

## Local Wisdom-Based Cross-Cultural Education Model: Interfaith Tolerance and Sociocultural Resilience in the Ngadas Indigenous Community

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### ABSTRACT

**Background.** Formal tolerance education often fails to build social cohesion, as text-based methods rarely connect with community life. Indigenous communities show natural interfaith tolerance through local wisdom, yet the literature lacks a systematic framework explaining how such traditions function as structured, informal learning models.

**Purpose.** This study examines interfaith tolerance in the Ngadas community as a model for cross-cultural education, exploring how tolerance is transmitted and sustains cohesion in multireligious society. It develops a conceptual model of indigenous wisdom as a mechanism for sociocultural resilience.

**Method.** Using a qualitative single-case design within a social constructivist paradigm, this study was conducted among the Ngadas community in Malang, East Java, Indonesia. Six months of fieldwork combined participant observation with semi-structured interviews involving 15 purposively selected key informants traditional leaders, religious representatives, and villagers supported by socio-cultural documentation, analyzed using Miles, Huberman, and Saldaña's (2014) interactive model.

**Results.** Tolerance in Ngadas is cultivated through layered educational processes anchored in two local concepts: titiluri (following ancestral wisdom) and ageman (separating custom from personal belief). These values are reinforced through rituals like Kasada, Karo, and Entas-Entas, and through daily social life, producing a cross-cultural learning ecosystem in which ritual adaptation and informal spaces transform tolerance into a lived habitus, fostering interfaith trust and intergenerational value transmission.

**Conclusion.** Indigenous wisdom offers a measurable foundation for sociocultural resilience. This study advances cross-cultural education theory by proposing a participatory learning model, showing that structural social spaces and communal involvement embed diversity values more effectively than formal classroom instruction, informing community-based approaches to national educational policy.

### KEYWORDS

Cross-Cultural Education, Interfaith Tolerance, Local Wisdom, Sociocultural Resilience, Tengger Community

### INTRODUCTION

Interreligious tolerance education faces fundamental challenges in countries with religiously diverse societies. Formally designed, curriculum-based tolerance programs are often not rooted in social behavior because they are

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instructional and separate from real-life contexts (Menchik, 2016). Perspective on religious differences develops through a learning process that changes one's view, not just through the delivery of doctrine (Tondok et al., 2022). Education that changes perspectives requires a community culture to function not just as a context but also as content and a learning method itself (Banks, 2015). Intercultural education focused on citizenship is an important mechanism for maintaining social cohesion among individuals and groups with diverse cultural and religious backgrounds (Kalogerogianni, 2025). Interreligious tolerance requires cognitive and social mechanisms that enable individuals to distinguish between shared and personal space in communal life. Such mechanisms are structurally embedded within the local knowledge systems of indigenous communities (Verkuyten dkk., 2019a). Interreligious harmony arises not from abstract doctrinal principles, but from cultural institutions that live and instill the value of diversity in daily practice (Jamal et al., 2025).

In Indonesia, the gap between formal tolerance education and community tolerance practices is evident. The existing tolerance education still relies heavily on classroom-based, text-heavy methods that are disconnected from society's social dynamics (Hidayah et al., 2026). Multireligious communities in Indonesia require multicultural competence to navigate the complexity of interactions across religious and cultural diversity (Badrun et al, 2024). However, the factors that contribute to the formation of such competencies remain underexplored. Deep-rooted tolerance is born from the local wisdom of indigenous peoples, not from formal education programs (Ufie, 2017). Local wisdom serves as an effective social glue in building harmonious relationships among groups of different religions through the framework of local culture (Erawadi & Setiadi, 2024). (Yuwafik & Khoiroh, 2026) state that communities that integrate local wisdom into their social life have a greater capacity to manage conflicts and maintain communal identities amid external pressures. Religious moderation contributes significantly to the sustainability of tolerance in multireligious communities. Local wisdom is thus not just a cultural heritage, but a social learning system that actively shapes the community's socio-cultural resilience. However, these studies largely treat local wisdom as a general explanatory variable for social harmony, without specifying the mechanisms through which it is transmitted across generations or the conditions under which it produces measurable resilience outcomes. Few studies examine communities where more than two religious traditions coexist within a single customary system, limiting understanding of how local wisdom functions in genuinely plural rather than bireligious settings.

