



FROM COEXISTENCE TO COOPERATION: RELIGIOUS MODERATION, CIVIL PLURALISM, AND INTERFAITH SOCIAL CAPITAL IN KAMPUNG PONDOK

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Abstract

Religious moderation is increasingly promoted as a framework for managing religious diversity in Indonesia, yet its everyday grassroots practices remain underexplored. This study examines how religious moderation is constructed and sustained among Muslim, Christian, Buddhist, and Confucian communities in Kampung Pondok, Padang. Using a qualitative case study, data were collected through in-depth interviews, participant observation, and document analysis. The findings show that religious moderation operates through two interconnected dimensions: preventive and constructive. The preventive dimension is reflected in inclusive social norms, mutual restraint, and informal mechanisms that reduce potential religious tensions. The constructive dimension emerges through interfaith dialogue, reciprocal assistance, collective responsibility, and sustained cultural interaction. These practices are reinforced by Minangkabau local wisdom, which strengthens civic pluralism, interpersonal trust, and interfaith social capital. The study argues that religious moderation functions not only as a mechanism for preventing conflict but also as a productive social process that transforms passive coexistence into active interfaith cooperation. This grassroots perspective offers insights into resilient religious pluralism in Indonesia and other diverse Southeast Asian societies.

Keywords: Religious Moderation, Civic Pluralism, Interfaith Social Capital, Interfaith Cooperation, Minangkabau Local Wisdom

Abstrak

Moderatisme agama semakin dipromosikan sebagai kerangka kerja untuk mengelola keragaman agama di Indonesia, namun praktik-praktiknya di tingkat akar rumput dalam kehidupan sehari-hari masih belum banyak dieksplorasi. Penelitian ini mengkaji bagaimana moderatisme agama dibangun dan dipertahankan di kalangan komunitas Muslim, Kristen, Buddha, dan Konghucu di Kampung Pondok, Padang. Dengan menggunakan studi kasus kualitatif, data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan analisis dokumen. Temuan penelitian menunjukkan bahwa moderatisme agama beroperasi melalui dua dimensi yang saling terkait: preventif dan konstruktif. Dimensi preventif tercermin dalam norma-norma sosial yang inklusif, saling menahan diri, dan mekanisme informal yang mengurangi potensi ketegangan beragama. Dimensi konstruktif muncul melalui dialog antaragama, saling membantu, tanggung jawab kolektif, dan interaksi budaya yang berkelanjutan. Praktik-praktik ini diperkuat oleh kearifan lokal Minangkabau, yang memperkuat pluralisme sipil, kepercayaan antarindividu, dan modal sosial antaragama. Studi ini berpendapat bahwa moderasi keagamaan tidak hanya berfungsi sebagai mekanisme pencegahan konflik, tetapi juga sebagai proses sosial produktif yang mengubah koeksistensi pasif menjadi kerja sama antaragama yang aktif. Perspektif akar rumput ini memberikan wawasan mengenai pluralisme keagamaan yang tangguh di Indonesia dan masyarakat Asia Tenggara lainnya yang beragam.

Kata Kunci: Moderasi Keagamaan, Pluralisme Kewarganegaraan, Modal Sosial Antaragama, Kerja Sama Antaragama, Kearifan Lokal Minangkabau.

Background

Indonesia represents one of the most complex multicultural societies in the world, where religious, ethnic, and cultural diversity continuously shapes patterns of social interaction. Within this context, harmony, tolerance, and moderation have become important social principles that support the

management of diversity. These values are not only articulated through national ideology but are also embedded in everyday social practices. The principles of “Pancasila” and “Bhinneka Tunggal Ika” provide normative foundations for constructing relationships among diverse



communities, where differences are expected to coexist within a shared civic identity.¹ Nevertheless, maintaining harmony in a plural society remains a continuous challenge because religious diversity can also become a source of social tension when differences are interpreted through exclusive identities.²

Indonesia officially recognizes six religions: Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism, creating a highly diverse religious landscape.³ While such diversity enriches social life, it also creates possibilities for conflict, particularly when religious identity becomes associated with competition, exclusion, or claims of superiority.⁴ Religious disputes may emerge not only between different religious communities but also within internal religious groups as a consequence of differing interpretations and social interests.⁵ In this regard, religious moderation has gained prominence as a conceptual and practical approach for managing diversity by promoting balance, openness, and responsible religious expression.⁶

The urgency of religious moderation is reflected in the continuing challenges of religious relations in Indonesia. Reports of religious freedom violations and tensions indicate that social harmony cannot be assumed to occur naturally. The decline of the religious harmony index in Indonesia and the emergence of identity-based conflicts demonstrate that tolerance requires continuous social reinforcement.⁷ Therefore, religious moderation should not only be understood as a state policy or institutional program but also as a social process that is developed through community practices, cultural interaction, and everyday relationships.⁸

Previous studies have explored religious moderation from various perspectives, including education, public policy, religious institutions, and community-based initiatives. Research on interfaith practices in North Lombok shows that local traditions can function as a medium for strengthening religious harmony.⁹ Studies examining the role of government institutions emphasize the importance of religious moderation policies in preventing intolerance and radicalism.¹⁰

¹ A. N. Burhani, "Religious Diversity in Indonesia: Between Religious Tolerance and Religious Harmony," *Studia Islamika* 23, no. 1 (2016): 1–28, <https://doi.org/10.15408/sdi.v23i1.3153>; Ratna Sari and Fatma Ulfatun Najicha, "Memahami Nilai-Nilai Pancasila Sebagai Dasar Negara dalam Kehidupan Masyarakat," *HARMONY* 7, no. 1 (2022), <https://doi.org/10.15294/harmony.v7i1>.

² Puji Ayu Handayani and Dinie Anggraeni Dewi, "Implementasi Pancasila Sebagai Dasar Negara," *Jurnal Kewarganegaraan* 5, no. 1 (2021): 6–12, <https://doi.org/10.31316/jk.v5i1.1439>.

³ Robert W. Hefner, "Islam and Covenantal Pluralism in Indonesia: A Critical Juncture Analysis," *The Review of Faith & International Affairs* 18, no. 2 (2020): 1–17, <https://doi.org/10.1080/15570274.2020.1753946>.

⁴ Muhammad Iqbal and Kerry S. O'Brien, "The Relationship Between Existential Anxiety, Political Efficacy, Extrinsic Religiosity and Support for Violent Extremism in Indonesia," *Studies in Conflict & Terrorism*, no. Special issue on Radicalization in the Asia-Pacific Region: Themes and Concepts (2022): 1–9, <https://doi.org/10.1080/1057610X.2022.2034221>; Nuraan Davids, "Islam, Moderation, Radicalism, and Justly Balanced Communities," *Journal of Muslim Minority Affairs* 37, no. 3 (2017): 309–320, <https://doi.org/10.1080/13602004.2017.1384672>.

⁵ Nukhet A. Sandal, "Framing Religious Outbidding: Al-Qaida, Islamic State, and Intra-Religious Competition,"

Politics, Religion dan Ideology 22, no. 3–4 (2021): 461–480, <https://doi.org/10.1080/21567689.2021.1968841>.

⁶ Yusuf Hanafi et al., "Sentiment Prevalence on Jihad, Caliphate, and Bid'ah Among Indonesian Students: Focusing on Moderate-Radical Muslim Group Tension," *Cogent Social Sciences* 8, no. 1 (2022), <https://doi.org/10.1080/23311886.2022.2054532>; Henriette T. Hutabarat Lebang, "Spirituality of Moderation: Ecumenical Responses to Human Greed – An Indonesian Experience," *International Review of Mission* 111, no. 1 (2022): 56–69, <https://doi.org/10.1111/irom.12414>.

