

Transforming Kasada Local Wisdom into Tolerance Education for Muslim Students in the Tengger Community

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Abstract

This study examines how the local wisdom embedded in the Kasada tradition can be transformed into a contextual source of tolerance education for Muslim students. Using a qualitative descriptive design with a case-study approach, the study draws on interviews with traditional community leaders, teachers, and students, as well as direct observation and documentation within the social and cultural context of the Tengger community in the Mount Bromo region of East Java, Indonesia. Data were analyzed through data reduction, data display, and conclusion drawing and verification. The findings reveal three interconnected dimensions of tolerance reflected in Kasada and Tengger social life: religious respect, intercommunal cooperation, and shared cultural belonging. These values are expressed through the recognition of religious differences, mutual assistance across community boundaries, and the maintenance of a shared cultural identity despite theological diversity. The study further proposes a pedagogical transformation consisting of four processes: contextual introduction, cultural encounter, reflective interpretation, and collaborative application. Through these processes, Kasada can function as a *living pedagogical resource* that enables Muslim students to understand tolerance through culturally grounded social practices without requiring participation in the ritual dimensions of the tradition. The study contributes to local-wisdom-based tolerance education by connecting the lived tolerance of the Tengger community with contextual pedagogical practices for Muslim students.

Keywords: *Kasada, Local Wisdom, Tolerance Education, Muslim Students, Tengger Community, Multicultural Education.*

Abstrak

Penelitian ini mengkaji bagaimana kearifan lokal yang terkandung dalam tradisi Kasada dapat ditransformasikan menjadi sumber kontekstual bagi pendidikan toleransi siswa Muslim. Penelitian menggunakan desain kualitatif deskriptif dengan pendekatan studi kasus. Data diperoleh melalui wawancara dengan tokoh adat, guru, dan siswa, serta observasi langsung dan dokumentasi dalam konteks sosial dan budaya masyarakat Tengger di kawasan Gunung Bromo, Jawa Timur, Indonesia. Data dianalisis melalui reduksi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Hasil penelitian menunjukkan tiga dimensi toleransi yang saling berkaitan dalam tradisi Kasada dan kehidupan sosial masyarakat Tengger, yaitu penghormatan terhadap perbedaan agama, kerja sama antarkomunitas, dan rasa memiliki terhadap identitas budaya bersama. Nilai-nilai tersebut tercermin dalam pengakuan terhadap perbedaan keyakinan, praktik saling membantu melampaui batas komunitas, serta pemeliharaan identitas budaya bersama di tengah keberagaman teologis. Penelitian ini selanjutnya menawarkan transformasi pedagogis melalui empat proses, yaitu pengenalan kontekstual, perjumpaan budaya, interpretasi reflektif, dan penerapan kolaboratif. Melalui proses tersebut, Kasada dapat

berfungsi sebagai *living pedagogical resource* yang memungkinkan siswa Muslim mempelajari toleransi melalui praktik sosial yang berakar pada konteks budaya tanpa mengharuskan keterlibatan dalam dimensi ritual tradisi tersebut. Penelitian ini berkontribusi pada pengembangan pendidikan toleransi berbasis kearifan lokal dengan menghubungkan praktik toleransi yang hidup dalam masyarakat Tengger dengan pembelajaran kontekstual bagi siswa Muslim.

Kata Kunci: *Kasada, Kearifan Lokal, Pendidikan Toleransi, Siswa Muslim, Masyarakat Tengger, Pendidikan Multikultural.*

INTRODUCTION

Indonesia is a society shaped by religious, ethnic, cultural, linguistic, and local-traditional diversity. This diversity constitutes an important form of social capital; at the same time, it requires the capacity to build relationships based on respect, acceptance, and cooperation amid differences. In the educational context, schools occupy a strategic position in shaping how students understand and respond to such diversity. Therefore, tolerance education should not be limited to the acquisition of concepts related to diversity. It should also be developed through learning experiences that enable students to interact with differences, reflect on prejudice, and cultivate mutual respect in social life. Several studies have shown that inclusive school cultures, multicultural interactions, and pedagogical approaches responsive to diversity contribute to the development of tolerant attitudes and the ability to live peacefully with others in educational settings.¹

