

Research Article

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Internalization of Sundanese Local Wisdom in Shaping Active Tolerance among the Multi-Religious Community of Palalangan

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Abstract: This study examines the internalization of Sundanese local wisdom in shaping a tolerant worldview among the multi-religious community of Kampung Palalangan, Cianjur. The study focuses on three cultural values, namely silih asah, silih asih, and silih asuh, as social mechanisms that sustain interreligious harmony between Muslim and Christian residents. This research employed a qualitative approach through field observation, interviews with community and religious figures, and literature study. The data were analyzed descriptively and interpretively by organizing the findings into themes of mutual learning, social solidarity, protection, and interreligious harmony. The findings show that silih asah is internalized through reciprocal learning in daily livelihood practices, silih asih through affective solidarity, sharing, and respectful interaction, and silih asuh through collective protection when one religious group experiences stigma or potential conflict. These findings imply that tolerance in Palalangan is not merely passive coexistence, but an active cultural practice based on reciprocity, equality, care, and shared responsibility. The originality of this study lies in its explanation of the Palalangan model as a community-based form of active tolerance, in which Sundanese local wisdom operates as a practical foundation for religious moderation, social cohesion, and inclusive social development.

1. INTRODUCTION

Indonesia's social life is shaped by cultural, ethnic, linguistic, and religious diversity, yet this diversity continues to face challenges from modernization, globalization, and recurring forms of intolerance. The rapid flow of global culture has transformed social values and weakened the transmission of local wisdom among younger generations, while religious diversity has sometimes become a source of social tension when it is not supported by strong cultural and institutional mechanisms of tolerance. Although the Ministry of Religious Affairs reported that Indonesia's Religious Harmony Index reached 76.47 in 2024, showing a slight increase from the previous year, cases of intolerance and violations of freedom of religion or belief remain a serious social concern (Kementerian Agama Republik Indonesia, 2024). SETARA Institute recorded 260 incidents and 402 acts of violation of freedom of religion or belief in 2024, including cases of intolerance, discrimination, and disruption related to the establishment and operation of houses of worship (SETARA Institute, 2025). These conditions show that religious harmony in Indonesia cannot be maintained only through formal regulation or normative discourse, but also requires social and cultural mechanisms that are rooted in local communities. Therefore, the study of local wisdom as a foundation for interreligious tolerance is academically and practically important, especially in understanding how communities preserve social cohesion, prevent conflict, and sustain peaceful coexistence amid religious and cultural plurality.

Previous studies on tolerance, local wisdom, and religious harmony show that local cultural values play an important role in maintaining social cohesion in plural societies. Studies by Kodariah and Gunardi (2015), Pangalila (2019), Sedayu (2021), and Pajarianto et al. (2022) explain that local wisdom can function as a social ethic that strengthens harmony, cooperation, and mutual respect in everyday community life. These studies emphasize that tolerance is not only shaped by formal religious teachings, but also by cultural practices embedded in social relations. In addition, research on religious moderation by Kementerian Agama RI (Agama, 2019), Ropi (2019), Helmy (2021), As'ad (2021), and Mulyan (2023) highlights the importance of moderation, balance, non-violence, and respect for religious diversity in maintaining social harmony. However, these studies tend to place religious moderation within normative, theological, or institutional frameworks, while the role of local cultural values as practical mechanisms of moderation in daily interreligious life remains insufficiently explored. Furthermore, studies on intergroup contact, conflict prevention, and peacebuilding by Van Doorn (2014), Pettigrew and Tropp (2006), Nasir (2020), Affandi (2012), Asmara and Noho (2022), and Kusuma et al. (2022) show that tolerance depends on sustained social interaction, cooperation, local leadership, and the capacity of communities to manage religious differences. Nevertheless, these studies have not specifically examined how Sundanese cultural values such as *silih asah*, *silih asih*, and *silih asuh* transform interreligious contact into mutual learning, social solidarity, and collective protection. Therefore, this study addresses this gap by explaining how the Palalangan community internalizes Sundanese local wisdom as a layered mechanism of active tolerance, in which *silih asah* functions as reciprocal learning, *silih asih* as affective solidarity, and *silih asuh* as protective social responsibility in Muslim-Christian relations.

Based on this research gap, this study aims to examine how the Sundanese cultural values of *silih asah*, *silih asih*, and *silih asuh* are internalized in the everyday life of the multi-religious community. Internalization of Sundanese Local Wisdom in Shaping Active Tolerance among the Multi-Religious Community of Palalangan

community of Kampung Palalangan, Cianjur. Specifically, this study explains how *silih asah* operates as reciprocal learning between Muslim and Christian residents, how *silih asih* strengthens social solidarity across religious boundaries, and how *silih asuh* functions as a mechanism of protection and conflict prevention. By focusing on these three cultural mechanisms, this study seeks to contribute to the literature on local wisdom, religious moderation, and interreligious tolerance by showing that tolerance is not merely a passive acceptance of difference, but a culturally embedded practice of mutual learning, affective solidarity, and collective responsibility.

This study argues that the tolerant worldview of the multi-religious community in Kampung Palalangan is shaped by the internalization of Sundanese local wisdom into everyday social practices. The values of *silih asah*, *silih asih*, and *silih asuh* are assumed to operate as interconnected cultural mechanisms that transform religious diversity into social cohesion. *Silih asah* encourages reciprocal learning and reduces social distance between Muslim and Christian residents; *silih asih* strengthens affective solidarity through care, sharing, and respectful interaction; while *silih asuh* develops collective responsibility by encouraging residents to protect one another from stigma, accusation, and potential conflict. Therefore, the main argument of this study is that interreligious tolerance in Palalangan is not merely a passive acceptance of difference, but an active cultural practice built through mutual learning, social solidarity, and protective responsibility. This argument is supported by previous studies on local wisdom, religious moderation, and intergroup contact, which show that tolerance becomes stronger when cultural values are embedded in repeated interaction, equal social relations, cooperation, and shared community goals.

