

Research Article

# Family Resilience in a Religious Pluralistic Society: A Social Construction Perspective

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**Abstract:** Religious groups today often experience social conflict. However, this is not the case in the community of Ngadas Village, Poncokusumo Subdistrict, Malang Regency, which consists of Buddhists, Muslims, and Hindus. Family resilience becomes a challenge when family members adhere to different religions and live in a religiously pluralistic environment. The purpose of this study is to identify strategies for religiously pluralistic family resilience and analyze them using Peter L. Berger and Thomas Luckmann's social construction theory. This study employs an empirical research method with a sociological approach. Data were collected through interviews and documentation. The data were then processed in several stages: data examination, data classification, data verification, data analysis, and conclusion. The results of the study show that the resilience strategies of religiously pluralistic families include adaptation to the environment through active involvement in social and cultural activities, tolerance, the role of the family in shaping open-mindedness and empathy, and cultural traditions as the foundation of community life. Family resilience in religiously pluralistic communities is examined from a social construction perspective through three processes: First, the process of externalization, where the Ngadas village community creates the habit of living in harmony and respecting customs. Second, the process of objectification, where these habits are accepted as legitimate and binding social norms. Third, the process of internalization, where these values are embedded in each individual as part of their identity as Tengger people.

**Keywords:** Family Resilience; Religious Pluralism; Social Construction

## 1. Introduction

Religious groups today often experience social conflict. Religion is considered a foundation for peace but over time it has become one of the reasons for conflict because of claims of truth by its adherents. The conflict that occurred in North Sumatra in 2016 is a real example of the disharmony of religious communities in society. Insults to other religions resulted in the burning of monasteries and temples which were attacked by hundreds of residents. The conflict occurred because of protests from Chinese Buddhist residents who reprimanded the mosque caretaker to lower the volume of the call to prayer.<sup>1</sup> Similar inter-religious conflicts also occurred in several regions in Indonesia, including the Ambon conflict in 1999-2000, the Poso conflict in 1998-2000, and ethnic and religious conflicts in South Lampung in 2012. With several religious conflicts that have occurred in Indonesia, they can be a threat to national unity and security. Religious conflict also occurred in Malang Regency, precisely in Sumberejo Village, Gedangan District in 2023. The conflict occurred when the construction of the East Java Christian Church (GKJW) was rejected by an Islamic religious

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<sup>1</sup>“Mob rampage in Tanjung Balai, temples and Chinese temples burned,” BBC News Indonesia, July 30, 2016, [https://www.bbc.com/indonesia/berita\\_indonesia/2016/07/160730](https://www.bbc.com/indonesia/berita_indonesia/2016/07/160730).

organization.<sup>2</sup> However, the religious conflict does not apply to the people in Ngadas Village, Poncokusumo District, Malang Regency. The village is inhabited by people with 3 (three) beliefs, namely Buddhism, Hinduism, and Islam. They live in harmony and respect each other between religions.

Based on administrative data from the Village Government in 2025, the population of Ngadas Village was 1672 people who were included in 512 Family Cards. The people of Ngadas Village adhere to different beliefs, namely Buddhism, Islam, and Hinduism. The majority of the people of Ngadas Village are Buddhist, namely 50% or 836 people. Islam is in second place with a total of 669 people or 40%. This shows that the Muslim community has a fairly large proportion. Meanwhile, Hinduism is a minority religion with a total of 167 people or 10% of the total population<sup>3</sup>

In the diversity of religious identities, the people of Ngadas village mingle and carry out daily activities without distinguishing the religions of each individual. A Muslim can be found living side by side with people who believe in Buddhism or Hinduism. It is also not uncommon to find a one-roof pluralism where in a house there are individuals with different religions. For example, a Muslim lives under one roof with his Hindu mother-in-law and his mother who is Buddhist. This proves that they live peacefully, harmoniously, and united with the differences that exist and are manifested from the smallest environment, namely the family. Family resilience is defined as the family's ability to protect or ward off the family from various threats or internal problems from each family member or external ones that come from the surrounding community.<sup>4</sup> With good family resilience, it is hoped that the family will become a harmonious family.

Religion is considered as one part of culture formed by humans because religion is a human construction so that in its development there is a mutually influential relationship between religion and culture. Therefore, this study will use the social construction theory of Peter L. Berger and Thomas Luckmann as an analytical tool. The three dialectics in the theory are the processes of externalization, objectivation, and internalization.