In Islamic education, strengthening tolerance is increasingly important because religious learning is concerned not only with reinforcing religious identity but also with developing students' ability to interact constructively with people of different religions and cultural backgrounds. Islamic Religious Education situated within a pluralistic society needs to connect normative religious understanding with social experiences that foster appreciation for difference. Muhajir et al. (2025)² emphasize the importance of integrating multicultural values into Islamic Religious Education to strengthen tolerance and inclusivity, while Rustam et al. (2026)³ found that tolerance education becomes more contextual when religious values are connected with local wisdom and students' social experiences. Thus, tolerance education for Muslim students requires not only normative explanations of *tasamuh* and communal life but also learning resources that are closely

¹ Ahmad Budiyo et al., "Institutionalizing Religious Moderation: School Culture and the Construction of Tolerance in Multicultural Education," *Tafkir: Interdisciplinary Journal of Islamic Education* 6, no. 4 (2025): 1213–27, <https://doi.org/10.31538/tijie.v6i4.3181>; Cosmas Gatot Haryono et al., "Building Bridges of Intercultural Communication: Overcoming Barriers and Enhancing Multicultural Education in Indonesia through Meaningful Contact," *International Journal of Population Studies* 12, no. 2 (2025): 81–93, <https://doi.org/10.36922/IJPS025120047>; Moh Masduki et al., "Enhancing Religious Tolerance among Students through an Integrative Approach in Elementary School Teachers: A Mixed-Methods Study," *Journal of Integrated Elementary Education* 6, no. 1 (2026): 289–307, <https://doi.org/10.21580/jieed.v6i1.26707>.

² Muhajir Muhajir et al., "Integrating Multicultural Values to Foster Tolerance and Inclusivity in Islamic Religious Education," *Jurnal Pendidikan Islam* 11, no. 1 (2025): 17–32, <https://doi.org/10.15575/jpi.v11i1.44607>.

³ Munawarah Rustam et al., "Religious Tolerance Rooted in Local Wisdom: A Comparative Analysis of Religious Education Teachers' Strategies," *Al-Ishlah: Jurnal Pendidikan Islam* 24, no. 1 (2026): 60–72, <https://doi.org/10.35905/al-ishlah.v24i1.16873>.

connected to their cultural experiences.

One pedagogical resource with such potential is local wisdom. Local traditions function not only as cultural heritage or community identity but also preserve values, social norms, patterns of interaction, and mechanisms for managing differences that are transmitted across generations. From an educational perspective, local wisdom can provide more contextual learning because students learn social values through cultural practices that are actively maintained within their communities. Ethnopedagogical approaches, for example, position local cultural experiences and knowledge as integral components of students' character and identity formation.⁴ Rahmawati et al. (2024)⁵ likewise demonstrate that values of togetherness, cooperation, tolerance, and respect for differences embedded in local traditions can be transformed into more contextual and applicable sources of multicultural learning. Similarly, the development of conflict-resolution education based on *Pikukuh* shows that local cultural values can be developed into a learning framework rather than merely introduced as cultural content.⁶

The relationship between local wisdom and tolerance education becomes increasingly relevant when education takes place in a society characterized by religious diversity and a shared cultural identity. Wardana (2025)⁷ demonstrates that multicultural education practices in Indonesia cannot be separated from the cultural and religious contexts of the communities in which schools are located. Local values can serve as a bridge between cultural identity, social diversity, and the objectives of multicultural education. In the context of Islamic education, Rostandi et al. (2026)⁸ found that the local philosophy of *Menyama Braya* can be integrated into pesantren education through social interaction, mutual cooperation, the use of local cultural elements, and cross-religious community involvement. These findings indicate that local wisdom does not merely provide values that can be taught; it can also function as a pedagogical mechanism connecting religious understanding with the practice of living together.