2. METHODOLOGY

This study employed a qualitative research approach to understand the internalization of Sundanese local wisdom in shaping a tolerant worldview among the multi-religious community of Kampung Palalangan, Desa Kertajaya, Kecamatan Ciranjang, Kabupaten Cianjur, West Java. A qualitative approach was considered appropriate because the study focused on meanings, values, social practices, and lived experiences that cannot be adequately explained through quantitative measurement alone. Qualitative research enables researchers to investigate social phenomena in their natural setting and to interpret how individuals and communities construct meaning in everyday life (Silverman, 2015; Sugiyono, 2018).

The unit of analysis in this study was the social and cultural practices of the multi-religious community in Kampung Palalangan, particularly the practices related to the values of *silih asah*, *silih asih*, and *silih asuh*. The study focused on how Muslim and Christian residents understand, practice, and internalize these values in daily interaction, religious coexistence, mutual assistance, and conflict prevention. The individuals involved in the study included local leaders, religious leaders, community figures, youth representatives, village government members, representatives of the village-level Islamic council, and long-term residents who were considered to have relevant knowledge and experience regarding interreligious life in Palalangan.

The data used in this study consisted of primary and secondary data. Primary data were obtained through field observation and interviews with selected informants in Kampung Palalangan. The informants were chosen using purposive sampling because they were considered to have important roles, direct experience, and sufficient knowledge about the social, cultural, and religious life of the community. Secondary data were collected from books, journal articles, electronic sources, national media reports, and village government documents related to Palalangan, Kertajaya, Cianjur. These sources were used to strengthen the contextual understanding of religion, tolerance, local wisdom, and social harmony in the research site.

Data collection was conducted through three techniques: observation, interviews, and literature study. Field observation was carried out through direct visits to Kampung Palalangan from 9 October 2023 to 22 October 2023, focusing on community life, local cultural practices, socio-religious interaction, religious activities, and patterns of tolerance among residents. The main observation sites included public spaces where residents frequently gathered, such as fields, markets, mosques, churches, and local tourist areas in Kampung Palalangan. Interviews were conducted with several key informants, including local leaders, religious leaders, community leaders, youth representatives, village government members, village-level Islamic council figures, and long-term residents. These interviews explored their experiences of living in a multi-religious community, their understanding of “silih asah, silih asih, and silih asuh”, and their efforts to maintain peaceful and tolerant relations. A literature study was also conducted by searching, collecting, categorizing, and analyzing relevant references on religion, social tolerance, local wisdom, and peacebuilding, including village government data related to the social and religious profile of Palalangan. The collected data were analyzed descriptively and interpretively by organizing data from observation, interviews, and literature into themes related to mutual learning, social solidarity, protection, and interreligious harmony. The data were then interpreted to explain how Sundanese local wisdom operates as a cultural mechanism in shaping a tolerant worldview among the Palalangan community. To strengthen the credibility of the findings, this study used source triangulation by comparing information obtained from field observation, interviews, literature, and village documents.

3. RESULTS

Internalization of Silih Asah in the Practice of Mutual Learning among Religious Communities

Palalangan Village, Kertajaya Village, Ciranjang District, Cianjur Regency, is a social space that shows the practice of living together in a multireligious society. Kertajaya Village has 7,132 residents, consisting of 3,570 men and 3,562 women, with a composition of people who embrace Islam and Christianity. Population data shows that 5,668 residents convert to Islam, while 1,464 residents convert to Christianity, with the concentration of Christians in Kampung Palalangan. This diversity is also reflected in the availability of worship facilities, namely 8 mosques, 16 prayer rooms, and 11 churches. This condition shows that Palalangan not only has demographic religious diversity, but also has a social space that allows interaction, recognition, and acceptance between religious communities in daily life.

The research data indicate that the value of *silih asah* in Kampung Palalangan is manifested through the practice of mutual learning between Muslim and Christian residents in everyday social life. Conceptually, *silih asah* refers to the attitude of sharpening one another's knowledge, educating one another, and exchanging useful understanding among members of society (Rosidi, 2011). In the Palalangan context, this value is not merely preserved as a cultural expression, but is practiced through concrete interreligious social relations. Christian residents, for example, learn agricultural practices from Muslim residents, particularly in relation to farming activities. Conversely, Muslim residents also learn from Christian residents in activities such as raising chickens and fish. An interview with Sujiwan, an elder of the Gereja Kristen Pasundan Palalangan, confirms that this process of mutual learning takes place naturally because residents have long been accustomed to living side by side, depending on one another, and respecting each other without positioning religious differences as barriers to social interaction (Sujiwan, interview, 2023).

The empirical evidence of *silih asah* in Kampung Palalangan can be seen in the everyday practices of mutual learning between Muslim and Christian residents. This pattern is summarized in Table 1.

