

Religious Inclusivity: A Study of Non-Artificial Social Interaction in Senduro Village, Lumajang Regency

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Abstract

This study examines religious inclusivity through non-artificial social interactions from the perspective of the sociology of religion, focusing on the lived religious experiences of the Senduro Village community in Lumajang Regency, East Java. In Indonesia's plural religious landscape, social harmony among religious groups often relies on formal regulations and symbolic tolerance. However, Senduro Village presents a distinctive case in which interreligious harmony is sustained through organic, everyday social practices rooted in historical experience, cultural traditions, and collective consciousness. Using a qualitative descriptive approach with a case study method, this research explores how non-artificial social interactions shape inclusive religious life. Data were collected through participant observation, in-depth interviews with religious leaders, community figures, and residents from different religious backgrounds, as well as documentation of social and religious activities. The data were analyzed thematically using qualitative triangulation to capture the social meanings embedded in interreligious relations. The findings reveal that religious inclusivity in Senduro is not merely symbolic but is deeply embedded in social practices such as mutual cooperation (gotong royong), shared participation in religious and cultural rituals, and collective economic activities. Interfaith involvement in traditions like the Ogoh-Ogoh procession, Jolen ritual, and village communal events illustrates how religious differences are negotiated through everyday interactions rather than institutional arrangements. From a sociological perspective, these practices function as social capital, reinforcing trust, solidarity, and moral commitment across religious boundaries. This study concludes that non-artificial social interactions play a crucial role in sustaining long-term religious harmony. Senduro Village serves as a sociological model of inclusive religiosity, demonstrating how local wisdom and historically rooted social relations can strengthen social cohesion and religious moderation in plural societies.

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Keywords: Religious Inclusivity; Sociology of Religion; Non-Artificial Social Interaction; Social Capital; Interfaith Relations.

BACKGROUND

Indonesian society is a pluralistic society composed of diverse ethnic groups, cultures, customs, and religions. However, with the emergence of the nation-state, this previously fragmented society was “unified” within the framework of the Unitary State of the Republic of Indonesia (*Negara Kesatuan Republik Indonesia / NKRI*), founded upon the principles of Pancasila. The NKRI adopted the national motto *Bhinneka Tunggal Ika*, which emphasizes diversity at the societal level while affirming unity at the state level. One of the most significant challenges in fostering national harmony lies in interreligious relations and the promotion of peaceful coexistence among religious communities (Marpuah, 2019). This religious diversity serves as a critical test of the extent to which inclusivity in religious life can be upheld without generating tensions or dilemmas between majority and minority groups (Burhani, 2020)

Religion serves as the fundamental foundation for the social and national life of Indonesian society. The first principle of Pancasila states Belief in the One and Only God. This affirms that Indonesian society is a religious society that believes in the One Supreme Deity. Amidst this religious diversity, religious tolerance becomes the most fundamental and essential necessity (Abror, 2020). Religious tolerance refers to a situation where the majority religious group in a society provides space for other religious groups to live within its environment (Bakar, 2015). Furthermore, positive examples (*best practices*) of religious inclusivity in Indonesia are often referenced by other religious communities and nations (Akmal Rizki Gunawan, 2021)

Religious inclusivity serves as a social foundation for adherents in building patterns of social interaction based on the principles of *recognition, respect, and affection*. These three principles—mutual recognition, respect, and appreciation, and mutual affection—are manifested in tangible social practices to achieve sustainable social harmony. The existence of religion and the practice of religious inclusivity often face challenges and obstacles. According to Mark Taylor, there are three main challenges: *First*, crises within each religion itself that project outwardly as aggressive attitudes towards followers of other religions and internal tensions within the religion. *Second*, the concept of the absoluteness of God makes it easy for people to identify that absoluteness with the absoluteness of their own religion. *Third*, there is a sacred belief among adherents that such actions, including violence against followers of other religions, will be rewarded by God (Taylor, 1998).