Such a context can be found among the Tengger community in the Mount Bromo region of East Java. The Tengger community is known for a social life characterized by the presence of several religious groups that remain united through shared customs and Tengger cultural identity. Tradition serves as a social space in which community members from different religious backgrounds interact and maintain communal solidarity.

⁴ Syahria Anggita Sakti et al., "Revitalizing Local Wisdom within Character Education through Ethnopedagogy Approach: A Case Study on a Preschool in Yogyakarta," *Heliyon* 10, no. 10 (2024), <https://doi.org/10.1016/j.heliyon.2024.e31370>.

⁵ Elly Nur Rahmawati et al., "Multicultural Education Based on Local Wisdom in the Perspective of Civic Education through the Nguras Enceh Tradition," *Jurnal Civics: Media Kajian Kewarganegaraan* 21, no. 2 (2024): 311–20, <https://doi.org/10.21831/jc.v21i2.76678>.

⁶ Sidik Puryanto, "Conflict Resolution Education Model Based on *Pikukuh* (MPRKBP): A Strategy to Strengthen Local Wisdom-Based Learning in Schools," *Journal of Education Culture and Society* 16, no. 1 (2025): 985–1006, <https://doi.org/10.15503/jecs.2025.2.985.1006>.

⁷ Amika Wardana, "Minority, Local Tradition and Islam: Contextualizing Multicultural Education in Indonesian Schools," *Kasetsart Journal of Social Sciences* 46, no. 3 (2025): 460307, <https://doi.org/10.34044/j.kjss.2025.46.3.07>.

⁸ Usep Dedi Rostandi et al., "From Tradition to Tolerance: *Menyama Braya* as a Model for Multicultural Education in Islamic Boarding Schools," *Acta Scientiarum. Education* 48 (2026): e75776–e75776, <https://doi.org/10.4025/actascieduc.v48i1.75776>.

Setyabudi (2022)⁹ describes this dynamic through the concept of “one customary system, three religions,” illustrating how Tengger Muslims, Hindus, and Buddhists sustain communal life amid processes of social and religious change. More recent research also shows that customary practices and ritual communication among the Tengger people of Ngadas operate not only on religious dimensions but also on cultural and social-educational dimensions. Consequently, tolerance is learned through collective experiences and everyday social practices.¹⁰

One of the most important traditions in Tengger society is the Kasada Ceremony, also known as Yadnya Kasada. This tradition is conducted as a religious and cultural ritual deeply rooted in the history and belief system of the Tengger community. Previous studies have identified Kasada as an important component of Tengger local wisdom that embodies values of togetherness, respect for tradition, social solidarity, and harmonious relationships among community members.¹¹ In the social practice of Tengger society, the implementation of the tradition also involves interaction among residents without being entirely restricted by religious or social-status differences. Bahrudin and Zurohman (2022)¹² demonstrate that various Tengger traditions function as spaces of encounter that strengthen interreligious harmony and shared identity. Recent research in the Bromo highland region further indicates that Kasada and other cultural practices form part of the processes of externalization, objectification, and internalization of tolerance values through mutual cooperation, shared rituals, and community socialization.¹³

Nevertheless, research on the Tengger community and Kasada has generally positioned the tradition as an object of cultural, ritual, identity, interreligious-harmony, or community-tolerance studies. Zurohman et al. (2022),¹⁴ for example, emphasize the cultural values of Kasada and the preservation of Tengger culture, whereas Bahrudin and Zurohman (2022)¹⁵ primarily explain multicultural values in the religious life of the Tengger community. Setyabudi (2022)¹⁶ examines the dynamics of religious and cultural

⁹ Muhammad Nur Prabowo Setyabudi, “Satu Adat Tiga Agama: Dinamika Toleransi Agama Dan Budaya Masyarakat Suku Tengger Ngadas,” *Jurnal Masyarakat Dan Budaya* 24, no. 2 (2022): 187–206, <https://doi.org/10.55981/jmb.2022.1560>.