The village of Ngadas in Malang Regency provides a relevant empirical case for examining this issue. This village is the only Tengger traditional village that serves as an empirical case for examining this issue. This village is the only Tengger traditional village within a single traditional system that operates collectively (Setyabudi, 2025). What distinguishes Ngadas Village from other multireligious communities in Indonesia is the absence of religious-based social segregation in settlement patterns, customary governance, or communal ritual practices. The concept of "ageman" separates customary practices, as a shared space, from religious beliefs as a private matter. This concept provides a framework that enables all residents to participate in communal life without sacrificing their respective religious identities. Local wisdom in Ngadas Village thus functions not only as a cultural heritage but as a cross-cultural educational system that unfolds naturally in daily life. Lave & Wenger (1991) argue that knowledge forms through direct engagement within the community, not solely through formal instruction. his distinction between ageman as a shared customary space and religion as a private domain offers a conceptual mechanism largely absent from prior local wisdom literature through which tolerance is structurally embedded rather than individually negotiated.

The practice of tolerance produces measurable socio-cultural resilience within the Ngadas community. Magis (2010) defines community resilience as the collective capacity to cope with external pressures while maintaining essential social functions. Local traditions that foster interreligious harmony can model the development of multicultural policies and peace education (Jamal et al., 2025). The socio-cultural resilience of the Ngadas is evident in the community's ability to manage religious differences peacefully for more than three centuries, adapt customary traditions to social change without losing communal cohesion, and instill tolerance in the next generation without relying on formal education programs. This capacity shows that Ngadas' local wisdom serves as the foundation of a structural socio-cultural resilience.

Previous studies of the Tengger community document the coexistence of religious groups in Ngadas without theorizing how this coexistence functions as a pedagogical or educational process (Setyabudi, 2025). Consequently, no study has yet conceptualized Ngadas's tolerance practices within a cross-cultural education framework, nor examined the specific mechanisms by which tolerance values are transmitted intergenerationally through communal rather than instructional participation. This study addresses that gap by treating Ngadas not merely as a case of religious harmony, but as a living pedagogical system, one in which the *ageman* concept operationalizes the theoretical distinction between shared and private space proposed by Verkuyten (2019), and in which resilience is produced through customary structure rather than deliberate curriculum design (Magis, 2010).

The study fills that gap through three key contributions. First, it conceptualizes indigenous tolerance as a functional cross-cultural learning ecosystem. Second, it maps the informal mechanisms of intergenerational value transmission through communal participation. Third, it outlines the implications for developing a community-based cross-cultural education framework that can strengthen the socio-cultural resilience of multireligious communities globally.

## RESEARCH METHODOLOGY

This study employs a qualitative, single-case design grounded in the social constructivist paradigm. This design was chosen because interreligious tolerance within indigenous communities is context-specific and cannot be separated from the perspectives of the actors who experience it firsthand (Creswell & Poth, 2018; Yin, 2018). Before field data collection, the researcher conducted a preliminary study and literature review to establish an initial conceptual framework to guide analysis. Fieldwork was conducted over six months, from August 2025 to January 2026, during which the researcher made periodic visits to the village, with observation intensity increased during major customary ceremonies to capture ritual practices. Primary data sources were selected using a purposive sampling technique based on three specific criteria: (1) active involvement in the Ngadas indigenous system, (2) representation of the three major religious groups, and (3) direct engagement in intergenerational value transmission. Based on these criteria, a total of 15 key informants were systematically selected, consisting of the Customary Chief, the Village Head, three religious representatives (one Buddhist Sunday School teacher, one Muslim cleric, and one Hindu community leader), five youth actors involved in traditional arts, and five parents actively participating in communal *gegeni* circles.