## 2. Proposed Method

This research is an empirical research using a sociological approach. This research was conducted in Ngadas Village, Poncokusumo District, Malang Regency. The data sources used are primary data sources and secondary data. The data for this research were obtained through interviews and documentation. The data obtained were then processed in several stages, namely data examination, data classification, data verification, data analysis and conclusions. The data analysis carried out in this study was descriptive analysis.

## 3. Results and Discussion

### 3.1. Family Resilience

The family is the smallest social unit or institution in a country, consisting of a father, mother, husband, wife, children who are tied by blood ties and adopted children who live together in a household.<sup>5</sup> Family is a part of society consisting of the head of the family and people who gather and live in one place under one roof in a state of mutual need, have a sense of love, harmony and fulfillment of needs, namely clothing, food, shelter.<sup>6</sup> Sakinah family consists of two words, namely the word family and sakinah. Family in terms of fiqh is called usrah or qarabah which means relatives. While sakinah according to the language means calm, peaceful or peaceful. Sakinah family can

<sup>2</sup>SA, interview (Malang, March 21, 2025).

<sup>3</sup>Documentation of Ngadas Village, 2025

<sup>4</sup>Ministry of Women's Empowerment and Child Protection, & Central Statistics Agency, *Family Resilience Development 2016* (Jakarta: CV. Lintas Khatulistiwa, 2016), 6.

<sup>5</sup> Eni Susanti, "The Role of Coastal Women in Family Resilience After the Earthquake Natural Disaster in Maliaya Village, Majene Regency in 2021," *National Resilience Journal* 27, no. 3 (1 January 2022): 417–36, <https://doi.org/10.22146/jkn.70466>.

<sup>6</sup>Mufidah Ch, *Gender-Aware Islamic Family Psychology (Revised Edition)* (Malang: UIN Maliki Press, 2014), 66.

be interpreted as a family that is peaceful, calm and serene and is able to solve the problems faced.<sup>7</sup>

The sakinah family is explained in QS. Ar-Rūm verse 21:

And from His signs that create your from yourselves Couples So that you may dwell in peace To her And made Between you love And mercy ۞ that in The following Signs اَنْقَوْم They think

*"Among His signs is that He created for you mates from yourselves, that you may find rest in them. He has placed between you love and mercy. Verily in this are signs for a people who give thought."*

So the word sakinah in the verse above comes from the word "sakana" which means quiet, calm after previously being shaken and busy. The use of the word sakan means a house where peace is born in it. The meaning of this verse is the peace of a person after getting married. This is due to the imperfection of humans if each gender, male or female, stands alone. In this case, Allah gives the existence of sexual instincts that can cause turmoil and chaos of the mind can obtain or get peace.<sup>8</sup> The realization of a harmonious family is an important thing in building a household. A harmonious family is the goal of marriage itself based on Surah Ar-Rum verse 21. The position of the family is a small part of society, nation and state, making the family the key to building a harmonious family.

Family resilience (family strength or family resilience) is a condition of sufficient and continuous access to income and resources to meet various basic needs, including: food, clean water, health services, educational opportunities, housing, time to participate in society, and social integration.<sup>9</sup> Family resilience can also be interpreted as the ability of a family to achieve a prosperous, harmonious, and happy life physically and mentally by including the family's ability to manage resources and problems for its welfare. Family resilience is also a condition of a family that has the physical, material, and mental toughness and ability to live independently.<sup>10</sup> Government Regulation No. 87 of 2014 concerning Population Development and Family Development, Family Planning, and Family Information Systems explains that family resilience and welfare is a condition of a family that has tenacity and resilience and contains physical-material abilities to live independently and develop themselves and their families to live harmoniously in improving physical and spiritual welfare and happiness.<sup>11</sup>

### 3.2. Religious Pluralism

Pluralistic comes from the word plural which means all or more than one form. Pluralistic is the existence of a number of groups of people in one society who come from different races, religions, political choices, and beliefs so that they can live peacefully in one society.<sup>12</sup> Religious pluralism is an understanding or attitude of accepting diversity and plurality of religions. Religious pluralism is part of a socio-cultural phenomenon that is formed due to the external phenomena of various religions that appear but basically together towards the same meeting point. In creating a conducive environment, mutual respect, open-mindedness, and active participation between religious communities are needed.<sup>13</sup>

<sup>7</sup>Amany Lubis, *Family Resilience from an Islamic Perspective* (Jakarta: Pustaka Cendekiawan, 2018), 81.