¹⁰ Budi Suprpto, “Ritual Communication, Custom, and Reflective Tolerance in the Tengger Ngadas Indigenous Community of East Java, Indonesia,” *Social Sciences & Humanities Open* 14 (December 2026): 103213, <https://doi.org/10.1016/j.ssaho.2026.103213>.

¹¹ Mohamad Anas, “Telaah Metafisik Upacara Kasada, Mitos Dan Kearifan Hidup Dalam Masyarakat Tengger,” *KALAM* 7, no. 1 (2013): 21–52, <https://doi.org/10.24042/klm.v7i1.367>; Achmad Zurohman et al., “Nilai Budaya Lokal Pada Upacara Kasada Dalam Upaya Pelestarian Kebudayaan Masyarakat Suku Tengger Desa Ngadisari Kecamatan Sukapura Kabupaten Probolinggo,” *Pendekar: Jurnal Pendidikan Berkarakter* 5, no. 1 (2022): 27–32, <https://doi.org/10.31764/pendekar.v5i1.8363>.

¹² Babul Bahrudin and Achmad Zurohman, “Nilai-Nilai Multikulturalisme Dalam Beragama Masyarakat Suku Tengger Di Desa Ngadisari Kecamatan Sukapura Kabupaten Probolinggo,” *Historis : Jurnal Kajian, Penelitian Dan Pengembangan Pendidikan Sejarah* 7, no. 1 (2022): 40–45, <https://doi.org/10.31764/historis.v7i1.9662>.

¹³ Ahmad Zubaidi and Hasan Jali, “Integrating Local Wisdom in Religious Moderation Education: A Study of Mountain Slope Communities,” *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 23, no. 1 (2025): 106–20, <https://doi.org/10.21154/cendekia.v23i1.10173>.

¹⁴ Zurohman et al., “Nilai Budaya Lokal Pada Upacara Kasada Dalam Upaya Pelestarian Kebudayaan Masyarakat Suku Tengger Desa Ngadisari Kecamatan Sukapura Kabupaten Probolinggo.”

¹⁵ Bahrudin and Zurohman, “Nilai-Nilai Multikulturalisme Dalam Beragama Masyarakat Suku Tengger Di Desa Ngadisari Kecamatan Sukapura Kabupaten Probolinggo.”

¹⁶ Setyabudi, “Satu Adat Tiga Agama.”

tolerance in Tengger society in Ngadas, while Suprpto (2026)¹⁷ explains how ritual and customary communication shape *reflective tolerance* through intergenerational social learning. These studies are important for explaining the characteristics of tolerance within Tengger society; however, they have not specifically examined how the tolerance values embedded in the Kasada tradition can be transformed into a pedagogical resource for tolerance education among Muslim students.

Meanwhile, studies on local wisdom and education have demonstrated that cultural values can be integrated into character education, multicultural education, conflict resolution, and religious education.¹⁸ However, most of these studies focus on different traditions and communities, meaning that the pedagogical mechanisms identified cannot be directly assumed to apply to the Tengger context. Kasada possesses distinctive characteristics because it lies at the intersection of Tengger Hindu religious ritual, shared customary identity, interreligious relations, and the lives of Muslim communities surrounding the Bromo region. Therefore, the central academic issue is no longer merely whether Kasada contains tolerance values, but how these values can be understood, interpreted, and transformed into educational experiences relevant to Muslim students without obscuring differences in religious identity and belief.