⁷ Hurriyah, "Dynamics of Shrinking Religious Freedom in Post-Reformasi Indonesia," *JSEHR: Journal of Southeast Asian Human Rights* 4, no. 2 (2020): 335–356, <https://doi.org/10.19184/jseahr.v4i2.19546>.

⁸ Nurfaika Ishak, "Pengaturan Konstitusional Toleransi Beragama dalam Mewujudkan Perlindungan Hak Asasi Manusia di Indonesia," *Jurnal Dinamika Sosial Budaya* 25, no. 1 (2023): 22–30, <http://dx.doi.org/10.26623/jdsb.v25i1.3959>.

⁹ Suparman Jayadi and Abdul Rasyid Ridho, "Practicing Religious Moderation among Muslims, Buddhists, and Hindus in North Lombok," *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan* 12, no. 2 (2024): 271–290, <http://dx.doi.org/10.21043/fikrah.v12i2.27903>.

¹⁰ Vita Mulyanti and Kurnia Muhajarah, "Religious Moderation as a Bridge to Peace: Fostering Tolerance, Mutual Understanding, and Interfaith Dialogue," *JISMB:*



In educational contexts, religious moderation has been examined as a process of value transformation that cultivates tolerance among younger generations.¹¹ Similarly, studies of multicultural villages, such as Pancasila Village in Kediri and Religious Moderation Village in Pamekasan, demonstrate that inclusive social structures contribute to reducing religious conflict.¹²

However, existing studies tend to emphasize institutional strategies, educational interventions, or conflict prevention mechanisms, while the transformation of moderation from a normative principle into everyday social practice remains less explored. Many previous studies explain how tolerance is promoted, but less attention is given to how tolerance becomes embedded as social capital that enables communities to move from passive coexistence toward active cooperation. This limitation indicates the need for further examination of the relational mechanisms through which religious moderation is negotiated, practiced, and reproduced at the grassroots level.

Recent scholarship has increasingly highlighted the importance of examining moderation beyond formal religious discourse. A bibliometric analysis by Zaluchu, Widodo, and Kriswanto¹³ shows that studies on religious moderation in Indonesia have expanded into areas of education, culture, and public policy.

Nevertheless, debates surrounding religious expressions in public spaces, such as interfaith greetings and religious identity negotiations, reveal continuing tensions between religious commitments and plural civic life.¹⁴ These debates demonstrate that moderation involves not only acceptance of difference but also the development of social relationships capable of sustaining cooperation across religious boundaries.

Although the term religious moderation has become a prominent framework in contemporary Indonesian policy discourse, its meaning remains contested within academic debates. In official narratives, religious moderation is frequently associated with normative indicators such as national commitment, anti-radicalism, tolerance, and accommodation of local culture. While this framework has contributed significantly to promoting harmonious religious life, scholars have also criticized its tendency to emphasize doctrinal moderation and institutional programs rather than the social processes through which pluralism is actually lived in everyday life.

This study adopts a different analytical position. Rather than treating religious moderation as a normative policy agenda or a measure of religious orthodoxy, it conceptualizes moderation as a lived social practice that emerges through ordinary interactions among religiously diverse communities.

Jurnal Indonesia Studi Moderasi Beragama 2, no. 1 (2025): 35–45, <https://ojs.aeducia.org/index.php/jismb/article/view/213>.

¹¹ Akhmad Munir Mufi, Aminullah Elhady, and Mursalin, "Internalization of Religious Moderation Values: Active Tolerance and Social Harmony in Education in Indonesia," *Jurnal El-Tarbawi* 16, no. 1 (2023): 1–32, <https://doi.org/10.20885/tarbawi.vol16.iss1.art1>; Dwi Aprilianto et al., "Religious Moderation as a Counter-Narrative of Intolerance in Schools and Universities," *Tafkir: Interdisciplinary Journal of Islamic Education* 6, no. 1 (2025): 188–212, <https://doi.org/10.31538/tijie.v6i1.1361>; I Made Markus Suma et al., "Implementation of Religious Moderation Values in the School Environment to Foster an Attitude of Tolerance," *JKP: Jurnal Konseling dan Pendidikan* 13, no. 1 (2025): 219–225, <https://doi.org/10.29210/1115400>.

¹² Zainura Nada Pertiwi and Desi Fitria Rahmadani, "The Dynamics of Religious Moderation in The Prevention of Religious Conflict in Multicultural Communities: A Case Study of Pakelan Village, Pancasila Village, Kediri City," *IJORESCO: International Journal of Religion and Social Community* 1, no. 2 (2023): 43–62,

<https://doi.org/10.30762/ijoresco.v1i2.3417>; Moh. Wasil Haqqullah and Harisah Harisah, "Religious Moderation Villages and Interreligious Tolerance: Implementation, Successes, and Challenges in Pamekasan, Indonesia," *Jurnal Sosiologi Agama Indonesia (JSAl)* 6, no. 1 (2025): 16–28, <https://doi.org/10.22373/jsai.v6i1.6461>.

¹³ Sonny Zaluchu, Priyantoro Widodo, and Agus Kriswanto, "Conceptual Reconstruction of Religious Moderation in the Indonesian Context Based on Previous Research: Bibliometric Analysis," *Social Sciences & Humanities Open* 11, no. 2 (2025): 101552, <https://doi.org/10.1016/j.ssaho.2025.101552>.

¹⁴ Firdaus Yuni Dharta et al., "MUI's Fatwa on Interfaith Greetings and Religious Tolerance: Can Indonesia Find a Middle Ground?," *Frontiers* 10 (2025), <https://doi.org/10.3389/fcomm.2025.1537568>; Murat Çokgezen, "Can the State Make You More Religious? Evidence from Turkish Experience," *Journal for the Scientific Study of Religion* 61, no. 2 (2022): 349–373, <https://doi.org/10.1111/jssr.12785>.



Building on this conceptual clarification, this study approaches religious moderation as a lived social practice that is analytically expressed through three interconnected dimensions: everyday tolerance, democratic civility, and civic pluralism, which together generate interfaith social capital and sustainable cooperation. Following Hefner's¹⁵ notion of democratic civility, Brown's¹⁶ concept of everyday tolerance, and Modood's¹⁷ framework of civic pluralism, moderation is understood here as the continuous negotiation of coexistence through neighborhood relations, economic exchange, cultural participation, and mutual responsibility. In this sense, religious moderation is not the starting point of social harmony but the outcome of sustained everyday encounters that transform diversity into civic cooperation.

This conceptual clarification is particularly important for interpreting the case of Kampung Pondok. The empirical findings presented in this article do not primarily demonstrate the effectiveness of formal moderation programs implemented by the state or religious institutions. Instead, they reveal how interfaith trust, reciprocity, and cooperation are socially produced from below through routine practices of living together in a plural urban community.

Therefore, this study examines how religious moderation and tolerance are practiced in Kampung Pondok and how these practices contribute to the development of interfaith cooperation and social harmony. Rather than viewing tolerance merely as the absence of conflict, this study investigates the mechanisms through which plural communities transform diversity into collective social resources.

