



Harmony of Economic-Based Interfaith Communication

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Abstract

This study examines the role of interfaith communication in creating economic harmony between Hindu and Muslim communities in Taman Lingsar, Lombok. Taman Lingsar is a unique example of collaboration between two different religious groups, where they interact in various religious and economic activities. The aim of this research is to understand how interfaith communication facilitates the creation of mutually beneficial economic synergy, as well as how these two communities cooperate in sectors such as tourism, trade, and local handicrafts. Through a library research approach, this study analyzes relevant literature on interfaith communication and economic synergy. The results of the study show that open and respectful communication between Hindus and Muslims in Taman Lingsar not only strengthens their social relationships but also encourages collaboration in economic activities. This synergy is reflected in the progress of the tourism sector and the improvement of the local community's economic well-being. The study concludes that effective interfaith communication can serve as a model for creating social and economic harmony in areas with religious and cultural diversity.

Keywords: Interfaith Communication; Economic Harmony; Hindu-Muslim Synergy

Abstrak

Abstrak Artikel ini membahas harmoni komunikasi lintas agama berbasis ekonomi melalui kajian pustaka yang mendalam atas kolaborasi antara komunitas Hindu dan Muslim di Desa Lingsar, Lombok. Dalam konteks masyarakat plural, komunikasi lintas agama menjadi salah satu modal sosial yang esensial untuk membangun relasi yang saling menghormati dan kerja sama produktif. Penelitian ini menyoroti bagaimana faktor ekonomi dapat menjadi katalisator dalam meningkatkan toleransi dan memperkuat hubungan antaragama. Dengan menggunakan pendekatan studi pustaka, artikel ini mengkaji berbagai literatur terkait peran komunikasi lintas agama dan interaksi ekonomi sebagai landasan kerja sama yang harmonis. Kajian ini menemukan bahwa kolaborasi ekonomi di antara kelompok Hindu dan Muslim mampu menciptakan lingkungan yang inklusif dan mendorong terciptanya kohesi sosial yang lebih kuat. Studi ini diharapkan memberikan wawasan tentang pentingnya harmoni lintas agama dalam pembangunan ekonomi berbasis masyarakat serta menyoroti potensi komunikasi lintas agama dalam mendukung keberlanjutan sosial dan ekonomi di lingkungan yang multikultural.

Kata Kunci: Komunikasi Lintas Agama; Kolaborasi Ekonomi; Sinergi Hindu-Budha

INTRODUCTION

Interfaith communication in Indonesia, especially in multicultural areas such as Lingsar Village, Lombok, is one of the important elements in creating social harmony. Lingsar Village is known for its diversity of religions, especially the Hindu and Muslim communities that coexist. In a society that has various beliefs, interfaith communication is not only a tool to understand differences but also a medium to build harmonious economic collaboration. A tolerance-based economy allows people from different religious backgrounds to cooperate in economic activities,

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which not only has an impact on welfare but also on social integration. This study aims to explore the role of interfaith communication in facilitating social harmony through economic activities in Lingsar Village, as well as to see how interfaith cooperation can support inclusive economic development.

Previous research related to Harmony of Economic-Based Interfaith Communication has been carried out by several researchers with various relevant focuses. One of them is a study by Mojakgolo that discusses how traditional markets as a space for economic interaction can create harmonious relationships between religious communities. The study found that locally-based economic activities make a major contribution to fostering tolerance, as interactions occur naturally regardless of religious background.¹ Another study by Hafiz Muhammad Farooq Abdullah and Jamil Akhtar which highlights the importance of social enterprises in building interfaith collaboration. The study reveals that joint venture projects involving various religious communities not only improve economic well-being, but also create effective spaces for interfaith dialogue.² This study identifies that trust and transparency are the keys to the success of interfaith collaboration in the economic field.

