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Tolerance Education Based on Local Wisdom in Urban Communities of Mataram City, Nusa Tenggara Barat

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Abstract

Indonesia, as a diverse society, has the potential for conflict if that diversity is not managed with a strong commitment to tolerance. This study aims to describe tolerance education strategies based on local wisdom and analyze the supporting and inhibiting factors in urban communities in the Karang Bata Utara environment, Mataram City. The research uses a qualitative approach with a case study design. Data were collected through non-participant observation, semi-structured interviews, and documentation, with informants consisting of community leaders, religious figures, traditional leaders, youth, and local residents. The results show that tolerance education primarily occurs not through formal institutions but through social processes in daily life. Three main strategies were identified: role modeling by community leaders, the use of public spaces as social learning media, and the involvement of youth in social-religious activities. Local wisdom practices such as mutual cooperation (*gotong royong*), deliberation (*musyawarah*), helping each other (*ngejot*), and attending condolences (*melayat*) serve as concrete means to instill tolerant values. The success of these strategies is supported by strong local values, active roles of community leaders, the intensity of social interactions, and youth involvement. However, there are also inhibiting factors such as exclusive attitudes, family environment influences, low digital literacy, alcohol consumption, and the dynamics of interfaith marriages. This research emphasizes that local wisdom serves not only as cultural heritage but also as an educational mechanism for shaping and maintaining tolerance in urban communities.

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Introduction

Indonesia is a diverse society characterized by a variety of ethnicities, religions, races, cultures, and languages. This diversity, on one hand, is a social wealth for the nation, but on the other hand, it also holds the potential for conflict if not managed properly (Pangalila et al., 2024). In this context, tolerance is not merely a normative value but must be built through social processes that are alive within the community. The phenomenon of religiously nuanced conflicts across several regions of Indonesia shows that efforts to nurture tolerance remain urgent, especially in social spaces marked by high levels of inter-identity encounters. Nusa Tenggara Barat Province, particularly Mataram City, exemplifies this situation.

The social history of Mataram City shows that interfaith relations do not always proceed without friction. Various conflicts demonstrate that differences in religion, culture, social interests, and daily issues can escalate into communal tensions when no fair, dialogic, and sustainable social mechanisms are in place. For example, the 1980 conflict between the Hindu community of Tohpati and Sindu and the Muslim community of Karang Taliwang was triggered by the construction of a mosque near a temple, highlighting sensitivities related to religious spatial arrangements involving symbols and sacred spaces. Similar tensions arose in 2000 when Nyepi celebrations were disturbed by the sound of *Selakaran*, and in 2001 when drunken youth fights escalated into inter-group conflicts linked to community identity (Resmini et al., 2022). Another case, such as the Karang Tapen riot, which started from a motorcycle bump and was fueled by religious-themed rumors, shows how religious symbols are used to mobilize crowds, leading to physical violence and damage (Suprpto, 2015).

The pattern of conflict repeated in subsequent years, such as the 2008 clash between residents of Sindu and Nyangget, the 2012–2013 conflict involving Tohpati and Karang Mas-Mas due to alcohol influence, and the 2014 conflict between Karang Taliwang and Monjok over waste disposal sites. This fact confirms that conflicts do not always originate from religious issues but often stem from everyday problems that are then linked to group identity, escalating into communal conflicts. Therefore, tolerance should not only be understood as an individual attitude but also be supported by social mechanisms such as communication among residents, the roles of religious and traditional leaders, and ongoing conflict-resolution forums (Aimmah et al., 2025). Amid this vulnerability, there are also practices of peaceful coexistence, such as in the Karang Bata Utara neighborhood, where Muslim and Hindu communities live side by side through social cooperation and mutual respect. This is reflected in Zainiah's statement: "The community here has always worked together for a long time. When there is an event, we are invited, and when they have one, we are invited as well. It has become our habit to help each other during events or other matters."

