future social life. Interfaith initiatives provide young people with direct opportunities to interact with diverse groups, ensuring that such social experiences contribute meaningfully to shaping their understanding and attitudes toward diversity.

Overall, the empirical findings demonstrate that tolerance education in Patoman Village manifests in multifaceted forms, ranging from socialization and education, interfaith dialogue and communication, mutual assistance (*gotong royong*) and joint social initiatives, to interfaith activities and youth development programs. These practices reveal that tolerance education operates organically, fully integrated into community social life. Residents do not function merely as passive recipients of tolerance messages, but as active participants who learn through engagement in collective endeavors. Consequently, the multi-religious community life in Patoman Village can be conceptualized as a space for community-based education, where values of tolerance are forged through processes of communication, exemplary leadership, participation, and social experience.

Furthermore, these findings shift the conceptualization of social harmony from a mere intended outcome to an ongoing process of value education embedded in daily life. Socialization provides a platform for value transmission, dialogue offers a space for building mutual understanding, and *gotong royong* alongside interfaith activities supply direct experiential learning to practice cooperation and respect for diversity. Within this framework, tolerance education in Patoman Village does not stand as a isolated educational program, but grows organically through social practices woven into everyday life.

The Village Government and Community Leaders as Educational Actors and Facilitators

Within the framework of community-based education, the efficacy of tolerance education relies significantly on the active engagement of local driving actors. In Patoman Village, the Village Government and Community Leaders are not conceptualized merely as administrative authorities or security guardians; rather, they serve as primary actors, facilitators, and educational agents in shaping and transmitting tolerance values within the community.

Empirical data demonstrate that the Patoman Village Government performs a strategic role as a facilitator, constructing a conducive social learning environment for residents. The educational function of the Village Government is operationalized through four concrete measures: (1) providing spaces for dialogue and mediation; (2) initiating interfaith programs and collaborative social initiatives; (3) conducting socialization and educational efforts regarding the importance of preserving communal harmony; and (4) actively involving religious and community figures in formulating village development programs.

From an educational theory perspective, these measures illustrate a transformation of governmental functions from purely administrative duties into an environmental-pedagogical role. The Village Government does not position itself as an "instructor" indoctrinating citizens, but as a facilitator of the learning environment (*educational environment creator*). By offering open discussion forums and holding periodic sessions on tolerance values, the Village Government constructs an arena wherein citizens interact, deconstruct prejudices, and internalize principles of peaceful coexistence. Regulations, policies, and facilities provided by the village serve as scaffolding that enables grass-roots social learning practices to proceed safely and in a structured manner.

While the Village Government provides the infrastructure and social climate, Community and Religious Leaders function as informal educational agents and role models within daily community life. Field data record five key roles fulfilled by these leaders: (1) acting as moral exemplars; (2) mediating potential conflicts; (3) offering guidance and counsel on unity; (4) actively fostering interfaith dialogue; and (5) providing live demonstrations (*social modeling*) of interfaith interaction.

The role of these leaders aligns directly with Albert Bandura's Social Learning Theory, specifically through mechanisms of role modeling and observational learning. Within a community, citizens—particularly the younger generation—acquire social behaviors not merely through verbal instructions, but by observing the attitudes and actions of their leaders. When religious figures exhibit mutual respect, exchange visits during major holidays, and engage in transparent interfaith communication, such behaviors are observed and imitated by the populace. Community leaders thus function as live models who legitimize tolerance as a core value to be embraced and practiced by all residents of Patoman Village.

Interactions among the Village Government, Community Leaders, and residents form a close, systematic, and continuous coordination pattern. This collaboration manifests in open communication, joint deliberations (*musyawarah*), and active civic participation following the guidance and educational efforts of village leaders.

