

## Community-Based Education: Fostering Participatory and Practical Interfaith Tolerance through the Temanggung Bogor Case Study, Indonesia

Ari Pratama Putra<sup>1\*</sup>, Sapiudin<sup>2</sup>, Rachmat Efendi<sup>3</sup>, Fitri Handayani<sup>4</sup>, Armenia Septiarini<sup>5</sup> Krey Amiros<sup>6</sup>, Burhan<sup>7</sup>

<sup>1, 2, 3, 4, 5</sup> Depok Islamic University, Indonesia

<sup>6</sup> An-Nikmah Al-Islamiyah Institute, Cambodia

<sup>7</sup> Graduate School of Syarif Hidayatullah State Islamic University Jakarta, Indonesia

### Article Info

Article history:

Received: January 23, 2025

Revised: May 16, 2025

Accepted: June 29, 2025

### Keywords:

*Community-Based  
Education, Interfaith  
Tolerance, Participatory  
Pedagogy, Non-Formal  
Curriculum, Social  
Cohesion*

### ABSTRACT

This qualitative case study investigates community-based educational initiatives fostering interfaith tolerance in Temanggung Village, Bogor, Indonesia. Confronting rising intolerance and social fragmentation, the research demonstrates how participatory, context-sensitive strategies enhance multicultural awareness from childhood. Utilizing in-depth interviews, participatory observation, and documentation analysis of socio-religious activities, findings reveal that tolerance education emerges through three key mechanisms: non-formal learning frameworks, community leadership engagement, and collaborative platforms such as interfaith service projects and cultural exchange programs. Youth participation in these initiatives significantly strengthens social cohesion and intercultural understanding. The study positions this grassroots model as a viable alternative to formal education systems that inadequately incorporate multicultural principles. Policy recommendations emphasize integrating community-based approaches into national religious moderation strategies and character education curricula to address systemic gaps in value-based education. These insights contribute to global discourse on sustainable interfaith relations through localized pedagogical practices.

© Putra et al (2025)



This is an open-access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license

### Correspondence Address:

[ari.pratamaputra@uidepok.ac.id](mailto:ari.pratamaputra@uidepok.ac.id)

### JURNAL INDO-ISLAMIKA

Published by Graduate School of UIN Syarif Hidayatullah Jakarta, Indonesia

### Please cite this article in APA Style as:

Putra, A. P., Sapiudin., Efendi, R., Handayani, F., Septiarini, A., Amiros, K., Burhan. (2025). Community-Based Education: Fostering Participatory and Practical Interfaith Tolerance through the Temanggung Bogor Case Study, Indonesia. *Jurnal Indo-Islamika*, 15(1), 186–199. <https://doi.org/10.15408/jii.v15i1.47046>

## 1. INTRODUCTION

Indonesia is characterized by remarkable diversity across religious, cultural, and ethnic dimensions. While this pluralism serves as a national asset, it simultaneously poses challenges to fostering harmonious coexistence among religious communities. Empirical evidence indicates that intergroup conflicts frequently stem from misinterpretations, entrenched biases, and insufficient platforms for interfaith dialogue (Fitriani et al., 2023). Although overt intolerance remains statistically limited, its persistence raises concerns about the erosion of shared national values within a multicultural society.

Education represents a strategic vehicle for cultivating tolerance and social cohesion. However, conventional formal education often falls short in contextualizing and operationalizing tolerance-oriented pedagogy. This gap is attributed to rigid curricular frameworks, didactic teaching methodologies, and a disconnect between institutional learning and societal realities (Hadisaputra, 2020). Consequently, there is a pressing need for alternative educational paradigms that align with evolving social dynamics, particularly community-based education models.

Community-based education prioritizes localized knowledge systems, positioning communities as active agents in the learning process. By leveraging lived experiences and indigenous values as pedagogical resources, this approach facilitates organic, sustained value transmission within broader social ecosystems beyond formal institutions (Springer & Skolarus, 2019). Within Indonesia, studies by Pangalila and Winoto (2022) underscore the potential of local wisdom to anchor inclusive tolerance education frameworks, ensuring relevance to community-specific contexts.

Emerging scholarship underscores the efficacy of community-driven initiatives in post-conflict reconciliation. For instance, Rumahuru and Gaspersz (2021) document how grassroots social activities and open dialogue mechanisms in Tual, Maluku, have catalyzed the restoration of social cohesion and intergroup tolerance. These insights align with Zuhri et al., (2024) analysis, which identifies religious moderation and interfaith collaboration as critical outcomes of bottom-up, community-led movements.

The participatory ethos of community-based education positions collective agency as central to its success. Within this framework, religious leaders, youth groups, women's organizations, and other societal stakeholders are not merely passive recipients but active agents of transformation. Empirical support for this dynamic emerges from Raehani's study, as corroborated by Susanto, which demonstrates that participatory methodologies significantly enhance interfaith comprehension, mitigate stereotypes, and fortify communal solidarity (Raehani, 2011). Notably, transnational applications such as the ASEAN Youth Interfaith Camp further validate this approach, showcasing its capacity to nurture cross-cultural and interreligious empathy (Kuntjoro-Jakti & Yadav, 2022).