That harmony is evident not only in mutual respect but also in various social practices rooted in local wisdom. Muslim and Hindu communities in Karang Bata Utara actively participate in community activities, such as wedding ceremonies, religious commemorations, and mourning events. This interfaith participation is manifested through cooperation, such as setting up tents, maintaining security, providing technical assistance, and the customary practice of inviting and attending each other's religious events. This inclusive policy is reinforced by Husnan, the Head of the Karang Bata Utara neighborhood, who stated: "When there are events like Ngaben, we help each other to ensure the activities run smoothly. We invite the young people here to help secure the roads and organize the motorcycles in the parking area." From a socio-religious perspective, such practices show that tolerance grows not only through formal education but also through shared life experiences that continuously occur in the public space of urban communities (Banks, 2008). Therefore, local wisdom can be understood as an educational medium that concretely instills values of togetherness, solidarity, and respect for differences.

Previous studies have shown that tolerance education in Indonesia is generally grounded on local wisdom to strengthen religious moderation and social cohesion. Pajarianto et al. emphasized the role of local values such as *kasiuluran* (kinship), *tengko situru* (togetherness), and *karapasan* (perseverance) in fostering interfaith harmony through traditional leaders and cultural-religious activities. (Pajarianto et al., 2022). The same applies to the Kei community, which leverages local culture as social capital to reduce conflict while instilling values of tolerance through local history education. (Ulfie, 2015). In the context of Lombok, Rifqi shows that tolerance is based on social

practices such as mutual cooperation, pesilq, and belangaran. (Rifqi, 2023). Meanwhile, Laily found *reme*, *gerasak*, and *numeng* values as the foundation of the Sasak community's tolerance education in Sade Village. (Laily, 2016). Fikri emphasized that tolerance between the Muslim and Hindu communities in Transad Village develops through intense social contact, cooperation in social activities, and respect for places of worship. (Fikri, 2023). Meanwhile, Erwin Padli, Subhan Abdullah Acim, and Rahman, in a study along with Abdurrazak et al., showed that local wisdom in Lombok plays an important role in fostering religious moderation, social solidarity, mutual cooperation, deliberation, and interfaith harmony. (Abdurrazak et al., 2022; Acim & Rahman, 2023; Padli, 2024). These findings indicate that local culture plays an important role in maintaining harmony among a plural society.

Nevertheless, these studies generally position tolerance as the internalization of local cultural values, thus not extensively examining the dynamics of interfaith social relations within a pluralistic urban society vulnerable to identity tensions. This gap shapes the focus of this research, which views tolerance not only as a normative phenomenon but also as a living, dynamic social mechanism formed by everyday interactions. The novelty of this study lies in interpreting local wisdom as an educational tool that actively shapes and nurtures tolerance, while also suggesting that tolerance practices may be influenced by social relations that are not always equal between majority and minority groups.

Based on the background described, this research makes a significant contribution to the field of tolerance education, particularly regarding the relationship among local wisdom, religious life, and the character of urban communities. Scientifically, this study offers a more contextual understanding of how tolerance is formed and maintained through everyday social practices. Practically, this research can serve as a reference for communities, religious leaders, and educational institutions in developing strategies to strengthen tolerance rooted in local values. Therefore, this study aims to describe tolerance education strategies based on local wisdom practiced in the urban community of Karang Bata Utara, Mataram City, and to analyze the factors that support and hinder the sustainability of these strategies.

Methods

This study uses a qualitative case study design to gain an in-depth understanding of tolerance education practices grounded in local wisdom. The research was conducted in the Karang Bata Utara area of Mataram City, an urban community with a relatively high level of religious diversity, making it a relevant context for examining tolerance practices in daily life. The case study design allows researchers to analyze social phenomena intensively within real-life contexts, thereby revealing processes, interaction patterns, and the meanings constructed in interfaith relationships. Through this approach, the study not only describes observable social phenomena but also interprets how tolerance education is carried out, practiced, and maintained in the daily lives of a diverse community (Septiana et al., 2024).