This study employs a qualitative case study approach to examine how religious moderation and tolerance are practiced and transformed into interfaith cooperation within the plural religious community of Kampung Pondok, Padang,

Indonesia. A qualitative approach was selected because the study focuses on understanding the meanings, experiences, and social mechanisms underlying everyday religious interactions rather than measuring social phenomena statistically. The case study design enables an in-depth exploration of how religious communities construct shared norms, negotiate differences, and develop patterns of cooperation within a multicultural urban setting.

The research was conducted in Kampung Pondok, a historically plural area in Padang where Muslim, Christian, Buddhist, and Confucian communities interact within the same social environment. Data were collected through three main techniques: semi-structured interviews, participant observation, and document analysis. The primary data were obtained from interviews with community members and religious representatives involved in maintaining interfaith relations. The participants consisted of religious leaders, community leaders, and residents representing different religious backgrounds. A purposive sampling strategy was applied to select participants who had relevant experiences and knowledge regarding religious interaction, tolerance practices, and community cooperation.

The study involved six participants selected through purposive sampling based on their knowledge, experience, and involvement in interfaith relations and religious harmony practices in Kampung Pondok. The participants consisted of a youth figure of Kampung Pondok, an elder from the Chinese Buddhist community, local residents, a local religious figure, and the Head of the Padang City "Forum Kerukunan Umat Beragama (FKUB)". These participants were selected because they represent different social and religious perspectives that are relevant to understanding the construction of religious moderation, tolerance, and interfaith cooperation within the community.

¹⁵ Hefner, "Islam and Covenantal Pluralism in Indonesia: A Critical Juncture Analysis."

¹⁶ W. Brown, *Regulating Aversion: Tolerance in the Age of Identity and Empire* (New Jersey: Princeton University Press, 2006).

¹⁷ T. Modood, *Multiculturalism: A Civic Idea*, 2nd ed. (New York: Polity Press, 2013).



The fieldwork was conducted through direct engagement with community actors in Kampung Pondok, Padang, allowing the researcher to observe patterns of interaction, community activities, and everyday practices related to interfaith engagement. Participant observation was used to identify social expressions of tolerance, mutual assistance, communication between religious groups, and collective activities that demonstrate the transformation of religious diversity into social cooperation.

In addition to field data, document analysis was conducted to examine relevant materials, including government publications on religious moderation, official guidelines on interfaith harmony, community records, religious organization documents, and previous studies related to pluralism and tolerance in Indonesia. These documents were used to contextualize the empirical findings and connect local practices in Kampung Pondok with broader discussions on religious moderation and multicultural citizenship.

Data analysis was conducted through thematic analysis consisting of several stages: data reduction, data categorization, thematic identification, and interpretation. The analysis focused on identifying patterns related to religious moderation, tolerance, social trust, social capital, interfaith engagement, and community cooperation. The findings were interpreted through the analytical framework that connects religious moderation with tolerance, social capital, interfaith cooperation, and social harmony.

To ensure data credibility, this study applied triangulation techniques by comparing information obtained from interviews, observations, and documentary sources. Methodological triangulation was used to examine whether different data sources produced consistent patterns, while source triangulation helped compare perspectives among different religious communities. This process strengthened the

reliability of the findings and reduced potential bias in interpreting interfaith relations.

Through this qualitative case study approach, the research seeks to explain not only the existence of religious harmony in Kampung Pondok but also the social processes through which moderation becomes an everyday practice that enables cooperation among religiously diverse communities.

Everyday Tolerance: Negotiating Difference through Daily Interaction

The practice of religious moderation and tolerance in Kampung Pondok cannot be understood merely as the result of formal interfaith programs or institutional initiatives promoted by religious and governmental authorities. Rather, moderation has become embedded within everyday social interactions, where residents from different ethnic and religious backgrounds negotiate their relationships as neighbors, economic actors, and members of the same urban community. These practices are reflected in patterns of communication, conflict management, mutual assistance, and participation in each other's cultural and religious events.¹⁸

One of the visible manifestations of this moderation can be found in economic relations and everyday market interactions. In traditional markets and neighborhood businesses, Muslim and non-Muslim residents generally engage in commercial activities without significant religious tension. Traders from different religious backgrounds interact through ordinary economic exchanges, while also demonstrating sensitivity during religious periods such as Ramadhan and Chinese New Year. These interactions indicate that economic relations function as a space for developing social trust and bridging social capital among different communities.

As explained by Ramadhani, the Head of Kampung Pondok, social sensitivity between

¹⁸ Ki Seok Jeon and Byoung Kwon Choi, "Workplace Spirituality, Organizational Commitment, and Life Satisfaction: The Moderating Role of Religious Affiliation,"

Journal of Organizational Change Management 34, no. 5 (2021): 1125–1143, <https://doi.org/10.1108/JOCM-01-2021-0012>.



religious communities often emerges through informal norms rather than written regulations:

“During Ramadan, non-Muslim neighbors often do not eat out in public before breaking the fast, and vice versa when it is their holidays. Although it is unwritten, it is real.”¹⁹

This practice illustrates that tolerance operates through everyday ethical awareness. However, such sensitivity should not be interpreted as the complete absence of difference or tension. Instead, it represents an ongoing process of negotiation in which individuals adjust their behavior within a plural social environment. Following Wendy Brown’s²⁰ argument, tolerance is not simply a neutral acceptance of difference but a social practice shaped by historical relations, power structures, and continuous negotiation between groups.

Religious celebrations and social rituals further demonstrate how interfaith relations are maintained. Muslim residents often participate in expressing condolences when non-Muslim community members experience loss, while Christian and Buddhist neighbors frequently visit Muslim households during Eid celebrations. These practices strengthen interpersonal relationships and reproduce shared norms of hospitality associated with Minangkabau social values. Such interactions are not necessarily based on formal religious obligations but emerge from accumulated social experiences and shared expectations within the community.²¹

Nevertheless, these practices also involve processes of identity negotiation. Members of different religious groups participate in shared social spaces while maintaining their own religious boundaries. This condition reflects Parekh’s²² understanding of multicultural societies, where harmony does not require the elimination of

differences but depends on continuous dialogue and adjustment among communities with distinct moral and cultural frameworks.

Educational institutions and youth initiatives represent another important arena where moderation is reproduced. Schools and community organizations in Kampung Pondok provide spaces where children and young people from different religious backgrounds interact and participate in collective activities (Hook et al., 2017).²³ Youth initiatives led by Rahmi, for example, involve interfaith activities such as environmental campaigns, peace discussions, and cultural programs. As Rahmi stated:

“We don’t wait for the government to act. We want young people to be the bridge.”²⁴



Figure 1. Interfaith Youth Group in Kampung Pondok

These activities demonstrate that religious moderation is not only transmitted through institutional policies but also through civic participation among younger generations. At the same time, youth engagement also reflects an awareness that social harmony requires active maintenance, particularly amid changing communication environments and digital challenges.

¹⁹ Syahru Ramadhani, “Wawancara dengan Lurah Kampung Pondok” (Kota Padang, 2025).

²⁰ Brown, *Regulating Aversion: Tolerance in the Age of Identity and Empire*.

²¹ HM. Zainuddin, “Idul Fitri, Natal dan Kerukunan Umat Beragama,” *GEMA: Media Informasi dan Kebijakan Kampus*, April 17, 2013, <https://uin-malang.ac.id/r/131101/idul-fitri-natal-dan-kerukunan-umat-beragama.html>.

²² B. Parekh, *Rethinking Multiculturalism: Cultural Diversity and Political Theory*, 2nd ed. (London: Palgrave Macmillan, 2006).