Table 1. Empirical Evidence of *Silih Asah* Practices in Kampung Palalangan

Dimension of <i>Silih Asah</i>	Empirical Evidence	Source of Data	Social Meaning
Mutual learning in agricultural activities	Christian residents learn farming practices from Muslim residents, particularly in cultivating land and managing agricultural activities.	Field interview with Sujiwan, elder of Gereja Kristen Pasundan Palalangan (Sujiwan, interview, 2023).	Religious difference does not limit the exchange of practical knowledge among residents.
Mutual learning in livestock and fishery activities	Muslim residents learn from Christian residents in raising chickens and fish as part of daily economic activities.	Field interview with Sujiwan, elder of Gereja Kristen Pasundan Palalangan (Sujiwan, interview, 2023).	Interreligious relations are shaped by mutual dependence and shared livelihood practices.
Reciprocal social interaction	Muslim and Christian residents are accustomed to helping, asking, teaching, and learning from one another in daily life.	Field observation and interview data (Sujiwan, interview, 2023).	<i>Silih asah</i> functions as a cultural mechanism that strengthens mutual respect, social closeness, and peaceful coexistence.

The data show that the internalization of *silih asah* in Kampung Palalangan emerges through three main tendencies. First, mutual learning takes place in practical and everyday domains, especially in agriculture, livestock, and fishery activities. This indicates that interreligious interaction is not limited to ceremonial tolerance, but is embedded in the daily economic and social practices of the community. Second, the relationship between Muslim and Christian residents is shaped by reciprocity. Each group does not only receive knowledge from the other,

but also contributes skills, experience, and practical understanding to support shared livelihood activities. Third, the practice of *silih asah* creates a social habit in which residents become accustomed to asking, teaching, learning, and cooperating across religious boundaries. These tendencies suggest that *silih asah* functions as a lived cultural value that strengthens mutual respect and reduces social distance among different religious communities (Rosidi, 2010; Sujiwan, interview, 2023).

The practice of *silih asah* in Kampung Palalangan implies that tolerance is not merely formed through formal religious discourse or institutional regulation, but also through everyday cultural mechanisms that allow residents to learn from one another. The exchange of knowledge between Muslim and Christian residents demonstrates that local wisdom can become a medium for building interdependence, trust, and social cohesion in a multi-religious society. In this context, *silih asah* contributes to the formation of a tolerant worldview because it encourages residents to view religious difference not as a barrier, but as part of a shared social reality. This finding enriches the understanding of tolerance by showing that peaceful coexistence can be sustained through ordinary practices of mutual learning, where cultural values are internalized into daily interaction, cooperation, and collective life.

Internalization of Silih Asih in the Social Solidarity of a Multi-Religious Community

The research data show that the value of *silih asih* in Kampung Palalangan is internalized through everyday practices of affection, care, and solidarity among Muslim and Christian residents. Conceptually, *silih asih* refers to the attitude of loving, caring for, and showing compassion toward others as part of Sundanese cultural ethics (Rosidi, 2010). In Palalangan, this value is reflected in the way residents maintain harmonious interaction by avoiding verbal hostility, refraining from insulting others, and building social relations based on kindness and mutual respect. The practice of *silih asih* is also visible in the tradition of sharing food, energy, and material assistance among neighbors. During Eid al-Fitr, for example, Muslim residents continue the Sundanese tradition of *nganteran*, namely sharing food with relatives and neighbors, including Christian residents who live in the same social environment. This practice indicates that religious difference does not prevent residents from expressing care and social closeness in everyday communal life (field observation, 2023). The empirical evidence of *silih asih* in Kampung Palalangan can be seen in various practices of social solidarity between Muslim and Christian residents. This pattern is summarized in Table 2.

Table 2. Empirical Evidence of *Silih Asih* Practices in Kampung Palalangan

Dimension of <i>Silih Asih</i>	Empirical Evidence	Social Meaning
Affectionate social interaction	Muslim and Christian residents are accustomed to maintaining respectful relations by avoiding insults, verbal hostility, and actions that may harm others.	<i>Silih asih</i> becomes an ethical foundation for maintaining peaceful everyday interaction.
Sharing food across religious boundaries	During Eid al-Fitr, Muslim residents practice the Sundanese tradition of <i>nganteran</i> , namely	Religious difference does not prevent residents from

Dimension of <i>Silih Asih</i>	Empirical Evidence	Social Meaning
	sharing food with neighbors, including Christian residents.	expressing care, closeness, and neighborly solidarity.
Mutual assistance in daily life	Residents share kindness in the form of energy, material support, and social assistance when neighbors need help.	Social solidarity is built through everyday acts of care rather than formal interreligious programs alone.
Emotional and moral care	Residents show compassion by maintaining social harmony, respecting each other's presence, and avoiding behavior that may damage interreligious relations.	<i>Silih asih</i> functions as a cultural mechanism that transforms tolerance into affective and moral solidarity.

The data show that the internalization of *silih asih* in Kampung Palalangan appears through three main tendencies. First, social solidarity is expressed through respectful everyday interaction, in which Muslim and Christian residents avoid insulting, mocking, or verbally harming one another. This indicates that *silih asih* operates as an ethical habit that regulates social behavior in a multi-religious environment. Second, solidarity is practiced through sharing, particularly in the form of food, energy, and material assistance. The tradition of *nganteran* during Eid al-Fitr illustrates how cultural practices become a medium for strengthening neighborly relations across religious boundaries. Third, the value of *silih asih* creates an emotional bond among residents, where care and compassion are not limited to members of the same religious group, but extend to the wider community. These tendencies suggest that *silih asih* functions as a cultural foundation for building affective solidarity and maintaining harmonious social relations in Palalangan (Rosidi, 2010; field observation, 2023).