One exemplary practice of religious inclusivity worthy of study is the pattern of open social interaction in religious life in Senduro Village, Lumajang Regency. Religious diversity necessitates attitudes of tolerance and inclusive religious behavior (Imas Kurniasih, 2022). Demographically, Senduro Village has a majority Muslim population, but it also includes growing communities of Christian and Hindu followers. Hindu adherents even have the largest place of worship in East Java, namely Pura Mandhara Giri Semeru Agung. They live side by side and maintain a very good and preserved level of tolerance (Sholahudin & Sair, 2022)

The diversity and inclusive religious attitudes in Senduro Village, Lumajang Regency, are demonstrated not only through physical and symbolic religious representation but also through tangible social attitudes and behaviors in the community. They can live in harmony, characterized by a high degree of tolerance based on the principle of co-existence—mutual respect, appreciation, and cooperation in social life (Sholahudin, 2015). This is a sociological fact and reality of a religious community's life that highly upholds the values and principles of religious pluralism (Sumbulah & Nurjanah, 2013).

Amidst the diversity of religious life in Indonesian society, including the community of Senduro Village, Lumajang Regency, inclusive social interaction among adherents of different religions is a fundamental necessity. Several studies on religious inclusivity have been conducted using approaches such as social interaction (Dalimunthe, 2022), digital literacy (Dakir, Zubaidi, & Hasanah, 2020), and other conventional approaches. However, the approach through non-artificial social interaction patterns has rarely been studied. This pattern of interaction is based not on symbolic and formalistic interaction but on the natural, historical, collective awareness, beliefs, and understanding of the community members, manifested in more tangible tolerance behaviors and social practices of mutual respect, appreciation, and cooperation in humanity and social harmony. This research aims to address the problem: how does the inclusive, non-artificial pattern of social interaction function in the religious life of Senduro Village, Lumajang Regency?

This research is descriptive-qualitative in nature, utilizing a case study approach. It investigates contemporary social phenomena in depth within the context of objective empirical life (Setyorini & Yan, 2020), specifically the inclusive, non-artificial pattern of social interaction in religious life in Senduro Village, Lumajang Regency. The research primarily relies on the collection of qualitative data in the form of informants' experiences presented through verbal accounts (Sudikin & Basrowi, 2020) and researcher involvement in the field to obtain intrinsically meaningful data (Denzin & Lincoln, 2011), particularly related to religious inclusivity in Senduro Village. Data collection was conducted through observation, in-depth interviews with seven



informants consisting of religious figures, community leaders, and community members. The required data was not breadth of material but depth of material or information obtained from the field (Muhajir, 1996), and relevant documentation. The research data was analyzed qualitatively to gain a comprehensive and in-depth understanding of Religious Inclusivity: the inclusive, non-artificial pattern of social interaction in religious life in Senduro Village, Lumajang Regency.

RESULTS AND DISCUSSION

Inclusivity in Religious Life in Senduro Village, Lumajang Regency

Indonesia is known as a multicultural nation. Diversity characterizes community life, encompassing various customs and cultures, ethnicities, tribes, and religions. Religious diversity is uniquely present in several regions of Indonesia, one of which is a village in Lumajang Regency: Senduro Village. This village is known as the "Pancasila Village or Tolerance Village". Senduro Village, located at the foot of Mount Semeru, is naturally serene and peaceful. It possesses cultural and religious diversity, yet its social and community life is highly harmonious. Pancasila values, especially the principle of Belief in the One and Only God, form the moral and social foundation for the people of Senduro Village. These values are not merely symbolic slogans but are realized in tangible actions in daily life. This divine value is the moral-religious basis for the community in maintaining the harmony of its citizens' lives (Sair & Sholahudin, 2025).