Data were collected through three triangulated techniques: semi-structured interviews with traditional leaders, community actors, and local stakeholders; participant observation of daily interactions and shared rituals; and socio-cultural documentation, including community profiles, local policies, and organizational records. All interviews were audio-recorded and transcribed verbatim, while observations and documents provided systemic behavioral, historical, and

institutional context. The study ensured data credibility and trustworthiness through three validation mechanisms: source triangulation, methodological triangulation, and member checking. Source triangulation compared perspectives across different social roles by aligning the Customary Chief's statements with accounts from youth actors. Methodological triangulation cross-examined interview claims with direct field observations of rituals and official village socio-cultural documents. Furthermore, member checking involved returning the transcribed data and initial findings to key informants to confirm interpretive accuracy and reduce researcher bias.

Qualitative data analysis was conducted systematically using the interactive model proposed by Miles, Huberman, and Saldaña (2014) which consists of three concurrent flows of activity. The first phase involved data condensation, which was the process of selecting, focusing, simplifying, abstracting, and transforming raw field notes, interview transcripts, and documents. At this stage, data were categorized into parent and child nodes using qualitative data analysis software to isolate key themes regarding Titiluri, Ageman, and traditional ceremonies. The second phase was data display, which organized and assembled the condensed data into structured matrices, charts, and networks to identify patterns and systemic relationships within the cross-cultural learning ecosystem. The final phase involved drawing conclusions and verification, where substantive meanings emerging from the data display were tested for plausibility and validity through ongoing field logs, peer debriefing, and joint review with focus group partners. This conceptual model was built by grouping recurring patterns in the data, such as guided participation across rituals and the separation of communal and religious space under ageman, into themes, which were then cross-checked against the triangulated data sources before being incorporated into the final model. This analysis produced a conceptually generalizable framework (Yin, 2018), with its practical application in curriculum design proposed as a direction for future research.

## RESULT AND DISCUSSION

Ngadas is a village at an altitude of 2,150 meters above sea level, with a stunning landscape reminiscent of a cloud, yet it is also a social space rooted in history and harmonious spirituality. Historically, Ngadas Village dates back to 1701 AD, when a figure named Mbah Sedek laid the first stone in Padhayangan, which is suspected to mark the beginning of the current settlement. Official demographic documentation shows a composition of Buddhist (49.4%), Islamic (44.5%), Hindu (5.8%), and Christian (0.3%) residents. A Composition in which no single religious group holds an absolute majority makes sustained interfaith coexistence a structural necessity of everyday communal life rather than an incidental feature.

The history of multireligious coexistence in Ngadas Village has been a long process, marked by various efforts to negotiate identity peacefully, not suddenly. Ngadas Village maintains strong harmony, as shown by residents from various religious backgrounds settling together without territorial segregation. Local wisdom in Ngadas Village draws from the Titiluri philosophy (traces of ancestral heritage) and the concept of Ageman. This Titiluri value contains *niti*, which means to walk, and *luri*, which means to follow; it becomes a pillar of support for a social relationship carried across generations.

Titiluri, the Tengger community's system of ancestral knowledge transmission, refers to *niti*, which means to walk and *luri*, which means to follow; interviews with traditional leaders reveal that this value becomes a pillar of support for a social relationship that is channeled across generations. On the other hand, *Ageman* has a teaching philosophy that strictly separates traditional practices from religious beliefs. Based on in-depth interviews, Ageman is a local understanding that separates traditional practices as a shared space from religious beliefs as a personal territory. The head of

Ngadas Village emphasized this: *"Ageman taught us to separate customs and religion. Customs belong to all, religion is everyone's business with God."* This separation serves as a frame of mind that encourages all citizens to participate in traditional ceremonies without offending their respective religious identities.