The practice of *silih asih* in Kampung Palalangan implies that tolerance is sustained not only through formal recognition of religious diversity, but also through everyday acts of care, affection, and mutual assistance. The habit of sharing food, helping neighbors, and maintaining respectful speech shows that local culture plays an important role in transforming tolerance from a passive attitude into an active form of social solidarity. In this context, *silih asih* strengthens the tolerant worldview of the community by encouraging residents to see others as part of the same moral and social community despite religious differences. This finding contributes to the study of multi-religious society by showing that peaceful coexistence is not merely produced by legal or institutional arrangements, but also by cultural ethics that shape emotional closeness, reciprocal care, and collective responsibility in daily life.

Internalization of *Silih Asuh* as a Mechanism of Protection and Social

The research data show that the value of *silih asuh* in Kampung Palalangan is internalized through practices of mutual protection, social care, and collective responsibility among residents of different religious backgrounds. Conceptually, *silih asuh* refers to the attitude of caring for, guiding, protecting, and safeguarding one another in social life (Rosidi, 2010). In the Palalangan context, this value is reflected in the way Muslim and Christian residents maintain each other's security and dignity, particularly when one religious group faces stigma, accusation, or social

pressure. The practice of *silih asuh* is therefore not only understood as interpersonal care, but also as a collective cultural mechanism for preventing conflict and maintaining social harmony.

One important finding is seen in the response of Muslim residents when Christian residents in Palalangan were accused of conducting Christianization. According to the data, Muslim residents did not allow the accusation to develop into social conflict. Instead, they helped clarify the situation, rejected the accusation, and protected Christian residents from irresponsible claims. This practice shows that interreligious tolerance in Palalangan is not merely passive acceptance of difference, but an active commitment to defending the dignity and safety of other groups. Through this mechanism, *silih asuh* becomes a cultural value that strengthens trust, reduces potential conflict, and reinforces harmonious relations between Muslim and Christian communities in everyday life. The empirical evidence of *silih asuh* in Kampung Palalangan can be seen in the practices of mutual protection, collective care, and social responsibility between Muslim and Christian residents. This pattern is summarized in Table 3.

Table 3. Empirical Evidence of *Silih Asuh* Practices in Kampung Palalangan

Dimension of <i>Silih Asuh</i>	Empirical Evidence	Social Meaning
Mutual protection across religious boundaries	Muslim and Christian residents protect one another when a particular religious group experiences stigma, accusation, or social pressure.	<i>Silih asuh</i> functions as a cultural ethic of protection that strengthens interreligious trust.
Defense against religious accusation	When Christian residents were accused of conducting Christianization, Muslim residents helped clarify the situation and rejected the accusation.	Tolerance is practiced actively through the defense of other groups' dignity and safety.
Collective responsibility for social harmony	Residents collectively prevent religious issues from developing into open conflict by maintaining communication and mutual understanding.	Social harmony is maintained through shared responsibility rather than through formal regulation alone.
Safeguarding community stability	Interreligious care is practiced through efforts to maintain peace, protect neighbors, and avoid actions that may provoke social tension.	<i>Silih asuh</i> becomes a local mechanism for conflict prevention and peaceful coexistence.

The data show that the internalization of *silih asuh* in Kampung Palalangan appears through three main tendencies. First, residents develop a collective habit of protecting one another across religious boundaries, particularly when one group faces stigma, accusation, or social pressure. This indicates that interreligious relations in Palalangan are not built merely on coexistence, but also on shared responsibility for maintaining each other's dignity and safety. Second, *silih asuh* is practiced through active defense and clarification when religious issues have

the potential to create misunderstanding. The response of Muslim residents in rejecting accusations of Christianization against Christian residents shows that social protection is carried out not only within the same religious group, but also across religious communities. Third, *silih asuh* becomes a preventive mechanism that helps reduce the possibility of conflict by strengthening communication, trust, and mutual understanding among residents. These tendencies suggest that *silih asuh* functions as a cultural mechanism for maintaining social harmony and preventing interreligious tension in everyday community life (Rosidi, 2010; field observation, 2023).

The practice of *silih asuh* in Kampung Palalangan implies that tolerance in a multi-religious society requires more than passive recognition of difference. Tolerance becomes socially meaningful when residents are willing to protect, defend, and care for others, including those from different religious backgrounds. In this context, *silih asuh* transforms local wisdom into an active mechanism of social protection, where community members collectively prevent stigma, misinformation, and religious prejudice from escalating into conflict. This finding enriches the understanding of interreligious harmony by showing that peaceful coexistence is sustained not only through formal rules or institutional arrangements, but also through cultural values that encourage collective responsibility, moral courage, and mutual safeguarding. Thus, *silih asuh* contributes to the formation of a tolerant worldview by positioning religious diversity as a shared social reality that must be protected together.

4. DISCUSSION

Local Wisdom as a Cultural Foundation of Interreligious Tolerance

The findings of this study show that interreligious tolerance in Kampung Palalangan is not merely formed through formal regulation or institutional arrangements, but is rooted in the internalization of Sundanese local wisdom in everyday social life. The multi-religious character of Palalangan, marked by the coexistence of Muslim and Christian residents, has developed into a social space where cultural values become a shared ethical framework for maintaining harmony. The values of *silih asah*, *silih asih*, and *silih asuh* are practiced not only as inherited cultural expressions, but also as living norms that guide residents in learning from one another, caring for one another, and protecting one another across religious boundaries.

