Building an Inclusive Society through Religious Moderation Village

(Phenomenological Study of the Role of Social Capital in Building
Social Harmonization in the Community of Sidodadi Village, Gedangan District, Malang Regency)

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ABSTRACT

The background of this study is the harmonious conditions in a religious moderation village. This study took place in Sidodadi Village, Gedangan District, Malang Regency, East Java Province. In the village there is a village filled with values of tolerance and harmony of life between religious communities. Today's challenge is the lack of tolerance in social interaction above differences. An inclusive society is the dream of various regions because diversity is identical to conflict. The formulation of the research includes: a) How is harmony in interfaith relations developed in Sidodadi Villages, Gedangan District, Malang Regency? b) How to interpret social capital in real acts of interfaith interaction in Sidodadi Villages, Gedangan District, Malang Regency? This study aims to describe phenomenologically the process of harmonious social interaction in interfaith relations and to interpret the social capital involved in the Religious Moderation Village. This study describes phenomenologically and in depth related to the inclusive society in the religious moderation village. Meanwhile, the village and sub-district governments also provide support for various activities as well as the role of inter-religious communication forums. The main theory used is phenomenology theory. Meanwhile, supporting theories are social interaction theory, social capital theory, sociology of religion theory and social barrier theory. Where all theories are used to analyze the meaning of inclusive society in religiously moderate villages. The research method uses qualitative descriptive phenomenology. The focus of this study is on first social interaction which emphasizes the role of community initiatives and their challenges and strategies. Second, it relates to the meaning of social capital in interactions that are studied from the dimensions of perception and utilization and the elements in them. The research method is qualitative descriptive by operating the problem through a phenomenological study of inclusive society in religiously moderate villages involving four informants, namely FKAUB, sub-district government, village government, and local communities. Data collection techniques use observation, documentation, interviews and FGD. Data analysis techniques use People's phenomenology analysis with stages of documentation, observation, understanding units of meaning, creating narratives, thematic identification, and interpreting all elements. The results of the study can be explained, among others, a) Community initiatives and inclusive decision-making, supported by interfaith and forums, facilitate positive social exchanges, reduce religious barriers, and strengthen leadership social cohesion through joint activities, education, and economic empowerment, which encourage long-term inclusiveness and harmonious interfaith relations. b) Effective utilization of social capital is carried out through trust, reciprocity, shared values, and strong social networks to overcome social barriers, encourage interfaith cooperation, and maintain an inclusive society. Inclusive participation, collective action, and leadership further strengthen social cohesion, while solidarity and pride in diversity ward off religious divisions, creating a resilient and harmonious society. This study has theoretical implications in the form of presenting a diversity of data and backgrounds that form inclusivity, social capital is positioned as a value to underlie interfaith communication and also as a basis for operating diversity to form inclusivity. Practical implications include, social interaction is able to bridge conflicts and differences that occur in religious moderation villages. In practice, this can see the social cohesion created and encourage inclusivity in the long term. Recommendations are given to local governments, communities, cross-diverse communication forums and other researchers.

Keywords: Harmony, Inclusive Society, Phenomenology, Religious Moderation Village, Social Capital.

1. INTRODUCTION

The Indonesian Ministry of Religion (Kemenag) released the 2019 Interfaith Harmony Index (KUB), the results of which showed a national average score of 73.83 for a range of 1 to 100. The survey for KUB was conducted by the Center for Research and Development of Religious Guidance and Religious Services at the Research and Development and Education and Training Agency (Puslitbang Bimas Agama and the Research and Development Agency for Religious Services) of the Ministry of Religion. Referring to the national KUB figure of 73.83, there are several provinces that are below the average.national average. "This index takesseveral formulations. One of them is religious harmony, namely the state or condition of life of religious communities that interact harmoniously, tolerantly, peacefully, respect and appreciate religious differences and the freedom to carry out their respective obligations. In 2020, the Interfaith Harmony Index (KUB) showed a decline with a national average of 67.46 compared to last year's 73.83.

To create conduciveness in the state and nation, the issue of religion becomes sensitive (Jalil, 2021; Khalil Nurul Islam, 2020; Sulaiman, 2022). Therefore, the government's commitment to making religion inclusive will create an inclusive system as well. Religious moderation is a concept that emerged as an effort to promote the values of tolerance, harmony, and inclusivity between adherents of different religions in a society (Baharuddin, 2021; Gunawan, 2015; Khalil Nurul Islam, 2020; Wahyuni et al., 2021). Religious moderation programs that are often carried out by the government, non-governmental organizations and religious groups, aim to create a harmonious and peaceful environment for all members of society.

Religious moderation is an important aspect of modern society (Azizah, 2021; Kumalasari, 2022). It promotes tolerance, respect for diversity, and peaceful coexistence among different religions. It is a necessary countermeasure against violence and extremism associated with religious fundamentalism. However, promoting religious moderation is not without its challenges. This essay will discuss the importance of religious moderation, the challenges in promoting it, and strategies to encourage it.

Religious moderation is essential to promote peaceful coexistence among religions. It promotes respect for human rights and diversity. Religious moderation is also a countermeasure to extremism and violence associated with religious fundamentalism. It promotes tolerance and understanding among religions. For example, in Indonesia, the world's largest Muslim country, religious moderation has been successful in promoting peaceful coexistence among religions. The country has a tradition of religious tolerance, where different religions coexist peacefully. This is because of the emphasis on religious moderation, which promotes respect for diversity and peaceful coexistence.

Promoting religious moderation is not without its challenges. The rise of religious fundamentalism and extremism is a significant challenge. Religious fundamentalism and extremism promote intolerance and violence, which are contrary to the principles of religious moderation. Political manipulation of religion for personal gain is another challenge. Politicians often use religion to gain political power, which can lead to the promotion of religious intolerance and extremism. The lack of religious education that promotes critical thinking and tolerance is also a challenge. Religious education that promotes critical thinking and tolerance is essential to promoting religious moderation. Without it, religious extremism and intolerance can easily occur.

There are several strategies to promote religious moderation. Encouraging interfaith dialogue and collaboration is one strategy. Dialogue and collaboration promote understanding and respect for diversity, which are essential to promoting religious moderation. Prioritizing religious education that promotes critical thinking and tolerance is another strategy. Religious education that promotes critical thinking and tolerance is essential to promoting religious moderation. Involving religious and community leaders in promoting moderation and combating extremism is also a strategy. Religious and community leaders have significant influence in promoting religious moderation and combating extremism.

Therefore, religious moderation is very important to promote coexistence peace among religions (Afwadzi & Miski, 2021). It promotes tolerance, respect for diversity, and peaceful coexistence. However, promoting religious moderation is not without challenges. The rise of religious fundamentalism and extremism, political manipulation of religion for personal gain, and the lack of religious education that promotes critical thinking and tolerance are significant challenges (Berger, 2018; van Prooijen & Kuijper, 2020; Weinberg & Pedahzur, 2006). Strategies to promote religious moderation include encouraging interfaith dialogue and collaboration, prioritizing religious education that promotes critical thinking and tolerance, and involving religious and community leaders in promoting

moderation and combating extremism (Latifa et al., 2022; Nasaruddin et al., 2020; Nashohah, 2021; Wibowo & Nurjanah, 2021).

The basis for the birth of the religious moderation village is the large number of acts of violence in the name of religion with intolerant actions against adherents of certain religions. In 2020, there were 422 violations of religious freedom in Indonesia. Of that number, 184 were carried out by non-state actors such as community groups, individuals, and community-based organizations (ormas).

The birth of the religious moderation program was triggered by various factors, such as the increasing level of intolerance and religious-based violence, as well as divisions and conflicts arising from differences in religion and belief. At the same time, it is also necessary to create harmony and unity between adherents of different religions in order to strengthen national unity. This is when viewed from the number of conflicts in the name of religious freedom since 2018 to 2008, many occurred in West Java with the Ahmadiyah group, the following graph illustrates the dynamics of religious intolerance conflicts that occurred in several large regions in Indonesia.

In Malang Regency, there is a heterogeneous number of religious adherents. Based on BPS 2020 data, from religious adherents, Islam is the religion most widely practiced by the people of Malang Regency, namely 2,876,940 people, Christianity 66,816 people, Catholicism 15,264 people, Hinduism 11,039 people, Buddhism 2,517 people, Confucianism 66 people and other beliefs 244 people.

Gedangan District based on its geographical conditions is located in the southern part of Malang, with flat to wavy land surfaces reaching 40% of the total area of Gedangan District, while the rest (60%) is a hilly wavy plain. The average height from sea level is + 350 meters with a temperature of 22 to 29, rainfall reaches + 1,690 the total area of the district is 20,171 Ha. The population based on religion in Gedangan District as per the following data:

Table 1. Gedangan District Data Based on Religion

Subdistrict	Year 2020						
	Islam	Protestant	Catholic	Hindu	Buddha	Confucian	Trust
Gedangan	10,198	34	-	-	11	-	-
Segaran	8,473	11	-	-	-	-	-
Sumberejo	11,827	73	-	-	-	-	-
Sidodadi	6,563	843	-	412	-	-	-
Gajahrejo	5,867	103	-	171	-	-	-
Sindurejo	4,604	-	-	-	653	-	-
Tumpakrejo	6,855	-	-	-	-	-	-
Giri mulyo	4,446	9	-	-	-		-
Amount							66,250

Source: BPS, 2020

The rich and diverse religious life of the people in Gedangan District practices the main religions in Indonesia such as Islam, Christianity, Catholicism, Hinduism and Buddhism with the activities of each belief which can be described as follows: **First**, Mosques and Islamic Religious Activities: There are several mosques that serve as centers of Muslim religious activities in Gedangan District. Every day, Muslims gather at the mosque to perform congregational prayers, attend religious studies, and various other religious activities. The month of Ramadan is a special moment where Muslims fast, perform tarawih, and celebrate Eid al-Fitr together. **Second**, Churches and Christian and Catholic Religious Activities: There are churches that serve as places of worship for Christians and Catholics in Gedangan District. Christians and Catholics attend regular church services, perform sacraments, and various religious activities such as retreats, catechism, and social activities in order to serve the surrounding community. **Third,** Temples and Hindu Religious Activities: For Hindus, there are temples as places of worship and religious activities. Hindus participate in religious ceremonies such as offering offerings, carrying out devotional rituals and puja, and celebrating Hindu holidays such as Nyepi and Galungan. The temple is also a place to study

Hindu religious teachings and hold religious meetings. **Fourth,** Buddhist Temples and Religious Activities: Buddhists in Gedangan District practice their religion in temples. Temples are places for meditation, studying Buddhist teachings, and carrying out religious activities such as the Waisak celebration ceremony. Buddhists are also involved in social activities and share their teachings of virtue with the surrounding community. **Fifth,** Interfaith Harmony: Gedangan District is known for its high interfaith harmony. Religious communities respect each other and work together in various religious activities and social activities together. There are also forums or institutions for interfaith harmony that serve as a forum for dialogue, strengthening tolerance, and maintaining interfaith harmony. **Fifth,** Religious life in Gedangan District, Malang Regency, is reflected in the diversity of religions and religious activities carried out harmoniously. Despite their different religions, the people of Gedangan District live in a spirit of mutual respect, tolerance, and cooperation to create a peaceful environment.

