# Strengthening Interreligious Harmony through Local Wisdom: A Model and Its Implications for Multireligious Community Resilience in Banjarpanepen Village, Indonesia

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**Abstract**

Religious diversity strengthens social cohesion when supported by inclusive practices, yet may create vulnerabilities if mismanaged. This study analyzes local wisdom's role in fostering interreligious harmony and formulates a conceptual model for community resilience in Banjarpanepen Village, Indonesia. Using a qualitative case study, data were collected through in-depth interviews and observations with religious leaders, village officials, indigenous belief practitioners, Christian leaders, and cultural actors, analyzed thematically with source triangulation. Findings show local wisdom expressed through *Grebeg Suran*, *Takiran*, *slametan*, *gotong royong*, *sambatan*, and *krigan* creates inclusive spaces for interreligious interaction that build trust and solidarity while preserving religious identities. The study proposes a conceptual model linking local values, shared cultural practices, social interaction, and actor networks as foundations of harmony, supporting community resilience through sustained relationships and constructive management of differences. Local wisdom thus serves as a vital social foundation for harmony and resilience, contingent upon inclusive participation and mutual respect.

**Keywords:** local wisdom; interreligious harmony; social capital; community resilience; Banjarpanepen.

## I.Introduction

Strengthening interreligious harmony cannot rely solely on administrative policies or normative appeals for tolerance. Such efforts need to be supported by social and cultural mechanisms that enable the values of harmony to be put into practice in everyday life. In this context, local wisdom occupies a strategic position because it encompasses values, knowledge, norms, and cultural practices that have evolved through a community's historical experiences (Amin Tohari, 2025). Local wisdom can serve as a foundation for social interaction, a means of building trust, a medium for intergroup communication, and an informal mechanism for managing differences. Agung's research on interfaith communities in Malang shows that local wisdom functions as a form of cultural capital that supports interreligious communication and harmonious coexistence (Agung et al., 2024). Similarly, Pajarianto et al. (2022) found that the values of kinship, togetherness, and resilience, as embodied in traditions and social activities, contribute to the maintenance of tolerance. These two studies demonstrate that local wisdom holds not only symbolic value as a cultural heritage but also the potential to serve as a social resource that connects communities amid differences in religious beliefs (Pajarianto et al., 2022).

Nevertheless, the existence of local traditions does not automatically guarantee the establishment of harmonious social relations. The contribution of local wisdom depends on

how the values embedded in these traditions are practiced, interpreted, and transmitted within community life. Traditions that are maintained solely as ceremonial activities may not necessarily foster inclusive interactions unless they are accompanied by community participation, interreligious communication, and recognition of the existence of different groups. Anas, in their study of the Anjangsana tradition in rural Indonesian communities, explain how reciprocal visits during religious celebrations can function as an informal social mechanism for maintaining tolerance through repeated encounters, reciprocal social obligations, and the intergenerational transmission of values (Anas et al., 2026). Thus, the key issue in the study of local wisdom lies not merely in the existence of traditions, but in how these traditions function as social mechanisms for building trust, strengthening solidarity, and maintaining interreligious relations.

The relationship between local wisdom and interreligious harmony should further be examined from the perspective of community resilience. In this study, the resilience of a multireligious community is understood as its collective capacity to maintain constructive social relationships, manage tensions, adapt to change, and restore cooperation when faced with social disruptions. This capacity can be supported by mutual trust, solidarity, cross-group participation, and the availability of problem-solving mechanisms that are accepted by the community (Haryono, 2025). Alfaqi, through their study of the Tengger community in Ngadas Village, explore the relationship between local wisdom, interreligious tolerance, and sociocultural resilience. Their findings highlight the relevance of traditions, social learning, and value transmission in maintaining cohesion within multireligious communities (Alfaqi & Wafa, 2026). These findings reinforce the importance of examining harmony not merely as a condition of social relations at a given point in time, but also as a process associated with a community's capacity to navigate changing dynamics without losing the social resources that sustain collective life (Fauziah & Ashifa, 2024).