The results indicate three main findings. First, *silih asah* is internalized through mutual learning between Muslim and Christian residents, particularly in daily livelihood practices such as farming, livestock, and fishery activities. Second, *silih asih* is expressed through social solidarity, including respectful communication, sharing food, helping neighbors, and maintaining affectionate relations across religious differences. Third, *silih asuh* is practiced as a mechanism of social protection, especially when one religious group experiences stigma, accusation, or potential conflict. These findings suggest that tolerance in Palalangan is not passive coexistence, but an active and culturally grounded practice of mutual recognition, reciprocal care, and collective responsibility. In this sense, Sundanese local wisdom functions as a cultural foundation that transforms religious diversity into a shared social commitment to peace and harmony (Kuswandi, 2021; Pajariato et al., 2022; Pettigrew & Tropp, 2006; Rosidi, 2011).

The emergence of interreligious tolerance in Kampung Palalangon can be explained by the close relationship between local wisdom, everyday social interaction, and collective cultural habituation. The values of *silih asah*, *silih asih*, and *silih asuh* work as a cultural system that regulates how residents understand and treat religious difference. *Silih asah* creates space for mutual learning, allowing Muslim and Christian residents to exchange knowledge and practical skills in daily livelihood activities. *Silih asih* strengthens emotional solidarity through care, affection, respectful speech, and mutual assistance. Meanwhile, *silih asuh* reinforces collective protection by encouraging residents to safeguard one another when one group experiences stigma or accusation. These three values are connected through the principle of reciprocity, in which social relations are not built on domination or separation, but on mutual dependence, equality, and shared responsibility.

The findings occur because religious diversity in Palalangon is embedded in long-standing social relations rather than treated as a temporary or external condition. Muslim and Christian residents do not only live side by side; they interact, cooperate, share social spaces, and participate in everyday forms of mutual assistance. This continuous interaction allows cultural values to become internalized as practical norms. In this sense, tolerance in Palalangon is not produced only by formal religious discourse, state regulation, or institutional policy, but by repeated social practices that gradually shape the community's moral imagination. Religious difference becomes familiar because it is encountered through daily cooperation, neighborly relations, and shared cultural ethics. Therefore, the tolerant worldview of Palalangon residents emerges from the interaction between Sundanese local wisdom and lived interreligious experience.

The findings of this study are consistent with previous research showing that local wisdom plays an important role in strengthening interreligious tolerance. Pajarianto et al. (Pajarianto et al., 2022), for example, found that religious moderation can be revitalized through cultural approaches and local wisdom, particularly when religious communities build harmony through shared moral values and everyday social practices. Similarly, Pangalila et al. (2019) showed that local wisdom in Tomohon contributes to the development of tolerant attitudes by providing a cultural foundation for social harmony. These studies support the finding that tolerance is not only a matter of theological understanding, but also a cultural practice shaped by local values, social habits, and community-based ethical norms.

However, this study differs from previous studies in its emphasis on the internal structure of Sundanese local wisdom through the three interrelated values of *silih asah*, *silih asih*, and *silih asuh*. While many studies explain local wisdom as a general cultural resource for tolerance, this article shows more specifically how each value operates in different dimensions of interreligious life. *Silih asah* works through mutual learning, *silih asih* through social solidarity, and *silih asuh* through protection and conflict prevention. The novelty of this study lies in its argument that the Palalangon model represents a culturally embedded form of active tolerance. Tolerance is not limited to peaceful coexistence or passive acceptance of difference, but becomes a lived mechanism of reciprocal learning, emotional care, and collective protection. This finding also strengthens intergroup contact theory, which argues that sustained contact between different

groups can reduce prejudice and improve social relations when supported by cooperation, equality, and shared goals (Pettigrew & Tropp, 2006).

Reciprocity, Equality, and Social Interdependence in *Silih Asah*, *Silih Asih*, and *Silih Asuh*

The findings of this study show that the values of *silih asah*, *silih asih*, and *silih asuh* are connected by a common cultural principle: reciprocity. The word *silih* does not merely refer to individual moral behavior, but implies mutuality, exchange, and interdependence among members of society. In Kampung Palalangan, this principle appears in three forms of social practice. First, *silih asah* is reflected in reciprocal learning between Muslim and Christian residents, especially in agricultural, livestock, and daily livelihood activities. Second, *silih asih* is manifested through affective solidarity, including respectful interaction, sharing, and mutual assistance across religious boundaries. Third, *silih asuh* is expressed through collective protection, particularly when one religious group faces stigma, accusation, or potential social tension. These findings indicate that tolerance in Palalangan is not constructed through a hierarchical relationship between majority and minority groups, but through reciprocal relations that position residents as mutually dependent members of the same social community.

The relationship between these three values also shows that interreligious harmony in Palalangan is maintained through equality and social interdependence. *Silih asah* creates cognitive interdependence because residents recognize that knowledge and practical skills can be obtained from one another regardless of religious identity. *Silih asih* creates emotional interdependence because residents develop care, affection, and solidarity through everyday social interaction. Meanwhile, *silih asuh* creates protective interdependence because residents feel responsible for safeguarding one another's dignity, security, and social position. In this sense, the three values form an integrated cultural system: mutual learning builds respect, mutual care strengthens solidarity, and mutual protection preserves social harmony. This pattern confirms that Sundanese local wisdom in Palalangan functions not only as a symbolic cultural identity, but also as a practical framework for organizing interreligious relations in daily life (Rosidi, 2010; Sujiwan, interview, 2023; Sunandar, interview, 2023).