Participant observation confirms that people can distinguish between communal space and personal space in daily life, making this a crucial concept: how residents view religion as an inner garment, not a barrier to social interaction, among indigenous peoples. Ngadas society values include helping each other (*gentenan*), tolerance (*rasa*), and maintaining harmony. In the cultural education landscape, participant observation showed these values in practice, such as the appeal to respect religious people, namely that non-Muslim students do not bring food supplies to school during the month of Ramadan.

The sloping agricultural land that characterizes Ngadas Village gives the community greater physical strength and stronger resident-to-resident togetherness. This is evident in the community's adaptive interactions during farming, as they help one another. This activity has become a key part of communal livelihood by utilizing sloping land. In addition, the younger generation also always learns the ethics of neighbors and works regardless of religious differences. This shows that the Ngadas Village area is not just a place for livelihood, but a space for practicing tolerance, discipline, and harmony.

Tolerance in Ngadas Village extends beyond agricultural activities and is strongly expressed in traditional rituals and ceremonies. Observations during the Kasada, Karo, Entas-entas, Unan-unan, and Petekan ceremonies became learning spaces where the community practiced and reproduced the value of coexistence. The Kasada ceremony is held on the 14th of the month of Kasada, according to the Tengger calendar. Field observation shows this ceremony is a form of gratitude to Sang Hyang Widhi, in which produce is presented at the crater of Mount Bromo. All citizens participate in this procession regardless of religious affiliation, making it the most concrete arena of the value of togetherness that transcends differences in beliefs. The Karo ceremony is the Tengger people's biggest holiday and lasts several weeks. The series includes inviting ancestors to each resident's house with seven offerings, eating together at the village head's house with people from all levels of society, and visiting Nyadran as a pilgrimage to the ancestral grave. The entire Karo series brings together citizens from various religions in the same customary order, strengthening social attachment across faiths.

The Entas-entas ceremony is a ritual of spirit purification for community members who have died. This ritual uses specific traditional symbols and is led by a pandita shaman, accompanied by gamelan. Entas-entas functions as a meeting space between generations and across religions in collectively responding to death, as well as a means of transmitting Tengger spiritual values to the younger generation. The Unan-unan ceremony is held at the Sanggar to determine the Tengger holiday and uses white buffalo meat. According to customary documentation, this ritual serves as a communal time-setting mechanism that binds all residents to a mutually agreed-upon customary calendar. Petekan is a tradition of communal moral examination held every three months by traditional shamans. This tradition serves as a social control mechanism that maintains the community's moral purity and as an institution that applies universally to all citizens regardless of religion.

The Head of Ngadas Village emphasized in an interview, "Petekan is a cultural heritage of local wisdom of Tengger, not just a ritual, but also a moral message. If there is a violation, the village completely leaves it to the decision of the traditional leader." The thematic analysis of these five ceremonies together forms a traditional learning system that does not require formal instruction

because the value of coexistence is internalized through repeated participation in each ritual cycle. Muslims, for example, are trusted to slaughter animals in traditional ceremonies so that the results can be consumed according to the provisions of Islamic law. These accommodations reflect active recognition of differences and a commitment to maintaining shared participation in communal spaces.



**Figure 1.** Community Members Engaging in Traditional Adat Activities of Ngadas Village.

(Source: Researcher Documentation, 2025)

Based on interviews and field observations, the traditional chief serves as a key local knowledge-based educator within the Ngadas Village community. This position involves not only leading rituals but also guiding and providing moral oversight to community members to ensure the preservation of the titiluri custom. Figure 1 illustrates the close relationships among community members during customary activities, offering empirical evidence that inclusive spaces and the transmission of cultural values are fostered through direct participation in communal life rather than through formal instruction.

This reality becomes more meaningful through educational programs such as Moral Camp, which residents and members of the outside community can attend to learn more about the practice of tolerance. Through participant observation, the most valuable moment was attending the entas-entas ceremony, commonly known as the ritual of spirit purification, within the Tengger community. The community's inclusive attitude is reflected in the warm welcome extended to outsiders. Interviews confirm this stems from traditional leaders instilling the value of tolerance. Informal dialogue in people's homes fosters deep understanding, showing that tolerance in Ngadas village is practiced consciously and sincerely. Traditional leaders can serve as intermediaries, connecting the value of past heritage with the present world, which is increasingly challenging and modern. Fieldwork also documented two cases of adaptive conflict management. First, a resident's rejection of the Karo ceremony in 2018 was resolved through customary deliberation without dividing the community. Second, the Petekan ritual has been adapted by integrating modern medical personnel without stripping away its underlying traditional meaning.