Selection of informants through purposive sampling aims to target specific individuals. This method is very effective in ethnographic and qualitative research, where depth of information is prioritized over breadth. For example, in a study of religious tolerance in Balun, Lamongan, informants are selected for their roles and insights into local wisdom practices, such as *nyadran*, which promote community solidarity and tolerance. (Azizah et al., 2020).

The main informants in this study are 10 people, including the Head of Karang Bata Utara Neighborhood, Islamic religious leaders, Hindu religious leaders, Islamic customary leaders, Hindu

customary leaders, youth, and local residents. These informants were chosen because they have direct involvement in social and religious activities and are aware of the dynamics of the relationship between Muslim and Hindu communities in the Karang Bata Utara neighborhood. The involvement of these informants is important because they represent structural, religious, and customary perspectives, as well as the community's daily experiences in maintaining social harmony.

The data sources in this study consist of primary and secondary data. Primary data were obtained directly in the field through interactions between the researcher and the community of Karang Bata Utara, primarily through in-depth interviews and observations of the community's social and religious life. This primary data is used to capture the real practices of tolerance education grounded in local wisdom, including social interactions, collective customs, and lived experiences of religious coexistence. Meanwhile, secondary data were obtained from literature reviews and relevant documentation, such as books, scientific articles, archives, and other documents related to tolerance education, local wisdom, and the characteristics of urban communities. The combination of these two data sources strengthens the analysis and develops a comprehensive understanding of the research focus. (Sulung & Muspawi, 2024).

Data collection in this study was conducted through observation, interviews, and documentation. Observation was conducted non-participant, with the researcher directly present in the Karang Bata Utara environment, to observe social interactions among Muslim and Hindu communities in daily life, particularly practices of cooperation, participation in social-religious activities, and patterns of interfaith relationships among residents. Interviews were conducted in a semi-structured manner with community leaders, religious figures, traditional leaders, youth, and local residents to gather information on tolerance practices, local wisdom values embedded in the community, and the factors that support and inhibit social harmony. (Yusuf, 2016). In addition, the researcher also collected documentation in the form of notes, photos, and evidence of community social-religious activities, such as religious events, traditions of visiting each other during mourning, and other social activities that demonstrate mutual respect and harmonious coexistence. (Suryani & Hendryadi, 2018).

Data analysis in this study was conducted qualitatively through data reduction, data presentation, drawing conclusions, and verification. (Sugiyono, 2013). In the reduction stage, the researcher selected and focused the data from observations, interviews, and documentation on information relevant to the practice of tolerance education based on local wisdom in Karang Bata Utara. The selected data were then presented in a narrative-descriptive manner to illustrate patterns of social interaction, forms of interfaith cooperation, local values embedded in the community, and the factors that support and inhibit social harmony. Subsequently, the researcher drew conclusions by interpreting the relationships among the data and re-verifying them against field findings to ensure the analysis results remained consistent, accurate, and accountable.

Findings

Tolerance Education Strategy Based on Local Wisdom in Urban Communities

Research findings indicate that tolerance education based on local wisdom in the Karang Bata Utara community does not primarily occur through formal education, but rather through social mechanisms that develop in daily life. The values of tolerance are internalized through shared life experiences, social cooperation, interfaith interactions, and residents' involvement in various social and religious activities. In this context, local wisdom serves as a medium for social education,

instilling tangible values of mutual respect, solidarity, and coexistence. Based on field data, tolerance education strategies in Karang Bata Utara take three main forms: the exemplary behavior of community leaders, the use of public spaces as social learning media, and the involvement of youth in social-religious activities.

1. Role Model of Community Figures

Research findings indicate that exemplary behavior of community leaders is a key strategy for tolerance education grounded in local wisdom in Karang Bata Utara. Community leaders, such as neighborhood heads, Islamic and Hindu religious figures, and community elders, not only emphasize the importance of harmonious living verbally but also demonstrate it through concrete actions in daily life. They foster open communication, encourage interfaith cooperation, help maintain the security of religious activities, and act as mediators when issues arise that could cause conflict. These behaviors serve as social references for residents, especially the younger generation, in building harmonious relationships with people of different religions.