The emergence of reciprocity, equality, and social interdependence in Kampung Palalangan can be explained by the internalization of *silih asah*, *silih asih*, and *silih asuh* into repeated everyday interactions between Muslim and Christian residents. Religious diversity in Palalangan is not experienced merely as a demographic condition, but as a shared social reality in which residents meet, cooperate, exchange knowledge, help one another, and protect each other in daily life. Through *silih asah*, residents recognize that knowledge and practical skills can be learned from anyone regardless of religious identity; through *silih asih*, this recognition develops into care, affection, and social solidarity; and through *silih asuh*, solidarity is extended into collective protection when one group faces stigma or potential conflict. This pattern shows that tolerance in Palalangan is sustained because local cultural values create reciprocal relations based on mutual recognition, equal social position, and shared responsibility, which is consistent with intergroup contact theory that emphasizes cooperation, equal status, and common goals as conditions for reducing prejudice and strengthening intergroup relations (Alphalife, 2018; Pettigrew & Tropp, 2006; Rosidi, 2011).

The findings of this study are in line with previous research that emphasizes the role of local wisdom in strengthening tolerance and interreligious harmony. Pajarianto et al. (2022) show that local wisdom and religious moderation can become cultural instruments for maintaining tolerance among different religious communities. Similarly, Pangalila et al. (2019) found that the local wisdom of the Tomohon community contributes to the development of tolerant attitudes through collective values, social cooperation, and community-based harmony. These studies support the finding that tolerance is not only shaped by formal religious doctrine or state policy, but also by local cultural ethics embedded in everyday social relations. However, this study differs from previous research by showing that Sundanese local wisdom in Palalangan operates through three interconnected mechanisms: *silih asah* as reciprocal learning, *silih asih* as affective solidarity, and *silih asuh* as collective protection. The novelty of this study lies in its argument that tolerance in Palalangan is sustained not merely by the existence of local wisdom, but by a structured cultural logic of reciprocity, equality, and social interdependence that connects knowledge, emotion, and protection in interreligious life.

The meaning of these findings is that interreligious tolerance in Palalangan should be understood as a socially produced worldview rather than as an abstract moral principle. The values of *silih asah*, *silih asih*, and *silih asuh* show that religious harmony is built through continuous interaction, reciprocal recognition, and shared responsibility. Historically, Palalangan's multi-religious character has created a social condition in which Muslim and Christian residents must negotiate difference through everyday cooperation rather than separation. Ideologically, the findings challenge the assumption that religious difference necessarily produces social distance or conflict. Instead, the Palalangan case shows that when local culture provides an ethical framework for equality and mutual dependence, religious diversity can become a foundation for social cohesion. This contributes to a broader understanding of tolerance by demonstrating that peaceful coexistence is not only maintained through institutional regulation, but also through cultural values that shape how communities learn, care, and protect one another.

The positive implication of these findings is that *silih asah*, *silih asih*, and *silih asuh* function as cultural resources for strengthening social resilience in a multi-religious community. These values help residents reduce prejudice, maintain emotional closeness, prevent social tension, and build trust across religious boundaries. In this sense, Sundanese local wisdom becomes a form of social capital that supports harmony and collective stability. Nevertheless, this cultural model also has potential limitations. If tolerance depends too strongly on informal cultural habits, it may become vulnerable when external political, religious, or digital narratives introduce suspicion, misinformation, or identity-based polarization. In addition, the strength of local wisdom may weaken among younger generations if it is not transmitted through education, family socialization, community practice, and public institutions. Therefore, the Palalangan model should not be romanticized as a conflict-free model, but understood as a living cultural system that requires continuous preservation, adaptation, and institutional support.

Based on these findings, several policy actions are needed to strengthen interreligious harmony through local wisdom. First, local government and religious institutions should integrate the values of *silih asah*, *silih asih*, and *silih asuh* into community-based programs for

religious moderation, civic education, and social cohesion. Second, schools and local educational institutions in Cianjur should introduce Sundanese local wisdom as part of character education, especially in relation to tolerance, mutual respect, and peaceful coexistence. Third, interreligious community forums should not only focus on formal dialogue among religious leaders, but also encourage practical cooperation among residents, such as joint social work, cultural festivals, youth programs, and collaborative economic activities. Fourth, village government should document and institutionalize good practices of tolerance in Palalangan so that they can become a model for other multi-religious communities. These actions are important to ensure that local wisdom does not remain merely symbolic, but becomes a practical framework for building inclusive, resilient, and harmonious social development.

From Passive Tolerance to Active Protection: The Palalangan Model

The findings of this study show that interreligious tolerance in Kampung Palalangan cannot be understood merely as passive coexistence between Muslim and Christian residents. Tolerance in this community has developed into an active form of social protection. This can be seen in the way residents do not only respect religious differences, but also take collective action to protect the dignity, safety, and social position of other religious groups. One of the most important findings is the response of Muslim residents when Christian residents were accused of conducting Christianization. Instead of allowing the accusation to develop into prejudice or conflict, Muslim residents helped clarify the situation, rejected the accusation, and protected Christian residents from irresponsible claims. This finding indicates that the Palalangan model represents a form of tolerance that moves beyond acceptance toward active defense and collective safeguarding.

The emergence of active protection in Palalangan can be explained by the internalization of *silih asuh* as a cultural ethic of care and protection. While *silih asah* builds mutual understanding through learning and *silih asih* strengthens emotional solidarity through care, *silih asuh* transforms these values into protective action. This relationship explains why religious harmony in Palalangan is relatively strong: residents do not treat religious difference as a private matter only, but as a shared social responsibility. When one group experiences stigma, the other group feels morally responsible to prevent the stigma from damaging communal harmony. Thus, active tolerance emerges because local wisdom has created a social consciousness that the safety of one religious group is part of the safety of the whole community.