²³ Joshua N. Hook et al., “Intellectual Humility and Religious Tolerance,” *The Journal of Positive Psychology* 12, no. 1 (2017): 29–35, <https://doi.org/10.1080/17439760.2016.1167937>.

²⁴ Rahmi, “Wawancara dengan Salah Satu Tokoh Pemuda Kampung Pondok.”



The everyday practices in Kampung Pondok support Hefner's²⁵ argument that tolerance in Indonesian Islam is often expressed through social relationships rather than merely through formal religious discourse. In this context, religious moderation becomes a lived form of civil pluralism where diversity is managed through interaction, cooperation, and mutual recognition.

However, the maintenance of harmony in Kampung Pondok also involves potential tensions and contestations. Several respondents identified concerns regarding the spread of exclusive religious narratives through social media, political competition, and the possibility of mistrust among younger generations. These challenges demonstrate that plural societies continuously face negotiations over identity, belonging, and social boundaries.

For example, Liem explained that when extreme statements circulate through social media, community members often respond through direct interpersonal communication:

"If somebody spreads extreme statements on social media, there are usually residents who immediately come and talk to them nicely. That's our direct, face-to-face approach."²⁶

This response illustrates that conflict prevention in Kampung Pondok operates through informal mechanisms of social engagement. Rather than eliminating disagreement, the community manages differences through communication and relational approaches. From Mouffe's²⁷ perspective, such dynamics can be understood through the idea of agonistic pluralism, where democratic coexistence does not mean the disappearance of tensions but the transformation of potential conflict into constructive interaction.

Therefore, the experience of Kampung Pondok reflects a complex process in which religious moderation is continuously produced

through everyday negotiations. Economic interaction, cultural exchange, youth participation, and informal conflict resolution contribute to sustaining cooperation, while differences and potential tensions remain part of the social dynamics of a plural urban community.

Democratic Civility: From Acceptance to Civic Engagement

Kampung Pondok, located in Padang City, represents a historically formed urban community where ethnic, religious, and cultural diversity has developed through long-term processes of migration, trade, and social interaction. As one of the oldest settlements in Padang, Kampung Pondok has become a meeting point for various communities, including Minangkabau Muslims, Chinese Indonesians, Javanese, Batak, and Tamil communities. This diversity is not merely reflected in demographic composition but also in the everyday social relations through which different groups negotiate identity, belonging, and cooperation.

The Minangkabau Muslim community constitutes the majority population, which emphasizes the interconnectedness between religious values and customary traditions.²⁸ This cultural framework provides an important foundation for understanding how religious and cultural identities interact within Kampung Pondok. Meanwhile, non-Muslim communities, particularly the Chinese community, have become integrated into the social and economic networks of the area through shared spaces, commercial activities, educational institutions, and community organizations.²⁹ These interactions demonstrate that diversity in Kampung Pondok operates not only through physical proximity but also through social relationships and shared practices.

Administratively, Kampung Pondok is located in Padang Barat District with an area of 0.65 km²,

²⁵ Robert W. Hefner, "Tolerance and Democratic Civility in Indonesian Islam," in *Indonesian Islam in a New Era* (Honolulu, Hawaii: University of Hawaii Press, 2019), 91–109.

²⁶ Liem, "Wawancara dengan Salah Seorang Tetua di Komunitas Buddha Tionghoa."

²⁷ C. Mouffe, *On the Political* (London: Routledge, 2005).

²⁸ Tsuyoshi Kato, *Matriliney and Migration: Evolving Minangkabau Traditions in Indonesia* (United Kingdom: Equinox Publishing, 2007).

²⁹ Anton Setiawan, "Menyusuri Jejak Tionghoa di Ranah Minang," Indonesia.go.id, accessed April 21, 2025, <https://indonesia.go.id/kategori/budaya/6823/menyusuri-jejak-tionghoa-di-ranah-minang?lang=1>.



representing approximately 9.29 percent of the district area. Despite its limited geographical size, the area functions as an important economic and cultural center in Padang City. In 2023, the population reached 3,982 people distributed across 11 RW and 33 RT structures.³⁰ The concentration of diverse communities within a relatively small urban space creates conditions where daily interactions become an important mechanism for producing social trust and mutual recognition.

The historical presence of the Chinese community in Kampung Pondok illustrates the process of ethnic adaptation and cultural negotiation. Chinese communities have lived in Padang for generations and experienced complex historical trajectories, including social restrictions during the New Order period following Presidential Instruction No. 14/1967. However, the post-Reformation period created broader opportunities for socio-cultural interaction between Chinese and Minangkabau communities.³¹ These historical experiences shaped patterns of adaptation that cannot be understood simply as assimilation but as continuous negotiation of cultural boundaries.

The emergence of “Minang Pondok language” demonstrates this process of cultural negotiation. Rather than merely representing linguistic change, this language reflects the formation of symbolic interaction between Chinese and Minangkabau identities. The combination of Chinese linguistic elements with Minangkabau language structures

indicates how minority communities develop cultural competence within the dominant cultural environment.³² From Bourdieu’s³³ perspective, such linguistic adaptation represents a form of cultural capital that enables individuals and groups to participate in shared social spaces and strengthen social relations. Similarly, Barth’s³⁴ concept of ethnic boundaries suggests that ethnic identity is not necessarily eliminated through interaction but is continuously reconstructed through everyday social encounters.

Cultural acculturation in Kampung Pondok can also be observed through material and non-material cultural expressions, including traditional clothing, wedding practices, and *Gambang* art. The *Gambang* tradition, which combines Chinese and Minangkabau musical instruments, represents a cultural space where different identities interact without requiring the disappearance of their distinctiveness.³⁵ Cultural events such as the *Cap Go Meh Festival*, *Imlek Night Market Festival*, and *Bakcang Ayam Lamang Baluo Festival* further demonstrate how cultural practices become shared social experiences rather than exclusive expressions of a single community.³⁶ These practices illustrate the development of what Putnam³⁷ describes as bridging social capital, where networks of trust and cooperation connect groups with different ethnic and religious backgrounds.

Field observations and interviews conducted in Kampung Pondok indicate that interreligious relations are maintained through everyday

³⁰ Aprizal Noer, “Profil Kelurahan Kampung Pondok di Kecamatan Padang Barat,” AyoSumbang.id, 2025, <https://www.ayosumbang.id/profil-kelurahan-kampung-pondok-di-kecamatan-padang-barat/>.

³¹ Riniwati Makmur, *Orang Padang Tionghoa - Dima Bumi Dipijak, Disinan Langik Dijunjuang* (Jakarta: Kompas Penerbit Buku, 2019); Okke Rosmaladewi and Dilla Tarasyabani Poetri, “Study of Environmental-Based School Model in Village Around Protected Village Areas (Case Study: Barusari Village, Indonesia),” *Journal NX* 6, no. 06 (2020): 197–204.

³² Riniwati Makmur et al., “Bahasa Minang Pondok dalam Komunikasi antarbudaya Masyarakat Tionghoa Kota Padang,” *Jurnal Kajian Komunikasi* 6, no. 2 (2018): 133–146, <https://doi.org/https://doi.org/10.24198/jkk.v6i2.15302>.

³³ Pierre Bourdieu, “The Forms of Capital,” in *Handbook of Theory and Research for the Sociology of Education*, ed. J. Richardson (London: Greenwood Press, 1986).

³⁴ F. Barth, *Ethnic Groups and Boundaries: The Social Organization of Culture Difference* (Boston: Little, Brown and Company, 1969).