### **Interfaith Tolerance Practices as Lived Cross-Cultural Learning**

Field findings gathered from interviews and observations in Ngadas Village show that interfaith tolerance grows through residents' active participation in the community's socio-cultural practices. Citizens from the three religious traditions internalize the value of tolerance through direct involvement in interfaith traditional practices. This process can be understood as situated learning, a form of knowledge formed through direct involvement in the community (Yuwafik & Khoiroh, 2026). In contrast to policy-based tolerance programs in Indonesia, which are often ceremonial and not rooted in the community (Menchik, 2016), tolerance in Ngadas is formed from within the community through concepts. Sustained interreligious tolerance requires cognitive and social mechanisms that enable individuals to distinguish between shared and personal space in communal life (Verkuyten et al., 2019). The mechanism in Ngadas was not formulated by the state or formal religious institutions; it emerged from a system of customary knowledge tested over time. Ardi et al., (2021) added that homogeneous environments tend to show lower tolerance toward different groups, so the diversity of customs in Ngadas actually strengthens its citizens' capacity for tolerance.

This is evident in the settlement pattern of Ngadas, where residents of different religions live without territorial segregation, reflecting a long process of internalizing cultural values and providing common ground to avoid identity conflict (Sutopo, 2024). It also aligns with Hamka's view in *Tafsir Al-Azhar*, which holds that multiculturalism prioritizes human unity based on shared lineage rather than manufactured difference (Putri et al., 2023). A similar pattern is visible in daily values such as *gentenan* (mutual help) and *rasa* (tolerance), including the accommodation shown when non-Muslim students refrain from bringing food during Ramadan practices that reflect local wisdom functioning as key to harmonious cross-cultural communication (Kusumawati, 2024) and operating collectively as a hidden curriculum that indirectly shapes sociocultural resilience against external pressures. The sloping agricultural landscape of Ngadas further conditions this resilience; the physical characteristics of a Tengger community's territory shape its daily tolerance, illustrating a broader phenomenon of ecological culture resilience (Faiqa et al., 2025).

Concept *Ageman* is concretely manifested in traditional rituals and ceremonies as an arena for cross-cultural learning in Ngadas. The *Kasada*, *Karo*, *Entas-entas*, *Unan-unan*, and *Petekan* ceremonies became learning spaces where communities practiced and collectively reproduced the value of coexistence. Participant observations showed that all citizens, regardless of religious affiliation, play a defined role in the customary order in each ritual cycle. Muslims, for example, are trusted to slaughter animals in traditional ceremonies so that the results can be consumed according to the provisions of Islamic law. Wenger (1998) describes this kind of setting as a community of practice, a space where the value of togetherness grows and is strengthened through shared, meaningful activity that renews a common understanding of coexistence with each ritual cycle. This participatory approach invites citizens to build communal spaces together, strengthening community capacity for collective action and long-term social resilience (Cho & Ho, 2020). These accommodations reflect a deep interfaith dialogue that actively acknowledges and accommodates differences. These accommodations reflect a deep interfaith dialogue that actively acknowledges and accommodates differences (Swidler, 1986). This kind of dialogue emphasizes recognizing shared ethical values to build respect and justice in a diverse society (Kusumawati, 2024). Deep dialogue can be integrated into educational projects to promote social equality and overcome personal egocentrism, political polarization, and religious divisions. It is proposed as a lifestyle to cultivate meaningful relationships (Siveres, 2022). Ultimately, this activity becomes a value-learning process

that upholds individual rights, cultural rights, justice, minority rights, and tolerance among individuals and between groups (Kymlicka, 2003).