Figure 1. Role Model of Community Leaders: Security of Takbiran Parade by Muslims and Hindus

This exemplary behavior is reinforced by the high level of trust residents have in the community leaders. The residents tend to follow the advice and actions of figures who are considered experienced, socially authoritative, and wise in maintaining interfaith relationships. This is evidenced by the account of a young man, Ahmad Rio Saputra, who stated, “If the elders (the respected ones) have said something, we will obey it because we believe that every decision they make has gone through careful consideration.” This view is in line with what Nyoman Anggara expressed: “The leaders here set a very good example for us; even when there are conflicts among the youth, they are the mediators, so until now, we have never fought.” In situations that could lead to conflict, these leaders help calm collective emotions by guiding residents to resolve issues through deliberation. Thus, tolerance education in Karang Bata Utara occurs through social modeling, in which residents learn directly from the behavior of respected figures in their daily lives. (McLeod, 2025).

2. Utilization of Public Spaces as a Medium for Tolerance Education

Tolerance education in Karang Bata Utara is significantly facilitated by the presence of public and semi-public spaces that serve as platforms for social learning. The non-fragmented settlement

pattern, with clear separation between Muslim and Hindu residents, allows for organic interfaith interactions in daily life. Based on observations, the researcher found that the proximity of residents' houses, shared use of public facilities, and the frequency of social activities indirectly create inclusive shared learning spaces. These field findings align with Peterson's study on the function of semi-public spaces in the multicultural area of Rotterdam. The study shows that shared spaces can promote social interaction, strengthen the cohesion of collective life, and provide opportunities for different groups to meet, mingle, and engage in social activities. (Peterson, 2017). In the context of Karang Bata Utara, this spatial diversity can erode social barriers and transform them into part of the lived experience, fostering habituation to knowing, helping, and respecting one another.

One tangible form of this social learning space is cross-religious mutual cooperation. Muslim and Hindu residents work together to clean drainage channels, repair roads, prepare for wedding ceremonies, assist with religious activities, and provide aid to residents experiencing tragedies such as death. As the Head of Karang Bata Utara Neighborhood, Husnan, stated: "We usually do mutual cooperation when the rainy season begins, but sometimes we also do it during events, whether weddings, religious ceremonies, or even during tragedies." Through these activities, tolerance is not only understood as a value but also learned through concrete collective actions. Residents learn to appreciate differences, foster solidarity, and prioritize the common good over group identities. (Pamungkas et al., 2013). In addition to mutual cooperation, community deliberation also serves as an important medium in tolerance education. Through deliberation, residents from different religious backgrounds are given space to express their opinions, listen to others' views, and seek joint decisions. This point is reinforced by Hindu religious leader Made Sudiarta, who stated that deliberation becomes a safety valve during social tensions: "Problems that occur are usually caused by teenagers (juvenile delinquency). When an issue arises, we will hold a discussion. During the discussion, we focus on finding solutions. Both from the Muslim and Hindu sides, we do not blame each other." This practice shows that tolerance is not only fostered through mutual help but also through the habit of dialogue and the wise resolution of issues.



Figure 2. Community deliberation practice as a medium for tolerance education in Karang Bata Utara

Tolerance education based on social spaces not only stops at the formal realm, such as deliberation, but is also deeply rooted in everyday cultural expressions. This is evident in how these inclusive values are realized concretely through local wisdom, such as the traditions of *ngejot* (sharing food) and *belangar* (visiting the deceased), which are continuously maintained by both communities to strengthen the practice of tolerance. (Hanip et al., 2020). In the tradition of *ngejot*, residents demonstrate sensitivity to other religious beliefs, and during times of sorrow, they come together to help based on humanity, without distinguishing by religion. These practices show that the public space in Karang Bata Utara functions as a social education space that instills empathy, solidarity, and respect for differences.