Religious inclusivity refers to the attitudes and practices of accepting, respecting, and involving other religious groups in social life without sacrificing one's own identity. This concept aligns with the theory of social capital (Putman, 2000), which emphasizes the importance of social networks, trust, and shared norms in building a cohesive and solid society. In Senduro Village, three places of worship for different religious communities stand side by side: a mosque, a church, and a temple (pura). The temple in Senduro is even the oldest in Indonesia, named Mandhara Giri Semeru Agung. Religious tolerance in Senduro Village is demonstrated not only symbolically through the proximity of these places of worship but also in real attitudes and actions. As revealed by the Village Head, Farid Rahman Hermansyah, one tangible form of religious inclusivity is the gathering of Christian, Catholic, Hindu, Muslim, and other believers in socio-communal activities, such as village community service (*kerja bakti*) involving all residents across religions. They work together to clean the village in unity. This mutual cooperation (*gotong royong*) is the practice of the first principle of Pancasila: Belief in the One and Only God (Hermansyah, 2025).

Furthermore, the spirit of mutual assistance among Senduro villagers, as a manifestation of togetherness in religious tolerance, is evident in the funding for daily village activities sourced



from the RT/RW (Neighborhood Association) fund. This fund is used for environmental cleanliness and security or for socio-religious activities. The RT/RW fund comes from voluntary contributions from residents. The collection mechanism involves a daily minimum contribution of 500-1,000 rupiah placed in a special container or small box at each resident's doorstep, collected by the RT treasurer. Meanwhile, socio-religious activities requiring significant funding, such as the *Ogoh-Ogoh* Parade to welcome Nyepi (Hindu Day of Silence) or the Muslim *Jolen* tradition held on 1 Suro (Islamic New Year), amounting to millions of rupiah, are jointly borne by residents of different faiths voluntarily. Every socio-religious activity is conducted in a communal spirit (*guyub*) (Hermansyah, 2025).

For instance, in socio-religious activities such as preparing for the Hindu holiday Nyepi, Hindu community members create large *Ogoh-Ogoh* statues to be paraded through the village streets. These large *Ogoh-Ogoh* statues are made by Hindu residents together with Muslim neighbors. From building the large frame to covering it with colored paper and paint to form the *Ogoh-Ogoh* statue, the process is collaborative. The Senduro *Ogoh-Ogoh* is a giant statue symbolizing evil and negative forces (*Bhuta Kala*), paraded joyfully before Nyepi as part of the *Tawur Agung Kesanga* ceremony for self and environmental purification. The unique feature is the cross-religious participation, showcasing religious harmony in Lumajang. The statues are paraded around the village accompanied by gamelan music and then burned as a symbol of the annihilation of evil before Nyepi.

From the creation process to the parade of *Ogoh-Ogoh* around the village, a unique and epic scene emerges: not only are Hindus actively involved, but Muslim residents and followers of other religions also participate. Together in harmony and solidarity (*guyub rukun*), they shoulder the task, completing the *Ogoh-Ogoh* and then parading it together. The boundaries of religious differences dissolve in a natural and ingrained spirit of togetherness.

A Hindu community figure, Wira Dharma, expressed his happiness and pride in the religious harmony in Senduro. This activity is held annually. Muslim brothers and sisters also participate in helping—some painting, some carving, and some simply helping provide food. This is not just about religious celebration but also about brotherhood. According to Wira, tolerance in Senduro Village has grown for a long time. The community here is accustomed to living side by side and helping each other regardless of differences. Wira Dharma stated that since childhood, he had many Muslim friends who participated in dance practice or making props for religious ceremonies. Now, the Muslim community and its younger generation continue to maintain social harmony in daily life, demonstrated through their involvement in religious activities (Dharma,



2025). For Wira Dharma, annual religious traditions like this further strengthen social bonds among residents. Mutual cooperation in such religious celebrations strengthens socio-religious relationships. For him, differences are not a reason to distance but to draw closer.

Meanwhile, a Senduro resident, Nyono (a Muslim), involved in making the Ogoh-Ogoh statue, said, "I indeed enjoy art, so I always look forward to this moment every year. I learn from my Hindu friends how to make Ogoh-Ogoh, and sometimes they also learn from me about dance arts." For Nyono, his involvement in making Ogoh-Ogoh is not merely about helping. He considers it a form of respect for a tradition that has long been rooted in Senduro. "We are accustomed to supporting each other here. During Eid al-Fitr, Hindu residents often come to help prepare food or clean the mosque" (Nyono, 2025).