The description of economic and social life that has the economic potential of the agricultural and plantation sectors is the main economic commodity in this area. Fertile agricultural land allows farmers to produce agricultural commodities such as rice, corn, vegetables, oranges, and apples with good quality. Farmers and plantation farmers play an important role in providing food and raw materials for the local processing industry. In addition to the agricultural sector, Gedangan District also develops small and medium industries. Micro, small and medium enterprises, such as handicrafts and traditional food processing, provide employment and economic contributions to the local community. Creative products from this industry, such as woven crafts and traditional foods, have local and regional market potential.

This phenomenological study explores the role of social capital in fostering social harmony within the community of Sidodadi Village, located in Gedangan District, Malang Regency, through the establishment of a Religious Moderation Village. Social capital, which includes trust, networks, and mutual support, plays a vital role in creating an inclusive society where diverse religious groups coexist peacefully. By examining the lived experiences of the people of Sidodadi Village, this study aims to uncover how social capital contributes to building bridges between different religious groups, facilitating dialogue, cooperation, and understanding. The concept of a Religious Moderation Village serves as a framework for promoting tolerance and inclusivity, enabling community members to navigate religious differences while fostering a sense of shared belonging. Through in-depth interviews and observations, this study highlights the dynamics of social capital and its impact on maintaining social harmony in a multicultural and multireligious environment.

2. LITERATURE REVIEW
2.1. Phenomenological Theory

The history of phenomenology, which is the foundation stone of philosophy, began in the first half of the 20th century with individuals such as Edmund Husserl, Martin Heidegger, Maurice Merleau-Ponty, Jean-Paul Sartre, and others (MerleauPonty, 2013; Moran, 2005; Smith & Osborn, 2015). Depending on the differences in Husserl and Heidegger's worldviews and the subject matter being investigated, there are two different definitions of phenomenology (Smith & Osborn, 2015). Phenomenology aims to explain the meaning of experience in relation to what and how it occurs. To increase our understanding of the phenomenon, we can gain a greater appreciation. Rather than imposing a cause-and-effect interpretation, phenomenologists seek to understand a social condition that occurs in a group of people (Kuchinke, 2023).

Phenomenology, as a philosophical movement, is the study of the structure of consciousness from a first-person perspective. Phenomenology seeks to uncover fundamental aspects of experience by focusing on the phenomena of things as they appear to us. Founded in the early 20th century by Edmund Husserl, phenomenology challenges traditional metaphysical and epistemological approaches by prioritizing subjective experience over objective or scientific explanation. Husserl's motto, "to the things themselves," encapsulates phenomenology's dedication to understanding the nature of experience by setting aside preconceptions.

When phenomenology entered the realm of philosophical thought, a new way of understanding the world and human relations to it began. As a philosophy, it led to a broad discipline that brought about a radical change in reading and observing social reality and human awareness of it. The significant features of phenomenology provide an inherent connection to the investigation of place and human relations to it. In the following discussion of phenomenology to explore all aspects of its theory, methods, and origins. However, the origins of phenomenology as

a whole, its qualities and descriptions, the development of its methods through major thinkers, and the various perspectives and phenomena used to view the phenomenological understanding of place will be discussed. Investigations into various perspectives such as architecture, literature, history, psychology, and ecology will also provide a forum to further clarify the history and characteristics of the phenomenological understanding of a place.

2.2. Relevant Social Theory
2.2.1. Social Definition
The most profound conceptual idea in social science theories is called Social Definition Theory or also known as the social definition paradigm (Ritzer, 2013). It helps us understand that the social reality we know and the way we live our lives is a product of human interaction and cooperative construction. This theory explains how social reality does not exist in the world as it is today, but is created by humans through their own actions (Jones, 2009). In the social definition paradigm, it is interpreted as a form of recognition of the subjective understanding of individuals which is certainly different from the view of social facts (Samuel, 2010).

Social Definition Theory, also known as the social definition paradigm, is an influential theoretical approach in the social sciences that emphasizes the idea that social reality is not an objective, fixed entity, but rather a subjective construct shaped by human interaction. It emerged in response to more positivist approaches in sociology, such as those advocated by Emile Durkheim, which viewed society as an objective structure governed by social facts. In contrast, Social Definition Theory, as highlighted by Ritzer (2013) and Jones (2009), argues that reality itself is the product of a cooperative social process in which individuals define, interpret, and negotiate their world.

2.2.2. Social Interaction
In sociology, social interaction is a series of dynamic social actions that experience changes between individuals or groups. Social interaction is a mechanism for sharing experiences by involving individual technical abilities, especially communication. According to the theory developed by Nonaka and Takeuchi (1995), an individual can obtain information directly from others through direct or silent communication. Therefore, social interaction is also mentioned as a medium for promoting ideas or innovations in the development of science. Interactions between social groups provide an overview of the limitations produced in social structures that tend to be associative. This means that the interactions carried out will carry group messages about the norms that are believed to be true in the group. Individuals have a very significant role in a group as the main actor in forming networks of social interactions to strengthen the social capital they have to form the basic concepts needed to understand and act in community life (Erickson and Jacoby, 2003).

However, Bottero and Prandy (2003) in their research stated that a person's social actions in interacting will...influenced by "social distance" caused by differences in beliefs or customs. Therefore, acculturation and adaptation to social conditions must be done. Democratization is generally understood to involve several processes such as the initial period, transition, and consolidation (O'Donnell, Schmitter, and Whitehead 1986). Successful consolidation, according to scientists, occurs when democracy appears as "the only game in the game" and expresses itself in three dimensions; behavior, attitude, and constitution (Linz & Stepan 1996). By assuming the power of religion as insignificant, scientists tend to ignore the positive role that religion and religiously inspired actors can play in democratization, a role that has recently emerged (Toft et al., 2011; Kunkler 2008, 2009; Philpott 2007).

In Muslim societies, he argues, liberal "democracy" is inconceivable because there is no separation between religion and politics (Huntington, 1997). Islam can also be interpreted in various ways; it has been used to support both democracy and authoritarian regimes, republicanism and monarchy (Esposito and Piscatori 1991). In subsequent years, the focus of scholars sharing Esposito's views has been on debunking traditional arguments centered on the fixed aspects of religion by devising conceptual tools based on empirical evidence to circumvent strict understandings of secularism.

There are several minimalist prerequisites for Dahl with three additional institutional requirements: a) a democracy must also have a constitution that guarantees individual civil rights, b) the government in a democratic polity must be limited by constitutional law and a complex set of vertical and horizontal institutions, and most importantly, c) instead of strict secularism, the minimum institutional limits for religion and the state are "twin tolerances" (Stepan 2000, 2012).

2.2.3. Social Capital and Social Exchange

Social capital theory is a framework in the social sciences that explains how networks, relationships, and norms of reciprocity and trust contribute to the functioning of societies. The theory states that social capital, like economic or human capital, is an asset that individuals and groups can leverage to achieve various outcomes, such as social cohesion, economic prosperity, or political stability.Hegel with the full name "Georg Wilhelm Friedrich Hegel" was a German philosopher who lived in 1770-1831, in many of his works the context of the relationship between the state and religion can be found in the works that entitled "Phenomenology of Spirit"(Hegel, 1977), "Lectures on the Philosophy of Religion"(Hegel, 1988), and "Elements of the Philosophy of Right" (Hegel, 1991) in each of these works has a different emphasis on the journey of human relations, consciousness, and beliefs in history in seeing democracy and social capital and social exchange within it.

This concept was popularized by sociologists such as Pierre Bourdieu (1976), who emphasized the role of social capital in maintaining class differences, and Robert Putnam, who highlighted the importance of social capital in civic engagement and democratic governance. Bourdieu viewed social capital as a resource that individuals and groups use to gain access to power and resources, often reinforcing existing social hierarchies. Putnam (2001), on the other hand, focused on the communal benefits of social capital, describing how social capital fosters cooperation and collective action in society.

Social capital theory emphasizes the value of social networks in creating and maintaining trust and reciprocity. These networks can be formal, such as institutions and organizations, or informal, such as friendships and family ties. When social capital is strong, it enhances a society's ability to coordinate actions, resolve conflicts, and maintain social harmony, ultimately contributing to the well-being and stability of the society.

Social Exchange (Social Exchange Theory) emerged in the late 1950s and has since developed into a large body of research on social behavior. This theory has been widely used to explain the viewsutilitarianand sociological theories of relationships in social networks (Blau, 2017; Homans, 1961; McCall, 2013). The emergence and development of this theory is widely attributed to the works of John Thibaut, George Homans, Peter Blau, and Harold Kelley. They were interested in the psychology of small groups, with the aim of understanding interpersonal relationships in society (Emerson, 1976).

2.2.4. Social Barriers Theory

Social barriers theory examines the barriers that prevent individuals or groups from fully participating in society or accessing opportunities, resources, and services. These barriers can manifest in a variety of forms, such as economic disparities, cultural norms, institutional practices, or systemic discrimination, each of which impacts different aspects of social life.