³⁵ Rizdki, Nursyirwan, and Ediwar, “Kesenian Gambang Sebagai Identitas Cina di Kampung Pondok Kota Padang,” *Jurnal Bercadik ISI Padang Pandang* 2, no. 1 (2017): 170–181, <http://dx.doi.org/10.26887/bcdk.v2i1.37>.

³⁶ Perdana Putra and Rachmawati, “Rekor Muri 10.000 Bacang dan Lamang Digelar di Padang Saat Libur Lebaran,” *Kompas.Com*, May 29, 2019, <https://regional.kompas.com/read/2019/05/29/14421591/rekor-muri-10000-bacang-dan-lamang-digelar-di-padang-saat-libur-lebaran?page=all>.

³⁷ Robert D. Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York: Simon and Schuster Paperbacks, 2000).



interaction and informal mechanisms of cooperation. According to Roni, a local religious figure, religious conflicts rarely occur in the area and potential tensions are generally addressed through communication and meetings involving community representatives from different religious backgrounds.³⁸ This pattern demonstrates that tolerance in Kampung Pondok is not only expressed as passive acceptance but also operates through social practices that maintain relationships across differences.

Similar patterns are found in the relationship between Muslim and Chinese Buddhist communities. Liem, an elder in the Chinese Buddhist community, explained that mosques and Chinese Buddhist prayer spaces in Kampung Pondok exist in close proximity and frequently participate in collaborative activities, including cultural programs and youth initiatives.³⁹ Such interactions reflect the development of interfaith social capital, where trust, reciprocity, and shared responsibilities become resources for maintaining social cohesion.

The role of institutional actors, particularly the “Forum Kerukunan Umat Beragama (FKUB)”, also contributes to sustaining these relationships. FKUB facilitates dialogue, mediation, and communication among religious communities in Padang. Salmadanis, Head of the Padang City FKUB, describes Kampung Pondok as a miniature representation of religious and cultural diversity in Padang City, where mosques, churches, temples, and other religious spaces exist in close proximity while community relations continue to be maintained through communication and mutual understanding.⁴⁰

These social practices correspond with Brown’s⁴¹ concept of everyday tolerance, where tolerance emerges through ordinary interactions

rather than only through formal ideological agreement. Likewise, Modood’s⁴² framework of multicultural citizenship explains that plural societies require a shared civic belonging that recognizes differences rather than eliminating them. In Kampung Pondok, religious and ethnic identities continue to exist while simultaneously participating in a common social environment.

Nevertheless, the sustainability of this social relationship faces emerging challenges. Rahmi, a young participant involved in interfaith activities, highlighted concerns regarding the spread of exclusive religious narratives through social media, which may influence perceptions among younger generations.⁴³ Other structural challenges, including inequality in access to education and public resources, may also influence future patterns of inter-community relations.

The recognition of Kampung Pondok as the first Religious Moderation Village in Sumatra by the Padang City Government in 2024 reflects institutional acknowledgement of its plural social structure and interfaith engagement practices.⁴⁴ This development provides an empirical context for examining how religious moderation operates through cultural adaptation, social capital formation, and everyday cooperation within a diverse urban community.



Figure 2. Location of Kampung Pondok Village Office on Jalan Dobi VI No. 2 in Padang Barat Subdistrict

³⁸ Roni, “Wawancara dengan Salah Satu Tokoh Agama Lokal” (Kota Padang, 2025).

³⁹ Liem, “Wawancara dengan Salah Seorang Tetua di Komunitas Buddha Tionghoa” (Kota Padang, 2025).

⁴⁰ Salmadanis, “Wawancara dengan Ketua FKUB Kota Padang” (Kota Padang, 2025).

⁴¹ Brown, *Regulating Aversion: Tolerance in the Age of Identity and Empire*.

⁴² Modood, *Multiculturalism: A Civic Idea*.

⁴³ Rahmi, “Wawancara dengan Salah Satu Tokoh Pemuda Kampung Pondok” (Kota Padang, 2025).

⁴⁴ Sandy Prastanto, “Wali Kota Padang Siapkan Kampung Pondok Jadi Kampung Moderasi Beragama,” *Tempo*, April 21, 2024, <https://www.tempo.co/info-tempo/wali-kota-padang-siapkan-kampung-pondok-jadi-kampung-moderasi-beragama-51166>.



Bridging Social Capital: Trust, Reciprocity, and Interfaith Cooperation

Inter-community collaboration in Kampung Pondok demonstrates that religious moderation operates not only through symbolic expressions of tolerance but also through concrete collective practices. The relationships among Muslim, Buddhist, Christian, and other communities are maintained through shared activities involving environmental programs, disaster responses, cultural events, youth initiatives, and community dialogues.⁴⁵ These practices indicate that interfaith relations in Kampung Pondok have developed beyond passive coexistence into forms of cooperation based on trust, reciprocity, and shared responsibility.

One significant example of this collaboration can be observed in disaster response activities. Considering Padang's vulnerability to natural disasters such as floods and earthquakes, residents of Kampung Pondok have developed informal networks of assistance involving people from different religious backgrounds. These networks are not organized primarily around religious identity but around collective humanitarian concerns. As Ramadhani explained:

"We don't ask someone's religion before helping them. During a disaster, everyone is human."⁴⁶

This practice reflects the development of bridging social capital, where social networks connect individuals from different religious and ethnic backgrounds.⁴⁷ Unlike bonding social capital, which strengthens solidarity within a particular group, bridging social capital enables communities to build cooperation across social boundaries. In Kampung Pondok, religious identity remains important, but it does not prevent residents from creating shared networks of responsibility.

Collaborative practices are also visible in cultural and national celebrations. During Indonesian Independence Day celebrations on 17 August, residents participate in traditional competitions, communal cooking activities, and neighborhood events organized by interfaith and interethnic committees.



Figure 3. Indonesian Independence Day celebrations on August 17 in Kampung Pondok

These activities create spaces where different communities contribute their own cultural expressions while participating in a shared civic environment. Christian and Buddhist youth groups have participated in Islamic-themed cultural activities, while Muslim community members also attend Chinese New Year celebrations. As Liem explained:

"We take turns hosting each other's events. It's about being present for one another."⁴⁸



Figure 4. Chinese New Year Celebration Festival in Kampung Pondok

⁴⁵ Moh. Shofiyul Huda MF, Tasmin, and Muhammad Ayman Al-Akiti, "Habitus of Harmony and Digital Adaptation: Interreligious Coexistence in Rural Indonesia during the Disruptive Era," *Religion: Journal of Inter-Religious and Cross-Cultural Studies* 9, no. 2 (2025): 145–166, <https://doi.org/10.15575/rjsalb.v9i2.44772>.

⁴⁶ Ramadhani, "Wawancara dengan Lurah Kampung Pondok."

⁴⁷ Putnam, *Bowling Alone: The Collapse and Revival of American Community*.

⁴⁸ Liem, "Wawancara dengan Salah Seorang Tetua di Komunitas Buddha Tionghoa."



Such practices illustrate that cooperation is constructed through repeated social interaction. The exchange of participation does not necessarily eliminate religious differences but creates mutual familiarity and recognition. From the perspective of communicative action, Habermas⁴⁹ (1984) argues that social cohesion emerges when individuals engage in communication oriented toward mutual understanding rather than domination. In Kampung Pondok, festivals and communal gatherings function as informal public spaces where different communities negotiate shared meanings and develop civic relationships.