The empirical facts above illustrate how the practice of religious inclusivity in Senduro Village is not merely symbolic or sloganistic but realized in inclusive religious moderation. Religious moderation essentially relies on a shared consensus to create equilibrium where every community member can listen, learn, practice, manage, and overcome differences regardless of background—be it tribe, ethnicity, culture, or religion (Imas Kurniasih, 2022). This understanding is not just spoken but realized in real attitudes and actions on the ground by the people of Senduro Village.

Therefore, Senduro Village in Lumajang Regency, East Java, becomes a tangible miniature of a multicultural Indonesian society living in harmony. The uniqueness of Senduro lies in the co-existence and close interaction between its two main community groups: the Javanese (predominantly Muslim) and the Tengger (Hindu adherents who firmly uphold ancestral traditions). Differences in ethnicity and religion do not hinder community life, including inclusive social interaction in socio-religious activities and other communal events. The social interaction among Senduro residents grows and is carried out naturally or organically (Sair & Sholahudin, 2025).

Non-Artificial Social Interaction in the Religious Life of Senduro Village

Non-artificial social interaction in the context of religious tolerance in Senduro Village. Non-artificial interaction is understood as social relations that grow organically from shared life experiences, kinship, traditions, and social needs of the residents, not merely the result of formal policy engineering. Sociologically, social interaction is the foundation for forming social structure. Max Weber viewed social interaction as meaningful action directed toward others. Meanwhile, Berger and Luckmann emphasized that social reality is constructed through ongoing processes of



externalization, objectivation, and internalization (Ritzer, 2018).

Non-artificial social interaction refers to social relationships that are not designed *top-down*, not imposed by formal regulations, and do not stop at symbols of tolerance. It grows from habits of living together, kinship bonds, collective work, and cultural practices inherited across generations. In the context of religious tolerance, non-artificial interaction is characterized by: high social trust among residents of different faiths; cross-religious cooperation in daily activities; the absence of religious-based social segregation; and conflict resolution through open, informal social mechanisms.

The non-artificial social interaction in the religious life of Senduro Village is formed through several aspects: the historical roots of Senduro Village, social interaction in local leadership, social interaction in socio-communal and religious activities, and social interaction in economic activities.

Historical Roots of Senduro Village

Cited from the book *Tradisi Leluhur Nusantara*, Mulyono, 2001:45, the name "Senduro" originates from the term "Sundoro," referring to a prince from the Mataram Sultanate. The influence of Hindu-Buddhist culture and later Islam is strongly felt in the village's development. Senduro Village also has strong historical value with historical sites like the Selogending Temple, tangible evidence of the civilization that once flourished in the area (Mona, 2025).

Beyond history, Senduro Village is known for its unique traditions. One of the most prominent is the traditional ceremony at Pura Mandhara Giri Semeru Agung. This temple is a center of Hindu worship and a symbol of diversity and tolerance for the people of Senduro Village. The existence of Pura Mandhara Giri Semeru Agung standing alongside other places of worship—such as the mosque for Muslims and the church for Christians—is not merely symbolic but holds deep historical meaning about the long-standing life of religious tolerance in Senduro. Different religious communities in Senduro Village can live together harmoniously (Rohmaniyah, 2020). Furthermore, the *Ogoh-Ogoh* tradition performed before Nyepi has become a cultural attraction that popularizes Senduro Village. Historical values and religious traditions form the moral and social basis for how Senduro's religiously diverse community can live together in harmony and peace. For the people of Senduro, village history and traditions are not just legacies of the past but also guidelines for living together harmoniously (Nur, 2004) .

The history of Senduro Village demonstrates how a small village managed to maintain its identity amidst the tide of modernization. This legacy serves as concrete evidence that local



traditions and culture can coexist with modern progress. Senduro Village's valuable legacy to Indonesia is a healthy ecosystem of religious tolerance. Senduro Village has been called a miniature Indonesia (JTV, 2022).