Education that changes perspectives requires a community culture that functions not just as context but as core content that shapes how students understand the world and social relations (Banks, 2015). The practice of tolerance in Ngadas, which draws on Tengger local wisdom, fulfills this principle. Local wisdom here serves as a source of value and knowledge that actively shapes co-living competencies. The principle of recognition and respect for cultural diversity is easier to internalize when considering local characteristics and aspirations (Sahira et al., 2025). Responsive learning holds that the most effective learning occurs when students' cultural experiences serve as a starting point (Gay, 2018). Customary systems, rituals, languages, and local values inherited through Titiluti in Ngadas have formed citizens who are not only tolerant but also able to actively manage differences. Ngadas' local wisdom-based learning model is relevant to developing multicultural education that is contextual, participatory, and rooted in Indonesia's cultural richness. The traditional chief plays a central role in sustaining this ecosystem, not only leading rituals but also guiding and providing moral oversight to the reserve titiluri. This is consistent with Ramadhan (2023), who describes traditional leaders as guardians of customary law and values who shape community behavior and foster harmony.

In Ngadas, values are transmitted between generations through direct participation in communal life. This process can be understood as guided participation, a learning process in which the younger generation absorbs community knowledge and values through involvement with people more experienced in real activities (Rogoff, 2003). Through participant observation, children in Ngadas take part in traditional ceremonies from an early age. They sit in a *gegeni* circle with parents and guests from different religious backgrounds, and observe how differences are managed in daily life. Participation in rituals enhances a sense of belonging and shared identity, especially in a diverse cultural environment (Wen et al., 2016). This process continued into adolescence through involvement in the gamelan art of Wahyu Cipta Laras, which was regularly practiced in the Buddhist Sunday School building and was open to youth of all faiths. This kind of space can be understood as a community of practice, a space where the value of togetherness grows and is strengthened beyond religious differences (Wenger, 1998). Daily practices, such as turning off the vehicle's engine when passing through a house of worship in use, become a form of learning internalized directly through actions and habits. These values do not depend on a single leader figure or a specific political momentum, but are embedded in the structure of daily life that runs across generations.

This international transmission is reinforced by educational programs such as Moral Camp, through which outside participants also learn Ngadas's tolerance practices, including attending the *entas-entas* ceremony. Alfian et al., (2026) note that deepened identity awareness and a clearer understanding of one's own cultural position foster greater openness to others, which aligns with the warm welcome Ngadas residents extend to outsiders through informal home dialogue. Rodriguez-Amortegui (2024) similarly finds that such dialogue fosters a sense of community and empowers communities to preserve their traditions, positioning traditional leaders as intermediaries between inherited values and present demands.