Scholarly consensus identifies three pedagogical pillars for tolerance education: curriculum integration, diversity-centric extracurricular programming, and the cultivation of inclusive institutional cultures (Murphy et al., 2024). While these strategies demonstrate efficacy within educational settings, their limited scalability beyond institutional boundaries constrains their societal impact. Consequently, community-based strategies emerge as both a complementary and extensional paradigm. Hermawan and Matas (2024) substantiate this view, revealing that localized, sustained tolerance practices yield deeper sociocultural resonance compared to transient formal interventions.

A critical gap in existing scholarship lies in the insufficient examination of tolerance education models *constructed by* and *rooted within* local communities. Prevailing research has disproportionately centered on formal institutions, resulting in the underutilization of community-based education's transformative potential. This oversight neglects the intrinsic value of indigenous value systems, social capital, and informal networks—elements that constitute robust foundations for fostering interfaith consciousness. Ridho and Sa'ad (2024), for instance, advocate for the reconstruction of theological narratives grounded in localized cultural frameworks as a pedagogical cornerstone for peacebuilding and social cohesion.

This study further integrates a classical Islamic ethical lens, employing Ibn Miskawaih's philosophical framework articulated in *Tahdzīb al-Akhḷāq*. Central to his theory is the cultivation of morality through habituation processes (*al-ta'wīd*), social exemplars, and environments conducive to sociomoral development. Tolerance, solidarity, and respect for diversity, in this paradigm, transcend didactic instruction; they emerge organically through lived ethical praxis within communal settings. Ibn Miskawaih's principles thus offer a resonant theoretical scaffold for analyzing how community-based education—as exemplified by Temanggung, Bogor—shapes tolerant citizenship via quotidian social engagement.

The Temanggung community, characterized by pluralistic coexistence despite religious and cultural diversity, presents a compelling case study. Its harmonious social fabric—sustained by interfaith openness, collaborative civic practices (*gotong royong*), and proactive leadership—epitomizes the latent capacity for grassroots tolerance education. Despite implementing participatory initiatives like interfaith dialogues, cross-community service projects, and citizen-led forums, these practices remain under-documented as a structured pedagogical model. Scholarly reconstruction of their methodology, operational frameworks, and sociocultural impact is therefore imperative to develop scalable, context-responsive approaches for Indonesia's multicultural landscape.

This study aims to design and empirically validate a community-based tolerance education model grounded in the localized sociocultural dynamics of Temanggung, Bogor. The proposed framework seeks to operationalize interreligious tolerance through participatory praxis and contextually adaptive methodologies, thereby addressing the scholarly void in non-formal, community-driven educational paradigms. By bridging theory and grassroots practice, this research offers a strategic framework for fortifying social cohesion at the micro-societal level.

The novelty of this investigation lies in its dual focus: a) systematically codifying indigenous tolerance practices into a replicable model, and b) synthesizing theoretical constructs from community-based education (CBE), participatory development, and interfaith pedagogy. The resultant integrated framework contributes to academia by advancing actionable insights for policy formulation, modular training systems, and scalable tolerance-enhancement initiatives across Indonesia's pluralistic regions.

Beyond theoretical advancements, this research delivers actionable deliverables for local stakeholders—including religious leaders, civic organizations, and municipal authorities. The Temanggung model, characterized by its contextual adaptability, cost-effectiveness, and cultural resonance, is positioned as a prototype for communities with analogous socioreligious profiles. By transcending abstract discourse, community-based education emerges as both a cultural preservation strategy and a nation-building mechanism, embedding tolerance into the quotidian fabric of Indonesian society. Consequently, institutionalizing such models could

transform tolerance from aspirational rhetoric into lived, collective praxis, reinforcing Indonesia's identity as a pluralist democracy.

## 2. METHODS

This study employs a qualitative intrinsic case study design (Hamzah, 2020) to investigate community-based educational practices that foster interreligious tolerance in Temanggung Village, Bogor Regency—a multireligious and multiethnic microcosm where adherents of Islam, Protestantism, Catholicism, and indigenous belief systems coexist harmoniously. The village's collaborative social fabric, characterized by practices such as *gotong royong* (mutual aid), interfaith celebrations, and joint educational initiatives, provides a naturalistic context to explore the interplay between grassroots education and socioreligious cohesion.

Data were triangulated through semi-structured interviews with 25 participants (religious leaders, educators, and community members), six months of participatory observation, and analysis of archival documents, including meeting minutes and pedagogical reports. Interviews, guided by Islamic ethical frameworks and civil discourse principles, were transcribed verbatim and validated via member-checking to ensure accuracy, while observational data captured tacit norms within community activities like dialogues and school programs.

Document analysis further traced synergies between formal, non-formal, and informal educational systems. Methodological rigor was upheld through prolonged engagement, source triangulation, and reflexive journaling, prioritizing contextual authenticity over experimental control. Although findings are not statistically generalizable, their transferability offers insights for replicating tolerance models in analogous sociocultural settings. Ethical adherence included securing permissions from local authorities, anonymizing participant identities via pseudonyms, and rigorously upholding voluntary participation and data confidentiality. By centering community voices and contextual dynamics, this methodology bridges empirical rigor with sociocultural relevance, positioning Temanggung's practices as a replicable prototype for grassroots tolerance education.