Social Interaction in Local Leadership

Local leadership is a crucial element in building religious tolerance within a community. Local leaders, both formal and informal, possess the authority and influence to mobilize and guide society, including playing a vital and strategic role in fostering a healthy ecosystem in religious life (Azhar Saaidin Syihab, 2023). Strong, ingrained, organic, and natural social interaction from a leader becomes a social adhesive. Social interaction in local leadership is vital for building inclusive religious tolerance because local leaders serve as unifiers, facilitators of dialogue, and role models. Through active interaction such as joint activities (festivals, social service, religious events) and interfaith dialogue, they can foster empathy, strengthen brotherhood, reduce conflict, and create a harmonious environment that respects differences amidst diversity, in line with the spirit of *Bhinneka Tunggal Ika* (Unity in Diversity). Through inclusive social interaction patterns, a leader can realize peaceful life by utilizing local wisdom like *gotong royong* and deliberation (*musyawarah*) to create a harmonious multicultural society (Sair & Sholahudin, 2025).

This is reflected in the leadership of the Senduro Village Head. According to Village Head Farid Rahman, Senduro Village has three hamlets (*Dusun*): Dusun Sumber Agung, Dusun Sumber Rejo, and Dusun Sumber Mulyo. One hamlet known as the Pancasila Hamlet is Dusun Sumber Rejo. In this hamlet, there are adherents of several religions who live peacefully, harmoniously, and help each other during major religious holidays. Dusun II Sumberejo in Senduro Village has become the pioneer of Pancasila Village in Lumajang Regency.

In this Pancasila Village, there are 20 families of Hindu faith, 3 Christian families, and 180 Muslim families. The beliefs of the residents in one hamlet indeed differ, yet all live harmoniously and communally (*guyub*). Farid Rahman further explained that from this Pancasila Village, diversity unites and becomes a strength to solidify solidarity and maintain harmony in implementing Pancasila values within *Bhinneka Tunggal Ika*. One manifestation of the tolerance and harmony of Senduro's people is that village activities—whether socio-religious, cultural, or economic—always involve the entire diverse religious community. Mutual cooperation and tolerance in this village remain preserved. The Village Head gave an example: activities on Fridays, usually the Friday Blessing (*Jumat Berkah*). Here, Christian and Hindu adherents also contribute and help. Similarly, activities at the church or Pura Mandhara Giri Agung are actively and



voluntarily supported by residents (Hermansyah, 2025).

Meanwhile, the Head of Dusun Sumberejo, Mr. Edy, stated that Senduro Village's leadership is excellent in providing equal and ample space for all religious adherents to establish places of worship and celebrate their respective religious holidays. The leadership of Mr. Farid is very protective and nurturing of all citizens of different faiths. In fact, Mr. Farid facilitates and leads every annual social and religious activity of the religious communities. For places of worship, for example, in Dusun II Sumberejo, there is a mosque, a temple (*pura*), and a church. All can coexist peacefully. "We have a movement to initiate interfaith awareness, fostering the spirit of Pancasila. We are always united (*guyub rukun*) in mutual cooperation," he explained. For Edy, Senduro Village has become a Pancasila Village expected to also attract people to visit Senduro. "The hope is to have full awareness in building religious harmony, mutual cooperation, living side by side, and building the spirit of Bhinneka Tunggal Ika in neighborhood relations" (Edy, 2025).

The harmonious religious life of Senduro Village's community has a long and strong historical basis and is inseparable from the established leadership pattern. The leadership pattern in Senduro is dualistic and collaborative, reflecting its dualistic community structure.

- **Formal Leadership:** Led by the Village Head (usually from the Javanese ethnicity), who handles administrative governance matters according to national law. Currently, the Senduro Village Head is Farid Rahman, who deeply understands the socio-cultural conditions of his community. With knowledge of Senduro's history, Village Head Farid Rahman can preserve ancestral culture, used as social capital in building and developing natural patterns of social interaction with its religiously diverse community. Social interaction between the leader and the citizens is embracing and protective. In every cultural, social, and religious activity, the Village Head is always at the forefront and center, becoming a social magnet for all religious adherents in Senduro Village.
- **Traditional Leadership:** Held by Romo Pasirah or Romo Pitu (from the Tengger ethnicity), the traditional spiritual leader who leads religious ceremonies (Yadnya Kasada, Karo, Unan-unan) and resolves disputes based on Tengger customary law.