<sup>8</sup>M. Quraish Shihab, *Tafsir al-Misbah* (Jakarta: Lentera Hati, 2005), 35.

<sup>9</sup>Ministry of Women's Empowerment and Child Protection, & Central Statistics Agency, *Family Resilience Development 2016*, 6.

<sup>10</sup>Jamilah et al., *Family Resilience Development 2016* (Jakarta: CV. Lintas Khatulistiwa, 2016), 6.

<sup>11</sup>Article 1 paragraph (10) of Government Regulation No. 87 of 2014 concerning Population Development and Family Development, Family Planning and Family Information Systems.

<sup>12</sup>Umi Sumbulah and Nurjanah, *Religious Pluralism: Meaning and Locality of Patterns of Inter-Religious Harmony* (Malang: UIN Maliki Press, 2012, 32).

<sup>13</sup>Mila Aulia, Mardiyatun Nahdliyah Putri, and Ridya Nur Laily, "The Concept of Religious Pluralism from an Islamic and Hindu Perspective," *Dharma Ambassador* 21, no. 01 (2023): 1–18, <https://doi.org/10.33363/dd.v21i01.924>.

Islam sees pluralism as an attitude of mutual respect and tolerance towards other religions, but it does not consider all religions to be the same or the God worshiped to be the same. However, Islam recognizes the existence of religious pluralism, differences between religions and perceptions of their identities. This aims to eliminate existing religious conflicts, differences and identities. In the context of Islam, pluralism is seen as a sociological and theological reality (sunnatullah).<sup>14</sup>

There are 3 (three) aspects in creating a safe and prosperous pluralistic society, namely:<sup>15</sup>

1. Harmony in life between religious communities

Indonesian society is a pluralistic society and it is an undeniable fact. This diversity is recognized in the constitution which guarantees adherents of different religions to practice teachings according to their respective beliefs so that an attitude of tolerance is very much needed. Tolerance is one of the most significant indicators for creating religious harmony, namely accepting and respecting others who have different beliefs or faiths.<sup>16</sup>

2. Freedom of religion for all religious people

The right to freedom of religion in Indonesia is regulated in Article 29 paragraph (2) of the 1945 Constitution, which states that "the state guarantees the freedom of every citizen to embrace their own religion and to worship according to their religion and beliefs."<sup>17</sup> This is an equality between religious communities who have the same rights and obligations towards national life and socializing.

3. Minimizing claims of absolute truth

Islam explains that absolute truth belongs only to Allah, humans have limitations in understanding all truth absolutely. The Qur'an teaches about humility, not feeling the most correct, and minimizing absolute truth. As in QS. Az-Zumar verse 18:

**Those who They listen The saying They follow The best of it ۞ Your  
first Those who Their guidance Allah And your friends they First The Doors**

*"Meaning: (Namely) those who listen to the words and follow what is best of it. Those are the ones whom Allah has guided and those are the ululalbab (people of sound mind)."*<sup>18</sup>

The verse above explains that believers are not allowed to close themselves off from various opinions around them but must still consider between good and bad and choose what is considered good according to religion. People who can sort and choose goodness means they have received guidance from Allah SWT and have common sense. This shows that intelligence is not only seen from how much knowledge a person has, but can be seen from their ability to choose the best.

Religious moderation is truly the key to creating tolerance and harmony, both at the local, national, and global levels. The choice of moderation by rejecting extremism and liberalism in religion is the key to balance, for the sake of maintaining civilization and creating peace. In this way, each religious community can treat others with respect, accept differences, and live together in peace and harmony. In a multicultural society like Indonesia, religious moderation may not be a choice, but a necessity.<sup>19</sup>

<sup>14</sup>Nurcholis Madjid, *Religious Plurality Harmony in Diversity* (Jakarta: Paramadina, 2001), 28.

<sup>15</sup>Faza 'Ainun Najah and Hakam Al-Ma'mun, "Religious Pluralism from the Perspective of Abdul Karim Soroush: A Theoretical and Philosophical Study," *As-Syar'i: Journal of Family Guidance & Counseling* 5, no. 3 (2023): 1023–43, <https://doi.org/10.47467/as.v5i3.3849>.