Building on this gap, this study views Kasada not merely as cultural heritage containing tolerance values but as a living pedagogical resource through which students can learn tolerance through concrete social practices. The novelty of this study lies in connecting three domains that have generally been discussed separately: the tolerance values embedded in the Kasada tradition, the social practices of the multireligious Tengger community, and the transformation of both into a source of tolerance education for Muslim students. This study aims to identify the tolerance values contained in the Kasada tradition, analyze how these values are interpreted within the social life of the Tengger community, and explore their potential transformation into a contextual educational process for Muslim students. Through this approach, the study is expected to contribute to the development of local-wisdom-based tolerance education that goes beyond cultural introduction by connecting cultural experience, social reflection, and the formation of attitudes for living together in a pluralistic society.

METHOD

This study employed a qualitative descriptive design with a case-study approach to examine the tolerance values embedded in the Kasada tradition and their potential transformation into a contextual pedagogical resource for Muslim students. The qualitative approach was selected because the study focused on understanding meanings, social practices, and participants' interpretations of tolerance within the cultural and religious context of the Tengger community. The case-study approach enabled the research to examine Kasada as a culturally situated phenomenon in which religious

¹⁷ Suprpto, "Ritual Communication, Custom, and Reflective Tolerance in the Tengger Ngadas Indigenous Community of East Java, Indonesia."

¹⁸ Rahmawati et al., "Multicultural Education Based on Local Wisdom in the Perspective of Civic Education through the Nguras Enceh Tradition"; Rostandi et al., "From Tradition to Tolerance"; Rustam et al., "Religious Tolerance Rooted in Local Wisdom."

tradition, communal identity, interreligious interaction, and educational meaning intersect.¹⁹

The study was conducted within the social and cultural context of the Tengger community in the Mount Bromo region, East Java, Indonesia. Data were obtained from traditional community leaders, teachers, and students. These groups were involved because they represented different perspectives relevant to the research focus. Traditional leaders provided information concerning the cultural meanings, customary practices, and social values associated with Kasada; teachers provided perspectives on the educational relevance of local wisdom and tolerance; and students contributed perspectives related to the understanding and learning of tolerance within their social and educational environment.

Data were collected through interviews, direct observation, and documentation. Interviews were used to explore participants' understandings of the Kasada tradition, the forms of tolerance practiced within Tengger society, and the educational meanings that could be derived from these practices. Particular attention was given to participants' interpretations of interreligious respect, communal cooperation, social interaction, and the role of local traditions in maintaining harmonious relationships among members of the community.

Direct observation was conducted during the implementation of the Kasada ceremony to identify social practices associated with tolerance in their actual cultural setting. The observation focused on interactions among community members, patterns of participation and cooperation, expressions of respect for religious and cultural differences, and other forms of social engagement surrounding the ceremony. Observation therefore functioned not merely to document the ritual sequence of Kasada but to understand how tolerance was manifested through everyday and ceremonial social practices.

Documentation was used to complement the interview and observational data.²⁰ Documentary materials related to the Kasada tradition and the social-cultural life of the Tengger community were examined to provide contextual information and to support the interpretation of field findings. The use of multiple forms of data enabled the study to examine tolerance not only as a concept expressed by participants but also as a value represented through cultural practices and social interactions.

Data analysis followed the interactive qualitative analysis framework of Miles and Huberman through three interconnected processes: data reduction, data display, and conclusion drawing and verification. During data reduction, information obtained from interviews, observations, and documentation was selected, organized, and grouped according to its relevance to the research questions. Particular attention was directed to recurring patterns concerning religious respect, intercommunal cooperation, shared cultural identity, and the educational meanings associated with these practices.

The reduced data were subsequently organized into thematic displays to identify

¹⁹ John W. Creswell and Vicki L. Plano Clark, *Designing and Conducting Mixed Methods Research* (SAGE Publications, 2017).

²⁰ Matthew B. Miles et al., *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (SAGE Publications, 2014).

relationships among cultural practices, tolerance values, and their educational implications. Findings emerging from different data sources were compared throughout the analytical process to develop coherent interpretations of how tolerance operates within the Kasada tradition and the broader social life of the Tengger community. The final stage involved drawing and continuously reviewing conclusions based on patterns identified across the data.