In addition, studies by Hysni Skura show how interfaith trade networks can be bridges of harmony in pluralistic societies. This study found that involvement in joint economic activities can reduce interfaith prejudice due to pragmatic interdependence.³ Dwi Afida et. al. discuss how community-based microfinance programs involving interfaith participation can create trust and understanding between religious groups. This study shows that collaboration in joint economic activities is able to reduce negative stereotypes and build sustainable social harmony.⁴ Another relevant research is a study by Hutabarat exploring interactions between traders from different religious backgrounds in traditional markets. The results show that trade activities often transcend religious boundaries, where economic cooperative relationships encourage the creation of tolerance and harmonious relations.⁵ Traditional markets are seen as neutral spaces that support positive interfaith interactions. An additional study by Shafia Jamil and Misbah Atta highlights economic collaboration projects designed to encourage interfaith dialogue. The study found that initiatives such as interfaith cooperatives or joint small business projects can be a

¹ Adelaide Mosetsanagape Mojakgolo, "Investigating the Social Impacts of the Taung Cultural Calabash" (PhD Thesis, North-West University (South Africa), 2023), <https://repository.nwu.ac.za/handle/10394/42345>.

² Hafiz Muhammad Farooq Abdullah and Jamil Akhtar, "Religious Freedom: A Way to Promote Inter-and Intra-Faith Harmony for Establishing a Just Society," *Tanazur* 4, no. 2 (2023): 70–93, <https://www.tanazur.com.pk/index.php/tanazur/article/view/73>.

³ Hysni Skura, "THE ROLE OF RELIGIOUS COMMUNITIES AND INTERFAITH HARMONY IN PROMOTING SOCIAL PEACE: A CASE STUDY OF ALBANIA" (PhD Thesis, H. Skura, 2024), <https://dspace.epoka.edu.al/bitstream/handle/1/2335/HYSNI%20SKURA%20%20PhD%20.pdf?sequence=1&isAllowed=y>.

⁴ Rintan Arikda Dwi Afida, Siti Aimah, and Bannaga Taha Elzubair Hussen, "Building Harmony in Diversity: Pesantren Strategies to Resolve Cultural Conflicts in Non-Muslim Communities," *Journal of Islamic Education Research* 5, no. 3 (2024): 265–80, <https://jier.uinkhas.ac.id/index.php/jier/article/view/453>.

⁵ Franklin Hutabarat, "Navigating Diversity: Exploring Religious Pluralism and Social Harmony in Indonesian Society," *European Journal of Theology and Philosophy* 3, no. 6 (2023): 6–13, <https://ej-theology.org/index.php/theology/article/view/125>.

medium to promote the values of inclusivity, justice, and solidarity among different religious communities.⁶

Although various studies have discussed the role of economic activities in building interfaith harmony, most of them are still descriptive and have not explored in depth the communication mechanisms formed through such economic interactions. Therefore, this study seeks to fill the gap by focusing on the dynamics of interfaith communication based on economic activities, as well as the factors that affect the creation of harmony. With this approach, research is expected to make a new contribution in understanding the relationship between economics and interfaith communication. Lombok, located in the province of West Nusa Tenggara, is known for its rich cultural and religious diversity. In the midst of this diversity, Lingsar Park in West Lombok Regency is an interesting example of harmony between two major religions, namely Hinduism and Islam. The park is not only a place of spiritual gathering, but also a symbol of economic collaboration between Hindus and Muslims. In this context, interfaith communication has a crucial role in building and maintaining social and economic synergy in Taman Lingsar.

RESEARCH METHOD

This study uses the library research method. A variety of relevant literature on interfaith communication, tolerance-based economics, and social capital is reviewed to gain in-depth insights on this topic.⁷ These sources include scientific journals, books, research reports, and studies from related organizations that focus on interfaith economic collaboration in Indonesia, especially in the Lingsar Village area. This study aims to understand how economic interaction can be a medium for building interfaith harmony, by highlighting factors such as trust, cooperation, and local values that support the creation of inclusive relationships. In addition, this research also explores the potential of the economy as a neutral space that allows productive communication between religious communities, as well as explores the challenges faced in efforts to strengthen interfaith collaboration through economic activities. The data obtained from this literature is then critically analyzed to find relevant patterns, strategies, and opportunities in realizing economic-based harmony in the local context of Lingsar Village.⁸

⁶ Shafia Jamil and Misbah Atta, "Religious Diplomacy Promoting Peace, Collaboration, & Economic Stability," *Al-Amir Research Journal for Islamic Studies* 4, no. 03 (2023): 12–31, <https://alamir.com.pk/index.php/ojs/article/view/69>.