One significant theory of social barriers is Pierre Bourdieu's (1959) concept of cultural capital, which states that social barriers are often rooted in differences in education, language, and cultural knowledge. Individuals who lack cultural capital may find it difficult to navigate social institutions such as schools or workplaces, leading to exclusion or limited social mobility.

Another major theory is the structural inequality framework, which focuses on how societal structures, such as laws, policies, and economic systems, create and reinforce social barriers. For example, systemic racism or gender discrimination can result in unequal access to employment, education, or health care, perpetuating social inequality (NeckermeN, 2004; Hurst et al., 2016).

Social identity theory offers another perspective, stating that social barriers arise from the categorization of individuals into in-groups and out-groups based on characteristics such as race, gender, or religion. This categorization can lead to prejudice, discrimination, and social exclusion, as people tend to favor those in their own group while marginalizing others (Hogg, 2016; Brown, 2000). Feminist theories also address social barriers, particularly those related to gender inequality. These theories argue that patriarchal structures and gender norms create barriers for women and other marginalized genders in a variety of areas of life, including the workplace, politics, and the home.

Moderation is related to this theory, Moderation is a double-edged sword, especially in regimes with undemocratic characteristics (Arif, 2021; Sumbulah et al., 2022). In such a context, regardless of whether a regime

is truly committed to advancing democracy, the stakes are high about who will be included and who will be excluded. This gives rise to the paradox of democracy: the idea that democratic processes may empower non-democratic actors to reverse democratic progress, perhaps permanently (Singgih, 2022).

2.2.5. Sociological Theory of Religion

The sociology of religion is a subfield within sociology that examines the ways in which religion influences, and is influenced by, society. It explores the social functions of religion, its role in shaping cultural norms, and its impact on social structures and individual behavior. Unlike theology, which focuses on the divine and spiritual aspects of religion, the sociology of religion analyzes religion as a social institution and a cultural phenomenon (Wach, 2019).

Key themes in the sociology of religion include the role of religion in social cohesion and social control. Emile Durkheim, a founding figure in sociology, argued that religion serves to bind society together through shared beliefs and rituals, which strengthen social solidarity. The sociology of religion also examines secularization, the process by which religion's influence in public life declines as societies modernize (Christiano et al., 2015). This concept is debated among scholars, with some arguing that religion remains resilient and continues to shape social and political life in significant ways.

Social barriers theory examines the structural, cultural, and psychological barriers that hinder individuals' participation and integration in society. These barriers prevent equitable access to resources, limit social mobility, and perpetuate social inequality. Rooted in sociology, psychology, and social psychology, social barriers theory considers the visible and invisible forces that marginalize individuals or groups. These barriers include, but are not limited to, socioeconomic status, discrimination, lack of access to education or employment, social stigma, and systemic inequality.

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3. RESEARCH METHODS

3.1. Research Approach

This study uses a phenomenological approach with a qualitative research paradigm to answer the main problems formulated in the problem formulation. The line approach was chosen to answer in detail the processes and procedures implemented in the religious moderation village program to create harmony and inclusiveness of community life.

3.2. Research Focus

The focus of this research is as follows:
1) Harmonious Social Interaction in Interfaith Relations in Sidodadi Village, Gedangan District, Malang Regency
   a. The Role of Community Initiatives in Fostering Harmonious Social Interactions Above Religious Differences
   b. Challenges and Strategies for Maintaining and Improving Creating an Inclusive Society
2) The Meaning of Social Capital in Interfaith Interaction in Sidodadi Village, Gedangan District, Malang Regency
   a. Perception and Utilization of Social Capital by Society for Positive Interfaith Interaction
   b. Elements of Social Capital in Forming and Maintaining an Inclusive Society and Harmonious Life

3.3. Research Informants

The research informants who were used as key sources in this research were:
1) Interfaith Harmony Forum (FKUB) (1 Person)
2) Gedangan District Government (1 Person)
3) Village Government (1 Person)
4) Community (1 Person), a person who is involved in inter-religious harmony activities intensively.

3.4. Data Analysis Techniques

Qualitative research data analysis is characterized by a methodical examination process of interview transcripts, journal transcripts, observation notes, and other non-textual materials collected by researchers in order to understand the phenomenon (Bogdan, 1982). Because the purpose of this phenomenological study is to reveal the experiences of the Community or social workers. Thus, the purpose of data analysis is to present a description of the main themes of the experiences of participants or informants in the research object.

In keeping with the phenomenological approach, a fundamental component of this methodology is openness to modifying existing thinking. Thematic coding is an excellent example of this openness to revision. The reason is that themes are emergency is because they develop throughout the research. This ongoing readiness to update understanding supports the ongoing readiness to update understanding so that it can support a more complete understanding of the meaning of participants' experiences.

4. DISCUSSION

4.1. Discussion of Research Results 1. Harmonious Social Interaction in Interfaith Relations in Sidodadi Village, Gedangan District, Malang Regency

a. The Role of Community Initiatives in Fostering Harmonious Social Interactions Above Religious Differences

In an increasingly interconnected and diverse world, the role of community initiatives in fostering harmonious social interactions amidst religious differences is more important than ever. Religious diversity, while a rich source of cultural and moral values, can sometimes lead to misunderstandings or even conflict if not managed well. However, community-driven efforts that promote mutual respect, understanding, and collaboration have the potential to bridge this gap, fostering peaceful coexistence and collective well-being.

Community initiatives provide a grassroots platform for individuals from different religious backgrounds to engage in meaningful dialogue, participate in shared activities, and collaborate toward common goals. These initiatives often aim to address common social challenges such as poverty, education, and healthcare, creating opportunities for people of different faiths to come together for the common good. By focusing on shared human values and emphasizing the importance of supporting one another, these efforts help eliminate prejudice and build trust among participants.

Moreover, such initiatives foster a sense of belonging and shared identity that transcends religious boundaries. When individuals from different religious communities come together to pursue a common goal, they begin to view each other not through the lens of their differences, but as allies in creating a more just and compassionate society. This transformation of perspective is essential to building sustainable peace and harmony in a multicultural environment.

In this context, the role of community initiatives is not only to facilitate social interaction, but also to create an inclusive environment where diversity is celebrated rather than feared. By encouraging cooperation and mutual respect, these efforts contribute to a more harmonious society where religious differences are recognized and valued as part of the collective identity.

The role of community and community initiatives in forming interfaith relations in religious moderation villages. This role has a network with various parties. So that in forming harmony that emphasizes more on community and community initiatives. The interfaith communication forum in the area is an opening door to create harmony.

The role of the initiative involves the community, interfaith communication forums, local governments, both villages and sub-districts. Community initiation is an important process that involves uniting individuals who share values, goals, or interests to form a collective entity. This process usually begins with the identification of common needs or problems in a community, such as social, economic, or environmental challenges.

Key stakeholders or leaders often spearhead initiatives by hosting meetings or discussions that serve as the foundation for the community. These initial conversations help build a sense of purpose, define the community's mission, and set goals that align with members' shared values.

At the initiation stage, it is important to foster inclusivity and encourage diverse participation to ensure that the community reflects a range of perspectives. This encourages engagement and helps avoid marginalizing any

group. Through consensus building, community members can outline the framework for their activities, establish governance structures, and assign roles and responsibilities.

Effective communication is critical at this stage, as it helps build trust and creates a supportive environment where members feel valued and heard. As the community grows, continued engagement, collaboration, and shared experiences strengthen the bonds among members, laying the foundation for long-term sustainability and collective action. These initiatives are critical to shaping the identity and future direction of the community.

Community initiatives include, among others, local community leaders have actively initiated programs that promote unity and collaboration among religious groups. Also, interfaith meetings and cultural events are regularly held to celebrate the village's diverse religious heritage. Local community leaders play a critical role in fostering unity and collaboration among religious groups by initiating programs designed to bridge gaps and encourage cooperation. These leaders, who often have strong ties to their own communities and the broader social fabric, understand the importance of addressing religious differences in ways that promote peace and harmony rather than division. They use their influence to initiate programs that focus on shared values, common goals, and mutual understanding, all of which help reduce prejudice and build trust across faiths.

One of the main approaches used by community leaders is to organize interfaith dialogue and cultural exchange programs. These initiatives provide a safe space where people from different religious backgrounds can come together to discuss their beliefs, traditions, and practices openly and respectfully. Such dialogue is essential to breaking down stereotypes and dispelling misunderstandings, so that participants can see commonalities in their values, such as compassion, charity, and the pursuit of justice.

In addition to dialogue, community leaders often initiate collaborative social projects, such as joint volunteer efforts to address issues such as poverty, education, or environmental sustainability. By working together on these shared issues, individuals from different religious communities build relationships based on cooperation and shared experiences. These projects demonstrate that despite religious differences, people can come together to address the challenges facing their communities, fostering a sense of collective responsibility.

One of the main drivers behind this positive change has been the establishment of regular interfaith dialogue and cultural exchange programs. These forums provide a safe and structured space for individuals from different religious backgrounds to share their beliefs, ask questions, and learn about each other's traditions. By promoting open communication, these dialogues have helped to eliminate misunderstandings and reduce fear or mistrust between groups. Over time, participants have developed greater empathy and a deeper understanding of each other's beliefs, breaking down barriers that once fueled religious conflict.

Joint community service projects have also played a significant role in reducing religious tensions. By working together on common goals such as improving local infrastructure, providing assistance to underprivileged communities, or organizing neighborhood cleanups, residents have found a common purpose that transcends their religious identities. These collaborative efforts have strengthened interpersonal relationships and built trust, as individuals from different faiths come together for the betterment of the village. Focusing on a common goal has shifted attention away from religious differences and toward collective action, reducing the potential for conflict.

As a result of this initiative, Sidodadi Village has become a beacon of interfaith harmony, recognized by the surrounding community and the local government. Its success in promoting peaceful coexistence is an inspiring example of how religious diversity can be accepted and transformed into a source of strength, fostering long-term stability and unity in the region.