## 3. RESULTS AND DISCUSSION

### 3.1. *Socio-Religious Dynamics of Temanggung*

The village of Temanggung (RW 03), situated in Tamansari, Bogor Regency, exemplifies a unique socioreligious ecosystem shaped by historical and cultural legacies. Ethnodemographic data from a January 11, 2024 survey—supplemented by an interview with RW 03 Chairperson Saipudin Zainawi—reveal a community of 269 households across three neighborhood units (RTs). This microcommunity is distinguished not only by its complex social interactions but also by deep-rooted historical narratives that inform its collective religious and cultural identity (Zainawi, personal communication, 2025).

The village's nomenclature derives from Prince Temanggung, a pivotal figure in regional history who, alongside Prince Senopati, spearheaded Islam's propagation in the area during the precolonial era. Toponymic evidence—such as villages named Sanapati, Panagan (historically Panayagan), Cikandang, and Suradita (after Prince Suryanata Din Suro)—attests to the enduring legacy of these rulers. Oral histories position Temanggung (originally Tumenggung) as a

former political and spiritual epicenter that consolidated power during intra-kingdom conflicts, particularly against Rumpin and Mount Sindur (Hudri, local historian, personal communication, 2025). These narratives collectively frame the village as a historical nexus of spiritual authority, cultural preservation, and sociopolitical influence.

Islam's integration into local praxis transcends symbolic gestures, manifesting in culturally syncretic *dakwah* (proselytization) methodologies. For instance, Panayagan—once a royal entertainment hub—was repurposed as a *dakwah* site where visitors recited the *shahada* (Islamic creed) as an entry requirement. This strategic repurposing of secular spaces into spiritual-educational platforms reflects a broader archipelago Islamic tradition of harmonizing aesthetic, recreational, and theological elements—a phenomenon well-documented in Southeast Asian Islamization studies (Azra, 2005). Such practices underscore Temanggung's role as a living archive of adaptive religious acculturation.

A defining landmark in Temanggung is the At-Tamimiyah Mosque, established by Kyai Mbah Tamim and inaugurated in 1936. Beyond its role as a worship center, this mosque symbolizes the community's resilience in navigating socioeconomic adversities. Despite a two-year construction hiatus due to funding constraints, Mbah Tamim's perseverance—coupled with his son's Aceh-inspired architectural design—resulted in a structurally unique edifice, notably featuring a traditional Kalimantan shingle tower. The mosque's robust yet aesthetically intricate architecture epitomizes the synthesis of Islamic principles, localized cultural identity, and the enduring legacy of the family's *pesantren* (Islamic boarding school) heritage.

Sociologically, Temanggung is recognized as a "*santri village*" due to its proliferation of Islamic boarding schools and influential religious figures, such as Kyai Suhari, who oversees the village's largest *pesantren*. Religious identity here transcends ritual participation, permeating the social fabric as religious leaders assume central roles in shaping communal norms and individual conduct (Hudri, personal communication, 2025). This dynamic mirrors the interplay between religious authority and social stratification in rural Java, as posited by Geertz (1981) in his *santri-abangan-priyayi* framework.

The community's religious-cultural praxis encompasses localized Islamic traditions, including *ruwahan* (Ramadan preparatory rituals), *muludan* (Prophet Muhammad's birthday observances), seventh-month pregnancy ceremonies (*tujuh bulanan*), *ngaruat* (ancestral commemorations), and pilgrimages to sacred tombs. While not exclusive to Temanggung, these rituals function as vital mechanisms for fostering intergenerational transmission of values and reinforcing social cohesion. Such practices, as Bruinessen (2013) notes, dualize as spiritual expressions and instruments for communal reconciliation, thereby sustaining harmony within pluralistic settings.

Significant sociocultural transformations have unfolded under the leadership of Village Head Hazmi, particularly in infrastructure and educational development. These modernization efforts, however, remain anchored in preserving traditional community roots, including the localized Islamic education system. Islamic Religious Education (PAI) instructors in the region emphasize tolerance and contextualized moderation, aligning pedagogical practices with the community's pluralistic realities. This approach—eschewing dogmatic indoctrination in favor of grounded, applicable ethics—resonates with Suharto (2018) integrative model of Islamic education within multicultural frameworks.

This perspective aligns with Ibn Miskawaih's classical ethical philosophy, which posits



moral character as the product of *al-ta'wīd* (habituation), social exemplarity, and communal reinforcement of virtuous behavior. In Ibn Miskawayh framework (1329), communities like Temanggung serve as incubators for *nafs al-fādhilah* (noble character), cultivating tolerance, mutual aid, and collective piety through sustained social interaction. Local traditions such as *ruwahan* (pre-Ramadan rituals), *muludan* (Prophetic birthday commemorations), and communal Quranic recitations exemplify *tazkiyat al-nafs* (spiritual purification) enacted through collective praxis. Thus, Temanggung embodies both a conduit for spiritual pedagogy and a living manifestation of classical Islamic ethics, where morality, culture, and societal norms converge.

The community's resilience stems from internal cohesion forged through historical continuity, social piety, and religious leadership. Indigenous leadership structures in Temanggung reflect enduring cultural and religious legitimacy, showcasing a model where inherited cultural capital—informally transmitted yet structurally influential—shapes power dynamics. This phenomenon echoes Bourdieu's theory of social reproduction, wherein informal cultural assets perpetuate structural authority (Throsby, 1999).