<sup>16</sup>Muhammad Adlin Sila and Fakhruddin, 2019 *Interfaith Harmony Index* (Jakarta: Litbangdiklat Press, 2020), 4.

<sup>17</sup>Article 29 paragraph (2) of the 1945 Constitution of the Republic of Indonesia.

<sup>18</sup>RI, *Al-Qur'an and its Translation*, 460.

<sup>19</sup>The Indonesian Ministry of Religion Drafting Team, *Religious Moderation*, First printing (Jakarta: Research and Development and Training Agency, Ministry of Religion of the Republic of Indonesia, 2019), 43.

### 3.3. Resilience Strategy for Religious Pluralistic Families

In the context of a religiously pluralistic society, the family plays a crucial role as the first social unit to face and respond to the dynamics of diversity. The diversity of religions that live side by side in one social environment often presents its own challenges to the integrity and resilience of the family. Therefore, it is important to examine how families develop strategies to maintain harmony and values of tolerance amidst the differences in beliefs that exist around them.

This study focuses on family resilience strategies applied in multireligious societies, with the aim of understanding environmental adaptation amidst religious pluralism, tolerance in families and communities, ways of appreciating differences, the role of families and communities in religious pluralism, and customs as a foundation for society in maintaining family harmony amidst religious diversity.

#### a. Adaptation to a Religious Pluralistic Environment

Religious pluralism in Ngadas Village keeps society harmonious because it has a cultural identity where customs act as shared norms that unite religious diversity in daily practice.<sup>20</sup> One form of adaptation is seen in joint participation in traditional rituals such as kasada, barikan, and so on. People from various religions participate in these activities not as a form of worship but as part of respecting ancestors and social solidarity. They understand that customs are a shared heritage that does not conflict with their respective beliefs as long as the intention and meaning are adjusted.<sup>21</sup> In Islam it is also explained about freedom of religion and belief according to one's choice without any element of coercion which is in accordance with QS. Al-Baqarah verse 256 as follows:

Bring coercion in religion may It became clear maturity from The  
unseen ۞ So who He disbelieves By the tyrant And believes By God Lost He  
held on By the handle The most trustworthy no schizophrenia she has ۞ وَاللَّهُ  
All-Hearing All-Knowing

*"Meaning: There is no compulsion in (adhering to) the religion (Islam). Truly, the right path is clear from the wrong path. Whoever disbelieves in fear and believes in God has really held fast to a very strong rope that will not break. God is All-Hearing and All-Knowing."*<sup>22</sup>

If the verse is understood as a complete verse then in the Islamic religion there is no compulsion in embracing the religion. Islamic teaching is a teaching that is very concerned about the problems of humanity. One of the purposes of Islam is to provide peace of mind for those who follow its teachings with the guarantee of their individual freedom and perform their worship with peace and calmness.<sup>23</sup>

In the context of Ngadas village society, the values contained in QS. Al-Baqarah verse 256 are reflected in their social life which highly upholds religious freedom and a willingness to adapt to a pluralistic environment. There is no coercion to follow the majority religious practices because every citizen has space to practice their religion peacefully. This is not only practiced individually but also in social interactions.

#### b. Tolerance in Family and Society

Tolerance is an attitude of accepting and respecting differences that exist in aspects of religion, culture, and outlook on life. In the pluralistic society that exists in Ngadas village, tolerance must exist in daily social practices that are instilled starting from the family environment and continued in community life.

<sup>20</sup>Koentjaraningrat, *Culture, Mentality and Development* (Jakarta: Gramedia, 1987), 123.

<sup>21</sup>Heddy Shri Ahimsa Putra, *Customs and Religion in Indonesian Society* (Yogyakarta: Gadjah Mada University Press, 2012), 94.

<sup>22</sup>RI, *The Qur'an and its Translation*, 42.

<sup>23</sup>Iqbal Ansari and Mutaqin Alzamzami, "Religious Moderation from Buya Hamka's Perspective in the Interpretation of Al-Azhar Qs. al-Baqarah: 256," *Al-Wasatiyah: Journal of Religious Moderation* 1, no. 2 (December 25, 2022): 106–30, <https://doi.org/10.30631/jrm.v1i2.11>.