The analysis was conducted at two interconnected levels. The first level identified and interpreted tolerance values manifested in the Kasada tradition and Tengger social practices. The second level examined the pedagogical significance of these values by considering how culturally embedded practices of respect, cooperation, and communal belonging could be transformed into contextual learning experiences for Muslim students. This analytical distinction was important because the study did not assume that participation in a religious-cultural ritual should be directly reproduced within Islamic education. Instead, it examined the social and educational values that could be derived from the tradition while maintaining recognition of differences in religious identity and belief.

RESULTS AND DISCUSSION

Religious Respect in the Kasada Tradition

The Kasada tradition reflects a form of tolerance rooted in respect for religious and cultural differences within Tengger society. Although Kasada is closely associated with the religious beliefs and ritual practices of the Tengger Hindu community, its social significance extends beyond the boundaries of ritual participation. The tradition takes place within a community in which people of different religious backgrounds coexist and maintain shared social relationships. In this context, religious difference does not automatically eliminate participation in communal life, customary relations, or everyday forms of social solidarity.

The findings indicate that one of the most visible expressions of tolerance in Tengger society is the recognition of religious difference without requiring cultural separation. Members of the community maintain their respective religious identities while remaining connected through shared customs, kinship, neighborhood relations, and collective cultural practices. This pattern demonstrates that tolerance is not merely expressed as passive acceptance of difference, but is embedded in the social organization of the community. Religious identity and customary identity operate simultaneously, allowing individuals to maintain theological distinctions while participating in a shared cultural environment.

This finding is consistent with Bahrudin and Zurohman (2022),²¹ who show that Tengger society maintains multicultural relations through traditions that bring together residents without rigidly distinguishing them according to religion or social status. Local traditions function as social spaces in which community members meet, cooperate, and reaffirm their relationships. Similarly, Setyabudi (2022)²² describes the social

²¹ Bahrudin and Zurohman, "Nilai-Nilai Multikulturalisme Dalam Beragama Masyarakat Suku Tengger Di Desa Ngadisari Kecamatan Sukapura Kabupaten Probolinggo."

²² Setyabudi, "Satu Adat Tiga Agama."

configuration of the Tengger people in Ngadas as “one custom, three religions,” illustrating how Muslim, Hindu, and Buddhist communities maintain a common customary identity despite religious differentiation. Setyabudi further characterizes these relations as a form of co-existential tolerance in which religious diversity is accommodated within a shared cultural framework.

Recent research strengthens this interpretation. Suprpto (2026)²³ found that ritual communication among the Tengger Ngadas community operates simultaneously on religious, cultural, and educational dimensions. Ritual and customary practices provide a public space through which collective identity is renewed and social differences are negotiated. Importantly, tolerance in this context does not necessarily imply theological agreement. Rather, it is expressed through recognition, restraint, participation in communal relationships, and respect for the boundaries of different religious identities. Suprpto refers to this process as *reflective tolerance*, in which individuals learn to maintain differences while continuing to participate in social relationships.

The tolerance observed in the Kasada context can therefore be understood as a distinction between religious participation and social-cultural recognition. For Muslim students, this distinction has significant educational relevance. Learning about Kasada does not require participation in its theological or ritual dimensions. Instead, Kasada can provide a contextual example of how individuals maintain religious commitments while respecting cultural and religious practices that differ from their own. Such an approach is particularly important in Islamic education, where tolerance needs to be developed without obscuring theological boundaries.

This interpretation is supported by recent studies of religious education. Muhajir et al. (2025)²⁴ emphasize that multicultural values within Islamic Religious Education can strengthen tolerance and inclusivity when religious learning is connected to the realities of plural social life. Rustam et al. (2026)²⁵ similarly demonstrate that local wisdom can function as a pedagogical bridge between normative religious teachings and everyday practices of mutual respect. Their study shows that values derived from local culture can translate religious principles such as moderation, respect, and human fraternity into concrete social behavior.