Banjarpanepen Village, located in Sumpiuh Subdistrict, Banyumas Regency, provides a relevant context for examining the relationship between local wisdom, interreligious harmony, and community resilience. The village is home to a religiously and spiritually diverse population, including Muslims, Christians, Buddhists, and adherents of indigenous beliefs in God Almighty. Furthermore, Banjarpanepen directly borders Klinting Village, which has the largest Hindu population in Banyumas Regency. This diversity exists within a social environment that continues to preserve various local traditions, including sedekah bumi, takiran, grebeg suran, purnamaan or the kungkum ritual in Kalicawang, sadranan, and selametan (Supriyanto, 2020). These traditions form an integral part of the community's social and cultural life and have the potential to provide spaces for interaction, cooperation, and the maintenance of communal bonds across differences. The presence of these traditions makes Banjarpanepen an important site of inquiry as a social space where cultural values, religious identities, and shared interests interact in everyday life (Nawir et al., 2025).

The traditions that continue to be preserved in Banjarpanepen include Grebeg Suran, Purnamaan, Nyadran, and Slametan. These traditions function as sociocultural mechanisms that support interreligious harmony, regulate social interactions, and strengthen community solidarity. The study also highlights the roles of religious leaders, customary leaders, and village officials, as well as Banyumasan cultural values, in sustaining the life of a diverse community. These findings provide an important empirical foundation for understanding that local wisdom in Banjarpanepen is not merely a form of cultural heritage but also plays

an active role in the practice of communal life. However, findings concerning the role of local wisdom in maintaining pluralism leave room for further analysis, particularly regarding the processes through which a model for strengthening interreligious harmony can be developed and its implications for the resilience of multireligious communities.

Several previous studies have made important contributions to explaining the relationship between local wisdom and interreligious relations. Pajarianto et al. (2022) emphasize the role of cultural values in fostering tolerance, while Agung et al. (2024) demonstrate the function of local wisdom as cultural capital in interreligious communication. Furthermore, Alfaqi and Wafa (2026) link local wisdom and interreligious tolerance to sociocultural resilience. Taken together, these studies illustrate the development of scholarship from understanding local wisdom as cultural heritage to recognizing its function as a social resource that supports intergroup relations.

Nevertheless, based on the literature reviewed, there remains room to integrate the values and practices of local wisdom, the mechanisms for strengthening interreligious harmony, and their implications for community resilience into a single context-specific conceptual framework. Specifically, previous studies on Banjarpanepen have identified the role of local wisdom as a mechanism for sustaining pluralism. However, further investigation is needed to develop a model that explicitly links the processes of strengthening interreligious harmony with the community's capacity to maintain solidarity, manage differences, and adapt to change. Thus, the research gap does not lie in the assumption that local wisdom or interreligious harmony in Banjarpanepen has not been studied previously, but rather in the need to explain the relationships among these components in a more integrated manner. This study focuses on formulating a model for strengthening interreligious harmony based on local wisdom and analyzing its implications for the resilience of a multireligious community, drawing on the experiences and social dynamics of the Banjarpanepen community.

The model developed in this study is not intended as a universal formula that can be applied uniformly across all multireligious communities. Rather, it is formulated based on local characteristics, cultural practices, community interpretations, and the dynamics of interreligious relations at the research site. The analysis aims to identify relevant local wisdom values, explain the social mechanisms linking these values to practices that strengthen interreligious harmony, and examine their implications for the community's collective capacity to navigate change and potential social tensions. Community resilience is examined through empirically assessable dimensions, including the continuity of social trust, cross-group solidarity, the capacity to manage differences, participation in addressing shared problems, and adaptation to social dynamics.