These two leadership patterns do not operate separately. They often coordinate to maintain order and harmony. For example, in organizing major cultural festivals or traditional ceremonies, the Village Head provides logistical and administrative support, while Romo Pasirah ensures the rituals proceed according to customary guidance. This leadership model creates inclusive governance where both communities feel represented and respected.

In conclusion, the socio-cultural and religious diversity of Indonesian society, including



Senduro Village, is not merely static cultural ornamentation but a dynamic element capable of sustaining the lifeblood of Indonesian society. This diversity is what Robert Putnam calls social capital. Putnam mentions at least three important types of social capital in society: networks of social organizations, norms, and trust. This social capital is used as an important and strategic instrument to facilitate coordination and cooperation among citizens as a community to achieve mutual benefit. Local wisdom is part of the social capital for development (Putman, 2000). This social capital is well-managed by local leaders in Senduro Village.

Social Interaction in Traditions and Socio-Religious Rituals

Non-artificial social interaction in the religious life of Senduro Village is demonstrated through traditional and socio-religious ritual activities that are historical, ingrained, and behavioral patterns of the religious community. This is one of the main pillars strengthening multiculturalism in Senduro. The community is not only tolerant but actively participates in each other's traditions—for example, the Muslim religious tradition *Jolen*, held every 1 Suro commemoration, and the Hindu tradition, the *Ogoh-Ogoh* Parade to welcome Nyepi.

These socio-religious traditions and rituals have transformed from mere religious activities into unifying social rituals. The values of mutual cooperation (*gotong royong*) and mutual respect (*saling-respect*) form their foundation. Open communication between religious and customary leaders prevents misunderstandings, so ritual differences are not viewed as threats but as shared wealth.

Socio-cultural and religious activities are the medium where social interaction occurs most tangibly. This is manifested in several forms:

- **First**, Mutual Cooperation Activities (*Gotong Royong*): The culture of mutual cooperation is very strong. In building houses, organizing celebrations (weddings, circumcisions), or cleaning public facilities (roads, places of worship), all residents actively participate regardless of background.
- **Second**, Cultural Festivals: The local government often holds festivals showcasing arts from both cultures, such as Sodoran Dance (Tengger) and Kuda Lumping (Javanese). These festivals are not only for tourism but also become a stage for mutual appreciation of each cultural identity.
- **Third**, Art Performances: Performances like Wayang Kulit (Javanese shadow puppetry), watched by all community members including Tengger, show that the values in wayang stories (about good vs. evil) are enjoyed as universal values.



This pattern of interaction contributes to building an inclusive religious life ecosystem and realizing a more dynamic and harmonious religious life (Senduro, 2023).

Social Interaction in Socio-Economic Activities

Another non-artificial interaction pattern in building religious inclusivity in Senduro Village is through social interaction in the socio-economic sphere of the community. The annual religious traditions and rituals are not just ordinary religious rituals but have transformed into economic sources. Senduro Village, with its cultural and religious diversity, is now being developed as a religion-based or spiritual tourism destination. Senduro Village has a temple called Pura Mandhara Giri Semeru Agung. This is one of the largest temples in East Java. It serves as a place of worship for Hindus, not only from Senduro and Lumajang but also from Bali. It is the oldest temple highly respected by Hindu adherents, both from Lumajang and abroad. It is interesting and unique because the temple is conceptually located at the peak of Mount Semeru (Nur, 2004) .

Beyond being the largest place of worship for Hindus, this temple also attracts the wider public in the religious tourism sector. In July, events are usually held at Pura Mandhara Giri Semeru Agung. Balinese communities usually visit this temple not only for worship but also to enjoy traditional art performances. During this July event, not only Hindus attend, but many from other communities also come to enjoy the euphoria and tourism because there are art performances. Many outlets around the temple sell Senduro's typical souvenirs.