3. Involving the Young Generation in Social and Religious Activities

Recent research findings indicate that engaging the younger generation is a crucial strategy for sustaining tolerance education grounded in local wisdom. The younger generation is no longer viewed as passive objects but is directly involved in activities such as mutual cooperation, deliberations, preparations for social events, religious activities, and even handling tragic events. This active engagement is reflected in the statement of a local Muslim youth, Ahmad Fahreza, who expressed: “Since my house is close to this main road, usually when they (Hindu residents) go to the temple for *Ngaben* or something like that, I help secure the road. Some even help park motorcycles there (at the parking area near the temple).” Through this involvement, they are not just spectators but also active participants in everyday practices of tolerance. They learn to communicate, collaborate, and interact with residents of different religions in an open and cooperative atmosphere. (Dewey, 1938).

The involvement of the younger generation shows that the value of tolerance in Karang Bata Utara is not limited to the older generation but is also passed down through repeated social experiences. This concept of passing down values is emphasized by Ustadz Irfan, who stated: “The tolerance present in Karang Bata is not taught directly, but we set an example for the younger generation, just as our parents once set an example for us.” Through these shared activities, the younger generation learns to dispel prejudices, strengthen a sense of togetherness, and build interfaith social bridges. This statement is reinforced by the younger generation, Noval Ilhamdani, who said, “I was never taught by my parents what tolerance is or how to practice it, but my parents often took me along from a young age. When there are good activities carried out by us (Muslims) or by them (Hindus), I would be invited, and it has become a habit until now.” This finding aligns with the study by Lubis et al., which shows that the active involvement of youth in social-religious activities plays a crucial role in fostering interfaith tolerance. (Lubis et al., 2023).

Supporting and Hindering Factors of Tolerance Education

The success of tolerance education based on local wisdom in Karang Bata Utara is supported by several factors. First, the strong presence of local values such as mutual cooperation, deliberation, *ngejot*, and *belangar* forms the foundation of social relationships among residents. Second, the active role of community leaders and religious figures as role models and mediators in social life. Third, the availability of intensive interaction spaces is driven by mixed settlement patterns and frequent encounters among residents. Fourth, the involvement of young people in various social and religious activities strengthens the transmission of tolerant values.

Nevertheless, the education of tolerance in Karang Bata Utara also faces several obstacles that warrant further examination. First, an exclusive attitude based on family influence. Some residents

limit their interactions to their own religious community. When the values instilled by families conflict with tolerance practices in social spaces, dissonance occurs, hindering the full internalization of these values. Second, low digital literacy. Interactions on social media often lead to teasing that touches on religious nuances, especially among children. Ahmad Fahreza stated: "These young children usually tease each other on TikTok. For example, we make replicas of mosques, and they mock; when they make *ogoh-ogoh*, these children also mock." Although considered jokes, this content can reinforce religious stereotypes at an early age if not accompanied by adequate guidance on digital literacy. Third, alcohol consumption. Several incidents of social tension in Mataram were not triggered by theological issues but by personal conflicts influenced by alcohol, which were then reframed as communal conflicts based on religious identity. Fourth, the dynamics of interfaith marriage. This phenomenon reveals that tolerance has several layers: daily social tolerance, tolerance in ritual activities, and tolerance in family matters — and not all layers are equally accepted within society.

Overall, the findings about these obstacles should not be understood as a weakness of the Karang Bata Utara community, but rather as an indication that tolerance is always in a process of dynamic negotiation. Local wisdom is indeed an important asset, but it is not enough without the ability to face new challenges in a digital urban society.

Discussion

This research shows that tolerance education based on local wisdom in the Karang Bata Utara community does not primarily occur through formal teaching but rather through social processes embedded in everyday life. Field findings indicate that tolerance is learned through neighborly experiences, social cooperation, deliberation, role models, youth involvement, and the habit of attending social and religious events. Therefore, tolerance in the urban community of Karang Bata Utara cannot be understood solely as a transmitted cultural value, but as a continuous social education process that is practiced, negotiated, and renewed in daily life.