This finding is consistent with Van Doorn's view that tolerance involves accepting differences that may otherwise become sources of rejection, conflict, or social tension (Van Doorn, 2014). However, the Palalangan case expands this understanding by showing that tolerance is not limited to acceptance or restraint. In Palalangan, tolerance is practiced as active protection, where one religious group participates in defending another group from stigma and misinformation. This finding is also comparable to Nasir's study of Muslim-Hindu-Christian relations in Lombok, which shows that peace in plural societies depends on the capacity of local communities and authorities to manage conflict, maintain social relations, and prevent religious tension from escalating (Nasir, 2020). The difference is that the Palalangan case places stronger

emphasis on local Sundanese values, especially *silih asuh*, as the cultural mechanism that enables residents to protect one another across religious boundaries.

The novelty of this study lies in the formulation of the Palalangon model as a culturally embedded model of active tolerance. Previous studies often explain tolerance through concepts such as religious moderation, interreligious dialogue, social harmony, or local wisdom in general. This study shows more specifically that active tolerance emerges when local wisdom is internalized into protective social action. In this model, tolerance consists of three connected movements: mutual learning through *silih asah*, social solidarity through *silih asih*, and collective protection through *silih asuh*. These three values show that tolerance is not a single attitude, but a layered social process that begins with recognition, develops into care, and culminates in protection.

The broader implication of this finding is that interreligious harmony should not be measured only by the absence of conflict, but also by the presence of social mechanisms that protect vulnerable groups from stigma, misinformation, and exclusion. Historically, Palalangon demonstrates that long-term coexistence between Muslim and Christian residents can create a mature social culture in which religious diversity becomes part of collective identity. Socially, the Palalangon model shows that local wisdom can strengthen community resilience by encouraging residents to intervene when religious issues have the potential to create tension. Ideologically, this finding challenges the view that majority-minority relations must always be understood through domination or competition. In Palalangon, the majority group can become a protector of minority dignity when cultural values encourage mutual responsibility.

The positive implication of this model is that active tolerance can strengthen trust, prevent conflict, and create a more inclusive form of social harmony. It also offers an important lesson for other multi-religious communities: tolerance becomes stronger when it is translated into everyday practices of protection, not only formal statements of respect. However, this model also has potential limitations. Active tolerance may weaken if cultural values are not transmitted to younger generations, if external narratives introduce religious suspicion, or if misinformation spreads through digital media without local clarification mechanisms. Therefore, the Palalangon model should be understood not as a finished or conflict-free model, but as a living practice that requires continuous cultural reproduction and institutional support.

Based on these findings, several practical actions are needed. First, local governments should document the Palalangon model as a good practice of interreligious harmony based on local wisdom. Second, religious moderation programs should include not only interfaith dialogue, but also community-based protection mechanisms that help residents respond to stigma, misinformation, and potential religious conflict. Third, village institutions, religious leaders, and educational institutions should work together to transmit the values of *silih asah*, *silih asih*, and *silih asuh* to younger generations. Fourth, local communities should establish communication forums that allow religious issues to be clarified quickly before they develop into wider social tension. These actions are important to ensure that tolerance remains active, protective, and socially sustainable in multi-religious communities.

Local Wisdom, Religious Moderation, and Social Development

The findings of this study indicate that Sundanese local wisdom in Kampung Palalangon is not only relevant for maintaining interreligious harmony, but also contributes to broader social development. The internalization of *silih asah*, *silih asih*, and *silih asuh* demonstrates how local culture can become a practical foundation for building social cohesion, strengthening community resilience, and preventing religious tension. In this context, local wisdom does not function merely as cultural heritage, but as a living social mechanism that guides residents in managing diversity. Through mutual learning, social solidarity, and collective protection, the Palalangon community shows that religious moderation can be practiced through everyday cultural ethics rather than through formal discourse alone.

The relationship between local wisdom, religious moderation, and social development can be explained by the ability of cultural values to shape social behavior in plural communities. *Silih asah* encourages residents to learn from one another and build practical cooperation; *silih asih* strengthens empathy, affection, and neighborly solidarity; while *silih asuh* promotes collective responsibility to protect others from stigma, misinformation, and social conflict. These values are consistent with the principle of religious moderation, which emphasizes balance, respect for difference, rejection of violence, and commitment to peaceful coexistence. In Palalangon, moderation is not only expressed through religious narratives, but also through social practices embedded in Sundanese cultural values. This explains why local wisdom becomes an important bridge between religious identity and social development.

These findings are consistent with Pajarianto et al. (2022), who argue that local wisdom and religious moderation can strengthen tolerance among different religious communities through cultural approaches. The Palalangon case also supports Ropi's (2019) argument that religious moderation in Indonesia needs to be understood not only as a state discourse, but also as a social practice that must be embedded in community life. However, this study offers a more specific contribution by showing how Sundanese values operate as concrete mechanisms of moderation and development. While previous studies often discuss local wisdom as a general foundation of tolerance, this study identifies three operational dimensions: *silih asah* as knowledge-based cooperation, *silih asih* as affective solidarity, and *silih asuh* as protective social responsibility. The novelty of this study lies in its argument that local wisdom can serve as a community-based model of religious moderation that directly supports inclusive social development.