Findings of Problem Formulation 1 in the first point, related to the Role of Community Initiatives in Fostering Harmonious Social Interactions above Religious Differences. The findings of the research results on problem formulation 1 are:

Finding 1: Community leaders and interfaith forums began promoting unity and celebrating religious diversity to encourage open discussion and conflict resolution to build trust among different religious groups.

These findings highlight the important role played by community leaders and interfaith forums in creating social harmony amidst religious differences. In the context of Sidodadi Village, Gedangan District, Malang

Regency, community leaders, such as the village head, religious figures, and other community leaders, took the initiative to promote unity and celebrate diversity as the main foundation in building positive interfaith interactions.

The first step they take is to facilitate open discussions between religious communities. Interfaith forums, such as the Interfaith Harmony Forum (FKUB), serve as a platform to bring together religious figures from various faiths. These discussions allow them to share perspectives, experiences, and hopes, which in turn helps reduce prejudice and create space for mutual understanding. In addition, these discussions serve as a means to identify potential conflicts that may arise due to religious or cultural differences, and to formulate ways to resolve them. Conflicts that are often caused by misunderstandings or tensions between groups can be resolved through this dialogical approach. In interfaith forums, they work together to find solutions that focus on the common interest and welfare of the community, regardless of differences in belief.

The success of interfaith forums in promoting unity is also closely related to their efforts in building trust among religious groups. This trust grows when each group sees religious diversity not as a threat, but as a source of social wealth that strengthens the community. With strong trust, interactions between religious communities become more harmonious, mutually supportive, and free from conflict. Interfaith forums, together with community leaders, have succeeded in transforming potential divisions into opportunities to strengthen social bonds through inclusive cooperation.

Overall, these findings suggest that success in promoting unity and diversity does not only depend on good intentions, but also requires real actions facilitated by inclusive leadership and active participation from all parties. The combination of open discussion, effective conflict resolution, and trust building are key factors in creating a harmonious and inclusive society in Sidodadi Village.

Finding 2: Inclusive decision-making processes in villages involve representatives from all religious groups, along with strong support from government at the sub-district and village levels for policies, funding and communities in reducing conflict.

These findings demonstrate the importance of inclusive decision-making processes in creating social harmony amidst religious diversity. In Sidodadi Village, this process involves representatives from all religious groups, which plays a vital role in bridging differences in beliefs and reducing the potential for conflict between groups. Inclusive decision-making is carried out by involving representatives from various religious groups, such as Islam, Christianity, Hinduism, and others, in discussions and policy formulations concerning the social life of the community. This ensures that each religious group has the opportunity to voice their opinions, participate in decision-making, and feel valued in the process. This inclusive approach helps overcome feelings of injustice that may arise if decisions are made by only one religious group or party.

Strong support from the government at the sub-district and village levels is also an important factor in the success of this process. Village and sub-district governments provide the legitimacy and policy support needed to ensure that inclusive decision-making processes run effectively. This support includes the formation of regulations or policies that encourage dialogue between religious groups, ensure fair allocation of funding, and encourage community involvement in joint activities. For example, village funds used for interfaith activities, such as religious dialogue or social cooperation programs, are one form of concrete government support in creating a conducive atmosphere for interfaith interaction.

In addition to policies, financial support provided by the government plays a role in financing various activities aimed at increasing interfaith togetherness. The funding is allocated to activities that reduce potential conflicts, such as regular meetings between religious groups, joint social projects, and tolerance education. This not only helps reduce potential tensions, but also strengthens social ties through real and concrete cooperation. In this context, the role of the community is no less important. Community involvement in the decision-making process ensures that the policies implemented are in accordance with their needs and expectations. Active community participation creates a sense of ownership over the decisions taken and increases commitment to maintaining peace and harmony between religious communities. This also strengthens social capital in the community, where trust, cooperation, and solidarity between religious groups are increasing.

Thus, an inclusive decision-making process involving representatives from all religious groups and supported by village and sub-district governments is an effective step in reducing conflict and building social harmony.

Government support through policies and funding, coupled with community participation, creates an environment conducive to the formation of an inclusive and harmonious society, where every religious group feels valued and actively involved.

Finding 3: Harmonious social interaction is manifested in the form of joint social activities, educational programs, cultural understanding and maximizing the role of religious figures.

This finding emphasizes the importance of harmonious social interaction in building solid and inclusive interfaith relations. In Sidodadi Village, Gedangan District, Malang Regency, this harmonious social interaction is realized through various activities involving people from various religious backgrounds, which aim to strengthen social cohesion and reduce the potential for conflict. There are several key elements in creating this social harmony: joint social activities, educational programs, cultural understanding, and the role of religious figures. **[1.] Joint Social Activities,** Joint social activities are the main means for people of different religions to interact directly and build solidarity. In Sidodadi Village, various activities, such as mutual cooperation, humanitarian events, and social services, are organized to involve all religious groups. In these activities, people work together regardless of differences in beliefs. Through cooperation in these collective activities, they can get to know and respect each other, which ultimately strengthens social ties.

These joint social activities also help reduce prejudice and stereotypes that may exist between religious groups. By engaging in joint activities, people become more open and understand that despite differences in religion, they share common social needs and concerns for the well-being of the community as a whole. Participation in these activities also fosters mutual trust, which is essential to creating a harmonious social environment. **[2.] Education Program,** The education program in Sidodadi Village plays a central role in creating a deeper understanding of the importance of tolerance and harmony between religious communities. Education taught in schools and religious institutions places special emphasis on universal values, such as tolerance, mutual respect, and peace. This inclusive curriculum not only teaches the teachings of a particular religion, but also introduces the concept of interfaith harmony to students from an early age.

The educational program also includes activities that encourage positive interactions between students from different religious backgrounds. For example, students from different religions are encouraged to work together on school projects or participate in interfaith religious events, such as celebrations of religious holidays. This approach helps shape a generation of young people who are more open, tolerant, and able to accept differences as part of social wealth. **[3.] Cultural Understanding,** Cultural understanding plays an important role in supporting the creation of harmonious social interactions in this village. The people of Sidodadi Village are not only different in terms of religion, but also in terms of culture. By recognizing and appreciating cultural differences between religious groups, people can learn from each other and appreciate the diversity that exists.

Activities aimed at promoting cultural understanding, such as cultural festivals, art exhibitions, or cross-cultural discussions, provide a platform for strengthening relationships between groups. In such activities, people can learn about the traditions, customs, and values held by other religious groups, which helps reduce suspicion and strengthen mutual respect. This greater cultural understanding allows people to live together peacefully, respecting each other's differences. **[4.] The Role of Religious Figures,** Religious figures play a key role in promoting social harmony in Sidodadi Village. They not only serve as spiritual leaders, but also as facilitators of interfaith dialogue and mediators in conflict situations. Religious figures, such as imams, pastors, and other religious leaders, actively invite their followers to practice tolerance and mutual respect in everyday life.

Religious leaders also play a role in resolving potential conflicts by acting as bridges between different religious groups. They often facilitate interfaith meetings and discussions, where issues that arise can be discussed openly and resolved peacefully. The moral and spiritual influence they have allows them to guide the community in creating an inclusive and harmonious environment.

Overall, harmonious social interactions in Sidodadi Village are realized through a combination of joint social activities, educational programs, cultural understanding, and the role of religious leaders. All of these elements work synergistically to create an inclusive and peaceful community, where religious differences are not a source of conflict, but rather a force that strengthens relationships between residents. The social harmony created through

interfaith interactions shows that with the right approach, diversity can be managed to create a more solid, peaceful, and prosperous society.

Finding 4: The results in building social interactions in the form of good social cohesion, thus creating inclusivity in the village.

This finding emphasizes the importance of strong social cohesion in creating inclusivity in the Moderation Religious Village, Sidodadi Village, Gedangan District, Malang Regency. Good social cohesion is formed through positive social interactions among people from various religious backgrounds. Joint social activities, such as mutual cooperation and interfaith celebrations, play an important role in strengthening social ties. The community demonstrates the ability to understand, respect, and work together, thus creating strong solidarity despite religious differences. This social cohesion facilitates inclusivity, where each religious group has an equal opportunity to participate in the social and economic life of the village. An inclusive decision-making process, involving all religious groups, also plays a key role in building mutual trust and active participation in the community. In addition, support from the village government and religious leaders strengthens this inclusive structure, creating a peaceful and stable environment. This inclusivity has a positive impact, not only in reducing the potential for conflict, but also improving the quality of life and welfare of the community through social and economic collaboration. Sustaining social cohesion and inclusivity in the Religious Moderation Village requires active participation from all elements of society, government support, and commitment from community leaders to continue promoting the values of tolerance and interfaith cooperation.

So, from the findings in this problem formulation, the minor propositions that are constructed are as follows:

Minor Proposition 1: If community initiatives, interfaith forums, and inclusive decision-making are supported by government policies and funding, then unity, social cohesion, and inclusivity will be fostered through shared activities, educational programs, cultural understanding, and strong religious leadership.

b. Challenges and Strategies for Maintaining and Improving Creating an Inclusive Society

Sidodadi Village in Malang Regency faces significant challenges in maintaining and improving an inclusive society, especially in the context of religious moderation. The religious diversity in the village can sometimes lead to misunderstandings, tensions, or even conflicts. These challenges include overcoming deep-rooted stereotypes, fostering mutual respect among different religious communities, and overcoming the potential influence of radicalism or extremism. In addition, socio-economic disparities between different groups can exacerbate tensions, making it even more difficult to promote inclusivity.

To address these challenges, several strategies can be implemented. First, promoting open and ongoing interfaith dialogue is essential to building trust and understanding. Establishing forums or events where people of different faiths can share experiences and learn about each other's beliefs helps to break down barriers. Second, fostering community collaboration through joint social initiatives, such as community service projects or cultural events, can build a sense of unity. Third, involving religious leaders and local government in promoting religious moderation ensures that moderation is consistently supported at all levels of society. Finally, education about tolerance and inclusivity from an early age can help to raise a generation that embraces diversity, ensuring the long-term sustainability of an inclusive society in Sidodadi Village.