Based on the foregoing discussion, this study aims to formulate a model for strengthening interreligious harmony based on local wisdom and to analyze its implications for the resilience of the multireligious community in Banjarpanepen Village. The study is expected to make a theoretical contribution by advancing understanding of the relationship between local wisdom, social mechanisms for strengthening harmony, and community resilience. In practical terms, the findings are expected to inform village governments, religious leaders, customary leaders, and community members in developing participatory, context-sensitive, and sustainable strategies for managing diversity. Thus, this study positions local wisdom not merely as cultural heritage that needs to be preserved, but also as a potential

social resource for strengthening harmony and sustaining collective life within multireligious communities.

## II. Method

This study employs a qualitative approach with a case study strategy in Banjarpanepen Village, Sumpiuh Subdistrict, Banyumas Regency, to examine efforts to strengthen interreligious harmony based on local wisdom and their implications for the resilience of a multireligious community. Data were collected through in-depth interviews, semi-participant observation, and focus group discussions (FGDs). Informants were selected using purposive sampling, comprising religious leaders, customary leaders, village officials, and representatives of various religious and belief groups (Sugiyono, 2014), meliputi tokoh agama, tokoh adat, aparat desa, serta perwakilan kelompok agama dan kepercayaan.

The data were analyzed thematically through coding, theme development, and interpretation (Byrne, 2022). The analysis focused on local wisdom values, mechanisms for strengthening interreligious harmony, and their implications for community resilience. Data credibility was maintained through methodological and source triangulation, with due consideration given to quality criteria in qualitative research. The findings provided the basis for formulating a conceptual model for strengthening interreligious harmony based on local wisdom.

## I. RESULTS AND DISCUSSIONS

### A. Result

#### Local Wisdom as a Living Social Practice

The social life of Banjarpanepen Village, Sumpiuh Subdistrict, Banyumas Regency, demonstrates the important role of local wisdom in fostering social relationships amid religious and belief diversity. These practices can be observed through various traditions that have developed in Banjarpanepen, including *Grebeg Suran, Purnamaan, Nyadran,* and *Slametan.* These traditions are significant because they provide spaces for social encounters that connect community members through shared cultural experiences. In addition, the Takiran tradition on 1 Sura, the bathing ritual in the Cawang River, and local performing arts such as ebeg and lengger Banyumasan illustrate the close relationship between cultural expression and community life. In these practices, culture functions not merely as ancestral heritage but also as a means of maintaining social relationships among people from different religious backgrounds.

Local wisdom also derives its significance from the values underpinning social relationships within the community, particularly mutual cooperation *(gotong royong),* respect for others, and concern for the common good. These values extend beyond moral teachings and serve as guiding principles for building social interactions (Kebingin et al., 2024). Mutual cooperation, for instance, can be understood as a mechanism that enables community members to participate in shared endeavors without having to relinquish their respective religious identities. Similarly, respect for differences provides a foundation for residents to maintain social relationships in their everyday lives.

The continuity of these practices depends on the involvement of various community stakeholders. Religious leaders, customary leaders, and village authorities play complementary roles in maintaining social relationships and preserving traditions that have developed within the community. Their involvement demonstrates that harmony depends not only on individual attitudes but also on social networks and institutional roles at the local level. When cultural traditions are sustained and relationships among residents continue to be nurtured, the community has opportunities to build trust and strengthen a sense of togetherness. Thus, local wisdom in Banjarpanepen can be understood as a living social practice whose continuity is closely linked to community participation, intergroup relationships, and the intergenerational transmission of values in collective life.

In relation to the resilience of multireligious communities, these practices demonstrate the existence of social resources that can support the sustainability of harmonious relationships. Cultural traditions provide spaces for social encounters, mutual cooperation *(gotong royong)* strengthens collaboration, and community leadership networks help maintain communication and solidarity. The combination of these elements provides a foundation for communities to navigate the dynamics of collective life amid diversity. Nevertheless, local wisdom does not automatically eliminate the potential for tension. Its role depends on how these values continue to be practiced, embraced, and sustained by the community. Therefore, the experience of Banjarpanepen highlights the importance of understanding local wisdom not merely as a cultural identity, but also as a social resource with the potential to strengthen the resilience of multireligious communities.