Temanggung thus emerges not merely as a historical or cultural curiosity but as a paradigmatic case study in harmonizing Islamic values with localized social structures in pluralistic settings. It exemplifies an Indonesian Islamic society that is adaptive, inclusive, and moderate while retaining identity coherence. This research affirms that Islamic education systems integrating indigenous values can amplify social piety and cohesion, offering a replicable model for multicultural communities navigating modernity without eroding cultural authenticity.

### 3.2. Community-Based Tolerance Education Framework

The implementation of community-based tolerance education in Temanggung Village, Bogor Regency, demonstrates contextual and adaptive non-formal educational practices synergizing with localized sociocultural values. Amidst religious diversity and heterogeneous social backgrounds, the community has developed an educational model that leverages both formal institutions and indigenous social structures. This aligns with Abdul Mu'ti's assertion that community-based education excels in tailoring pedagogical content and methodologies to align with sociocultural realities and grassroots needs (Mu'ti & Amirrachman, 2025).

A cornerstone of this strategy is the deployment of a culturally contextualized non-formal curriculum. For instance, communal Quranic recitations (*pengajian*) transcend conventional religious instruction, functioning as platforms for open dialogue on interfaith solidarity, collaborative problem-solving, and tolerance. Educational materials eschew purely doctrinal-normative content in favor of actionable ethical frameworks applicable to daily life. Such contextualization, as Hermansah et al. (2024) corroborate, enhances the efficacy of tolerance-oriented pedagogy in pluralistic settings.

Central to this model is the agency of community educators, including *ustaz* (Islamic teachers), religious leaders, and neighborhood heads (RT/RW), who systematically integrate tolerance principles into social interactions and religious forums. For example, during *tahlilan* (communal prayers) and *pengajian*, facilitators emphasize harmony, counter hate speech, and promote collective well-being (Edi, RT Chairperson, personal communication, 2025). These actors exemplify the critical role of non-institutional educators in transmitting moderate Islamic values through cultural channels. This resonates with Hoskins & Crick's (2010) concept of civic pedagogy, which prioritizes civic virtue cultivation via communal experiential learning.

Tolerance education in Temanggung is operationalized through inclusive social praxis, engaging all community members irrespective of religious or ethnic affiliations. Civic initiatives such as communal service projects, *sedekah bumi* (earth gratitude rituals), and interfaith pilgrimages to ancestral graves function as arenas for fostering cross-religious solidarity. These activities dissolve rigid identity boundaries, foregrounding social cohesion rooted in *gotong royong* (mutual cooperation) principles (Edi, RT Chairperson, personal communication, January 15, 2025). Such collective praxis demonstrates substantive tolerance-building efficacy within village sociodynamics.

This community-driven approach epitomizes Ibn Miskawaih's ethical philosophy, wherein *akhlāq al-karīmah* (noble character) emerges through *al-ta'wīd*—habituation via sustained, value-laden social interaction. The exemplarity of religious leaders, interfaith collaboration, and youth participation in communal activities mirror Ibn Miskawaih's vision of morality cultivated through lived experience (Hanifah & Bakar, 2024). His emphasis on a conducive moral ecosystem for *tazkiyat al-nafs* (soul refinement) aligns with Temanggung's strategies, transcending transient social interventions to institutionalize classical Islamic ethics as enduring sociocultural frameworks (Faizin et al., 2023).

Furthermore, citizen forums and village deliberations serve as implicit civic pedagogy, normalizing tolerance through deliberative democracy. Open dialogue and consensus-building mechanisms not only resolve conflicts but also cultivate democratic dispositions, embedding tolerance into communal decision-making norms (Mubarak, 2020). Here, tolerance transcends didactic instruction, materializing as habituated praxis within quotidian sociality.

Religious institutions like the At-Tamimiyah Mosque and Kyai Suhari's *pesantren* (Islamic boarding school) further amplify tolerance through multidirectional engagement. The mosque doubles as an informal educational hub, hosting interfaith youth dialogues and peace-oriented *dakwah* training. Meanwhile, the *pesantren* nurtures religious cadres committed to pluralistic values, even facilitating interreligious comparative studies—a form of grassroots interfaith diplomacy (Ustadz Sahal, personal communication, March 10, 2025). These institutions exemplify how faith-based spaces can reconcile spiritual mandates with societal harmony, positioning open *pesantren* as catalysts for bottom-up tolerance reinforcement.

Social interactions within religious activities in Temanggung exemplify operational inclusivity, particularly during observances such as the Prophet's Birthday (*Muludan*) and Eid al-Adha. Non-Muslim residents frequently contribute to logistical coordination and event security, abstaining from ritual participation while reinforcing communal solidarity through sociopractical engagement. This experiential tolerance—rarely foregrounded in formal discourse yet deeply embedded in praxis—aligns with Banks' (2015) assertion that multicultural education thrives through active co-participation in shared social spaces.