Tolerance as an Informal Social Education Process

The findings of this study show that tolerance in Karang Bata Utara develops through informal social education processes. Residents understand tolerance not only through sermons, advice, or formal rules but also through direct experiences in communal life. As Sri Latifah feels, "When it comes to tolerance, Mr. Husnan always invites young people to participate together when there are activities. That's his way of teaching tolerance." Daily interactions between Muslim and Hindu residents, such as helping each other at social events, attending mourning ceremonies, working together, and deliberating, serve as social learning spaces that foster mutual respect. In this context, tolerance education occurs naturally because residents directly experience what it's like to live with people of different religions.

This pattern is similar to the life of the Jalawastu community in West Java, which shows that religious teachings and local customs can coexist harmoniously. In that community, the relationship between Islam and local traditions is not framed as conflictive but rather as complementary in strengthening human values, togetherness, and local wisdom amid social change. This similarity indicates that tolerance does not always originate from formal education but can grow from everyday social practices that bring together religious values, customs, and shared life experiences. (Asrawijaya, 2022). Thus, the practice of tolerance in Karang Bata Utara can be understood as an

informal social education that instills the value of mutual respect through direct experience, rather than merely through normative teaching.

This analysis aligns with John Dewey's view that education is a process of social experience. Education occurs not only in schools but also in community life, where individuals interact, face problems together, and learn from collective experiences. (Dewey, 1938). In the case of Karang Bata Utara, this social experience is evident in the residents' habit of engaging in interfaith activities without making differences in belief a barrier. Therefore, local wisdom serves not only as cultural heritage but also as a pedagogical medium that concretely instills the values of tolerance. This finding offers a different emphasis from several previous studies, which generally view local wisdom as a source of harmony values or as a social tradition that supports harmony. This research shows that local wisdom works more broadly as a social education mechanism. Mutual cooperation, deliberation, *ngejot*, and *belangar* (visiting the deceased) are not only community customs but also social learning tools that shape residents' perspectives on differences. Through these practices, tolerance is not merely a normative idea but a social habit learned through repeated actions.

In urban communities, this finding becomes important because city life is often characterized by high mobility, social heterogeneity, and the potential weakening of communal bonds. However, Karang Bata Utara demonstrates that local wisdom can still serve as a social glue if it is continued to be practiced in shared living spaces. Therefore, tolerance in this area is not merely a result of the geographical proximity between Muslims and Hindus, but the outcome of a social process that is continuously reproduced through collective experiences. This demonstrates that tolerance education grounded in local wisdom is highly relevant in plural urban societies.

The Role of Figures, Public Spaces, and Youth as Mechanisms for Reproducing Tolerance

Tolerance in Karang Bata Utara does not arise automatically but is reproduced through specific actors and social spaces. The three most prominent elements in this study are community leaders, public spaces, and the younger generation. Together, they form interconnected social mechanisms that sustain tolerance. Community leaders serve as role models and mediators, public spaces become arenas for interfaith encounters, while the younger generation becomes both the successors and new practitioners of tolerance. The role of community leaders can be analyzed through Albert Bandura's social learning theory, which emphasizes that individuals learn through observation, imitation, and habituation. (McLeod, 2025). In the context of Karang Bata Utara, residents learn tolerance not only from the verbal messages of community leaders but also from the actions they demonstrate. When neighborhood heads, religious leaders, and traditional figures show openness, participate in interfaith activities, calm residents during potential conflicts, and prioritize deliberation, these actions become social models for residents to emulate. This means that community leaders serve as informal education agents who translate the value of tolerance into concrete actions.