**Social Capital and the Dynamics of Interreligious Harmony**

Interreligious harmony in Banjarpanepen Village is fostered through social relationships underpinned by trust, mutual cooperation *(gotong royong),* and acceptance of differences. Interreligious interactions take place in everyday life through community activities, cultural traditions, and relationships among residents. These practices demonstrate that harmony depends not only on formal agreements but also develops through community members' everyday efforts to build mutually respectful relationships.

One concrete manifestation of this social capital can be seen in the practice of mutual assistance across religious communities. Yono Diarjo, a Christian religious leader, explained that Christian residents participate in mutual cooperation when places of worship are being constructed and during community social activities. Conversely, members of Barisan Ansor Serbaguna (Banser), a Muslim organization, assist in providing security during Christmas celebrations. These practices demonstrate the presence of trust and social responsibility that transcend religious identity boundaries. Differences in belief do not prevent residents from participating in efforts to safeguard shared interests.

Social capital is also sustained through local traditions, particularly *Grebeg Suran* or *Takiran, Purnamaan, Nyadran*, and *Slametan.* In the Takiran tradition, people from diverse religious backgrounds participate in cultural activities understood as expressions of

gratitude and togetherness. Meanwhile, Slametan provides a space for social interaction where residents gather, take part in activities appropriate to the context of the occasion, and share meals. According to accounts provided by customary and religious leaders in the study, cross-religious participation in local traditions helps strengthen social ties and maintain a sense of kinship among community members.

Patterns of acceptance toward differences are also evident in family life. Turimin, a figure representing the adherents of indigenous beliefs, explained that members of his extended family follow different religions and belief systems, including Christianity and indigenous beliefs, without allowing these differences to become a source of conflict. This finding illustrates how the values of nrimo (acceptance), mutual consideration, and respect for individual belief choices acquire meaning through close and ongoing relationships. Thus, acceptance of diversity develops not only in the public sphere but is also learned and sustained through family life.

From an institutional perspective, the study found that Banjarpanepen did not have a dedicated interfaith forum at the village level at the time the research was conducted. Nevertheless, several religious leaders were involved in the Interreligious Harmony Forum (Forum Kerukunan Umat Beragama, FKUB) at the subdistrict and regency levels. This situation indicates that the community's social capital rests on two complementary elements: informal relationships among residents and the involvement of community leaders in broader institutional networks.

Based on these findings, social capital in Banjarpanepen can be understood as a resource that sustains the dynamics of interreligious harmony through trust, participation, shared norms, and social networks. Harmony does not mean eliminating differences in religious beliefs, but rather fostering the capacity to cooperate without demanding uniformity. Practices of mutual cooperation (gotong royong), participation in local traditions, and the roles of religious and customary leaders demonstrate how social relationships can provide a foundation for the resilience of multireligious communities. However, sustaining this social capital requires ongoing efforts to maintain communication, ensure equitable participation, and encourage continuous community engagement.

**Local Wisdom and Multireligious Community Resilience**

The presence of local wisdom in Banjarpanepen Village, Sumpiuh Subdistrict, Banyumas Regency, can be traced through cultural traditions and social practices involving residents from different religious backgrounds. According to documentary records, Banjarpanepen was designated a Desa Sadar Kerukunan (Village Committed to Interreligious Harmony) by Banyumas Regent Achmad Husein on September 2, 2019, under a program supported by the Ministry of Religious Affairs and the Banyumas Interreligious Harmony Forum (Forum Kerukunan Umat Beragama, FKUB). Data on religious life presented in research by Budiman Setyo Haryanto also indicate the presence of Muslim, Buddhist, and Christian residents, as well as adherents of indigenous belief systems, with places of worship serving their respective communities. This situation illustrates that community life unfolds within a social environment characterized by religious diversity.