The distinctiveness of Temanggung's approach lies in its cultural institutionalization of tolerance, transcending didactic instruction to embed inclusivity within social customs, traditional frameworks, and localized Islamic ethics. Communal traditions like *marhaban* (devotional chants), *muludan*, and *ruwahan* (pre-Ramadan rituals) function as symbolic mechanisms affirming Islam's accommodative and pluralistic ethos in the region. These practices epitomize *hablum minannas* (social relational ethics), a cornerstone of Islamic social morality (Hidayat, 2020), which prioritizes harmonious interhuman relations as integral to faith.

However, sustaining this community-driven model necessitates structural reinforcement

through village-level policymaking and formal educational integration. Cross-sector collaboration among schools, *pesantren* (Islamic boarding schools), and civic institutions is critical to holistically systematize tolerance values. Adopting character education curricula that incorporate local wisdom—as advocated by Suryadi (2021)—offers a strategic pathway to harmonize national educational objectives with grassroots cultural capital, fostering inclusive civil society development.

In sum, Temanggung's experience underscores the viability of contextualized, community-based tolerance education when supported by cohesive social structures, persistent change agents, and culturally adaptive methodologies. This model reimagines Islamic pedagogy as both locally rooted and universally resonant, aligning with Islam's paradigmatic vision as a grace-oriented, pluralism-affirming tradition.

### 3.3. *Participatory Praxis in Cultivating Multicultural Awareness*

The proactive engagement of children and adolescents in Temanggung Village's socioreligious fabric serves as a foundational mechanism for grassroots multicultural awareness development. Youth participation extends beyond intra-faith activities—such as mosque-based Quranic study groups—to encompass interfaith civic initiatives, including communal service projects, neighborhood patrols, and traditional village celebrations. Ethnographic data reveal that these interactions constitute potent non-formal pedagogical spaces for early internalization of tolerance and pluralism. A 17-year-old participant, Rafi, encapsulated this dynamic: *"I engage in religious studies but also assist in village events attended by peers from diverse faiths. These experiences teach me that mutual respect transcends differences"* (Rafi, personal communication, 2025). Such narratives underscore the efficacy of experiential learning in social milieus.

This phenomenon aligns with Ibn Miskawaih's ethical framework in *Tahdzīb al-Akhlāq*, which posits *al-ta'wīd* (moral habituation) as the cornerstone of character formation. Through sustained immersion in ethically curated environments—such as interfaith service projects, collaborative art collectives, and youth forums—Temanggung's youth gradually cultivate empathy, cross-cultural competence, and *nafs al-fādhilah* (a soul inclined toward virtue). Thus, the village's social ecosystem functions as a living laboratory for virtue ethics, resonating with classical Islamic pedagogical principles (Zainuddin, 2021). These findings corroborate Irawan and Sukmawati's (2021) assertion that multicultural education thrives when rooted in inclusive, interactive social contexts—a perspective further validated by Corbie-Smith et al. (2015), who emphasize experiential learning's role in fostering early-life tolerance.

Critically, these interfaith activities emerge organically from entrenched traditions and relational networks rather than coercive measures. For instance, during *sedekah bumi* (earth gratitude rituals) or communal celebrations, youth from varied religious backgrounds collaboratively manage event logistics, decorations, and hospitality. Such practices naturalize multiculturalism through collective labor and solidarity, affirming the paradigm that effective multicultural education must be experientially grounded and culturally contextualized.

Informal youth collectives in Temanggung—such as *marawis* (devotional music ensembles), *hadroh* (percussion groups), and cross-religious sports teams—serve as dynamic platforms for inclusive participation. These groups frequently comprise members from diverse faith backgrounds, with shared interests superseding religious identity. For instance, village football teams prioritize camaraderie and sportsmanship, fostering fluid social bonds that



transcend formalized interfaith protocols. Such cross-identity engagement cultivates organic tolerance, demonstrating that informal interactions often yield more adaptable social cohesion than institutionally mediated exchanges.

Interfaith dialogue in Temanggung operates through informal yet structured deliberative mechanisms, anchored in trust between religious and traditional leaders. While state institutions play no direct role, community forums and village deliberations function as arenas for resolving socioreligious tensions. During these sessions, Muslim, Christian, and indigenous faith representatives collaboratively address conflicts via consensus-building—a practice rooted in *Pancasila* (Indonesia's pluralistic state philosophy) and Islam's universal principle of *rahmatan lil 'alamin* (benevolence for all creation) (Mubarak, 2020).

Notably, Temanggung's interfaith cooperation transcends discursive dialogue, materializing in tangible collaborations like public infrastructure projects, disaster relief, and poverty alleviation. A poignant example occurred when villagers, including *pesantren* students, collectively rebuilt a non-Muslim family's home after a fire, irrespective of religious divides (Mulyono, personal communication, 2025). Such praxis underscores multiculturalism as an embodied social ethic rather than abstract rhetoric.

This model challenges conventional institutional paradigms, illustrating how customary and familial spaces can supplant formal educational structures in nurturing tolerance. Families and communities in Temanggung prioritize lived exemplarity and open dialogue, embedding multicultural values through daily practice. These findings align with Saiful and Nurjanah's (2021) research affirming the primacy of grassroots networks in rural character education, where communal norms and kinship systems serve as primary vectors for pluralistic acculturation.