Figure 3. Hindu and Islamic religious figures sitting together at the patrol post

Public spaces also play an important role in reproducing tolerance. Neighborhood alleys, places of worship, patrol posts, communal gathering sites, residents' homes, and locations where social activities take place become spaces where residents experience repeated encounters. From Robert Putnam's perspective on social capital, repeated cross-group interactions can form bridging social capital, which is social bridges connecting different groups. (Putnam, 1995). In Karang Bata Utara, the social bridge appears through mutual cooperation, deliberation, sharing, and unity. This activity strengthens trust, empathy, and interfaith solidarity because residents not only live side by side passively but also work together to meet social needs. In this context, deliberation can also be understood as a deliberative space. Residents are given the opportunity to express their opinions, listen to other perspectives, and seek a joint decision. In Habermas's framework, deliberation is a form of communicative action because differences are resolved not by coercion but through dialogue and the search for consensus. (Johnson, 1991). Thus, tolerance not only means allowing other groups to coexist but also creating social procedures that enable each party to feel valued and heard.

Meanwhile, the involvement of young people shows that tolerance needs to be inherited through direct participation. Youth who are engaged in mutual cooperation, event security, parking, deliberations, and mourning activities not only receive the value of tolerance verbally but also experience it in social practice. This aligns with Gordon Allport's contact hypothesis, which states that direct, equal, cooperative, and sustained interactions can reduce intergroup prejudice. (Afandi et al., 2021). In Karang Bata Utara, youth involvement in interfaith activities creates social experiences that allow them to build trust and reduce social distance with other groups.

Thus, the exemplification of figures, public spaces, and youth involvement should not be understood as separate findings. All three are mechanisms for reproducing tolerance. Figures provide direction and role models, public spaces offer arenas for interaction, while youth ensure that these values remain sustainable. This analysis shows that tolerance in Karang Bata Utara is not a one-time state that is formed and then finished, but rather a continuous social process produced through the relationships among actors, spaces, and social experiences.

Tolerance Vulnerability in the Urban-Digital Era

Although local wisdom plays a strong role in maintaining social harmony, this research shows that tolerance remains vulnerable. This vulnerability arises because urban communities not only

face direct religious differences but also encounter new social changes, such as increased use of social media, low digital literacy, changing youth social patterns, alcohol consumption, and the dynamics of interfaith marriages. These findings are important because they indicate that tolerance is not an inherently stable condition but must be continuously nurtured amid social change. An exclusive attitude and family environment influence suggests that the process of tolerance education can be hindered from the earliest stages of socialization. Families play a crucial role in shaping children's attitudes toward diversity and intergroup relations, as evidenced by various studies. Families involved in cultural socialization, especially in diverse environments, help children develop social competence and navigate ethnic and racial diversity effectively (Wang et al., 2022). This is very important because children are exposed to diverse beliefs and practices, which can be challenging to accept if they conflict with their own views or their family's beliefs. (Verkuyten & Killen, 2021). From Bandura's perspective, the family becomes one of the main sources of learning through modeling. (McLeod, 2025). Therefore, tolerance education based on local wisdom is not only necessary in community spaces but also needs to be strengthened within the family environment.

Social media has become a new challenge that distinguishes the current urban society's tolerance context from previous periods. In the past, conflicts were more often triggered by direct interactions; now, prejudice, stereotypes, and provocation can spread through digital spaces. Religious jokes, hate speech, or unverified information can reinforce suspicion between groups. As Ahmad Fahreza stated, "These young children usually tease each other on TikTok. For example, we make replicas of mosques, and they mock; when they make *ogoh-ogoh*, these children also mock. We adults just laugh watching their jokes." Although informants consider these teasing behaviors as mere childish jokes, in a broader context, digital literacy has become a crucial part of tolerance education. Henry Jenkins' view on participatory literacy is relevant for understanding this issue because participation in digital media requires the ability to understand context, verify information, and be responsible in expressing oneself in the digital public space (Jenkins et al., 2009). The factor of alcoholic beverages also shows that social conflicts do not always originate from differences in religious doctrines. In some cases, tensions can arise from social situations involving emotions, youth interactions, and weak self-control (Beni, 2023). However, when the perpetrator comes from a different religious group, personal issues are easily perceived as communal problems. This shows that the vulnerability of tolerance often lies in the social framing process of an event. Conflicts that initially are individual can develop into intergroup conflicts when religious identity is used to interpret the event. The dynamics of interfaith marriage also demonstrate that tolerance is tested when it enters the realm of family, values, and religious identity. In daily life, residents may live harmoniously in social activities. However, when religious differences touch on family decisions and the future of the next generation, tensions can become increasingly complicated. This indicates that tolerance has several layers: social tolerance in neighborhood life, ritual tolerance in religious activities, and value tolerance in family matters. Not all layers of tolerance have the same level of acceptance.