Tolerance has an open attitude and is willing to acknowledge the existence of various differences in terms of ethnicity, religion, race, language, and customs. As in QS. Al-Hujurāt verse 13:

Oh the people Inna We created you from male And female And We made  
you peoples Tribes So that you may know each other ۞ In The most honorable  
of you when Allah I fear you ۞ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ Allah All-Knowing expert  
*"It means: O mankind, indeed We have created you from a male and a female.  
Then, We have made you into nations and tribes so that you may know each other.  
Indeed, the most noble among you in the sight of Allah is the most pious. Indeed,  
Allah is All-Knowing and All-Scrutinizing."*<sup>24</sup>

The verse reveals that Islam encourages its people to tolerate each other. Allah created humans into tribes and nations as part of His wise creation. This concept is found in many religious teachings that teach that every tribe and nation is a sign of Allah's greatness. Humans were created diversely to get to know each other, learn from each other, and interact with each other.<sup>25</sup>

QS. Al-Hujurāt verse 13 is very relevant to the lives of the Ngadas village community which consists of Buddhists, Muslims, and Hindus. The community lives side by side and peacefully without religious conflict. The tolerance of this village is reflected in social practices such as interfaith mutual cooperation, mutual respect for each other's religious holidays, and joint participation in traditional activities. Muslim residents participate in Hindu religious activities such as the Karo ceremony, while adherents of other religions also respect and sometimes attend Islamic religious activities such as Eid al-Fitr.

These practices are in line with the spirit of QS. Al-Hujurāt verse 13, where differences are used as a medium to build understanding, social closeness, and harmony, not as a source of division. Thus, Ngadas Village becomes a concrete example of the application of Qur'anic values in an inclusive and tolerant community life amidst religious diversity.

Tolerance is the main foundation in the life of a plural society. In the family, tolerance is practiced through open dialogue, strengthening the values of mutual cooperation, and an attitude of mutual respect for individual choices. Parents teach children not to make fun of other beliefs, prohibit the use of terms that demean other religions, and encourage children to interact with friends from different backgrounds.<sup>26</sup>

#### c. How to Appreciate Differences

Islam explains that absolute truth belongs only to Allah, humans have limitations in understanding all truth absolutely. The Qur'an teaches about humility, not feeling the most correct, and minimizing absolute truth. As in QS. Az-Zumar verse 18:

Those who They listen The saying They follow The best ۞ Your first  
Those who Their guidance Allah And your friends they First The Doors

*"Meaning: (Namely) those who listen to the words and follow the best of them.  
Those are the ones whom Allah has guided and those are the ulul albab (people of  
sound mind)."*<sup>27</sup>

<sup>24</sup>Ministry of Religion of the Republic of Indonesia, Al-Qur'an and its Translation (Surabaya: Mahkota Publisher, 2001, 517).

<sup>25</sup>Radhiatul Husni et al., "Religious Moderation in Society 5.0: Conceptual Analysis Based on Surah Al-Hujurat Verse 13," *CHURCH : Journal of Islamic Education*1, no. 2 (30 December 2023): 146, <https://doi.org/10.30983/surau.v1i2.7409>.

<sup>26</sup>RM, Interview (Malang, March 22, 2025).

<sup>27</sup>RI, *The Qur'an and its Translation*, 460.

The verse contains the basics of tolerance education which contains learning about the ethics of listening, appreciating, and respecting the messages conveyed by Allah SWT. Likewise, fellow human beings must take the values of goodness and practice these messages in everyday life which is called *ulul albāb*.<sup>28</sup>

In the context of Ngadas society, the values contained in QS. Az-Zumar verse 18 are clearly reflected in the way they live their lives together amidst religious differences. When faced with differences, the community prefers a wise approach and prioritizes shared values such as mutual cooperation, deliberation, and mutual respect. This attitude is in line with the message of QS Az-Zumar verse 18, namely using common sense and conscience to sort and choose the best attitude from the diversity of information and beliefs that exist.

The reality that occurs in Ngadas Village shows that respecting differences can grow from the smallest scope, namely family, environment and social interaction in society. society does not focus on differences but on the goal of living together, namely living in harmony and peace. Thus, society does not need to equate beliefs but is sufficient to accept each other and maintain each other's boundaries.<sup>29</sup>

#### d. The Role of Family and Environment in a Religiously Pluralistic Society

The family is the first and foremost place where children learn to know the world and differences. In the context of a pluralistic society, the family has a great responsibility to instill values of tolerance from an early age. Parents who have family members of different religions (for example, a Muslim husband, a Hindu wife, or a child who follows Buddhist teachings), must create an open home atmosphere, not impose beliefs, and maintain harmony.