The active engagement of children and adolescents in social initiatives reinforces their role as peacebuilding agents, cultivating empathy, intercultural communicative competence, and nonviolent conflict resolution capabilities. Such multicultural exposure aligns with Hoskins and Deakin Crick's (2010) framework on education for democratic citizenship, which emphasizes skills for harmonious coexistence amid difference—a critical imperative given the escalating complexity of diversity-related challenges and polarization risks in contemporary societies.

In Temanggung, youth participation in interfaith activities further enhances social cohesion while mitigating risks of intolerance. Collaborative endeavors foster favorable cross-group perceptions, generating social capital that fortifies community resilience against identity-based divisive narratives. This dynamic mirrors findings from Alfian's (2019) study of Yogyakarta's multicultural communities, where social participation emerged as a critical determinant in fostering inclusivity.

However, sustaining youth engagement necessitates sustained facilitation through innovative platforms for expression. Municipal authorities and educational bodies should enhance collaborative partnerships with community stakeholders and religious figures to develop initiatives such as peace villages, tolerance schools, or interfaith youth forums—structural incentives to broaden participatory inclusion.

Collectively, Temanggung's participatory approaches exemplify grassroots frameworks for diversity cultivation through collective praxis. Such community-based multicultural education not only strengthens social cohesion but also nurtures a generation equipped with cultural competence and spiritual grounding to navigate pluralistic global landscapes.

### 3.4. *Evaluation of the Community-Based Tolerance Education Model*

The Temanggung Village case demonstrates the efficacy of community-driven tolerance education in fostering interfaith cohesion through contextual, participatory, and sustainable mechanisms. A key strength lies in its grassroots adaptability, which responds to socioreligious pluralism via bottom-up educational praxis. Unlike formal education systems constrained by bureaucratic rigidity and standardized curricula, this model leverages epistemic flexibility through lived experiences—interfaith collaborations, communal service (*gotong royong*), and inclusive religious forums—where tolerance is habituated rather than merely instructed. This aligns with Banks' (1993) assertion that locally rooted multicultural education catalyzes authentic value transformation through culturally embedded praxis.

Despite its merits, the model faces systemic constraints. Resource limitations—spanning facilitator shortages, sporadic training programs, and inconsistent funding—threaten scalability and longevity. Presently, sustainability relies heavily on local leaders' voluntary initiatives rather than institutionalized policy support, creating vulnerability to leadership transitions or shifting priorities (Hidayati et al., 2020). Furthermore, the absence of integration with Indonesia's national education system exacerbates fragmentation. The state curriculum reductively frames tolerance as a normative-moralistic construct, neglecting the rich, experiential pedagogies exemplified by Temanggung. This disjunction between formal and community-based education perpetuates partial, disjointed tolerance learning.

To institutionalize such models, governments must recalibrate educational frameworks to harmonize national standards with localized wisdom. Structural reforms could include: 1) Co-Curricular Synergy: Embedding community-based practices (e.g., interfaith service projects) into school curricula as experiential learning modules; 2) Capacity Building: Establishing training pipelines for facilitators and allocating dedicated funding for grassroots initiatives; 3) Leadership Safeguards: Formalizing community leader roles in educational governance to ensure continuity beyond individual tenures. Temanggung's experience underscores the urgency of reimagining tolerance education as a symbiotic ecosystem—one that bridges institutional mandates with organic, context-responsive pedagogies.

A key strength of Temanggung's approach lies in its efficacy in cultivating multicultural consciousness during formative years, with children's and adolescents' active engagement in interfaith social dynamics serving as a cornerstone for civic character development. These practices operationalize core tenets of Ibn Miskawaih's ethical pedagogy—particularly *al-ta'wīd* (moral habituation), *uswah* (exemplary modeling), and the cultivation of a virtue-oriented social ecosystem (*al-mujtama' al-fādhil*). As Ibn Miskawayh (1329) posits, noble character arises not from didactic instruction but through iterative social experiences within pious communities. Temanggung's model thus embodies classical Islamic ethics, prioritizing inner transformation via sustained, praxis-driven tolerance education.

Despite its merits, the model faces structural vulnerabilities. Current reliance on grassroots initiatives over systemic institutionalization—evident in absent state-backed policies and funding—jeopardizes program scalability and replicability. This aligns with critiques by Sahal et al. (2018), who highlight the inadequacy of standardized education systems in integrating context-sensitive, wisdom-rich local practices. Furthermore, digitalization and rising individualism threaten communal spaces like *tahlilan* (collective prayers) and *sedekah bumi* (earth gratitude rituals), which traditionally function as *moral madrasas* (ethical incubators) fostering virtue

through interaction rather than normative instruction.

To address these challenges, multilevel institutional reforms are imperative: 1) Curriculum Integration: Adopt place-based education frameworks (Sobel, cited in Armbruster, 2006) by embedding local experiential modules—interfaith collaborations, community service—into national character education curricula; 2) Structural Safeguards: Formalize grassroots leadership roles through affirmative policies, ensuring continuity beyond individual tenures; 3) Digital-Communal Balance: Revitalize physical communal spaces as antidotes to digital fragmentation, preserving them as loci for moral habituation. These measures would align national education strategies with Ibn Miskawaih's vision, transforming communities into living laboratories for ethical acculturation while countering modernity's fragmentary forces.