Accordingly, the educational value of Kasada lies not in transferring the ritual into Islamic learning, but in using the social relations surrounding the tradition as a culturally grounded case through which students can examine the meaning of religious respect. This allows tolerance to be taught as an ethical and social competence rather than as theological relativism. Students can learn that respecting another community’s religious practice does not require adopting that practice, and that religious difference can coexist with social cooperation and mutual recognition.

Intercommunal Cooperation and Social Solidarity

A second major value emerging from the Kasada tradition is intercommunal

²³ Suprpto, “Ritual Communication, Custom, and Reflective Tolerance in the Tengger Ngadas Indigenous Community of East Java, Indonesia.”

²⁴ Muhajir et al., “Integrating Multicultural Values to Foster Tolerance and Inclusivity in Islamic Religious Education.”

²⁵ Rustam et al., “Religious Tolerance Rooted in Local Wisdom.”

cooperation. The implementation of Kasada is supported not only by ritual actors but also by broader forms of communal participation surrounding the event. Cooperation can be observed in activities related to preparation, hospitality, security, organization, and the maintenance of social order. Such practices indicate that Kasada functions as more than a religious ceremony; it also becomes a social event that activates communal networks and reinforces collective responsibility.

Within Tengger society, cooperation is closely connected to established traditions of mutual assistance. Earlier research identifies social practices such as *sambatan* and *guyuban* as important forms of mutual help and communal solidarity among the Tengger people.²⁶ These practices demonstrate that cooperation is embedded in everyday social relations rather than appearing only during major ceremonies. Kasada provides a particularly visible setting in which these norms of cooperation are reproduced and displayed collectively.

The importance of cooperation in maintaining tolerance can be understood from the fact that sustained interreligious harmony requires more than an abstract willingness to accept difference. It also requires repeated social interaction and shared responsibility. When residents cooperate in community activities regardless of religious background, difference becomes situated within relationships of interdependence. This reduces the possibility that religious identity becomes the sole basis of social categorization. Instead, individuals encounter each other as neighbors, relatives, community members, and partners in shared social activities.

Zubaidi and Jali (2025)²⁷ provide a relevant explanation of this process in their study of communities on the slopes of Mount Bromo. They found that local wisdom is externalized through cultural practices such as *gotong royong* and joint religious-cultural activities, including Kasada. These practices subsequently become objectified as shared social symbols and are internalized through informal education and community socialization. In this sense, tolerance develops not only because communities are formally taught to respect one another, but because repeated cooperation normalizes peaceful coexistence.

This process can also be interpreted through the concept of experiential social learning. Suprpto (2026)²⁸ found that everyday mutual-help practices and customary activities among the Tengger community function as mechanisms through which tolerance is transmitted across generations. Younger community members do not learn tolerance exclusively through verbal instruction; they observe and participate in patterns of cooperation that demonstrate how relationships across religious differences are maintained. Tolerance therefore becomes embodied in practice.

Such a finding has important implications for education. Conventional tolerance education often emphasizes knowledge of diversity, religious differences, or moral principles. While these elements remain important, they may be insufficient if students

²⁶ Babul Bahrudin et al., "Pergeseran Budaya Lokal Remaja Suku Tengger Di Desa Argosari Kecamatan Senduro Kabupaten Lumajang," *JESS (Journal of Educational Social Studies)* 6, no. 1 (2017): 1, <https://doi.org/10.15294/jess.v6i1.16251>.

²⁷ Zubaidi and Jali, "Integrating Local Wisdom in Religious Moderation Education."

²⁸ Suprpto, "Ritual Communication, Custom, and Reflective Tolerance in the Tengger Ngadas Indigenous Community of East Java, Indonesia."

do not encounter situations requiring cooperation across differences. Kasada demonstrates that tolerance becomes socially meaningful when respect is combined with shared activity.