Youth initiatives further demonstrate how collaboration becomes a mechanism for strengthening community resilience. Young people from different religious and cultural backgrounds have initiated literacy programs, environmental clean-up activities, and community discussions facilitated through digital communication networks and local institutions. Rahmi explained:

“We believe that solving local problems together is a way to build trust. When young people work together, barriers come down.”⁵⁰

These initiatives indicate that interfaith cooperation is not only reactive during moments of crisis but also proactive in developing social capacity. Within the framework of community resilience theory, resilience is not limited to physical recovery from disasters but also includes the ability of communities to mobilize social networks, trust, and collective action in responding to challenges.

Cultural collaboration also plays an important role in shaping shared identity in Kampung Pondok. Practices such as wedding traditions that combine Chinese and Minangkabau cultural elements, including the use of symbolic colors, artistic performances such as lion dance and plate dance, and the tradition of *pelemparan beras kunyit*,

demonstrate cultural adaptation between communities.⁵¹ These interactions represent cultural negotiation rather than cultural replacement, where different traditions coexist within a shared social space.



Figure 5. Dynamic lion and dragon dances accompanying the Chinese New Year celebrations in Kampung Pondok



Figure 6. Tradicional festival of turmeric rice throwing (*pelemparan beras kunyit*) in in Kampung Pondok

The *Gambang* art tradition provides another example of cultural integration. Although historically associated with Chinese cultural heritage, *Gambang* has developed as part of Kampung Pondok's collective cultural identity and incorporates elements of both Chinese and

⁴⁹ J. Habermas, *The Theory of Communicative Action*, Vol. 1 (Boston, Massachusetts: Beacon Press, 1984).

⁵⁰ Rahmi, “Wawancara dengan Salah Satu Tokoh Pemuda Kampung Pondok.”

⁵¹ Kezia Natalia Sjoftan and Suzy S. Azeharie, “Studi Komunikasi Budaya di Kota Padang (Akulturasi Budaya Minangkabau pada Etnis Tionghoa di Kota Padang),” *Koneksi* 2, no. 2 (2019): 409–416, <https://doi.org/10.24912/kn.v2i2.3917>.



Minangkabau traditions.⁵² Through artistic practices, cultural boundaries become more flexible as communities participate in producing shared cultural meanings.

In the present time, Kampung Pondok is an icon of cultural tourism in Padang City. This partnership results in a kind of acculturation that is full of harmony between the Chinese and Minangkabau societies, something that can be seen over the course of history through activities, for instance, to celebrate Chinese New Year, where activities take place such as the *Imlek* Night Market, *Cap Go Meh Festival*, and *Bakcang Ayam & Lamang Baluo Festival*.



Figure 7. *Cap Go Meh Festival* in Kampung Pondok



Figure 8. 10,000 *Bakcang Ayam & Lamang Baluo* Festival in Kampung Pondok

These collaborative practices are also supported by Minangkabau social values, particularly *musyawarah* (deliberation) and *gotong royong* (collective cooperation). These values provide cultural resources that support inclusive

forms of social organization. Rather than functioning as a fixed tradition, these principles are continuously reproduced through contemporary urban interactions where residents face shared social challenges.

However, collaboration in Kampung Pondok should not be interpreted as the absence of social differences or tensions. Collective initiatives develop through continuous negotiation among groups with different religious commitments, cultural backgrounds, and social interests. The existence of cooperation reflects the capacity of the community to manage differences through communication, participation, and shared activities.

Therefore, inter-community collaboration in Kampung Pondok illustrates how religious moderation becomes embedded through social capital formation. Tolerance develops into cooperation when communities create shared spaces for interaction, communication, and collective problem-solving beyond religious boundaries.

From Coexistence to Cooperation: The Mechanism of Lived Religious Moderation

The meaning of religious moderation among the people of Kampung Pondok cannot be understood merely as a policy discourse promoted by the state or religious institutions. Rather, moderation has developed into a social institution that influences everyday behavior, interpersonal relations, and collective expectations among residents. In this context, the concept of *wasatiyyah* functions not only as a religious principle but also as a cultural mechanism that guides social interaction within a diverse community.⁵³

The practice of moderation in Kampung Pondok operates through two interconnected dimensions. The first is a preventive dimension, where social norms and communication patterns reduce the possibility of religious conflict. The second is a constructive dimension, where

⁵² Rizdki, Nursyirwan, and Ediwar, "Kesenian Gambang Sebagai Identitas Cina di Kampung Pondok Kota Padang."

⁵³ Fakhri Yusuf et al., "Wasatiyyah Da'wah and Religious Freedom in Malaysia: A Constitutional Perspective," *Jurnal Ilmiah Peuradeun* 13, no. 2 (2025): 1527–1548, <https://doi.org/10.26811/peuradeun.v13i2.1452>.



cooperation, mutual trust, and shared responsibility are actively produced among members of different religious and ethnic communities.⁵⁴ These dimensions demonstrate that moderation is not simply an individual attitude but a collective pattern reproduced through social interaction.

The institutionalization of moderation in Kampung Pondok can be examined through Berger and Luckmann's⁵⁵ theory of the social construction of reality. According to this perspective, social realities emerge through three processes: externalization, objectivation, and internalization. In the context of Kampung Pondok, moderation is initially expressed through everyday practices such as mutual assistance, respect for religious celebrations, inter-community dialogue, and conflict resolution. Over time, these repeated practices become recognized as legitimate social norms that shape expectations of appropriate behavior.

Rather than creating separation between religious commitment and social interaction, this principle enables religion to function as an ethical foundation for maintaining social relationships. The internalization of this value can be observed in community attitudes, environmental cooperation, and inter-community communication, where residents tend to respond to differences through dialogue rather than confrontation.⁵⁶

From a sociological perspective, this process illustrates how religious moderation becomes embedded through socialization. Children and younger generations encounter moderate values not only through formal religious education but also through daily experiences within families, neighborhoods, schools, and community activities.

Through repeated interaction with diverse groups, tolerance becomes understood as a normal component of community life rather than merely an external instruction.

This condition reflects what can be described as "civil pluralism rooted in Islamic moderation"⁵⁷, where Muslim communities engage with diversity through a form of confident openness. Marwan, one of the residents of Kampung Pondok, explained:

"We believe Islam teaches calmness and wisdom. Living peacefully with others is part of our faith."⁵⁸

This statement demonstrates that moderation is interpreted as part of religious identity itself. Instead of understanding faith as a boundary separating communities, residents construct religious commitment through social responsibility and civic relationships. This reflects the principles of *ukhuwah wathaniyyah* (national brotherhood) and *ukhuwah insaniyyah* (human brotherhood), where religious identity is connected with broader social belonging.

The reproduction of moderation also occurs through community leadership and institutional practices. Religious and social leaders from mosques, churches, temples, and other community institutions participate in decision-making processes related to infrastructure development, youth programs, and cultural activities.⁵⁹ These leaders function not only as representatives of religious groups but also as agents who transmit shared social values.

As Rahmi, a youth leader involved in interfaith activities, explained:

⁵⁴ Michael Daniel Driessen, "Interreligious Dialogue, Conflict Resolution and Peacebuilding: A Review," *Religions* 16, no. 2 (2025): 150, <https://doi.org/10.3390/rel16020150>.

⁵⁵ P. L. Berger and T. Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (New York: Anchor Books, 1966).

⁵⁶ Sofik Handoyo, "Public Governance and National Environmental Performance Nexus: Evidence from Cross-Country Studies," *Heliyon* 10, no. 23 (2024): e40637, <https://doi.org/10.1016/j.heliyon.2024.e40637>.