Systematic training for educators, religious figures, and community leaders remains pivotal in consistently inculcating principles of tolerance. Higher education institutions, faith-based organizations, and NGOs must collaborate to design capacity-building initiatives that empower local actors as primary agents of value-driven character education. This aligns with UNESCO's advocacy for inclusive pedagogical frameworks reliant on cross-sectoral, dialogical strategies that prioritize experiential and culturally adaptive learning.

The Temanggung case theoretically demonstrates that character education transcends textual abstraction, necessitating praxis-oriented methodologies. Rooted in Islamic educational philosophy, this model operationalizes the tripartite integration of *'ilm* (knowledge), *'amal* (praxis), and *akhlak* (ethics) to cultivate *insan kamil* (the ethically perfected individual). Here, tolerance education evolves into a form of *tazkiyat al-nafs* (spiritual refinement) within communal spaces, where virtuous dispositions emerge through iterative social engagement rather than theoretical indoctrination.

Temanggung's grassroots tolerance education framework proposes a paradigmatic shift toward participatory, context-responsive pedagogies in national education systems. Despite scalability challenges, its replicability potential in socioculturally analogous regions underscores its strategic value. To institutionalize this approach, policymakers must prioritize: 1) Affirmative Legislation: Formalizing cross-actor collaborations and funding mechanisms for community-led initiatives; 2) Curriculum Reform: Embedding localized ethical praxis (e.g., interfaith dialogue, communal service) into national character education standards; 3) Cultural Preservation: Safeguarding indigenous knowledge systems as counterweights to homogenizing globalization. By harmonizing universal humanitarian principles with localized wisdom, this model offers a strategic cornerstone for fostering an Indonesia—and global society—anchored in pluralistic harmony, civility, and inclusive nationhood.

## CONCLUSION

This study concludes that the community-based education model in Temanggung Village, Bogor Regency, effectively fosters interreligious tolerance through participatory, praxis-oriented mechanisms. Employing a qualitative-participatory methodology with immersive field engagement, the research demonstrates how locally grounded non-formal educational strategies—such as interfaith community service, village deliberation forums (*musyawarah*), and collaborative cultural rituals—serve as dynamic laboratories for cultivating multicultural awareness during formative developmental stages. Substantively, these findings advance

scholarship in Islamic education and social development by repositioning communities as central actors in value transformation, thereby challenging institutionalist paradigms that prioritize formal educational structures.

The scientific significance of these outcomes lies in their validation of culturally embedded pedagogy, wherein ethical education emerges organically from lived social interactions rather than prescriptive instructional frameworks. By integrating grassroots actors—including *kyai* (Islamic scholars), community leaders, and youth—the model addresses religious pluralism through localized, relational practices. This underscores the viability of adopting such approaches as complementary strategies within national curricula to enhance responsiveness to sociocultural diversity.

From a policy perspective, Temanggung's framework offers a replicable template for regions with analogous socioreligious dynamics. Strengthening synergies between formal educational institutions and culture-centric communities could amplify the model's scalability, particularly in advancing religious moderation and institutionalizing Pancasila's pluralistic ethos. Future research should prioritize longitudinal assessments of the model's sustainability and comparative studies across diverse contexts to evaluate the impact of variable sociopolitical factors. Collaborative partnerships with universities and civil society organizations are critical to bridging grassroots praxis with evidence-based policymaking, ensuring that localized innovations inform systemic educational reforms.

## REFERENCES

- Armbruster, K. (2006). Place-Based Education: Connecting Classrooms and Communities. *Interdisciplinary Studies in Literature and Environment*, 13(1), 238–240. <https://doi.org/10.1093/isle/13.1.238>
- Azra, A. (2005). *Islam in Southeast Asia: Between tolerance and radicalism* " Paper Presented at Miegunyah Public Lecture The University of Melbourne. [//catalog.uiii.ac.id%2Findex.php%3Fp%3Dshow\\_detail%26id%3D29402%26keywords%3D](http://catalog.uiii.ac.id%2Findex.php%3Fp%3Dshow_detail%26id%3D29402%26keywords%3D)
- Banks, J. A. (1993). Multicultural Education: Historical Development, Dimensions, and Practice. *Review of Research in Education*, 19, 3–49. <https://doi.org/10.2307/1167339>
- Banks, J. A. (2015). *Cultural Diversity and Education*. Routledge. <https://doi.org/10.4324/9781315622255>
- Bruinessen, M. van (Ed.). (2013). *Contemporary developments in Indonesian Islam: Explaining the "conservative turn."* Institute of Southeast Asian Studies.
- Corbie-Smith, G., Bryant, A. R., Walker, D. J., Blumenthal, C., Council, B., Courtney, D., & Adimora, A. (2015). Building Capacity in Community-Based Participatory Research Partnerships Through a Focus on Process and Multiculturalism. *Progress in Community Health Partnerships: Research, Education, and Action*, 9(2), 261–273.
- Faizin, M., Sholeilluna, N. B., Rohmah, R. M., & Maftuhah, S. (2023). Tujuan Pendidikan Perspektif Ibn Miskawaih. *Equilibrium: Jurnal Pendidikan*, 11(1), Article 1. <https://doi.org/10.26618/equilibrium.v11i1.9675>
- Fitriani, E., Kusaeri, K., & Hilmy, M. (2023). Evaluation of Islamic Religious Education: Optimal Approach to Increase Tolerance. *Edukasia : Jurnal Penelitian Pendidikan Islam*, 18(2), 293. <https://doi.org/10.21043/edukasia.v18i2.26618>
- Geertz, C. (1981). *Abangan, Santri, Priyayi Dalam Masyarakat Jawa*. Dunia Pustaka Jaya.