One cultural practice that exemplifies interreligious encounters is Grebeg Suran or Takiran, held on the first day of Sura or 1 Muharram in the Islamic calendar. Based on accounts from interviews with religious and customary leaders presented in the study, this event involves community members from different religious backgrounds. Residents bring food in tenong (traditional food containers) and leaf-wrapped parcels, then work together to prepare a gunungan, a mound-shaped arrangement made from agricultural produce. This tradition is not merely a cultural event but also an opportunity for residents to gather, express gratitude, and strengthen social solidarity. Their participation in this shared activity demonstrates how local traditions can provide spaces for interaction that are not entirely constrained by religious identity.

Similar practices can also be observed in the organization of slametan, a communal gathering rooted in Javanese tradition. The study explains that these gatherings involve residents from diverse religious backgrounds. During the event, customary leaders explain its purpose and associated traditional elements, while prayers are offered according to the religion of the host. Residents with different beliefs can attend, interact, and share food or berkat (food distributed to participants as a form of blessing). This finding illustrates that interreligious relationships are not always built through formal dialogue forums but can also develop through social customs that allow residents to be present and participate while respecting one another's beliefs.

Evidence of interreligious solidarity also emerges from an interview with Yono Diarjo, a Christian religious leader in Banjarpanepen. He described the involvement of Christian residents in helping neighbors of different faiths, including in the construction of places of worship and in community-based social activities. In another instance, members of Banser, a Muslim community organization, helped provide security during Christmas services. These practices demonstrate that interreligious relations are expressed through concrete acts of assistance, rather than merely through statements about the importance of tolerance. Meanwhile, an interview with Turimin, an adherent of an indigenous belief system and a customary leader, describes his extended family, whose members hold different beliefs, including indigenous beliefs and Christianity, without conflict arising from these differences. This experience illustrates how acceptance of diversity is also fostered within the family environment.

Interreligious social relationships extend beyond ritual activities and family life. Interviews on community life in the study also describe sambatan (collective assistance with community members' needs), krigan (communal work activities), neighborhood meetings, rotating savings and social gatherings (arisan), sports, and commemorations of religious and national holidays as part of everyday interaction. Village Head Mujiono also described community cooperation in developing the village's economic and tourism potential, including local products such as coconut sugar, rubber, durian, cassava, and bananas. Meanwhile, Maryono, a Buddhist religious leader, noted that SD Negeri 4 Banjarpanepen has students and teachers from diverse backgrounds. Taken together, these findings indicate that encounters across different identities occur in multiple spheres of life, ranging from family and tradition to education, social activities, and economic endeavors.

Based on this account, local wisdom in Banjarpanepen can be understood as a set of social practices with the potential to strengthen the resilience of a multireligious

community. Shared traditions provide spaces for interaction, while everyday social activities create opportunities for mutual assistance and the development of relationships among residents. The values of gotong royong (mutual cooperation), tenggang rasa (consideration for others' feelings and circumstances), and mutual respect are not merely normative principles; they acquire meaning through actions undertaken in communal life. In this sense, community resilience is not measured solely by the absence of conflict but also by the presence of social relationships that enable residents to continue cooperating amid differences.

## B. Discussion

### Local Wisdom as a Foundation for Interreligious Harmony

Local wisdom can serve as a foundation for interreligious harmony when cultural values are translated into social practices that enable communities to build relationships and cooperate despite differences in religious beliefs. In multireligious communities, traditions function not only as cultural heritage but also as spaces for interaction that strengthen mutual trust, solidarity, and a sense of belonging to a shared community. Thus, interreligious harmony rests not only on normative principles of tolerance but also on social practices that enable these values to be enacted in everyday life (Harinie et al., 2024).

This perspective is consistent with Gede Agung et al. (2024), who explain the role of local wisdom as cultural capital in interreligious communication. Hadziq et al. (2024) likewise demonstrate that local traditions can provide spaces for interaction that foster tolerance between Muslim and Christian communities. Meanwhile, Nuruddin (2022) highlights the role of local wisdom and open communication in strengthening social cohesion in the multireligious community of Donggo, Bima. These studies indicate that the contribution of local wisdom to interreligious harmony lies not merely in the existence of traditions, but also in the interactions and social values that develop through their practice.