Parents play an important role in educating children's behavior and character through religious education. As in QS. At-Tahrim verse 6:

Oh Those who Believe Stand up yourselves And your family fire Its fuel  
the people And the stones On it Angel rough Tight no They disobey Allah come  
He ordered them And they do what They are commanded

*“O you who believe, protect yourselves and your families from the Fire whose fuel is men and stones. Its guardians are angels, stern and severe. They do not disobey Allah in what He commands them, and they do what they are commanded.”*<sup>30</sup>

The verse warns Muslims who are heads of families to always fulfill their obligations towards their family members. This obligation teaches their families how to protect themselves from the fire of hell. This can be achieved through advice and example. The head of the family encourages his family to obey the commands and avoid all prohibitions of Allah SWT.<sup>31</sup>

This verse implies a command that is an obligation that must be fulfilled by both parents towards their children. Therefore, they must play an important role as the first and foremost teachers of the children. Family education in QS. At-Tahrim verse 6 covers three main points, namely education in faith, worship and morals.<sup>32</sup>

QS At- Tahrim verse 6 can be used as a normative basis for Muslim families to educate their family members so that they are not only spiritually safe, but also able to become agents of peace in a pluralistic life such as that in Ngadas Village. Family

<sup>28</sup>Mohammad Al-Farabi, Yusnaili Budianti, and Sahirman Ahmad Batubara, “The Value of Tolerance Education in the Qur'an Surah Az- Zumar Verse 18,” *Journal of Islamic Education* 04, no. 03 (2021).

<sup>29</sup> B. Suyanto and A. Haryanto, *Harmony in Difference: A Sociological Study of Multireligious Society* (Surabaya: Airlangga University Press, 2021).

<sup>30</sup> RI, *The Qur'an and its translation*, 560.

<sup>31</sup>Ibn Imam Al Ayyubi et al., “The Role of Parents in Islamic Education Based on Q.S. At-Tahrim Verse 6,” *Al Muhafidz: Journal of Al-Quran Science and Tafsir* 4, No. 1 (February 25, 2024): 71–83, <https://doi.org/10.57163/Almuhafidz.V4i1.90>.

<sup>32</sup> Imroatul Musfiroh and Iskandar Iskandar, “The Concept of Family Education from the Perspective of Al-Qur'an and Hadith,” *Journal of Borneo Teaching and Education* 2, no. 3 (30 October 2021): 163–77, <https://doi.org/10.21093/jtikborneo.v2i3.4096>.

education that balances the steadfastness of faith and social tolerance is the key to building peaceful and sustainable social cohesion.

Interviews with several pluralistic families in Ngadas show that they try not to make religious differences a source of conflict, but rather a means for mutual learning. They educate their children to respect all beliefs, even if they differ from what they themselves believe. In this way, the family becomes a miniature of a peaceful pluralistic society. The importance of the role of the environment cannot be ignored. The village government, religious figures, and traditional leaders actively maintain harmony by providing space for all religions to practice their religions freely but still uphold customs as the main value system in social life.

e. Custom as the Foundation of Society

Custom plays an important role in resolving conflicts. The community will choose to resolve problems through customary deliberations led by the shaman. This shows that custom has moral and social power in maintaining order and harmony in society.<sup>33</sup>

In the perspective of legal anthropology, tolerance in Ngadas is a manifestation of living law or law that lives in society. Customary law is the main basis for regulating social relations and even has a stronger influence than state law in some cases. In this context, custom as a social institution functions as a buffer for harmony amidst religious diversity.<sup>34</sup>

Islam provides a normative basis that encourages its people to live in balance and justice in a pluralistic society. One of the important principles in Islam that is in line with customary values is the concept of wasathiyah or moderation. As in QS. Al-Baqarah verse 143:

And so on We made you nation In the middle So that you may be Martyrs  
on the people And it will be The Messenger Upon you martyr ۞ gesticulate We  
made The Qiblah that I was On it Except To know from He follows The  
Prophet From whom? It turns over Ala His heels and that She was Big Except  
on Those who Hoda Allah ۞ وَمَا ۞ He was Allah To be lost Your faith ۞ In Allah  
With people Most Compassionate Merciful