Within an educational research framework, this tripartite relationship (Village

Government – Community Leaders – Residents) transcends simple notions of security or harmony maintenance. Instead, this collaboration represents an educational ecosystem collaboration that maintains and sustains a social environment conducive to continuous tolerance education. The Village Government provides institutional support and infrastructure, leaders supply educational content and moral authority (*moral modeling*), and residents internalize these values through lived collective practices such as mutual assistance (*gotong royong*) and active participation in village initiatives (*active learning practice*). This ecosystem collaboration underpins Patoman Village's resilience in preserving values of harmony amidst diversity.

Transmission and Formation of Tolerance Values through Social Interaction

The process of tolerance education in the multi-religious community of Patoman Village does not occur in an abstract manner; rather, it is transmitted and forged through dynamic social interactions. Based on empirical research data, the transmission and formation of tolerance values materialize through five primary mechanisms at the community level:

1. Transmission of Values of Respect for Diversity

The formation of mutual respect in Patoman Village is distinctly manifested through a shared understanding and consensus regarding religious boundaries. Field data demonstrate that residents and community leaders apply a strategy of maintaining clear boundaries to prevent offense regarding their respective domains of faith and doctrine. In the context of value pedagogy, the transmission of mutual respect develops as residents learn to clearly delineate between exclusive religious domains (rituals/doctrines) and public civic domains. Practices such as exchanging visits during religious holidays and consciously refraining from interfering in the doctrinal affairs of other faiths represent inclusive attitudes acquired by residents through established social norms within their environment..

2. Formation of Cooperation and Solidarity Values

The transmission of social cooperation and solidarity is forged through direct civic engagement in non-religious activities. Empirical data indicate that beyond religious rituals, residents from diverse faith backgrounds actively collaborate in communal work (*kerja bakti*), physical infrastructure development, and environmental cleanliness initiatives. These collaborative activities function as social learning spaces where social cohesion is transmitted through joint action rather than abstract theory. By confronting shared challenges at the village level, residents cultivate social sensitivity, reinforce civic bonds, and demonstrate firsthand that religious differences do not impede collective efforts toward communal welfare.

3. Dialogue and Communication as Learning Mechanisms

Public dialogue and communication serve as essential interactive mechanisms for communicating and clarifying values of tolerance. Research data indicate that the Village Government, alongside Community Leaders, routinely initiates open discussions, dialogue forums, and socialization sessions on communal harmony. Pedagogically, these forums act as cognitive media to clarify information, eliminate misunderstandings, and prevent the growth of negative intergroup prejudices. When incidents of misunderstanding arise, the swift, communicative response of leaders and village officials through deliberation transforms these occurrences into teachable moments. Through this communicative problem-solving process,

the community learns practical, peaceful, and rational conflict management.

4. Exemplary Leadership and Habituation in Everyday Life

The transmission of tolerance values in Patoman Village operates effectively through a combination of local elite modeling and daily habituation. Data show that religious and community leaders consistently maintain harmonious communication and treat all residents impartially regardless of religious affiliation. The inclusive conduct demonstrated by these leaders serves as a behavioral reference point for citizens. Recurring behaviors—such as greeting one another, collaborating during communal work, and jointly ensuring neighborhood security—form established social habits over time. Through this habituation, tolerance transforms from a mere recommendation into an internalized social norm shared across Patoman Village.

5. Youth Engagement in Value Transmission

The preservation and continuity of tolerance values in Patoman Village are pursued through the active engagement of the younger generation. Field data confirm the existence of interfaith youth activities and mentoring programs specifically designed to involve young villagers. Youth participation in interfaith and cultural endeavors serves as a channel for intergenerational value transmission. By participating in community forums and activities from an early age, young people acquire experiential social interaction alongside cognitive understanding of diversity. This engagement strengthens youth social character, fostering resilience against potential external provocations or exclusive ideologies.