⁷ Bui Thanh Khoa, Bui Phu Hung, and Mohsen Hejsalem Brahmi, "Qualitative Research in Social Sciences: Data Collection, Data Analysis and Report Writing," *International Journal of Public Sector Performance Management* 12, no. 1/2 (2023): 187–209, <https://doi.org/10.1504/IJPSPM.2023.132247>.

⁸ Audrey Alejandro and Longxuan Zhao, "Multi-Method Qualitative Text and Discourse Analysis: A Methodological Framework," *Qualitative Inquiry* 30, no. 6 (July 2024): 461–73, <https://doi.org/10.1177/10778004231184421>.

RESULTS AND DISCUSSION

Interfaith Communication in Economic Collaboration

In this discussion, we will see how the harmony of economic-based interfaith communication in Lingsar Village, Lombok, can be explained using social capital theory. In this context, collaboration between the Hindu and Muslim communities in Lingsar Village is a concrete example of how economic activities can play a role in strengthening social relations, building tolerance, and creating interreligious harmony. Lingsar Park in Lombok is an important example of the application of interfaith communication that has succeeded in creating social harmony and economic synergy between two different religious groups: Hinduism and Muslims. Based on the theory used, namely interfaith communication and economic synergy, this discussion will review how communication between religious communities in Taman Lingsar forms mutually beneficial economic collaboration and strengthens relationships between religious groups. Taman Lingsar is a 26-hectare complex that includes various elements, such as places of worship for Hindus, ritual sites for Muslims, spring water sources, a small lake, fish ponds, green open spaces, and settlements for Amangku Lingsar (Muslims) and Mangku Hindu. The complex was built in 1759 under the reign of King Anak Agung Gede Ngurah, a descendant of the Balinese King Karangasem who once ruled parts of Lombok in the 17th century. The King of Karangasem is famous for his tolerant attitude, respecting the culture and local wisdom of the Sasak people. This can be seen from his efforts to maintain the existence of Kemaliq as a ritual center and place revered by Lingsar Muslims.

Interfaith communication serves as a bridge to overcome differences in beliefs and views between religions.⁹ In the era of globalization, religious differences often cause tension and conflict. The main challenge is to manage differences with understanding, tolerance, and openness.¹⁰ Early education about other religions can reduce prejudice and ignorance. In addition, dialogue and cooperation between religious communities and joint activities can strengthen mutual respect. Religious leaders also have an important role in promoting peace and tolerance in religious communities.¹¹ In a pluralistic society like Indonesia, in order to create harmony and avoid tensions between different religions, it is important to prioritize an inclusive attitude in religion, which naturally avoids an exclusive attitude. This inclusion is created by maintaining awareness of differences. Therefore, differences cannot be forced to be equalized or considered

⁹ Saeed Ahmed, Muhammad Adnan, and Iftikhar Hussain, "Building Bridges Between Different Religious Communities," *Tanazur* 5, no. 2 (2024): 205–28, <http://tanazur.com.pk/index.php/tanazur/article/view/249>.

¹⁰ Anne Suryani and A. Bukhori Muslim, "Religious Tolerance, Intellectual Humility, and Democratic Education," in *Embracing Diversity: Preparing Future Teachers to Foster Religious Tolerance*, by Anne Suryani and A. Bukhori Muslim, SpringerBriefs in Education (Singapore: Springer Nature Singapore, 2024), 13–34, https://doi.org/10.1007/978-981-97-1616-6_2.

¹¹ Taiwo Rebacca Oyetoro and Joseph Moyinoluwa Talabi, "Religious Tolerance: A Tool for National Development," *Edumania-an Int. Multidiscip. J* 1, no. 1 (2023): 33–47, https://www.researchgate.net/profile/Taiwo-Oyetoro/publication/372724176_RELIGIOUS_TOLERANCE_A_TOOL_FOR_NATIONAL_DEVELOPMENT/links/64c497100fae1319bfc25bbf/Religious-Tolerance-A-Tool-For-National-Development.pdf.

non-existent. Such coercion will not result in equality or tolerance. Tolerance itself does not mean ignoring differences, but rather respecting them.