*"Meaning: Similarly, We have made you (Muslims) an intermediate people so that you may be a witness to the (deeds) of people and that the Messenger (Prophet Muhammad) may be a witness to your (deeds). We did not determine the Qiblah (Jeitulmaqdis) to which you (used to) turn, except that We know (in reality) who follows the Messenger and who turns back. Indeed (moving the Qiblah) is very difficult, except for those who have been guided by God. God will not wasting your faith. Indeed, God is truly Merciful and Merciful to mankind."*<sup>35</sup>

The verse means that all Muslims follow the teachings of the Prophet Muhammad SAW as the end of the Prophets and the complement of Islamic teachings. The middle people are people who follow the teachings of the Messenger of Allah, so that they become a moderate people, a just people, the middle, who are chosen as the best people. Moderation here can be interpreted as the main characteristic in life, which consists of three basic meanings for humans, namely as a judge, firm in life, and courage. All of these characteristics must be moderate without being excessive, which means extremism in fundamentalism and radicalism.<sup>36</sup>

<sup>33</sup> MJ, Interview (Malang, March 11, 2025).

<sup>34</sup> A. Sutaryo, "Customary Law and Legal Pluralism in Indonesia," Indonesian Journal of Legal Anthropology 5, no. 1 (2020): 89–104.

<sup>35</sup> RI, Al-Qur'an and its Translation, 22.

<sup>36</sup> Nurjannah Nurjannah, "Implementation of the Value of Moderation in Education: A Study of Term al-Wasath in Surah al-Baqarah Verse 143 with Abdullah Saeed's Contextual Hermeneutics Approach," AL QUDS : Journal of Quran and Hadith Studies 7, no. 1 (May 9, 2023): 137, <https://doi.org/10.29240/alquds.v7i1.6730>.



In QS Al-Baqarah verse 143, the Muslim community in Ngadas is required to display a wasathiyah character by maintaining a balance between commitment to religious teachings and respect for customs and the diversity of beliefs in their environment. Customs are used as a means to ground inclusive and friendly Islamic values, not to reject differences, but to make them an opportunity to strengthen social solidarity. By being moderate, Muslims in Ngadas are able to become mediators and liaisons between various religious groups, so that customs not only function as traditions, but also as social mechanisms that are in line with Qur'anic values in building a harmonious and just pluralistic society.

For the Ngadas community, religion and custom occupy different spaces but strengthen each other. Religion is practiced privately or in a community of the same religion, while custom is practiced together in a wider social space. The view of traditional leaders is that religion and custom cannot be mixed because it will make both flawed. Religion regulates the relationship between humans and God while custom regulates the relationship between humans and nature and ancestors. Therefore, religion can be diverse but custom remains one. This shows an awareness of the importance of maintaining the purity of each function.<sup>37</sup>

### 3.4. Analysis of Family Resilience in a Religious Pluralistic Society from a Social Construction Perspective

According to Peter L. Berger and Thomas Luckmann, the creation of social construction isn't The dialectic between individuals creating society or society creating individuals. The process of forming social construction must pay attention to the processes of externalization, objectivation, and internalization.<sup>38</sup> The explanation of the social construction process is as follows:

#### a. Externalization

Berger defines externalization as a moment of continuous human outpouring into the world, both in physical and mental activities. Human nature consciously includes an outpouring of oneself wherever one resides. The moment of externalization becomes a necessity.<sup>39</sup> The Ngadas village community actively creates a harmonious system of living together despite their different religions. They give birth to and maintain customs such as performing traditional rituals together (kasada, ruwatan desa, and sedekah bumi), participating in gotong royong without involving religion, attending funerals and weddings of other residents of different religions, and not forcing religious beliefs on neighbors, friends, or even their own family members. The externalization of this tolerance value appears through real actions that are seen in daily interactions. In a family, even though there are family members who embrace different religions, they can still live in harmony and support each other without requiring others to follow their beliefs. All of these actions do not arise from one written rule, but from the habits and awareness of the community that develop continuously in daily life. This is a real form of externalization, namely that the community creates a pattern of living together that emphasizes harmony and mutual respect.

#### b. Your lens

Objectivation is a process of crystallization into the mind about an object or any form of externalization that has been done and seen again in the reality of the environment objectively. In the process of objectivation, there is a moment of interaction between two realities that are separated from each other, namely humans on one side and socio-cultural reality on the other. At this moment of objectivation there is also a process of differentiation between two social realities, namely the reality of the individual self and other social realities outside it, so that the social reality becomes something that has objective value.<sup>40</sup>

<sup>37</sup>ST, Interview (Malang, March 22, 2025).