- Hadisaputra, P. (2020). IMPLEMENTASI PENDIDIKAN TOLERANSI DI INDONESIA. *Dialog*, 43(1), 75–88. <https://doi.org/10.47655/dialog.v43i1.355>
- Hamzah, A. (2020). *Metode Penelitian Kualitatif: Rekonstruksi Pemikiran Dasar Natural Research*. Literasi Nusantara.
- Hanifah, S., & Bakar, M. Y. A. (2024). Konsep Pendidikan Karakter dalam Pemikiran Ibnu Miskawaih: Implementasi pada Pendidikan Modern. *Journal of Education Research*, 5(4), 5989–6000. <https://doi.org/10.37985/jer.v5i4.1831>
- Hermawan, A., & Matas, J. A. V. (2024). Religious Moderation in Shaping Interfaith Relations: A Comparative Study of Indonesia and Malaysia. *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*, 8(2), Article 2. <https://doi.org/10.15575/rjsalb.v8i2.20273>
- Hidayati, N. A., Waluyo, H. J., Winarni, R., & Suyitno. (2020). Exploring the Implementation of Local Wisdom-Based Character Education among Indonesian Higher Education Students. *International Journal of Instruction*, 13(2), 179–198.
- Hoskins, B., & Crick, R. D. (2010). Competences for Learning to Learn and Active Citizenship: Different currencies or two sides of the same coin? *European Journal of Education*, 45(1), 121–137. <https://doi.org/10.1111/j.1465-3435.2009.01419.x>
- Hudri. (2025). *Village History Interview* [Personal Communication].
- Ibn Miskawayh, A. ibn M. (with McGill University Library). (1329). *Kitāb Tahdhīb al-akhlāq wa-taṭhīr al-a'rāq*. al-Maṭba'ah al-Ḥusaynīyah. <http://archive.org/details/McGillLibrary-105255-185>
- Ketua RT Edi. (2025). *Interview about Tolerance* [Personal Communication].
- Kuntjoro-Jakti, R. B. P., & Yadav, A. S. (2022). Navigating Religious Harmony: A Case Study of the ASEAN Youth Interfaith Camp (AYIC). *International Journal of Interreligious and Intercultural Studies*, 5(1), 88–99.
- Mulyono. (2025). *Faith Dialogue Interview* [Personal Communication].
- Mu'ti, A., & Amirrachman, A. (2025). Local Wisdom-Based Multicultural Education: Muhammadiyah Experience. *Intellectual Discourse*, 33(1), Article 1. <https://doi.org/10.31436/id.v33i1.2241>
- Rafi. (2025). *Interview with Teenagers* [Personal Communication].
- Raihani. (2011). A whole-school approach: A proposal for education for tolerance in Indonesia. *Theory and Research in Education*, 9(1), 23–39. <https://doi.org/10.1177/1477878510394806>
- Ridho, A., & Sa'ad, A. (2024). Reconstruction of Theological Narrative: Integration of Local Wisdom into Religious Practices for Social Cohesion in Multicultural Societies of Southeast Asia. *Islam Transformatif: Journal of Islamic Studies*, 8(2), 220–242.
- Rumahuru, Y. Z., & Gaspersz, A. C. W. (2021). Community Based Diversity Management: Analysis of Community Activities Building Post-Conflict Social Harmony in Tual, Maluku Province, Indonesia. *Jurnal Humaniora*, 33(1), 39. <https://doi.org/10.22146/jh.56933>
- Sahal, M., Musadad, A. A., & Akhyar, M. (2018). Tolerance in multicultural education: A theoretical concept. *International Journal of Multicultural and Multireligious Understanding*, 5(4), 115–122.
- Saipudin Zainawi. (2025). *Village Profile Interview* [Personal Communication].
- Springer, M. V., & Skolarus, L. E. (2019). Community-Based Participatory Research. *Stroke*, 50(3), e48–e50. <https://doi.org/10.1161/STROKEAHA.118.024241>
- Suharto, T. (2018). Transnational Islamic education in Indonesia: An ideological perspective. *Contemporary Islam*, 12(2), 101–122. <https://doi.org/10.1007/s11562-017-0409-3>
- Throsby, D. (1999). Cultural Capital. *Journal of Cultural Economics*, 23(1/2), 3–12.



Ustadz Sahal. (2025). *Interview about Tolerance Education* [Personal Communication].

Zainuddin, Z. (2021). The Concept of Ibnu Miskawaih Moral Education For Students. *FITRAH: Jurnal Kajian Ilmu-ilmu Keislaman*, 7(1), 63–80. <https://doi.org/10.24952/fitrah.v7i1.3924>

Zuhri, M. K., Maulana, M. D., Mufti, M., & Safitri, R. M. (2024). Tolerance From Below: Grassroots Movement and Interfaith Collaboration for Religious Moderation in Indonesia. *Jurnal Penelitian*, 1–16.