In the context of Banjarpanepen, this function is reflected in the traditions of Grebeg Suran or Takiran and slametan, as well as social practices such as sambatan and krigan. These activities provide opportunities for residents of different religious backgrounds to participate, share, and build social relationships. This demonstrates that interreligious relations are shaped not only through discourses on tolerance but also through shared life experiences and cooperation within everyday social spaces.

Nevertheless, local wisdom does not automatically guarantee interreligious harmony. Its contribution depends on how traditions are interpreted and practiced, including the extent to which cultural practices allow for cross-religious participation and respect differences in belief. If traditions become exclusive or are used to impose the values of a particular group, their unifying function may weaken. Therefore, local wisdom should be understood as a social resource whose significance for interreligious harmony is continually shaped through participation, openness, and mutual respect (Sugianto et al., 2025).

Thus, the experience of Banjarpanepen demonstrates that local wisdom can serve as a foundation for interreligious harmony when cultural practices and social interactions

reinforce one another. Traditions provide spaces for interaction, while everyday cooperation sustains relationships across religious boundaries. An important contribution of this perspective is that it frames harmony as an ongoing social process that requires continuous nurturing, rather than a condition established once and maintained automatically. Efforts to strengthen interreligious harmony should therefore consider both the continuity of local traditions and the need to ensure that these practices remain inclusive and relevant to a diverse community.

**A Model of Strengthening Interreligious Harmony through Local Wisdom**

Based on the research findings, efforts to strengthen interreligious harmony in Banjarpanepen Village can be understood through the relationship between local values, shared cultural practices, interreligious social interactions, and the roles of community actors. These four elements are interconnected in sustaining relationships among residents with different beliefs. Local wisdom provides a foundation of values, cultural traditions create spaces for interaction, everyday encounters strengthen solidarity, and religious leaders, customary leaders, and the village government help maintain the continuity of these social relationships (Kebingin et al., 2024). This interconnectedness provides a basis for formulating a model for strengthening interreligious harmony rooted in the lived experiences of the local community.

The first element is the internalization of local values, particularly gotong royong (mutual cooperation), tenggang rasa (consideration for others' feelings and circumstances), mutual respect, and acceptance of differences. These values provide an ethical foundation for relationships among community members. However, the normative presence of these values alone is insufficient to guarantee harmony. They must be translated into concrete actions to serve as shared guidelines for community life (Asiah Sanyah Hasanah Simanjuntak & Yuliza Chintia, 2022).

The second element is cultural practices as spaces for interreligious encounters. The traditions of Grebeg Suran or Takiran and slametan illustrate how cultural activities can create opportunities for residents from different religious backgrounds to gather and participate. In this model, traditions are not regarded merely as ceremonial activities but as social spaces in which the values of togetherness are put into practice. This function depends on the openness of traditions to community participation and respect for individual beliefs.

The third element is strengthening everyday interactions and solidarity. Practices such as sambatan, krigan, community activities, and interreligious assistance demonstrate that harmony is sustained through relationships that extend beyond ritual activities. Repeated interactions provide opportunities for residents to build trust, understand one another's needs, and develop habits of mutual assistance. Thus, everyday social relationships serve as a bridge between cultural values and the actual practice of interreligious harmony.

The fourth element is the role of local actors and social networks. Religious leaders, customary leaders, the village government, and community groups contribute to maintaining spaces for communication and ensuring the continuity of shared activities. Interreligious support in social activities and the provision of security during

worship services demonstrate the importance of local actors in translating respect for differences into concrete actions. Strengthening harmony therefore depends not only on individual initiatives but also on the ability of various actors to sustain relationships and cooperation over time.

These four elements form a mutually reinforcing relationship. Local values provide ethical direction for cultural practices; cultural practices create spaces for interaction; repeated interactions strengthen trust and solidarity; and local actors help sustain these relationships (Anas et al., 2026). This process has the potential to strengthen interreligious harmony while supporting the resilience of multireligious communities. In this model, harmony is not a condition that emerges automatically but an ongoing social process sustained through participation, communication, and mutual respect (Rais et al., 2025).