<sup>38</sup>Berger and Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*, 30.

<sup>39</sup>Berger and Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*, 43.

<sup>40</sup> Berger dan Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*, 63.

Objectivation in social construction refers to the process by which social values or practices that are initially formed by the interactions of individuals and groups become objective realities and are widely accepted by society as something to be respected and carried out.<sup>41</sup>In the context of Ngadas Village, the customs followed together by the community, even though they have different religions (Hinduism, Buddhism, and Islam), are a real example of this objectivation process. This objectivation of customs also means that the traditions in Ngadas Village are not only seen as individual actions, but as social realities that must be respected by all residents. Values involving cooperation, mutual assistance, and togetherness in customs have been internalized as part of the inseparable social structure of the village. The community does not only follow customs because they feel bound by a particular religious group, but because they understand that these customs are part of a social framework that forms solidarity and unity in society.<sup>42</sup> When customs become objective social objects, those who do not follow or do not respect the customs can be considered as deviating from the prevailing social norms. This illustrates the power of the objectivation process, where social values and norms that are built from shared habits eventually become accepted benchmarks and are seen as something that cannot be avoided. The people of Ngadas Village collectively consider that the customs are a social reality that must be accepted by all citizens, regardless of their religion. At this stage, the community no longer questions whether the customs are part of religious teachings or not. What is important is that the customs are considered valid and must be obeyed to maintain social harmony.

#### c. Internalization

Internalization means understanding or interpreting an objective event as an expression of meaning. Internalization in a complex way means a process that not only subjectively understands others but also a process of understanding others and making something we can feel ourselves so that it can create a continuous reciprocal relationship.<sup>43</sup>

At this stage, tolerance, mutual respect, and involvement in customs are not only considered social obligations, but become part of a person's identity. Children who are born and raised in a pluralistic environment in Ngadas Village will consider religious differences to be normal, feel that participating in customary activities is part of social responsibility, grow up with the value that religion and customs can coexist without having to be united. Through internalization, customary values that prioritize tolerance and respect for differences have been deeply accepted by individuals, so that they no longer simply follow customs because of social pressure, but because they believe that it is part of themselves. For example, even though residents have different religions, they still respect and participate in religious ceremonies and customs from other religions, because they have internalized that respecting others is an inseparable part of their social identity. These values are not just teachings from outside, but are embedded in the way they view life. The people of Ngadas Village make their identity Tenggerese. This is what Berger calls a reality that is reconstructed by individuals as part of their consciousness.

## 4. Conclusions

Family resilience strategies in a pluralistic religious society in Ngadas Village, Poncokusumo District, Malang Regency, namely adaptation to a pluralistic environment is carried out through active participation in social activities and village customs, tolerance education is instilled from an early age both in the family and school environment, pluralistic religious tolerance is demonstrated through an attitude of mutual respect, the role of the family is very important in forming an open mindset in children towards diversity, and customs are a strong foundation in building a pluralistic religious community life. Through local values such as mutual cooperation, deliberation, and mutual respect, a society consisting

<sup>41</sup> Imam Safi'i, "Tasamuh Jurisprudence : Construction of Inter-Religious Tolerance in the Rejoangung Village Community, Ngoro District, Jombang Regency," Al-Mada: Journal of Religion, Social, and Culture, 2024.

<sup>42</sup>TB, Interview (Malang, March 23, 2025).

<sup>43</sup>Berger and Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*, 169.

of Muslims, Hindus, and Buddhists is able to live in harmony without sacrificing their respective beliefs.

Family Resilience in a religiously pluralistic society in Ngadas Village, Poncokusumo District, Malang Regency is reviewed from Peter L. Berger's Social Construction Theory, namely religious pluralism is practiced by the Ngadas Village community by forming, maintaining, and inheriting values of togetherness and preserving existing customs. This process takes place through: First, the externalization process, namely the community creates habits of living in harmony and respecting customs. Second, the objectivation process, namely these habits are accepted as legitimate and binding social norms. Third, the internalization process, namely these values are embedded in each individual as part of their identity. The Ngadas Village community shows their identity as Tengger people who continue to carry out traditional rituals that have existed since ancient times that are not affected by religious differences. Author

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