Interfaith communication often creates an impression of exclusivity among adherents of different religions. This exclusivity can exacerbate differences between groups and reinforce claims of religious truth, without considering the truths of other religions.¹² Although the claim of truth is part of religious identity, it should not lead to an exclusive attitude that does not contribute positively socially. Interfaith communication in Taman Lingsar is not only limited to the exchange of religious information, but rather on building understanding, mutual respect, and cooperation between Hindus and Muslims. Interfaith communication aims to facilitate dialogue and understand differences in religious beliefs, as well as establish more harmonious relationships between individuals or groups of different religions. In Taman Lingsar, joint economic activities are one of the results of this communication. For example, Hindus and Muslims work together in tourism activities that involve both local and international tourist visits. In this context, interfaith communication serves to convey the values of tolerance and cooperation which ultimately allows collaboration in promoting Lingsar Park as a religious tourism destination. Through intense interaction between these two communities, peace and understanding of the respective religious teachings strengthen the basis for cooperation in various economic fields.¹³ Lingsar Village is a clear example of religious diversity coexisting harmoniously.

In this village, the Hindu and Muslim communities not only share social space, but also cooperate in economic activities. In this case, the economic collaboration between these two communities can be seen in various forms, such as a common market, handicrafts, and agricultural businesses. These economic activities facilitate continuous social interaction between the two communities, which opens up space for interfaith communication.¹⁴ Through this collaboration, communication between communities becomes more effective, not only in the economic context but also in terms of understanding each other's religious and cultural values. This economic collaboration removes sectarian boundaries that often hinder interfaith relations. In this case, interfaith communication becomes more open and inclusive because it is centered on a common goal, namely economic well-being.

¹² Robbin Dayyan Yahuda, "Exclusivism and Pluralism Dialectics on the Religious Moderation in Indonesia," in *Proceeding of Conference on Strengthening Islamic Studies in The Digital Era*, vol. 3, 2023, 363-77, <https://prosiding.iainponorogo.ac.id/index.php/ficosis/article/view/980>.

¹³ Asnal Mala and Wiwin Luqna Hunaida, "Exploring the Role of Religious Moderation in Islamic Education: A Comprehensive Analysis of Its Unifying Potential and Practical Applications," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 11, no. 2 (2023): 173-96, <https://jurnalftk.uinsa.ac.id/index.php/jpai/article/view/4107>.

¹⁴ Amjad Saleem and Aleksandra Djuric Milovanovic, "The Role of Interreligious Dialogue and Outreach in Building Trust and Strengthening Social Inclusion in Europe: The Case of Network for Dialogue," *Religion, Religious Groups and Migration*, 2023, 123, <https://www.ceeol.com/search/chapter-detail?id=1176276>.

The Role of Social Capital in Interfaith Economic Collaboration

The concept of social capital according to Pierre Bourdieu includes a network of relationships that are not given naturally or socially, but must be actively formed.¹⁵ This social capital is the result of strategic investments made by individuals or groups consciously or unconsciously, where the products of these social relationships can be directly utilized.¹⁶ Based on this view, Bourdieu defines social capital as "the actual or potential collection of resources associated with membership in a group – which provides collective capital support to each of its members." In essence, Bourdieu emphasized the importance of social networks that provide access to resources in a community or group.¹⁷ In this concept, social capital according to Bourdieu includes three basic meanings. First, as economic capital, which can be immediately converted into money and can be institutionalized in the form of ownership rights. Second, as cultural capital, which can be converted, under certain conditions, into economic capital and can be institutionalized in the form of educational qualifications. Third, as social capital, which consists of social obligations (connections), which can be converted, under certain conditions, into economic capital and can be institutionalized in the form of a noble title.