The meaning of this finding is that social development in multi-religious communities should not be understood only in economic or infrastructural terms, but also in terms of social trust, peaceful coexistence, and the capacity of communities to manage diversity. Historically, Palalangon shows that long-term interaction between Muslim and Christian residents has produced a shared cultural habit of tolerance. Socially, the community demonstrates that local wisdom can become social capital for strengthening solidarity and reducing conflict potential. Ideologically, the findings challenge the assumption that modernization necessarily weakens local culture. Instead, the Palalangon case shows that local culture can remain relevant when it is internalized into practical norms that respond to contemporary social challenges, especially religious diversity and intergroup relations.

The positive implication of this finding is that local wisdom can become a strategic resource for strengthening religious moderation and social development at the community level. The values of *silih asah*, *silih asih*, and *silih asuh* help build trust, reduce prejudice, encourage cooperation, and create informal mechanisms of conflict prevention. Nevertheless, this model also has potential limitations. If local wisdom is not transmitted to younger generations, it may gradually become symbolic rather than practical. In addition, external influences such as political polarization, digital misinformation, and identity-based narratives may weaken local mechanisms of harmony if the community does not have strong channels for dialogue and clarification. Therefore, the Palalangan model should be maintained not only as a cultural memory, but also as a living practice supported by education, community institutions, and public policy.

Based on these findings, several policy actions are recommended. First, local governments should integrate local wisdom into religious moderation and social cohesion programs, particularly in areas with multi-religious populations. Second, educational institutions should introduce *silih asah*, *silih asih*, and *silih asuh* as part of character education, civic education, and multicultural learning. Third, religious leaders and community leaders should develop interreligious activities that move beyond ceremonial dialogue toward practical cooperation, such as joint social service, youth collaboration, cultural festivals, and community-based economic programs. Fourth, village governments should document local practices of tolerance in Palalangan as a model of community-based religious moderation. These actions are important to ensure that local wisdom contributes not only to cultural preservation, but also to inclusive, peaceful, and sustainable social development.

Table 4. Summary of Discussion Findings

Discussion Theme	Main Argument	Novelty	Social and Policy Implications
Local wisdom as a cultural foundation of interreligious tolerance	Interreligious tolerance in Kampung Palalangan is rooted in the internalization of Sundanese local wisdom, particularly <i>silih asah</i> , <i>silih asih</i> , and <i>silih asuh</i> .	The study shows that tolerance is not only produced by formal religious discourse or state regulation, but also by everyday cultural practices.	Local wisdom should be strengthened as a community-based approach to maintaining interreligious harmony.
Reciprocity, equality, and social interdependence in <i>silih asah</i> , <i>silih asih</i> , and <i>silih asuh</i>	The three values are connected by the principle of reciprocity, equality, and mutual dependence among Muslim and Christian residents.	The study identifies the internal structure of Sundanese local wisdom as a layered mechanism of tolerance: mutual learning, social care, and collective protection.	Community programs should promote practical cooperation, equal participation, and shared responsibility among different religious groups.
From passive tolerance to active	Tolerance in Palalangan is not passive coexistence, but active protection of	The Palalangan model introduces the concept of active tolerance based	Religious moderation programs should include mechanisms for preventing

Discussion Theme	Main Argument	Novelty	Social and Policy Implications
protection: The Palalangon model	other religious groups when they face stigma, accusation, or potential conflict.	on local wisdom, especially through the value of <i>silih asuh</i> .	stigma, misinformation, and interreligious conflict.
Local wisdom, religious moderation, and social development	Sundanese local wisdom contributes not only to religious harmony, but also to broader social development through social cohesion, trust, and conflict prevention.	The study links local wisdom with social development by showing that cultural values can function as social capital for inclusive and sustainable community life.	Local governments, schools, religious leaders, and village institutions should integrate local wisdom into education, community development, and interreligious cooperation programs.

5. CONCLUSION

This study concludes that the tolerant worldview of the multi-religious community in Kampung Palalangon is formed through the internalization of Sundanese local wisdom, particularly the values of *silih asah*, *silih asih*, and *silih asuh*. These three values are not merely inherited cultural expressions, but have become living social norms that guide everyday interaction between Muslim and Christian residents. *Silih asah* is practiced through mutual learning and knowledge exchange in daily livelihood activities; *silih asih* is reflected in social solidarity, respectful communication, sharing, and mutual assistance; while *silih asuh* functions as a mechanism of protection when one religious group experiences stigma, accusation, or potential social tension. These findings show that tolerance in Palalangon is not passive coexistence, but an active cultural practice based on reciprocity, equality, care, and collective responsibility.

The scientific contribution of this study lies in its explanation of how local wisdom operates as a structured mechanism of interreligious tolerance. Previous studies have often discussed local wisdom as a general foundation of social harmony, but this study shows more specifically that the values of *silih asah*, *silih asih*, and *silih asuh* work through three interconnected dimensions: reciprocal learning, affective solidarity, and collective protection. Through this framework, the Palalangon case offers a community-based model of active tolerance, in which religious diversity is managed not only through formal regulation or institutional dialogue, but also through everyday cultural ethics embedded in social relations. This finding contributes to broader discussions on religious moderation, social cohesion, and inclusive social development in multi-religious societies.

Nevertheless, this study has limitations. The research focuses on one local community, namely Kampung Palalangon, so its findings cannot be generalized to all multi-religious communities in Indonesia. In addition, the study emphasizes cultural practices and community narratives, while broader structural factors such as political dynamics, digital misinformation,

generational change, and local governance require further investigation. Future research may compare the Palalangan model with other multi-religious communities in different cultural contexts to examine whether similar values of reciprocity, solidarity, and protection also shape interreligious harmony elsewhere. Further studies may also explore how younger generations understand and transmit *silih asah*, *silih asih*, and *silih asuh* in the context of modernization and changing social relations.

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