This cultural and religious festival is held once a year to welcome the Nyepi holiday. One of the most interesting and unique aspects of the socio-cultural life in Senduro Village is that the *Ogoh-Ogoh* parade is conducted and participated in not only by Hindu adherents but also by Senduro residents of different religions, including Muslims. Thus, what is visible is not only the *affair* of Hindus but has become the property of all Senduro villagers. Even the *Ogoh-Ogoh* activity, from planning to funding, is borne jointly by the Senduro community. This shows a very strong form of interreligious tolerance.

The festive *Ogoh-Ogoh* festival provides social and economic benefits. Socially, the *Ogoh-Ogoh* festival strengthens solidarity bonds among residents despite religious differences. Social harmony is built upon very intensive socio-cultural interaction that has become the habitus and practice of Senduro society. The social and religious life of Senduro Village's residents can be said to be filled with religious harmony. Religious cultural festivals can transcend boundaries and ideological barriers. Economically, the *Ogoh-Ogoh* festival provides an economic effect for the surrounding community. Pop-up markets selling products from local small businesses thrive



during the Nyepi and *Ogoh-Ogoh* festival momentum. The *Ogoh-Ogoh* festival can uplift the welfare of Senduro residents. In fact, this *Ogoh-Ogoh* festival has become one of Senduro Village's tourism destinations capable of generating village revenue and stimulating the local economy (Sholahudin & Sair, 2022).

The festival showcases around 20 sculptural artworks in Balinese culture depicting the character of Bhuta Kala (usually called *Ogoh-Ogoh*). The *Ogoh-Ogoh* parade starts from Pura Mandara Giri Agung, passes through Senduro streets, and ends with the burning of *ogoh-ogoh* at Ireng-ireng Burno as a symbol of the annihilation of evil. At the end of the festival, the Hindu community also begins turning off lights as a symbol of the start of the Nyepi procession the next day. The *Ogoh-Ogoh* festival has become one of Senduro Village's cultural icons preserved by the community to this day (TV, 2023).

Finally, from a sociological perspective, tolerance in Senduro Village can be understood as the result of long-term social construction. Non-artificial interaction allows for the formation of what is called "habitual tolerance"—tolerance that becomes a social habit, not merely normative discourse. Unlike artifactual tolerance that often appears in formal programs, tolerance in Senduro is practical and tested in daily life. It lives in collective work, cultural rituals, and personal relations among residents.

CONCLUSION

Based on the analysis conducted, it can be concluded that religious life in Senduro Village, Lumajang Regency, is a tangible example of inclusivity and tolerance that lives and develops organically. Non-artificial social interaction—which grows naturally from habits of living together, kinship, traditions, and collective needs—forms the main foundation for creating social harmony amidst religious diversity. Senduro Village not only displays symbolic diversity through the proximity of places of worship but further internalizes Pancasila values, especially Belief in the One and Only God, in tangible daily actions.

This inclusive social interaction pattern is reflected in several key aspects, namely: Collaborative local leadership, both formal and traditional, which serves as a social adhesive and facilitator of interfaith dialogue; Active participation in cross-religious traditions and rituals, such as the creation and parade of *Ogoh-Ogoh* by Hindus with full support from Muslim and other religious neighbors, as well as mutual cooperation in socio-religious activities; A non-segregated social structure, where religious differences do not hinder neighborly interaction, economic activities, or communal engagement; and The transformation of culture and religious rituals into



economic sources and tourist attractions, which simultaneously strengthens social cohesion and shared welfare.

Thus, Senduro Village not only becomes a harmonious "miniature Indonesia" but also proves that social capital—comprising networks, trust, and shared norms—can be managed effectively to create a harmonious, dynamic, and inclusive society. The experience of Senduro Village shows that sustainable religious tolerance requires a strong social foundation, where religion serves as a source of moral values without becoming a tool for social exclusion. This model can serve as an important reference for developing policies on religious harmony in other multicultural regions of Indonesia.

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