This model emphasizes that efforts to strengthen interreligious harmony should be grounded in community social life rather than relying solely on formal policies or occasional dialogue activities. Nevertheless, the model is a conceptual formulation derived from qualitative findings in Banjarpanepen; its application in other areas must therefore take into account local cultural characteristics, social structures, and religious dynamics. The model's primary contribution lies in explaining the interconnectedness of local values, cultural practices, social solidarity, and the roles of community actors as elements that collectively sustain interreligious harmony.

**Implications for Multireligious Community Resilience**

The findings from Banjarpanepen Village indicate that the resilience of multireligious communities is associated not only with the absence of interreligious conflict but also with the community's ability to maintain social relationships, sustain cooperation, and manage differences through everyday practices. Local wisdom contributes to this process by providing shared values and social spaces for interaction across religious boundaries. The traditions of *Grebeg Suran* or *Takiran* and *slametan,* together with practices of mutual assistance in community activities, illustrate how cultural activities can foster social connectedness that transcends religious identities.

The first implication concerns the importance of everyday social interactions in sustaining community resilience. Repeated participation in cultural traditions and shared activities creates opportunities for residents to become acquainted with one another, build trust, and develop mutual support. These relationships can serve as social resources when communities encounter differences or potential tensions. Thus, resilience is built not only through efforts to resolve conflicts after they arise but also through the maintenance of social relationships that enable communities to address differences more constructively.

The second implication concerns the role of local actors and social networks in maintaining inclusive relationships. Religious leaders, customary leaders, the village government, and residents contribute to the continuity of shared activities and interreligious cooperation. Their roles are important because local traditions do not automatically guarantee harmonious relationships. Their contribution to community resilience depends on the ability of these actors to create opportunities for participation,

respect differences in religious beliefs, and maintain communication across groups. Therefore, efforts to strengthen community resilience need to consider both informal social networks and institutional channels that support dialogue and cooperation.

The third implication concerns the relationship between cultural continuity and the management of religious diversity. The experience of Banjarpanepen demonstrates that shared cultural practices have the potential to provide a foundation for cooperation without requiring community members to relinquish their respective religious identities. This perspective broadens the understanding of harmony from a state of peaceful coexistence to an ongoing social process sustained through participation, mutual recognition, and shared responsibility. Within this framework, religious differences need not become barriers to community members' participation in communal life.

Nevertheless, these implications should be interpreted in light of the available research evidence. The qualitative findings from Banjarpanepen provide insights into how local traditions and social relationships can support community resilience, but they do not establish that local wisdom is the sole factor preventing conflict or guaranteeing harmony. Its influence depends on the openness of cultural practices, the involvement of different groups, and the surrounding social and institutional conditions. Therefore, the model developed from the Banjarpanepen case is better understood as a context-specific analytical framework rather than a universal formula for all multireligious communities.

Overall, the experience of Banjarpanepen suggests that strengthening the resilience of multireligious communities requires more than the normative promotion of tolerance. It also requires the preservation of inclusive cultural practices, the strengthening of solidarity in everyday life, and support for local actors who sustain interreligious relationships. The main implication is that community resilience can be strengthened when local wisdom remains a living social resource that enables communities to preserve their sense of togetherness while accommodating diversity in religious beliefs.

## II. CONCLUSION

This study demonstrates that local wisdom in Banjarpanepen Village contributes to strengthening interreligious harmony through cultural traditions, mutual cooperation (gotong royong), social solidarity, and the roles of community leaders and the village government. Based on these findings, a model for strengthening interreligious harmony is formulated around the interconnectedness of local values, shared cultural practices, social interactions, and community networks. The resulting harmony can support the resilience of multireligious communities in managing differences and sustaining cooperation. However, this model is context-specific, and its effectiveness depends on inclusive participation and respect for diversity.

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