The link between Bourdieu's social capital theory and this title can be seen in how social networks established through interfaith communication are able to form social capital that is useful in supporting economic growth and social harmony in Lingsar Village.¹⁸ First, social capital in the context of Lingsar Village serves as the basis of the social network formed between Hindus and Muslims. This network allows the two communities to collaborate with each other in various economic activities, such as the management of Lingsar Park. The interfaith communication between the two groups became the main factor that strengthened their social relationships, which were not only limited to the spiritual aspect, but also included the economic aspect. Second, this social capital has the ability to be converted into economic capital. In this regard, the social relations formed between Hindus and Muslims in Lingsar Village resulted in collaborations that allowed them to take advantage of natural resources and economic opportunities together. For example, the management of produce and tourism potential in Taman Lingsar provides economic benefits for both groups, with proceeds from sales being used to fund ritual activities and infrastructure development. Third, strengthening social capital also strengthens cultural identity and diversity in society. Through open and respectful interfaith communication, the two communities not only build mutual economic prosperity, but also strengthen social cohesion and tolerance. The social capital formed in interfaith relations is an important element that supports

¹⁵ Hugh Urban, "Sacred Capital: Pierre Bourdieu and the Study of Religion," *Method & Theory in the Study of Religion* 15, no. 4 (2003): 354–89, https://brill.com/view/journals/mtsr/15/4/article-p354_3.xml.

¹⁶ Robyn Klingler-Vidra and Ye Liu, "Inclusive Innovation Policy as Social Capital Accumulation Strategy," *International Affairs* 96, no. 4 (2020): 1033–50, <https://academic.oup.com/ia/article-abstract/96/4/1033/5855018>.

¹⁷ Andreea Alecu et al., "Who You Know: The Classed Structure of Social Capital," *The British Journal of Sociology* 73, no. 3 (June 2022): 505–35, <https://doi.org/10.1111/1468-4446.12945>.

¹⁸ Ilyya Muhsin, Achmad Maimun, and Sukron Ma'mun, "Habitus of Interreligious Harmony in a Central Java Village," *Millah: Journal of Religious Studies*, 2024, 579–610, <https://journal.uui.ac.id/Millah/article/view/33798>.

the creation of a harmonious society, where diversity is valued and complements each other in creating social and economic welfare.

Social capital theory, developed by Hatamleh, provides an understanding of how social networks and beliefs can strengthen relationships between individuals and groups.¹⁹ In Lingsar Village, collaboration between Hindus and Muslims forms a very important social capital. This social capital includes mutually supportive interpersonal relationships, as well as the existence of shared beliefs and norms that create strong social bonds. The trust between the Hindu and Muslim communities in Lingsar Village is very important in this context. When these two communities work together in economic activities, they rely on each other and support each other. This trust grows not only because of continuous interaction, but also because of mutual respect and recognition of each other's diversity. Trust is an important basis that allows them to work together smoothly, both in economic and social affairs. The social norms that develop in this economic collaboration are also very important. For example, the norm of togetherness is formed through cooperation in the celebration of religious holidays, or mutual respect for each other's religious rituals and traditions. This creates a space for easier and more open interfaith communication, where each individual feels valued and accepted, regardless of religious differences. These norms are the glue that allows tolerance to be created in the midst of religious diversity.

Inclusive Economy and Tolerance in Diversity

In the economic field, the application of the principle of inclusiveness in economic activities has had a positive impact on social development in Lingsar Village. Interfaith communication established through economic cooperation contributes to the creation of a more equitable and inclusive economy. This collaboration not only improves the well-being of individuals and groups, but also strengthens the social network between the Hindu and Muslim communities, ultimately strengthening social stability and a sense of community in the village. The interaction between the Islamic and Hindu communities in Lombok is generally peaceful, with citizens of both religions working together in markets, schools, farms, and other public spaces. In the market, Hindu and Muslim traders often transact with each other, such as at the Karang Lelede, Sindu, and Cakranegara Markets. At Lingsar Temple, Muslim traders sell halal food, while Hindu traders also sell, especially during holidays.

In addition to the market, interfaith interaction also takes place in government offices, where employees from various ethnicities work together.²⁰ Although there is an imbalance in promotion between ethnic Balinese and Muslims, the interaction is reasonable.²¹ Local traditions

¹⁹ Islam Habis Mohammad Hatamleh et al., "Trust in Social Media: Enhancing Social Relationships," *Social Sciences* 12, no. 7 (2023): 416, <https://www.mdpi.com/2076-0760/12/7/416>.

²⁰ Kurniawan Arif Maspul, "Coffee Shops as Interfaith Spaces: Bridging Divides and Embracing Inclusivity," *Journal of Sustainable Communities and Development* 1, no. 2 (2023): 39-57, <https://www.journal-computing.org/index.php/journalscd/article/view/438>.