There is in maintaining and improving the inclusive society in this religious moderation village has a correlation with the opportunities at the same time in it. Because the challenges that exist there can be reduced well through the opportunities created by the community and stakeholders in the village. Despite the success in fostering an inclusive society in Sidodadi Village, challenges remain, especially in the form of occasional misunderstandings between different religious communities. These misunderstandings often arise from a lack of awareness or inadequate knowledge of each other's beliefs and practices. Even in communities that value religious moderation, stereotypes and miscommunication can still cause tension. Without consistent efforts to address these issues, harmony can become fragile, especially when external influences, such as radical ideologies, try to infiltrate or divide society.

Economic disparities present significant challenges to fostering and maintaining inclusive environments in communities. In places like Sidodadi Village, differences in economic status can create social divisions that undermine efforts to promote inclusivity. When certain groups or individuals enjoy greater financial security and access to resources than others, it can create feelings of inequality and resentment. These disparities often manifest themselves in unequal participation in community events or decisions, as well as a lack of shared opportunities for growth and development.

Economic disparities can also exacerbate existing religious or cultural tensions, as disadvantaged groups may feel marginalized not only economically but also socially and politically. In such cases, it becomes more difficult to bridge the gap between communities, as economic inequality can further reinforce feelings of exclusion and distrust.

Addressing economic disparities requires a comprehensive strategy that targets both economic development and social cohesion. Community-led initiatives that promote skills development, entrepreneurship, and access to resources can help reduce the gap between different economic groups. Collaborative projects involving people from different socioeconomic backgrounds foster a sense of shared purpose, while creating a platform for equal participation. By addressing economic disparities alongside social initiatives, communities can work towards building a truly inclusive and cohesive society.

Limited resources and funding pose significant challenges to the sustainability of community programs aimed at promoting inclusivity in places like Sidodadi Village. Without adequate financial support, initiatives that promote interfaith dialogue, cultural exchange, and educational programs often struggle to maintain momentum or reach a wider audience. This can hinder the long-term impact of these efforts, as community leaders and organizers may struggle to obtain the tools, space, or facilitators needed to keep these programs running effectively.

Lack of funding also limits the scope and frequency of activities designed to foster understanding and cooperation among diverse groups. For example, organizing large-scale interfaith events, workshops, or collaborative community projects often requires logistical support that is difficult to maintain without adequate resources. This creates barriers to sustained engagement, making it difficult to address misunderstandings or prevent re-emergence of tensions between diverse groups.

In forming inclusive and harmonious communication in this religiously moderate village, researchers can photograph the challenges, opportunities and strategies carried out to realize these goals. The challenges in it can be described that society often faces challenges in building harmony due to stereotypes and prejudices between groups that create social distance and potential conflict. Economic disparities worsen the situation, because differences in access to resources can trigger tension and feelings of injustice. In addition, limited human resources (HR), such as lack of education and skills, limit the capacity of society to address these problems effectively. Generational differences are also a inhibiting factor, with young and old generations often having different views on how to build inclusive social relationships. This combination of challenges requires a strategic approach to building dialogue, equality and mutual understanding at all levels of society.

Opportunities arise amidst the challenges of forming inclusive and harmonious communication in a moderate religious village. Inclusive communication opens up great opportunities to raise awareness of tolerance, foster community initiatives, and strengthen social cohesion. Through dialogue that respects diversity, communities can better understand differences and create a harmonious environment. Initiatives such as interfaith discussions, joint social activities, and educational programs become catalysts in building active involvement of all groups. This awareness strengthens social cohesion, where communities feel connected and work together to achieve common goals. With inclusive communication, opportunities are created to create a solid community, respect differences, and be able to face challenges together with a spirit of unity and diversity.

As for **research findings from the formulation of the problem from the second indicator**, among others:

Finding 5: Although community initiatives in promoting inclusivity and harmony have been successful, various challenges remain such as religious stereotypes, economic disparities, limited resources, generational differences, and external influences in dealing with disputes.

The findings of this study indicate that although community initiatives to promote inclusivity and social harmony have made some progress, there are still challenges to overcome. One of the main challenges is the existence of religious stereotypes that can worsen relations between groups. In addition, economic disparities

within the community have widened the social distance that hinders efforts to create social cohesion. Limited resources, both financial and infrastructural, are also significant obstacles to supporting these inclusive programs. Differences between generations often lead to differences in views and attitudes in responding to inclusivity issues, which in turn slows down the process of resolving disputes. Finally, external influences such as political intervention and social media have played a role in exacerbating existing conflicts, making it more difficult for local initiatives to achieve sustainable success.

Finding 6: To overcome   challenges, communities have implemented strategies: educational programs that promote inclusivity, economic empowerment initiatives, resource mobilization, intergenerational dialogue, and the establishment of monitoring and mediation mechanisms.

The findings show that in facing the challenges, the community has implemented a number of strategies aimed at strengthening inclusivity and harmony. One of the main steps is through educational programs that specifically promote the values of inclusivity and tolerance, so that the younger generation can be equipped with a deeper understanding of diversity and the importance of living side by side in harmony. In addition, economic empowerment initiatives have also been launched to reduce economic disparities, by providing access to training, business capital, and fairer employment opportunities for all levels of society. To overcome resource constraints, the community has mobilized resources collectively, including support from the government, the private sector, and non-profit organizations. Intergenerational dialogue has been initiated as an effort to bridge differences in views and values between the older and younger generations, so that a better and more harmonious understanding can be created. In addition, monitoring and mediation mechanisms have been established to respond to emerging conflicts quickly and effectively, involving a neutral third party to facilitate peaceful resolution of disputes. These strategies are designed to strengthen inclusive social structures and mitigate potential future conflicts.

Finding 7: To increase inclusivity, the community focuses on strengthening leadership to promote inclusive practices, integrating cultural traditions, maintaining ongoing engagement, leveraging social media, and collaborating with external partners.

These findings suggest that in an effort to increase inclusivity, communities adopt several focused approaches. Strengthening leadership is one of the keys, where local leaders play an active role in promoting and implementing inclusive practices that support diversity and togetherness. In addition, communities also strive to integrate local cultural traditions into various inclusive activities, so that the values of harmony that have been embedded in local culture can be strengthened and revived. Continuous involvement of all elements of society is a top priority, by ensuring that every layer, especially vulnerable groups, continues to actively participate in the decision-making process and community activities. In the digital era, communities also utilize social media as a means to disseminate messages of inclusivity widely and effectively, creating a more open space for dialogue. Finally, collaboration with external partners such as the government, NGOs, and the private sector is strengthened to obtain support for resources, knowledge, and wider networks, in order to support the achievement of sustainable inclusivity.

So, from these findings, the minor propositions constructed are as follows:

Minor Proposition 2: If communities face challenges such as religious stereotypes and economic disparities, they will promote inclusivity through education, economic empowerment, resource mobilization, intergenerational dialogue, leadership strengthening, cultural integration, and external collaboration.

2. The Meaning of Social Capital in Interfaith Interaction in Sidodadi Village, Gedangan District, Malang Regency

a. Perception and Utilization of Social Capital by Society for Positive Interfaith Interaction

Social capital plays an important role in shaping social interactions, especially in the context of interfaith relations. Social capital refers to the networks, trust, and shared values that enable individuals and groups to work together and synergize for mutual benefit. In a diverse society, such as that found in Sidodadi Village, social capital can be a powerful tool for fostering positive interfaith interactions. When individuals from different religious backgrounds have strong social ties and beliefs, they are more likely to engage in meaningful dialogue, collaborate on community initiatives, and resolve conflicts peacefully.

The perception and use of social capital by a society significantly affects the quality of interfaith relations. Societies with high levels of social capital are better equipped to navigate differences, build bridges of understanding, and promote inclusivity. Conversely, when social capital is weak or underutilized, divisions can deepen, leading to misunderstandings and tensions.

This topic explores how social capital is perceived and used by communities to foster positive interfaith interactions. The project will examine key components of social capital such as trust, reciprocity, and community networks and how these components can be leveraged to enhance cooperation between religious groups. By understanding these dynamics, communities can better leverage their social capital to foster harmonious and inclusive interfaith relations.

In the analysis of social capital theory, social capital refers to the networks, trust, and norms that facilitate cooperation and collaboration among individuals in a community. Social capital is a resource embedded in social relationships, which influences how people interact with each other and how they participate in collective activities. Unlike economic or physical capital, social capital is intangible, but its impact on social interactions is profound. Communities rich in social capital benefit from strong connections, mutual support, and effective communication, all of which contribute to problem solving and collective cohesion.

Perceptions of social capital play a significant role in how individuals and groups experience and utilize these social networks. When individuals perceive high levels of trust, shared values, and reciprocity in their communities, they are more likely to engage in cooperative behavior, contribute to community initiatives, and form positive relationships. Conversely, when social capital is perceived to be low, individuals may feel disconnected, leading to disengagement and weakening of social ties.

Understanding perceptions of social capital is essential to assessing the health of social networks and identifying areas for improvement. It enables communities to strengthen their social fabric by fostering trust, encouraging participation, and building relationships that enhance social cohesion and collective well-being, making it a critical component in any analysis of social interactions.

Analytically, trust is recognized as a fundamental component that supports social interaction and cooperation in society. Trust fosters a sense of security and certainty in relationships, allowing individuals to engage in collective action without fear of betrayal or exploitation. This is especially important in diverse communities where individuals from different religious or cultural backgrounds must coexist and collaborate. Trust between different religious groups is necessary not only for peaceful coexistence but also for fostering positive and meaningful interactions that strengthen the social fabric.

Trust serves as the glue that binds social capital together, allowing individuals to navigate differences and work toward common goals. When trust is present, communities are more resilient, conflicts are less likely to escalate, and cooperation is more frequent. In the context of interfaith relations, trust helps break down barriers of misunderstanding or prejudice, facilitating open dialogue and mutual respect.