Therefore, findings about obstacles should not be understood as weaknesses of the Karang Bata Utara community, but rather as indicators that tolerance is always in a process of negotiation. Local wisdom indeed serves as important capital, but it is not sufficient without the ability to face the new challenges of a digital urban society. Thus, tolerance education needs to be expanded from physical social spaces to digital spaces, from communal activities to family education, and from the

inheritance of traditions to strengthening citizens' critical awareness in reading information and managing differences.

Theoretical Contributions and Limitations of Findings

Theoretically, this research reinforces the view that tolerance in a diverse society is shaped not only by norms and teachings but also by repeated social experiences, open spaces for interaction, and trusted social figures. The findings demonstrate the interconnectedness between the ideas of Dewey, Bandura, Habermas, Putnam, and Allport in explaining how tolerance is learned, practiced, and maintained in urban communities. However, the scientific contribution of this study does not stop at strengthening the theory; it also lies in adapting these theories to the local context of Karang Bata Utara, where local wisdom serves as a tangible medium for tolerance education.

Compared with previous studies, this research highlights important differences in how tolerance rooted in local wisdom is viewed. Earlier studies generally positioned tolerance as the result of internalizing local cultural values or as an established social tradition. This study expands on that discussion by showing that in urban communities, tolerance is not only an inherited cultural value but also a social education process that occurs informally, dynamically, and is continuously renewed through daily interactions. Therefore, the focus of this research is not only on the forms of tolerance but also on the mechanisms by which tolerance is taught, transmitted, maintained, and tested within a plural society. The novelty of this research lies in emphasizing three tolerance education strategies: role models from community leaders, utilizing public spaces as media for social learning, and involving youth in social-religious activities. Additionally, this study identifies contemporary barriers that have not been widely addressed in previous research, such as low digital literacy, social media influence, alcohol consumption, and the dynamics of interfaith marriages. These findings suggest that education on tolerance based on local wisdom should not be merely understood as the inheritance of tradition but as a social process that is continuously negotiated amid societal changes in urban settings.

Empirically, this study affirms that a harmonious life in a plural urban society does not arise spontaneously but is shaped by a combination of local cultural heritage and active social strategies. This is the main difference from previous research, which generally emphasizes the form of tolerance, whereas this study highlights the process of its formation and sustainability. Thus, the findings contribute to the study of tolerance education, sociology of religion, and urban community studies by emphasizing that local wisdom is not only a cultural heritage but also an effective pedagogical tool in shaping an inclusive social life.

Conclusion

This study concludes that tolerance education based on local wisdom in urban communities in Karang Bata Utara, Mataram City, primarily functions as an informal social education process that is shaped, instilled, and practiced through daily life, rather than solely through formal learning; this process occurs through the exemplification of community leaders, interactions in public spaces, mutual cooperation, deliberation, traditions of sharing and condolence visits, and the involvement of youth. Its sustainability is influenced by supporting and inhibiting factors that interact within the diverse urban social context. These findings advance existing research by demonstrating that local wisdom not only serves as cultural heritage or an internalized value but also as a tangible pedagogical mechanism for shaping and maintaining religious tolerance in a pluralistic urban society. In practice, the results emphasize that strengthening tolerance is more effective when

carried out by empowering local figures, reinforcing shared social spaces, and continuously involving youth, thereby providing a reference for communities, religious leaders, and educational institutions in designing strategies to promote harmony in the local context. Future research could expand on this study by comparing other urban communities, examining the influence of digital media on the development of tolerant attitudes, and testing the sustainability of tolerance education models grounded in local wisdom across more diverse social settings.

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