²¹ I Ketut Wisarja and I Ketut Sudarsana, "Tracking the Factors Causing Harmonious Hindu-Islamic Relations in Bali," *Cogent Social Sciences* 9, no. 2 (December 15, 2023): 2259470, <https://doi.org/10.1080/23311886.2023.2259470>.

such as inviting each other in celebrations, or "besilaq," indicate interreligious harmony, with Muslims and Hindus attending each other's celebrations such as births, marriages, and deaths. Religious rituals also reflect religious tolerance, as in the Topat War Festival at Lingsar Temple, which aims to unite two different ethnicities through symbolism and joint celebrations. Despite the hidden tensions, the festival helps to strengthen the relationship between the Sasak and Balinese ethnicities. Slametan, which is held for various life events, also involves residents of both religions in Lingsar Village. Residents work together to celebrate success or as an expression of gratitude, regardless of religion. In addition, when someone dies, residents together provide support regardless of religion, even though the funeral procession is carried out in accordance with the teachings of their respective religions.

Diversity is now increasingly attracting the interest of social scientists, including in the field of economics. This phenomenon is related to the challenges that arise with globalization, which often drives human migration in large numbers and results in mixing with local communities. Globalization brings three main challenges, first, tensions between immigrants and the local population.²² Second, the emergence of national identity politics, and third, the rise of xenophobic nationalism (anti-foreign movement).²³ Since the mid-20th century, regions such as North America, Europe, and Australia have become more ethnically diverse, sparking debate about the impact of migration on the economy and well-being of indigenous peoples. While some views suggest diversity benefits the economy, other studies point to risks for local populations.

Tolerance for diversity can support economic growth by reducing social barriers, opening access to productive resources, and helping to manage cultural diversity that is often a source of conflict.²⁴ At the micro level, research shows that diversity in work teams increases productivity through the exchange of expertise and better solutions. In addition, tolerance in ethnic, religious, and culturally diverse societies encourages innovation of products and services that suit the needs of these groups, creating new business opportunities and more effective marketing. Lingsar Park provides economic benefits to Hindus and Muslims in Lingsar Village, with the two sharing in the management of the area's natural resources. For example, the proceeds from the sale of fruits from Lingsar Park are used together to fund religious rituals. The division of cultivated land between Sasak (Amangku) and Mangku Hindu Balinese traditional leaders has been a hereditary policy in the management of Lingsar Park. In an interview written by Amangku Lingsar, it was stated that even though Taman Lingsar is administratively owned by the Krama Pura Institute, the right to cultivate the land inherited by the Karangasem kingdom is still held by them.

²² Martin Lundsteen, "Migration and Urban Space in a Small Town in Catalonia: The Contested Neighbourhood," *Migration Studies* 12, no. 2 (2024): mnad009, <https://academic.oup.com/migration/advance-article-abstract/doi/10.1093/migration/mnad009/7174366>.

²³ Amanuel Elias, "Racism, Nationalism and Exclusion," in *Racism and Anti-Racism Today: Principles, Policies and Practices* (Emerald Publishing Limited, 2024), 137–58, <https://www.emerald.com/insight/content/doi/10.1108/978-1-83753-512-520241006/full/html>.

²⁴ Semiyu Adejare Aderibigbe et al., "Fostering Tolerance and Respect for Diversity through the Fundamentals of Islamic Education," *Religions* 14, no. 2 (2023): 212, <https://www.mdpi.com/2077-1444/14/2/212>.

The economic management of Taman Lingsar is carried out with the principle of justice by Hindus and Muslims. For example, parking management is carried out alternately by officers from both religions, and street vendors who sell in the park also come from both religious groups. They coexist peacefully and share space in everyday life. Voluntary donations from tourists visiting the Kemaliq Lingsar complex are a source of income for Muslim residents, which are used for officer incentives, maintenance of Kemaliq, as well as to fund the annual ritual of the Topat War. Interfaith communication through economic activities shows that economic activities not only function to improve welfare, but also become a means to strengthen social relations between different religious groups. The Hindu and Muslim communities in Lingsar Village realize that diversity is a strength, and economic collaboration is an effective tool to create mutual understanding and tolerance amid religious differences.