Conversely, a lack of trust can lead to social fragmentation, as suspicion and fear replace cooperation. This undermines the potential for collective problem-solving and creates an environment where divisions persist. Therefore, trust-building initiatives, such as interfaith dialogue and community collaboration, are critical to fostering long-term inclusivity and social cohesion. Trust, as a foundation of social capital, enables communities to leverage diversity as a strength, rather than a source of conflict.

In social capital theory, reciprocity is a critical component that contributes to community cohesion and stability. It refers to the reciprocal exchange of resources, services, or support, in which individuals help each other with the expectation that the help will be reciprocated, either directly or indirectly. The concept of reciprocity is especially important in diverse communities, as it transcends religious or cultural affiliation and fosters a sense of connectedness.

Social capital in the context of an inclusive society includes intensive social interaction, strong reciprocity, shared norms, and a high level of trust between residents. Social interaction is realized through routine communication, interfaith cooperation, and active participation in community activities, such as working together to build public facilities or attending interfaith religious events. Reciprocity, or mutual relations, is evident when residents help each other regardless of religious background, such as in collecting aid for families affected by disaster. Shared norms, such as the values of mutual respect and tolerance, become a social framework that

regulates individual behavior to remain harmonious in diversity. Trust is also formed over time through consistency in collective behavior, strengthening solidarity and accelerating problem solving through deliberation.

In the context of social capital theory and social interaction theory, building interfaith trust is an important factor in fostering cohesion and cooperation in diverse communities. Social capital theory emphasizes the role of trust as a key element in enabling collective action and cooperation. By fostering trust between different religious communities, social capital strengthens the relationships that bind people together, enabling them to work together toward common goals. Trust is developed and strengthened through regular interfaith dialogue, where individuals from different religious backgrounds can openly share their beliefs, address misunderstandings, and resolve conflicts in a respectful and constructive manner.

Perceptions of social capital, such as trust, reciprocity, shared norms, and social networks, are highly influential in inclusive and harmonious communication between religious communities. When communities have positive perceptions of social capital, they are more likely to use it to build respectful dialogue and overcome stereotypes. Strong trust encourages openness in communication, while shared norms guide interactions on the principle of equality. Social networks, both formal and informal, provide a means to expand collaboration, such as interfaith activities or joint social initiatives. By utilizing social capital effectively, communities can strengthen social cohesion, prevent conflict, and create an inclusive and peaceful environment.

Collaborative projects and shared activities further build this trust by creating opportunities for shared experiences. Social interaction theory highlights the importance of repeated positive interactions in shaping perceptions and behaviors. When religious communities come together for shared activities such as community service projects, cultural events, or shared celebrations, these interactions strengthen mutual understanding and respect. Over time, such experiences reduce prejudice, eliminate stereotypes, and foster stronger bonds of trust.

By leveraging social capital, communities can transform interfaith relationships from mere tolerance to deep partnerships of mutual trust. This trust creates a foundation for sustained collaboration and peaceful coexistence, ensuring that religious diversity becomes a force for community resilience and unity. Through trust, social capital fosters a more harmonious and inclusive society.

Communities draw on shared social networks, trust, and norms to facilitate cooperation in collective activities, which benefit all members. Whether maintaining public spaces, organizing cultural events, or addressing common local issues, social capital enables groups to work together effectively. Social interaction theory supports this by emphasizing the importance of repeated positive interactions in shaping cooperative behavior. When religious groups work together on joint initiatives, they strengthen their relationships, build trust, and foster mutual respect. This cooperation enhances community cohesion, transforms diversity into collective strength, and addresses shared challenges in an inclusive and harmonious manner.

Respected community leaders and mediators play a critical role in conflict resolution by leveraging their influence and extensive social networks. These individuals use the trust and connections they have built within the community to mediate disputes, ensure peaceful dialogue, and prevent conflicts from escalating. Social interaction theory supports this by emphasizing how repeated positive interactions, facilitated by these leaders, help reshape attitudes and behaviors during conflict. By maintaining open communication and fostering mutual respect, social capital increases community resilience, allowing conflicts to be resolved constructively, strengthening long-term social cohesion and harmony.

Problem Formulation Findings The first 2 indicators, related to the Perception and Utilization of Social Capital by the Community for Positive Interfaith Interaction is as follows:

Finding 8: Perceptions of social capital include: trust, reciprocity, shared values, and social networks form the foundation of social capital, which encourages interfaith cooperation and harmony.

These findings suggest that the perception of social capital in society plays an important role in shaping interfaith harmony and cooperation. Social capital, which includes trust, reciprocity, shared values, and social networks, serves as the main foundation that strengthens relationships between individuals and groups in society, especially those of different religions.(1). Trust:Trust is a core element of social capital. In a pluralistic society like Sidodadi Village, trust plays an important role in facilitating interfaith relationships. When people trust each other, they find it easier to work together in various aspects of life, such as social, economic, or religious activities. This trust also reduces suspicion and uncertainty that are often the source of conflict between religious groups. With

trust, people are more open to interacting and more ready to establish harmonious relationships.(2). Reciprocity:Reciprocity in social capital refers to the practice of providing mutual support, both material and non-material, between religious groups. For example, when one religious group helps another group in a social or religious event, this creates a continuous cycle of support. This reciprocity not only strengthens the relationship between religious groups, but also builds a strong sense of solidarity in the community. This attitude of mutual help and support encourages harmony and makes interfaith relations more harmonious and sustainable.(3). Shared Values:Shared values, such as tolerance, mutual respect, and solidarity, are important components that guide interfaith interactions in society. In Sidodadi Village, the community shares these values as a foundation for maintaining peace and harmony. These shared values help guide community behavior in various situations, creating an environment where religious differences do not become a source of conflict, but rather enrich social life. These values also provide a moral framework that unites the community in facing common challenges. (4). Social Networks: Social networks, formed from relationships between individuals and groups in society, serve as channels to strengthen interfaith cooperation and communication. Social networks enable people to interact more intensively, share information, and work together on various social projects. In this village, social networks between religious groups serve as bridges connecting communities of different beliefs, thus encouraging closer and more effective cooperation. The existence of these strong social networks makes it easier to resolve problems and conflicts, and encourages the creation of more harmonious cooperation.

Overall, the perception of social capital consisting of trust, reciprocity, shared values, and social networks is a strong foundation for the creation of harmony and interfaith cooperation in Sidodadi Village. These elements work synergistically to strengthen positive social interactions and create an inclusive and harmonious environment amidst the existing religious diversity. This social capital proves that interfaith relations can be built and maintained through an approach that focuses on trust and interfaith cooperation.

Finding 9: Social capital encourages interfaith trust, cooperation, conflict resolution, inclusive participation, and increased social cohesion in rural communities. Social capital is manifested through the inclusive attitude of the community that strengthens interfaith brotherhood through joint activities, symbols of togetherness, and social moments that strengthen solidarity and trust between groups.

These findings suggest that social capital plays an important role in building and strengthening interfaith relations in rural communities. Social capital, which consists of elements such as trust, social networks, and shared values, directly encourages the creation of trust between religious groups. This trust is the main foundation that allows for effective cooperation between different religious groups. In addition, social capital plays a role in the conflict resolution process, where trust and good communication facilitate dialogue and reduce potential tensions. Social capital also contributes to creating inclusive participation, where all religious groups feel involved and valued in every decision and social activity. This inclusive participation helps strengthen bonds between residents, which in turn increases social cohesion. Strong social cohesion creates a more harmonious society, where religious differences are seen as wealth that enriches life together. Thus, social capital not only supports interfaith interaction but also forms a more inclusive, stable, and peaceful rural society.

Finding 10: Effective utilization of social capital in Sidodadi Village encourages long-term peaceful coexistence and strengthens community resilience to challenges.

These findings suggest that effective use of social capital in Sidodadi Village plays an important role in creating a peaceful and sustainable coexistence. Social capital, which includes trust, shared values, social networks, and reciprocity, is optimally utilized by the community to strengthen relationships between religious groups. This utilization allows for the development of solid interfaith cooperation, where each group feels valued and involved in the social life of the village. With strong trust and open communication, the people of Sidodadi Village are better able to face various challenges, such as potential conflicts and social tensions. Social capital also increases community resilience in the face of change or crisis, because they are used to working together and supporting each other. In the long term, the utilization of this social capital not only creates social stability, but also strengthens the community's resilience to challenges, both from within and outside the village, thus ensuring the sustainability of peaceful coexistence.

So, from the 3 (three) findings in problem formulation 2 (point a), the following minor proposition is formulated:

Minor Proposition 3: If communities have positive perceptions and utilize social capital effectively through trust, reciprocity, shared values, and social networks, then long-term peaceful coexistence, interfaith cooperation, and resilience will be realized in Sidodadi Village.

b. Elements of Social Capital in Forming and Maintaining an Inclusive Society and Harmonious Life

The elements of social capital that are crucial in creating and maintaining an inclusive and harmonious society are trust, social networks, reciprocity, shared norms, and active participation. These elements serve as the foundation for productive and positive social interactions, fostering unity, mutual respect, and cooperation. Trust acts as the foundation of relationships, allowing individuals to feel confident in their social environments and interactions. Without trust, it is difficult to foster cooperation and collaboration, especially within diverse religious or social groups. Social networks, on the other hand, connect individuals, families, and organizations, facilitating the exchange of ideas, resources, and support while ensuring that marginalized voices are heard.

Reciprocity involves the exchange of mutual support, where helping others builds goodwill and strengthens communal bonds. This sense of belonging encourages communities to thrive collectively. Shared norms and values build a sense of unity, guiding interactions with expectations of respect and tolerance for diversity. These norms foster inclusiveness by shaping behavior. Finally, active participation in community life strengthens social cohesion, as individuals come together to address common challenges. By working collectively, communities grow stronger, more resilient, and maintain harmony. These components of social capital are essential for building lasting social bonds and fostering peaceful and inclusive societies.