Supporting and Inhibiting Factors of Community-Based Tolerance Education

The execution of community-based tolerance education in Patoman Village does not occur in a vacuum; rather, it is shaped by a interplay of social environment, leadership dynamics, and cultural conditions. The empirical supporting and inhibiting factors function as ecological variables that determine the efficacy of tolerance value transmission at the community level.

1. Supporting Factors of Community-Based Tolerance Education

Field findings reveal several primary factors that facilitate and accelerate the process of tolerance learning in Patoman Village. These factors encompass impartial governance and active support from the Village Government, exemplary leadership from religious and community figures, harmonious interfaith communication, frequent collective endeavors, strong civic consciousness, youth engagement, and a robust tradition of mutual assistance (*gotong royong*). From a community-based education analytical perspective, these variables influence tolerance learning through interconnected mechanisms.

Responsive and non-discriminatory support from the Village Government establishes a legal framework and a sense of security for residents, functioning as instructional scaffolding that safeguards the learning environment. This institutional climate allows residents to interact without fear of discrimination, thereby fostering intergroup trust. Furthermore, community leaders who embody nationalist values and maintain active interfaith communication provide a consistent behavioral reference point (*live modeling*). Through this leadership, observational learning occurs as citizens utilize these figures as behavioral

benchmarks for peaceful conflict resolution and tolerance.

Beyond institutional support and elite modeling, *gotong royong*, shared social initiatives, and interfaith youth activities provide an experiential learning space for Patoman residents. Through these collaborative endeavors, citizens find practical avenues to cultivate empathy, solidarity, and cross-religious cooperation in daily life. This dynamic is reinforced by high civic compliance with village leadership directives, which facilitates the dissemination of educational messages regarding communal harmony. Consequently, the combination of institutional backing, exemplary leadership, and shared experiential spaces ensures that tolerance education in Patoman Village remains sustainable and deeply embedded in community life.

2. Inhibiting Factors of Community-Based Tolerance Education

Conversely, tolerance education in Patoman Village encounters challenges that potentially impede value transmission. These inhibiting factors include limited understanding of diversity and tolerance among certain residents, latent fanaticism or exclusive attitudes arising from divergent doctrinal interpretations, external political provocation and influences, an insufficient frequency of structured dialogue forums, and the gradual erosion of *gotong royong* practices in the modern era. Pedagogically, these factors hinder tolerance education through distinct mechanisms.

A limited grasp of tolerance coupled with exclusive religious fanaticism poses cognitive and affective barriers to accepting diversity. These conditions foster prejudice and heightened sensitivity during interfaith interactions, thereby obstructing value internalization. Beyond internal barriers, external political dynamics and incendiary rhetoric act as external noise that disrupts locally constructed tolerance narratives. Without robust educational filters, provocative issues can erode the interfaith trust established within the village.

Furthermore, constraints in sustaining learning platforms undermine the educational process. The scarcity of regularly scheduled dialogue forums and the weakening of mutual assistance traditions diminish the physical contact spaces crucial for interfaith interaction. A reduction in direct interaction risks weakening the habituation of tolerance values, particularly among the younger generation responsible for sustaining harmony in Patoman Village.

Tolerance Education as a Social-Cultural Phenomenon

The empirical findings from Patoman Village validate and enrich scholarly discourse on value education within multi-religious societies. These results reinforce the argument that value education is not confined to formal institutions with rigid curricula; rather, it develops authentically within community dynamics. Aligned with the conceptual framework of community-based education (Chowdhury & Alzarrad, 2025; Smith, 2017; Sousa, 2026), the practices observed at the research site demonstrate that community dynamics possess a pedagogical capacity far more nuanced than simple out-of-school learning activities.

Tolerance education in Patoman Village operates through a mechanism of hidden yet structured education. Absent a formal curriculum or academic evaluation, value transmission occurs consistently through structured social patterns, such as periodic mutual assistance (*gotong royong*), religious holiday celebrations, dialogue forums, and elite role modeling. This cultural regularity constitutes a hidden curriculum that integrates the internalization of

tolerance into the structural fabric of residents' daily lives (Giroux & Purpel, 1983). These conditions affirm that genuine education occurs wherever meaningful human interaction takes place.