⁵⁷ Jusuf Harsono and Abubakar Eby Hara, "From Reaction to Renewal: Civil Islam and the Moral Resilience of Moderate Muslims in Post-212 Indonesia," *The Review of Faith & International Affairs* 24, no. 1 (2026): 96–114, <https://doi.org/10.1080/15570274.2025.2589040>.

⁵⁸ Marwan, "Wawancara dengan Salah Satu Warga di Kampung Pondok" (Kota Padang, 2025).

⁵⁹ Darrell Norman Burrell and Emad Rahim, "Developing Inclusive Leaders with Religious Literacy in the Workplace," *Leadership* 14, no. 5 (2018), <https://doi.org/10.1177/17427150187937>.



“Our parents taught us that leadership is about serving everyone, not just our own group.”⁶⁰

This form of leadership contributes to the continuation of moderate practices across generations. It represents a form of intercultural citizenship, where individuals maintain their cultural and religious identities while participating in shared civic life.⁶¹ Moderation therefore does not emerge through the elimination of differences but through the creation of social mechanisms that allow differences to coexist within a common framework.

The institutionalization of moderation is also visible in how the community responds to external tensions. When religious issues or political narratives create potential divisions at the national level, local actors often reinterpret these issues through neighborhood discussions, religious gatherings, and interpersonal communication. Local religious leaders play an important role in transforming potentially divisive narratives into opportunities for strengthening social cohesion.

Furthermore, inclusive leadership practices demonstrate that moderation in Kampung Pondok develops through bottom-up processes rather than solely through governmental intervention. Such processes differ from reactive approaches to religious conflict management that emphasize security measures while overlooking the importance of everyday social relationships.⁶²

Therefore, religious moderation in Kampung Pondok can be understood as a socially constructed reality that is continuously produced, legitimized, and transmitted through collective practices. It becomes a social norm because it is repeatedly experienced, recognized, and reproduced by community members across generations.

Taken together, that interfaith cooperation in Kampung Pondok is not produced by tolerance

alone. Rather, cooperation develops through a cumulative social process. Everyday interaction creates familiarity and tolerance; tolerance is translated into civic civility through mutual recognition and participation; repeated interaction generates trust and reciprocal expectations across religious boundaries; and these bridging relationships provide a social basis for cooperation while allowing religious differences to remain intact.

This process can be conceptualized as a movement from coexistence to cooperation. Coexistence represents the initial condition in which different religious communities are able to live alongside one another without persistent conflict. Cooperation represents a more substantive form of interfaith relation in which differences are negotiated within shared social practices and transformed into collective resources. Religious moderation, in this context, is not simply the normative condition of being “moderate” but the lived capacity to sustain this movement from difference toward constructive social engagement.

The case of Kampung Pondok therefore suggests that lived religious moderation is best understood as an emergent relational process rather than a predetermined normative outcome. Its durability depends on the continuous reproduction of everyday tolerance, civic civility, bridging social capital, and plural civic belonging. This formulation extends existing discussions of religious moderation by shifting analytical attention from institutional promotion and normative religious discourse toward the social mechanisms through which moderation becomes embedded in everyday community life.

Challenges and Strategies for Strengthening Religious Moderation in Kampung Pondok

Although Kampung Pondok in Padang City is widely recognized as a space of religious and

⁶⁰ Rahmi, “Wawancara dengan Salah Satu Tokoh Pemuda Kampung Pondok.”

⁶¹ Modood, *Multiculturalism: A Civic Idea*.

⁶² Sukijan Athoillah, Muhammad Khakim Ashari, and Muhammad Badat Alauddin, “Religious Digital Literacy of

Urban Muslim Society in Indonesia: A Systematic Literature Review,” *AKADEMIKA: Jurnal Pemikiran Islam* 28, no. 2 (2023): 141–160, <https://doi.org/10.32332/akademika.v28i2.7088>.



cultural diversity, the sustainability of religious moderation remains influenced by various contemporary social challenges. The practice of tolerance within a plural community does not occur automatically but requires continuous social reproduction, especially amid transformations in communication patterns, economic relations, and identity politics.

One of the significant challenges emerges from the changing structure of information circulation in the digital era. The expansion of social media has created new forms of interaction that connect local communities with broader global networks. However, these networks also allow the rapid dissemination of religious narratives that may contradict local traditions of coexistence. From the perspective of Manuel Castells⁶³ concept of the network society, digital communication networks do not merely transfer information but also reshape how individuals construct identity, belonging, and social boundaries. In this context, religious narratives spread through digital platforms may strengthen exclusive identities when they are detached from local experiences of interfaith interaction.

This challenge is particularly relevant among younger generations who are highly connected to digital spaces. Exposure to confrontational religious content can create suspicion toward other groups, especially when online narratives simplify complex social realities into oppositional categories of “us” and “them.” Nevertheless, interviews with community members indicate that Kampung Pondok attempts to respond to these challenges through strengthening direct social interaction and local dialogue mechanisms rather than allowing digital discourse to determine community relations.

In addition to digital transformation, social and economic inequalities also influence the sustainability of religious moderation. Poverty, unemployment, and unequal access to education may create feelings of exclusion and social

frustration. Such conditions can become sources of tension when certain groups perceive that they are marginalized within broader social structures. Through Pierre Bourdieu's⁶⁴ perspective on social and symbolic capital, inequality is not only related to economic resources but also to differences in access to recognition, cultural resources, and social legitimacy. When communities experience unequal opportunities to participate in public life, social trust may decline and identity-based divisions can become stronger.

The relationship between inequality and religious tension therefore cannot be reduced to theological differences alone. Social grievances may be expressed through religious language when individuals or groups seek explanations for perceived injustice. In this situation, strengthening moderation requires attention not only to religious dialogue but also to broader questions of social inclusion, equal participation, and community empowerment.

In Kampung Pondok, community leaders and youth acknowledge that minor tensions may still appear in everyday interactions. However, these differences are managed through communication and shared community values. A youth leader from the Muslim community explained:

“We don't want our differences to divide us. Instead, we use them as a source of strength so that we can complement each other.”⁶⁵

This statement illustrates that social cohesion is maintained through active efforts to transform diversity into cooperation. Rather than assuming the absence of conflict, the community develops mechanisms to prevent disagreements from becoming broader social divisions.

Several strategies have been developed to strengthen moderation, including interfaith and intercultural forums, youth leadership programs focusing on tolerance, and the involvement of religious and traditional leaders in maintaining social relationships. These initiatives function as

⁶³ M. Castells, *The Rise of the Network Society: The Information Age: Economy, Society and Culture*, vol. 1 (Oxford: Blackwell Publishers, 1996).

⁶⁴ Bourdieu, “The Forms of Capital.”

⁶⁵ Rahmi, “Wawancara dengan Salah Satu Tokoh Pemuda Kampung Pondok”



spaces for social learning where moderate values are transmitted and reinforced through interaction.

The role of local institutions is also important in maintaining the continuity of these values. The Padang City Government and religious organizations contribute by integrating moderation principles into both formal and informal educational environments. However, the effectiveness of these efforts depends on their ability to remain connected with everyday community experiences rather than operating only as institutional programs.

Therefore, the challenges faced by Kampung Pondok demonstrate that religious moderation in urban plural societies requires continuous adaptation. Digital networks, social inequalities, and identity politics create new pressures that may weaken social cohesion, while community-based dialogue, inclusive leadership, and shared social practices provide mechanisms for maintaining cooperation across differences.