The elements of social capital in forming and maintaining an inclusive society in a harmonious life also depend on trust and reciprocal communication. The elements of social capital consist of: trust, reciprocity, cultural integration, social networks, community involvement, solidarity, leadership, pride and involvement and resilience of the local community. Trust is the foundation of social capital, which is important for fostering positive social interactions between different religious communities. Trust enables open communication, reduces fear or suspicion, and encourages cooperative relationships. Trust creates a safe environment where individuals feel comfortable engaging with others of different religions, thereby increasing collaboration.

In the context of interfaith efforts, trust enables communities to work together on common projects, share resources, and engage in meaningful dialogue. By building and strengthening trust, social capital strengthens community ties and contributes to more inclusive and harmonious societies, where differences are respected and collaboration thrives.

Reciprocity is an essential element of social capital, where acts of kindness and support are exchanged within a community, regardless of religious differences. This reciprocal exchange fosters trust and cooperation, strengthens social bonds, and creates a sense of shared responsibility. When individuals help each other, they build goodwill, which encourages further acts of support and deepens interfaith relationships. Reciprocity strengthens the fabric of a community, promoting inclusivity and harmony. It highlights the idea that everyone benefits from contributing to the well-being of others, making communities more resilient and connected.

Cultural integration is strengthened by shared norms and values, which foster a sense of unity and collective identity despite religious diversity. By celebrating differences rather than viewing them as divisive, communities create an environment where inclusivity thrives. Shared norms build common ground, guiding behavior and interactions to foster respect and understanding across religious groups. This integration reduces social barriers and strengthens social capital, as individuals feel more connected and engaged in a diverse yet cohesive society. The positive interplay of shared values helps align cultural interactions and supports more inclusive community dynamics.

Solidarity, a key component of social capital, represents the unity in diversity within a community. This sense of solidarity is particularly evident during times of crisis or celebration, when members of different religious backgrounds come together, demonstrating collective strength and mutual support. Such unity is fostered by a supportive environment where all members feel a sense of belonging and are encouraged to help one another. Effective leadership plays a critical role in this process. Respected community leaders, trusted by all religious groups, act as mediators and guides, helping to navigate conflicts and strengthen social cohesion. Their influence ensures that diverse groups are integrated into the fabric of the community, promoting inclusivity and harmony. By

harnessing solidarity, social capital builds resilient and cooperative communities where diversity is celebrated, and collective well-being is prioritized.

Pride in diversity is a fundamental aspect of social capital in the village, where religious pluralism is embraced as a strength and a hallmark of the community. This pride in diversity fosters a sense of unity and belonging among residents, thereby enhancing social cohesion. Community engagement plays a vital role in this inclusive environment, as active citizenship involves community members participating in public life and contributing to the common good. Such engagement instills a sense of responsibility for maintaining an inclusive community. Volunteering is highly encouraged, with many residents dedicating their time and resources to supporting communal initiatives that benefit everyone, regardless of religious differences. These collective efforts not only strengthen social bonds but also reinforce the community's commitment to inclusivity and mutual respect. By integrating pride in diversity with active community engagement, the village exemplifies how social capital can be leveraged to build a harmonious and supportive community.

Resilience in a community is deeply rooted in its social capital, which provides the foundation for adaptive capacity in the face of challenges. Strong social networks, shared norms, and mutual support enable communities to navigate conflict and external pressures effectively, maintaining harmony even during times of change. By fostering trust and cooperation, social capital provides communities with the tools to respond to adversity while maintaining their inclusive nature.

The social capital possessed by the Sidodadi Village community plays an important role in building an inclusive society that grows on the basis of mutual respect and harmony. Social capital, defined as the networks, norms, and trust that enable collective action, is deeply embedded in the way of life of the community. Social capital serves as a foundation for sustainable inclusivity, transforming diversity into a source of strength and unity.

Social capital to form an inclusive society can be underlined in the points of the basic components of sustainable inclusiveness, collective efforts for inclusive harmony, building a culture of acceptance and solidarity, and the nature of inclusiveness.First,In Sidodadi Village, sustainable inclusivity emerges from fostering respectful interpersonal relationships among community members of different faiths. The village's Religious Moderation Program emphasizes dialogue, collaboration, and shared purpose, fostering a culture where inclusivity is woven into the fabric of everyday life. Interactions between individuals are characterized by mutual trust and empathy, breaking down barriers, and fostering a sense of belonging for all. For example, regular interfaith forums provide a platform for open communication, allowing community members to address challenges collaboratively. These meetings, supported by local leaders and religious figures, ensure that all voices are heard, creating a shared understanding of each group's values and needs. Such efforts strengthen social bonds and lay the foundation for lasting inclusivity, as trust and solidarity become inherent elements of community interactions.

Second, community commitment to collective action further strengthens inclusivity. Joint initiatives, such as community service projects, interfaith cultural festivals, and educational campaigns, create opportunities for individuals from diverse backgrounds to work together toward common goals. These joint activities not only bridge differences but also foster a sense of unity and shared purpose. For example, in Sidodadi Village, religious leaders from Islam, Christianity, and Hinduism collaborate on social programs that benefit the entire community, such as providing assistance during natural disasters or organizing events to celebrate cultural diversity. These initiatives build trust and encourage collaboration, ensuring that inclusivity is not limited to ceremonial events but becomes a lived experience that permeates all aspects of village life.

Third, Continuous interaction and collective efforts in Sidodadi Village have built a culture of acceptance and solidarity. Religious differences are not seen as divisive, but as a rich source of community strength. The community recognizes the value of diversity, and this mindset is fostered through educational initiatives that teach the younger generation about the importance of respect and coexistence. In addition, close relationships between religious leaders and the active role of community organizations, such as interfaith forums, ensure that potential conflicts are addressed proactively. Trust and open communication allow problems to be resolved peacefully, preventing misunderstandings from escalating and further strengthening harmony.

Fourth, The strong social capital in Sidodadi Village ensures that inclusivity is not a temporary achievement, but a sustainable feature of society. By continually cultivating trust, shared values, and cooperation, the community creates an environment where inclusivity is sustained across generations. The village serves as a model for how

social capital can be effectively harnessed to build a resilient and inclusive society, where harmony is not only possible, but thrives as a defining feature.

The social capital used to form an inclusive society above can also be broken down into elements of social capital in order to understand social capital comprehensively. These elements of social capital relate to the internal aspects of society and the external aspects of society. The importance of paying attention to internal and external aspects refers to the elements in them for the effective implementation of social capital in heterogeneous community groups.

Internal and external social capital play a vital role in building inclusive and harmonious societies. Trust and solidarity form the basis for creating strong relationships between individuals, fostering mutual respect and cooperation. Effective leadership ensures clear direction in addressing social challenges, while community engagement and pride in local identity strengthen a sense of belonging to the community. Resilience is a key element in dealing with challenges, both internal and external, maintaining harmony in the face of change or conflict. Externally, social networks expand collaboration between groups, opening up access to new opportunities. Cultural integrity, through respect for tradition and diversity, creates bonds across communities. Meanwhile, reciprocity encourages ongoing, mutually beneficial cooperation, ensuring that each group benefits from the relationships established.

With the synergy between these internal and external elements, social capital creates a solid foundation for an inclusive and harmonious society. Sustained inclusivity is another important outcome of strong social capital. When communities actively engage in cultivating strong and respectful interpersonal relationships, inclusivity becomes a fundamental aspect of everyday life rather than a temporary goal. The ongoing interactions and collective efforts of community members strengthen a culture of acceptance and solidarity, ensuring that harmony is a lasting feature of community life.

The elaboration of social capital in social interactions, reciprocity, norms, and trust play an important role in creating harmony between individuals, especially in religiously diverse societies. In Sidodadi Village, social capital is manifested through routine social interactions, such as mutual cooperation in cleaning the environment and joint cultural events. These activities bring together various religious groups, creating a space to get to know each other and build personal relationships. Reciprocity is seen when people help each other regardless of background, such as in the celebration of religious holidays, where all groups are involved in the preparation and implementation of the event.

Social norms, such as mutual respect for beliefs, are enforced through interfaith forums that hold regular discussions to align perceptions of diversity. This strengthens trust between communities, especially when facing conflicts, such as misunderstandings regarding the use of public facilities. Trust is the basis for resolving problems through peaceful mediation by religious figures and village leaders, thus maintaining social cohesion.

The findings of this study are as follows:

Finding 11: The elements of social capital that shape inclusivity and harmonious living depend on community engagement through inclusive participation and collective action that further strengthens social ties and fosters unity in diversity.

The findings reveal that elements of social capital, such as inclusive participation and collective action, are crucial in shaping inclusivity and creating a harmonious life amidst diversity. Active community involvement in various social activities, regardless of religious differences or backgrounds, encourages inclusive participation. This inclusive participation ensures that all groups, both majority and minority, have an equal role in decision-making and the implementation of community activities. Collective actions, such as mutual cooperation and joint social projects, strengthen relationships between individuals and groups, thus creating stronger social bonds. With these stronger social bonds, communities can build a strong unity even in diverse environments. These elements of social capital, namely involvement, participation, and cooperation, not only strengthen unity but also create a harmonious life, where religious or cultural differences are respected and used as a source of strength in building an inclusive and peaceful community.

Finding 12: Social elements that maintain inclusivity and harmonious life are related to the characteristics of local communities through solidarity, leadership, and pride in diversity. Social capital is manifested through an inclusive perspective on religious differences, joint activities across religions, symbols of

togetherness such as holiday banners, and social moments such as celebrating independence and breaking the fast together that strengthen solidarity and trust between groups.

These findings highlight that the social elements that play a role in maintaining inclusivity and harmonious life in the Sidodadi Village community are closely related to the characteristics of the local community, especially through solidarity, leadership, and pride in diversity. Solidarity among residents is an important foundation that maintains harmonious relations between religious groups, where people help each other and work together regardless of differences. Inclusive and responsive leadership from community and religious leaders also plays a role in directing the community to maintain peace and encourage harmony. This leadership is a driving force in facilitating interfaith dialogue and resolving conflicts peacefully.

In addition, pride in diversity is an important element that strengthens social bonds. The Sidodadi community not only accepts diversity, but also sees it as a source of strength and community identity. This pride in diversity helps create a greater sense of belonging to the community, where all groups feel valued and included. These elements, such as solidarity, leadership, and pride in diversity, work synergistically to maintain inclusivity, maintain harmony, and strengthen social resilience in the community.