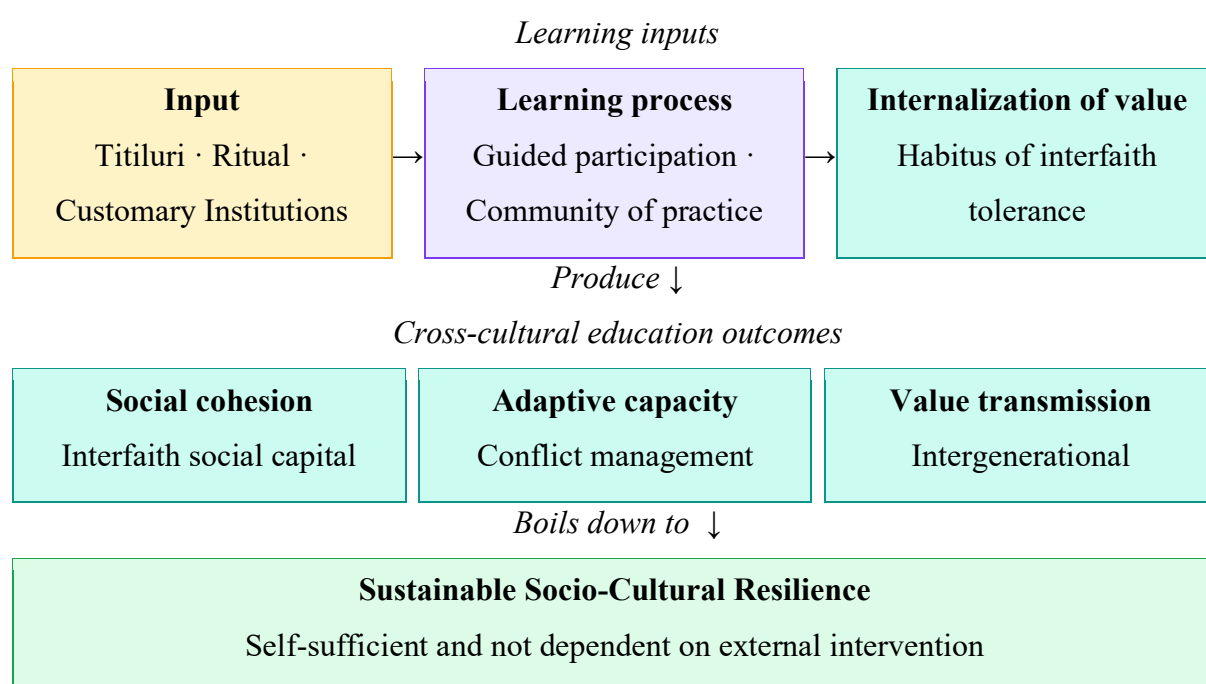
The Tengger people pass down knowledge from one generation to the next through Titiluri, their ancestral knowledge system. Interviews indicate this knowledge is shared not only between parents and children but also among community members during group discussions and *bethek-sinoman* gatherings. These meetings give everyone a chance to interact, work together, and keep traditions alive, regardless of religion or gender. In these settings, indigenous knowledge is adapted

and becomes something the whole community understands, shown through changing practices, symbols, and stories. Cunsolo et al. (2017) say that practising traditional values every day is important for keeping culture alive. Chilisa (2020) notes that indigenous knowledge systems have both strengths and weaknesses, with their main strength being their ability to adapt to social change. Studies in Ngadas show that the community has kept Titiluri alive because it is closely connected to their daily economic, social, and spiritual lives.

The Tengger language helps build a sense of community that goes beyond religious differences. Norton (2016) explains that language is not just for communication; it also shapes how people see themselves and their place in society. When people speak Tengger in public, it creates a shared bond that is stronger than religious identity. Residents identify with the Tengger community before their religious groups. This shared identity, rooted in language and tradition, brings people together and fosters unity. Research from Ngadas shows that this lasting tolerance stems from a strong indigenous knowledge system rooted in everyday life. This example can guide community-based civic initiatives across Indonesia, especially for indigenous groups with similar local knowledge that national education policies have not yet fully recognised.

### Sociocultural Resilience as the Outcome of Indigenous Cross-Cultural Education

Learning grounded in local wisdom in Ngadas Village produces socio-cultural resilience that operates structurally and sustainably. This resilience is not formed through a consistent learning process and is embedded in all dimensions of communal life. Magis (2010) defines community resilience as the collective capacity to cope with external pressures while maintaining essential social functions. Ngadas Village meets this definition empirically. The two cases documented above the peaceful resolution of the 2018 Karo ceremony dispute and the adaptation of the Petekan ritual to incorporate modern medical personnel without losing its traditional meaning demonstrate this capacity directly. Both cases show that the Ngadas community has an active capacity to manage change and conflict. Anas et al., (2026) argue that this kind of conflict-management capacity is the strongest marker of a community with structural, rather than situational, tolerance.



**Figure 2.** Flow Diagram of Socio-Cultural Resilience as a Cross-Cultural Education Outcome Based on Local Wisdom in Ngadas Village. (Source: Processed Research, 2026).