Limits of Everyday Tolerance

Despite the relatively stable patterns of interreligious interaction in Kampung Pondok, everyday tolerance should not be understood as an unlimited or unconditional form of social harmony. The ability of residents to maintain peaceful relations in routine encounters does not necessarily mean that all forms of religious difference, social disagreement, or competing interests can be easily negotiated. Everyday tolerance tends to work most effectively when interaction is grounded in shared neighborhood interests and repeated personal relationships. Its limits become more visible when religious identity intersects with political contestation, sensitive family matters, exclusive religious claims, economic interests, or wider narratives circulating beyond the immediate community.

One important limitation concerns the influence of social media polarization and wider political contestation. Everyday relations among neighbors may remain relatively cooperative, while polarized political and religious narratives circulating through digital platforms can introduce

new forms of social distance. This indicates that tolerance developed through face-to-face interaction is not completely insulated from external discourses. Political competition may also transform religious identity from a relatively ordinary social marker into a basis for political alignment. Consequently, the trust developed through everyday interaction can be challenged when broader political narratives encourage residents to interpret social differences through antagonistic categories.

A second limitation concerns issues that involve more intimate or institutionally sensitive boundaries, including interfaith marriage and the establishment or use of houses of worship. Such issues cannot always be resolved through the same informal mechanisms that successfully regulate ordinary neighborhood interaction. Everyday familiarity may facilitate mutual respect, but it does not necessarily eliminate theological, familial, legal, or institutional considerations. The persistence of such boundaries demonstrates that coexistence does not imply complete agreement or unrestricted acceptance. Instead, residents may maintain cordial everyday relationships while retaining firm positions on matters considered central to religious identity and communal norms.

A further limitation can be found in the potential influence of exclusive religious preaching and narratives among younger generations. Everyday tolerance is largely reproduced through direct social experience, whereas exclusive narratives can be transmitted through religious networks, digital media, and other social environments that extend beyond the neighborhood. This creates a potential generational and discursive gap: young residents may inherit a tradition of peaceful local interaction while simultaneously encountering religious narratives that frame difference in more oppositional terms. The durability of tolerance therefore depends not only on maintaining existing relationships but also on the capacity of the community to cultivate inclusive interpretations of religious identity among younger generations.



Economic inequality represents another structural limitation. Social cooperation can be strengthened by mutual assistance and economic interaction, but unequal access to resources may also produce social distance or competition. The existence of harmonious interfaith relations should therefore not be interpreted as evidence that all socioeconomic differences have been overcome. Where economic interests become contested, the interpersonal trust generated through everyday interaction may be insufficient to prevent conflict. This suggests that the sustainability of tolerance depends partly on whether social relationships are accompanied by a reasonable sense of fairness and reciprocity.

These limitations indicate that everyday tolerance is neither a permanent achievement nor a condition that automatically extends to every domain of social life. Rather, it is a context-dependent social capacity that must be continuously reproduced. The experience of Kampung Pondok demonstrates that repeated interaction, familiarity, trust, and shared civic practices can create strong foundations for peaceful coexistence and cooperation, but these foundations remain vulnerable when confronted with issues that involve deeper religious commitments, political polarization, institutional interests, or structural inequalities. This finding is important because it prevents the case from being treated simply as a model of ideal tolerance. Instead, Kampung Pondok illustrates that the sustainability of interfaith harmony depends on the community's continuing ability to negotiate the boundaries between what can be shared, what can be tolerated, and what remains contested.

The limits of everyday tolerance also clarify the relationship between coexistence and cooperation. Cooperation does not require the disappearance of disagreement; rather, it requires the development of social mechanisms that prevent disagreement from destroying the relationships necessary for collective life. In this sense, the strength of Kampung Pondok does not lie in eliminating religious or social boundaries but in developing sufficient trust and civic civility to

manage those boundaries. Sustaining this condition requires continued opportunities for cross-group interaction, inclusive civic engagement, responsible religious discourse, and mechanisms for addressing emerging sources of social tension before they undermine established relationships.

Conclusion

This study demonstrates that religious moderation in Kampung Pondok represents more than a formal discourse of tolerance promoted through state policies or religious institutions. In this pluralistic urban community, moderation has developed as an everyday social practice embedded within patterns of interaction, cultural exchange, and collective responsibility among different religious and ethnic groups. The experience of Kampung Pondok illustrates that religious harmony is not produced merely through the absence of conflict but through continuous social processes that construct trust, mutual recognition, and cooperation.

The findings indicate that moderation in Kampung Pondok operates through three interconnected dimensions. *First*, moderation functions as an everyday ethical framework through which residents negotiate differences in religious identity, cultural background, and social interests. This demonstrates how local traditions can contribute to the institutionalization of moderate values within an urban multicultural environment.

Second, this study shows that tolerance in Kampung Pondok has transformed into collaborative social action. Interfaith relations are not limited to symbolic acceptance but are manifested through disaster response, economic interaction, cultural festivals, youth initiatives, and community-based problem solving. These practices reveal that religious moderation produces social capital by creating networks of trust that connect communities beyond religious boundaries. In this sense, Kampung Pondok provides an example of how tolerance can evolve into active civic cooperation.



Third, the case of Kampung Pondok contributes to broader discussions on religious moderation, multiculturalism, and social cohesion by demonstrating that harmony in diverse societies is maintained through everyday negotiation rather than the elimination of differences. The community illustrates a form of urban pluralism where religious identities remain meaningful while being connected to shared civic responsibilities. Thus, moderation emerges as a dynamic social process involving cultural adaptation, interfaith engagement, and the reproduction of inclusive norms across generations.

Nevertheless, this study is limited by its focus on a single urban community, and therefore the findings should be interpreted as a contextual model rather than a universal representation of religious moderation in Indonesia. Future studies may expand comparative research across other multicultural communities to examine how demographic change, digital communication, generational transformation, and shifting social structures influence the sustainability of moderation practices.

The experience of Kampung Pondok suggests that strengthening religious moderation requires attention not only to theological discourse but also to the social and cultural mechanisms through which communities build trust and cooperation. The integration of local wisdom, civic participation, and interfaith engagement provides an important perspective for understanding how plural societies in Southeast Asia can maintain social cohesion amid increasing challenges of polarization and identity politics.

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Declarations

Author Contribution Statement

Eliza led the research and wrote the main part of the manuscript. Duski Samad helped by collecting data, doing field interviews, and analyzing local socio-religious stuff too. Khairul Fahmi shared critical insights related to legal, policy, and governance perspectives related to religious moderation and tolerance and also contributed toward the analytical interpretation. Rahmad Tri Hadi conducted data analysis, drafted substantial sections of the manuscript, managed the integration of theoretical perspectives, and handled the revisions of the manuscript. All authors were involved in reviewing the manuscript critically, OK'd the final version, and took responsibility for every aspect of the work.

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The data from our study aren't publicly available because of privacy concerns. Still, anonymized data might be shared from the corresponding author if there's a good reason and with ethical approval, plus if the participants are on board with it.

Declaration of Interests Statement

The authors say they have no conflicts of interest – no financial or other issues – that could be seen as influencing their work.

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When preparing this manuscript, they got help from ChatGPT for drafting and structuring some sections and refining the language. They thoroughly checked all AI assistance, updating it as needed and confirming it with their data and sources. In the end, the authors are entirely responsible for the accuracy, originality, and honesty of what's published here.

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