The theoretical implications of this study further enrich Bandura's (1977) social learning theory through the mechanism of distributed modeling (Firmansyah & Saepuloh, 2022). Value learning does not center upon a singular figure; instead, it derives from a combination of Village Government policies, personal modeling by community leaders, inclusive interpretations by religious figures, and daily civic interactions. This mutually reinforcing diversity of models fosters perspective transformation (Mezirow, 1991), wherein residents undergo a fundamental shift in worldview through cumulative cross-religious interaction and collective critical reflection (Taylor, 2000). This transformation yields a robust commitment to tolerance, rooted in the internalization of universal human values rather than passive normative compliance.

Furthermore, these findings underscore the pivotal role of social capital as an infrastructure for value transmission (Coleman, 1988; Putnam, 2000). Inter-religious trust, norms of mutual respect, and cross-religious networks in Patoman Village represent the dividends of a consciously managed collective investment. This circular relationship generates a self-reinforcing dynamic, wherein tolerance education consolidates social capital, and social capital, in turn, facilitates the continuity of value education. Practically, this dynamic transforms local governance into a pedagogical function through a distributed leadership approach (Harris, 2008; Leithwood, Mascal, & Strauss, 2009), in which the network of village officials and religious leaders flexibly shares roles to sustain value cultivation. This confirms that lived religious expressions practiced in daily life tend to prioritize social harmony over rigid dogmatism (Ammerman, 2006).

In terms of practical and policy implications, these findings necessitate capacity building for the Village Government as a dialogue facilitator, alongside the optimization of local bodies like the village-level Religious Harmony Forum (FKUB) as non-formal educational spaces. Integrating harmony programs and youth engagement into Village Government Work Plans (RKPDes) and Village Medium-Term Development Plans (RPJMDes) serves as a vital mechanism to ensure structured, long-term sustainability. Despite its significant contributions, this single-site qualitative study is subject to limitations regarding generalizability. Future scholarship is encouraged to utilize quantitative or mixed-methods approaches to measure tolerance indices empirically, adopt longitudinal designs to track long-term relational dynamics, and examine potential barriers to tolerance education in localities with differing socio-cultural characteristics.

CONCLUSION

This study aimed to analyze community-based tolerance education in Patoman Village, Banyuwangi, focusing on the forms and practices of tolerance education, the roles of the Village Government and Community Leaders as educational actors or facilitators, and the mechanisms of value transmission through social interaction and interfaith initiatives. The findings demonstrate that tolerance education in Patoman Village is not confined to formal schooling; rather, it is dynamically integrated into the socio-cultural fabric of the community

(community-based education). The formation of tolerance values manifests through four primary practices: socialization of communal harmony, interfaith dialogue, mutual assistance (*gotong royong*) in social endeavors, and youth mentoring through interfaith activities. In daily social interactions, residents consistently maintain doctrinal boundaries within the exclusive sphere of religious rituals while collaborating inclusively within the public civic sphere. The efficacy of this value transmission is driven by the synergy between the Village Government and Community Leaders acting as key educational actors and facilitators. The Village Government fulfills an environmental-pedagogical function by providing policy frameworks, mediation spaces, and institutional support. Concurrently, Community and Religious Leaders serve as informal educational agents and role models who transmit values of harmony through exemplary conduct, counsel, and conflict mediation. Although tolerance education in Patoman Village is sustained by a robust tradition of *gotong royong* and high social capital, its continuity encounters challenges, including limited conceptual understanding among certain residents, latent exclusive fanaticism, and external political dynamics or provocations. Overall, these findings reinforce that collaborative local leadership and vibrant spaces for community interaction cultivate an effective value education ecosystem capable of preserving interfaith harmony.

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