To understand how such socio-cultural resilience forms systematically, the flowchart in Figure 2 visualizes the mechanism in its entirety. The diagram depicts the learning process in Ngadas, which proceeds through four vertically connected layers. The first layer is the input to the learning. This input consists of three main sources: the value of local wisdom, including *titiluri*, *ageman*, and cooperation; rituals and traditional practices such as *Kasada*, *Karo*, and *Entas-entas*; and customary institutions, including a dual leadership system and customary law. The three sources of input form a mutually supportive knowledge ecosystem. *Titiluri* legitimize traditional rituals. Traditional rituals help reinforce institutional authority. Customary institutions ensure that *titiluri* continues from one generation to the next. Transformative education needs community culture to serve as context, content, and a method of learning (Banks, 2015). The learning practices in Ngadas meet all these principles.

The next layer is the learning process. The diagram shows three main ways this happens: guided participation through *gegeni* and traditional ceremonies, community practice through *gamelan* and collective farming, and internalised learning through daily habits. These three forms of learning happen together as part of daily community life, rather than as planned programs. Rogoff (2003) explains that guided participation is much more effective than formal instruction. When the younger generation engages directly with people more experienced in real-life situations, the value absorbed is not just knowledge, but knowledge inherent in the way of acting. The third layer is the internalization of values. At this layer, the learning process becomes a disposition that operates automatically in response to social situations. Bourdieu (1990) calls this kind of disposition *habitus*. Ngadas residents do not need reminders to be tolerant when faced with religious differences, as tolerance has become part of how they act and respond in daily social situations.

The fourth layer in the diagram is cross-cultural educational output. This layer consists of three interrelated dimensions, namely interfaith social cohesion, adaptive capacity in responding to change and managing conflicts, and the sustainability of intergenerational value transmission. Putnam (2000) The fourth layer in the diagram is cross-cultural educational output. This layer consists of three interrelated dimensions, namely interfaith social cohesion, adaptive capacity in responding to change and managing conflicts, and the sustainability of intergenerational value transmission. The four layers in the diagram do not work in a linear, one-way manner; instead, they support one another in a continuous, repeating cycle. This is what makes Ngadas' socio-cultural resilience independent, not dependent on external intervention.

The findings from Ngadas Village have relevant implications for developing cross-cultural education in Indonesia. This development can be carried out optimally through careful planning to avoid negative side effects, especially those affecting the culture and characteristics of the Tengger Tribe (Jati et al., 2022). As previously discussed, learning that begins from students' own cultural experience (Gay, 2018) is precisely what the Ngadas system already provides organically. The customary system, rituals, language, and local values inherited through *titiluri* in Ngadas have shaped a generation of residents who are not only tolerant but also able to pass this tolerance on to the next generation without outside instruction. Indigenous peoples with similar local knowledge have the same potential to develop a community-based civic education model. The challenge for national education policy is not to design a new model, but to recognize, document, and strengthen systems that are already working organically in indigenous communities such as Ngadas.

## CONCLUSION

Interreligious tolerance in Ngadas comes not from formal teaching but from daily participation in customary life. Through titiluri and agetan, residents learn to live together not because of a rule imposed from outside, but as a habit formed through repeated involvement in rituals, farming, and everyday interaction across religious lines. This is how the community has maintained social cohesion for more than three centuries, adapting its customs to changing times without losing that cohesion. Because this study examined only one village, these findings describe how tolerance works in Ngadas specifically, and they should be read as a starting point for further research rather than a claim that the same pattern will hold in every indigenous community. Even so, the case suggests that policies aimed at strengthening tolerance and social resilience may benefit less from new curricula and more from recognizing and supporting the customary systems that communities like Ngadas already practice.

## DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this work, the author(s) used Grammarly to assist in improving grammar, clarity, and academic tone of the manuscript. After using this tool, the author(s) reviewed and edited the content as needed and took full responsibility for the content of the publication.

## AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; Investigation.

Author 3: Data curation; Investigation; Validation; Visualization; Writing - original draft.

Author 4: Formal analysis; Methodology; Visualization; Writing - original draft.

## DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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