So, from these 2 (two) findings, the following minor proposition can be formulated:

Minor Proposition 4: If inclusive participation, collective action, solidarity, leadership and pride in diversity are present as key elements of social capital, then an inclusive and harmonious society will be formed and unity in diverse communities will be strengthened.

Of the four existing minor propositions, there is a major proposition that can describe the novelty in this research. The major propositions are as follows:

Major Proposition: If society actively utilizes social capital through initiatives, inclusive participation, collective action, and supported by government policies, interfaith trust, and strong leadership, then unity, social cohesion, inclusiveness, and sustainable peaceful coexistence will be created in facing social, economic, and diversity challenges, which strengthen resilience and harmony in society.

5. CONCLUSION AND SUGGESTIONS

5.1. Conclusion

1) Harmonious Social Interaction in Interfaith Relations in Sidodadi Village, Gedangan District, Malang Regency

From the topic of harmonious social interaction in the context of interfaith relations in the Moderation of Religion Village, several things can be concluded. This conclusion can be seen from two aspects, namely the role of community initiatives in fostering harmonious interactions, and aspects of challenges and strategies to maintain them. First, an inclusive community initiative, supported by the active role of local leaders and local government has succeeded in fostering unity and strengthening interfaith harmony in Sidodadi Village. Various community initiatives, such as interfaith dialogue forums, inclusive decision-making processes, and regular cultural events, have contributed significantly to fostering unity and collaboration among various religious groups. Local leaders and the supporting role of local government have been crucial in creating a platform for open dialogue and mutual respect. By ensuring that all religious groups have a voice and are actively involved in community activities, these efforts have effectively minimized conflict and promoted long-term harmony and inclusivity in the village.

Second, An integrated approach through social activities, education, collaborative leadership, and cultural exchange has made Sidodadi Village a model of interfaith harmony with strong social cohesion. A comprehensive approach that combines joint social activities, educational programs, collaborative religious leadership, and cultural exchange has greatly enhanced social cohesion in Sidodadi Village. These initiatives have succeeded in fostering mutual respect and understanding among different religious groups, thereby reducing prejudice and conflict. The active participation of diverse religious leaders and the community's commitment to inclusiveness have transformed Sidodadi into a model of interfaith harmony, demonstrating the effectiveness of these strategies in building a cohesive and harmonious society.

Third, Despite the challenges of stereotypes, economic disparities, and generational differences, Sidodadi Village continues to strengthen harmony and inclusivity through proactive initiatives and ongoing engagement. While progress has been made in fostering interfaith harmony, Sidodadi Village faces challenges such as persistent stereotypes, economic disparities, limited resources, and intergenerational differences. These issues sometimes

interfere with inclusivity and social cohesion. However, the community views these challenges as opportunities for growth, and seeks to address them through strengthened initiatives and ongoing engagement. This proactive approach aims to increase understanding and solidarity among diverse religious groups, while maintaining a commitment to harmony and inclusivity.

Fourth, Sidodadi Village addresses challenges and strengthens inclusivity through strategies of education, economic empowerment, intergenerational dialogue, leadership strengthening, cultural integration, utilization of social media, and continuous adaptation of inclusive practices. To address challenges and enhance inclusivity, Sidodadi Village has implemented a variety of strategies. These strategies include community-based education, economic empowerment, resource mobilization, and intergenerational dialogue. Strengthening community leadership, integrating cultural practices, and utilizing social media are also important. Institutionalizing inclusive practices and fostering community ownership ensures long-term sustainability. Regular assessment and adaptation of these strategies help maintain and enhance harmony, making inclusivity a lasting and integral aspect of village life.

2) The Meaning of Social Capital in Interfaith Interaction in Sidodadi Village, Gedangan District, Malang Regency

In this sub-chapter, several conclusions can be drawn that are relevant to the findings and discussions in the previous chapter. First, the perception of social capital in Sidodadi Village emphasizes trust, reciprocity, shared norms, and strong social networks as the main foundations for creating a harmonious and inclusive society. Sidodadi Village emphasizes trust, reciprocity, shared norms, and strong social networks as key components. Trust between religious groups is seen as fundamental to peaceful coexistence, while shared support strengthens communal bonds. Shared values such as respect for diversity further encourage interfaith cooperation. Social networks, both formal and informal, play a vital role in maintaining open communication and fostering understanding, all of which contribute to a harmonious and inclusive society.

Second, the use of social capital in Sidodadi Village strengthens trust, cooperation, inclusive participation, and social cohesion, thereby building peaceful relations across religions and strengthening community unity. Through regular dialogue, joint activities, and mediation by respected leaders, the community builds peaceful relations across religions. Social capital also encourages inclusive participation in decision-making, ensuring that all groups have a voice, while fostering social cohesion through joint events and joint efforts. This approach reduces religious divisions and creates a stronger sense of belonging, contributing to a more harmonious and united village.

Third, The perception and effective use of social capital in Sidodadi Village strengthens peaceful coexistence and long-term social resilience through inclusivity, open dialogue, and community empowerment in the face of challenges. The perception and effective use of social capital in Sidodadi Village contribute to peaceful coexistence and sustainable resilience. Although challenges such as unequal access, generational differences, and maintaining trust exist, strategies such as expanding access, improving communication, and enhancing community education help address these issues. By fostering inclusivity, promoting open dialogue, and engaging marginalized groups, social capital strengthens communal bonds, enabling the village to navigate external pressures and maintain long-term harmony across religious groups.

Fourth, Social capital elements such as trust, reciprocity, cultural integration, and active community involvement form a strong foundation for sustainable inclusive and harmonious living in Religious Moderation Villages. This creates a supportive environment that allows different religious groups to work together, build resilience, and maintain long-term peace. Through mutual respect, shared norms, and collective action, social capital helps ensure that inclusiveness and harmony are not temporary but enduring features of community life. This can be seen from the elaboration of social capital that is seen in the social interactions of the local community. Where, there is also reciprocity that is reflected in the activities of mutual assistance and communication that has reciprocity. Of course, when realizing this, the foundation is social norms and values to strengthen the trust held by the community in the religious moderation village.

5.2. Research Implications

1) Theoretical Implications

In theoretical implications, First, this research under the umbrella of phenomenological theory can present related to the diversity of data and backgrounds that form inclusivity and harmony situations in religious

moderation villages. The depth of the data helps in analyzing in detail the challenges and strategies currently being faced by the local community. Second, so that when talking about the perception and utilization of social capital can be seen from the theory of social capital and the theory of the sociology of religion, social capital is not only an indicator of the success of communication of diversity in it. However, social capital is positioned as values used to underlie communication on religious differences.

Third, in theory of social interaction, local communities and stakeholders make social capital elements as a basis for operating diversity values to form inclusiveness and harmonious life. This can be seen from the participation of inclusive society without looking at the background of beliefs and religions of one another.

In the context of theoretical implications, researchers can photograph the novelty in this study. The novelty of this study lies in the phenomenological approach that reveals the diversity of data and backgrounds that shape inclusivity in a religiously moderate village. This study broadens the understanding of social capital, not only as an indicator of the success of diversity communication, but as a value that underlies social interaction between religious groups. In addition, elements of social capital are used to facilitate inclusive participation regardless of religious background, providing a new picture of how social capital theory and social interaction theory can contribute to building a harmonious and inclusive life in a pluralistic society.

2) Practical Implications

First, related to social interaction, the role of stakeholders and the community can be seen from their initiatives and assertiveness. Where, social interaction is able to bridge conflicts and differences that occur in the moderate religious village. Harmonious social interaction is manifested in the form of joint social activities. The results in building social interaction in the form of good social cohesion so as to create inclusivity in the village.

Second, community initiatives and inclusive decision-making, supported by interfaith leadership and forums based on sociological theories of religion. In practice this can see social cohesion created and encourage inclusivity in the long term.

Based on the practical implications above, researchers can describe the novelty in this study. The novelty of this study lies in the practical understanding of the role of social interaction in bridging inter-religious conflicts in religious moderation villages. This study highlights the importance of community initiatives and stakeholder assertiveness in building joint social activities, which strengthen social cohesion and inclusivity. In addition, this study highlights how inclusive decision-making supported by leadership and interfaith forums based on the theory of the sociology of religion can create a harmonious and sustainable environment. The practical implication is the application of this strategy to encourage inclusivity in the long term, with a focus on community participation and local policies.

5.3. Suggestion

1) Local government

The suggestions that can be recommended to the Malang Regency Regional Government include the following:

a. Strengthening inclusive policies, where local governments monitor and strengthen policies to support harmony between religious communities and provide funds for interfaith programs and equalize participation.

b. Providing educational program facilities by supporting and expanding the school curriculum or through training related to the values of diversity and tolerance.

c. Providing improvements to social infrastructure, such as interfaith communities in carrying out their social or religious activities so that social cohesion between groups improves.

2) Interfaith Communication Forum of Malang Regency

Suggestions for FKUB in Malang Regency are:

a. Strengthening interfaith dialogue by facilitating other areas that have the potential to become villages of religious moderation to overcome stigma, stereotypes and prejudice.

b. In certain cases, alertness in mediating conflict is needed so that it does not spread to other sectors and areas.

c. Developing collaborative programs by encouraging cooperation and trust between religious communities in spreading the values of inclusivity and harmony.

3) Religious Moderation Village Society

Advice for local communities is:

a. Despite being an obstacle and a challenge, efforts to increase community participation in religious moderation villages must still be encouraged in order to strengthen social cohesion within them.

b. Increase the frequency of implementation of tolerance value education so that society becomes more massive in fostering religiously moderate villages.

c. Utilizing social media as a means to establish collaboration and publication and spread the values of peace and tolerance.

4) Other Researchers

Suggestions for other researchers include:

a. Further studies are related to social capital, particularly its correlation with economic disparities and generational differences.

b. Practical studies related to inclusivity by comparing various regions to be more comprehensive, thus producing diverse methods.

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