Tolerance and diversity have an important role in attracting human resources. Lopes in his research found that social tolerance has a positive impact on economic development, creating an attractive environment for human resources necessary for economic growth.²⁵ This is also supported by the fact that people with higher education tend to choose places that are inclusive and diverse. This theory is known as the creative capital theory, which was developed by Florida in 2002. In contrast to human resource theory, this theory focuses on a special category of human resources, namely the creative class needed for economic growth. The theory also helps explain the factors that influence location selection by the category, i.e., individuals who work in knowledge-based industries.

The Role of Religious Education in Increasing Tolerance

Tolerance refers to the behavior or attitude of a person who respects, accepts, and appreciates differences, especially in aspects of religion, culture, political views, or personal beliefs.²⁶ Tolerance includes the ability to coexist with individuals who share different beliefs or values, without imposing personal views or beliefs on others.²⁷ Increasing the value of tolerance in students through Islamic Religious Education (PAI) is an important step to form a generation that is more open and ready to accept differences. The thinking of educational, religious, and social experts provides valuable insights into the methods of PAI that can be effective in achieving this goal. In Islam's view, tolerance (*tasamuh*) is the part that is integrated with the system of teachings. Thus, moderation in attitudes and life, especially in religion, is not a new concept or

²⁵ Miguel Pereira Lopes, Patricia Jardim Da Palma, and Miguel Pina E Cunha, "Tolerance Is Not Enough: The Moderating Role of Optimism on Perceptions of Regional Economic Performance," *Social Indicators Research* 102, no. 2 (June 2011): 333–50, <https://doi.org/10.1007/s11205-010-9685-5>.

²⁶ Mikael Hjerm et al., "A New Approach to the Study of Tolerance: Conceptualizing and Measuring Acceptance, Respect, and Appreciation of Difference," *Social Indicators Research* 147, no. 3 (February 2020): 897–919, <https://doi.org/10.1007/s11205-019-02176-y>.

²⁷ Thita M. Mazya, Kholis Ridho, and Ali Irfani, "Religious and Cultural Diversity in Indonesia: Dynamics of Acceptance and Conflict in a Multidimensional Perspective," *International Journal of Current Science Research and Review* 7, no. 7 (2024): 4932–45, https://www.researchgate.net/profile/Kholis-Ridho-2/publication/382199893_Religious_and_Cultural_Diversity_in_Indonesia_Dynamics_of_Acceptance_and_Conflict_in_a_Multidimensional_Perspective/links/66928771af9e615a15e3285b/Religious-and-Cultural-Diversity-in-Indonesia-Dynamics-of-Acceptance-and-Conflict-in-a-Multidimensional-Perspective.pdf.

only emerging in response to contemporary challenges.²⁸ The value of moderation has existed since the time of the Prophet Muhammad SAW, as seen in his teachings, attitudes, and actions.²⁹ For example, the values in the Hudaibiyah Agreement or the Arafah Declaration pronounced during Hajj Wada' are evidence of a long history of tolerance in Islam. Overall, tolerance and respect for diversity have become an integral part of the teachings of Islam.

Religious education has a vital role in strengthening interfaith communication. In Lingsar Village, both Hindus and Muslims receive religious education that instills values of tolerance and respect for differences. This is reflected in their daily lives that are more open and respectful of each other. With an inclusive understanding of religion, the people in this village not only understand the teachings of their own religion, but also appreciate the teachings of other religions, which strengthens cooperation in economic activities. Mediation that focuses on peace agreements is often used as the main solution to overcome conflicts between religious communities. However, Suwarno considers this approach to be inappropriate for the Indonesian context. Repeated conflicts even though a peace agreement has been reached, not due to a lack of good intentions, but due to a lack of interfaith understanding and communication.

Therefore, a more effective effort to reduce interfaith conflict is to build understanding between groups through interfaith communication, which can strengthen trust and create social capital for harmonious living in a diverse society. Sociologically, group behavior is formed through two basic processes: social integration, which is the tendency to interdependence and adaptation, and social differentiation, which leads to differences based on religion, gender, and profession.³⁰ The dynamics of social integration in a pluralistic society are influenced by social structures, including majority-minority differences, which often trigger friction and have the potential to develop into conflicts. Conflicts between individuals can also increase due to collective sentiment that leads to group radicalization.

Implications for Social and Economic Development

Taman Lingsar is a common space used by Muslims and Hindus in Lingsar, West Lombok, for economic and ritual needs. Built in 1759 by Raja Anak Agung Gede Ngurah, a descendant of King Karangasem, Taman Lingsar reflects the spirit of maintaining harmony between Muslims and Hindus in Lombok. The harmony that exists in this village shows obedience to ancestral values and the process of character education, especially in forming an attitude of tolerance. Economic activities and rituals involving these two religions play a role as a liaison in maintaining

²⁸ Maali Mohammed Jassim Alabdulhadi and Kalthoum Mohammed Alkandari, "Practices of Islamic Education Teachers in Promoting Moderation (Wasatiyyah) Values among High School Students in Kuwait: Challenges and Obstacles," *Cogent Education* 11, no. 1 (December 31, 2024): 2365577, <https://doi.org/10.1080/2331186X.2024.2365577>.

²⁹ Mohd Rafi Riyawi and Denny Febriansyah, "The Urgency of Religious Moderation in the Perspective of Islamic Education," *Journal of Social Research* 2, no. 8 (2023): 2578-91, <https://ijsr.internationaljournallabs.com/index.php/ijsr/article/view/1309>.

³⁰ Werner Schirmer, "Organization Systems and Their Social Environments: The Role of Functionally Differentiated Society And Face-to-Face Interaction Rituals," in *Research in the Sociology of Organizations*, ed. Stewart Clegg, Michael Grothe-Hammer, and Kathia Serrano Velarde (Emerald Publishing Limited, 2024), 287-308, <https://doi.org/10.1108/S0733-558X2024000090012>.

harmonious relations. This research recommends the importance of increasing inclusive public spaces to facilitate interfaith communication, in order to reduce tensions and faith-based conflicts. This economic-based interfaith communication harmony has huge implications for social and economic development in Lingsar Village. In addition to improving economic welfare, this collaboration also contributes to the creation of a more tolerant, inclusive, and mutually supportive society. Religious diversity is not an obstacle, but a force that enriches social networks and strengthens the spirit of togetherness in village development.

The effectiveness of communication between Muslims and Hindus in Lingsar is influenced by the favorable conditions of Lingsar Park, such as the green environment and cool air, indicating that the atmosphere of the environment affects the comfort of communication. The conflict between Muslims and Hindus in Mataram is also caused by the reduction of public spaces that used to be places of social interaction without religious or ethnic restrictions. Lingsar Park was built with social, economic, and ritual purposes in mind, serving as a recreational place, a source of water for agriculture, and a center for religious and cultural activities. The existence of Kemaliq, which is revered by Muslims as the place where Datu Milir disappeared, and the Gaduh Temple used by Hindus, reflects interfaith tolerance in Taman Lingsar.

The construction of this place began in 1759 under the reign of King Anak Agung Gede Ngurah of Karangasem Bali, who was known to be tolerant of religious differences. Lingsar Park is a common space for Muslims and Hindus to carry out worship, respect each other, and share space in an orderly manner. Thus, this discussion shows that economic-based interfaith communication in Lingsar Village plays a very important role in creating a harmonious and inclusive society. Social capital formed from economic cooperation, trust, and common norms is a strong basis for the creation of tolerance in the midst of religious diversity. It also shows that interfaith collaboration can be an effective strategy in building an inclusive economy and a more tolerant society.

CONCLUSION

Economic-based interfaith communication in Lingsar Village, Lombok, shows that economic activities can be an important means to build harmony and tolerance between religious groups. The collaboration between the Hindu and Muslim communities in Taman Lingsar illustrates how economic interactions, such as tourism and resource management, not only strengthen the local economy but also strengthen social and faith ties between religious groups. By utilizing the theory of social capital, this discussion shows that the social networks formed between the Hindu and Muslim communities create social capital that can be converted into economic capital, strengthen cultural identity, and encourage inclusivity. The social beliefs and norms formed through this economic cooperation create space for more effective and inclusive interfaith communication, strengthening the foundations of a peaceful and tolerant society. This economic collaboration shows that diversity can be a source of common strength, building economic prosperity while strengthening social cohesion.

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