This argument is consistent with Budiyono et al. (2025),²⁹ who found that tolerance among students is strengthened when inclusive educational policies are accompanied by collaborative social programs and multicultural interaction. Likewise, Rostandi et al. (2026)³⁰ show that the integration of *Menyama Braya* into Islamic boarding-school education becomes effective through concrete forms of interfaith interaction, community service, and *gotong royong*. Their findings indicate that local wisdom becomes pedagogically meaningful when cultural values are translated into social practices rather than remaining at the level of conceptual instruction.

For Muslim students, the cooperative dimension of Kasada can therefore be transformed into learning experiences centered on shared responsibility rather than ritual participation. Students may examine how members of different religious communities cooperate around cultural events, environmental preservation, community service, hospitality, or social welfare. The pedagogical emphasis is placed on the principle that social cooperation can take place across religious differences while each participant maintains their respective religious identity.

This distinction makes intercommunal cooperation one of the most important pedagogical values derived from Kasada. It allows tolerance education to move beyond the message of “accepting differences” toward the practice of “working together despite differences.” Such a shift is important because tolerance that remains purely cognitive may not necessarily develop into social behavior. Cooperation transforms tolerance into relational practice.

Shared Cultural Belonging in the Tengger Community

The third dimension identified in the Kasada tradition is shared cultural belonging. Kasada functions not only as a religious event but also as an important marker of Tengger cultural identity. Its significance therefore extends to the collective memory, history, social relationships, and customary continuity of the community. The participation and attention surrounding the ceremony demonstrate how a tradition associated with a particular religious framework can simultaneously occupy a wider place within the cultural identity of a plural society.

The original cultural narrative of Kasada, including the story of Rara Anteng, Jaka Seger, and their descendants, forms part of the historical memory through which the Tengger community explains its origins and customary continuity. Previous studies have shown that Kasada remains one of the central traditions through which Tengger cultural values are maintained and transmitted.³¹ Its continued performance therefore has implications not only for religious devotion but also for community identity.

This shared cultural dimension helps explain why religious diversity does not

²⁹ Budiyono et al., “Institutionalizing Religious Moderation.”

³⁰ Rostandi et al., “From Tradition to Tolerance.”

³¹ Anas, “Telaah Metafisik Upacara Kasada, Mitos Dan Kearifan Hidup Dalam Masyarakat Tengger”; Zurohman et al., “Nilai Budaya Lokal Pada Upacara Kasada Dalam Upaya Pelestarian Kebudayaan Masyarakat Suku Tengger Desa Ngadisari Kecamatan Sukapura Kabupaten Probolinggo.”

necessarily lead to complete cultural fragmentation. Individuals can possess different religious affiliations while continuing to recognize certain customs, histories, social norms, and collective memories as part of a broader Tengger identity. Setyabudi's (2022)³² account of "one custom, three religions" illustrates this relationship clearly. Custom provides a cultural framework through which religious differences can coexist without eliminating a sense of belonging to the same community.

Bahrudin and Zurohman (2022)³³ similarly argue that Tengger traditions act as meeting spaces that reinforce relationships among residents. Such traditions create opportunities for interaction and sustain a form of communal cohesion that transcends narrower social distinctions. Shared cultural belonging therefore operates as a social resource for tolerance because it provides an identity category broader than religious difference.

However, shared cultural belonging should not be interpreted as the disappearance of religious boundaries. Suprpto (2026)³⁴ warns that ritual participation may contain both inclusive and ambivalent dimensions because participation is influenced by social expectations, customary norms, and power relations. This observation is important because local traditions should not be romanticized as automatically harmonious. The educational significance of Kasada lies precisely in encouraging students to critically examine how communities negotiate the relationship between cultural belonging and religious difference.

This critical dimension is particularly relevant for Muslim students. A meaningful approach to tolerance education should neither portray cultural traditions uncritically nor position religious difference as an obstacle to social belonging. Instead, students can be encouraged to distinguish among religious belief, ritual practice, cultural heritage, social identity, and community relationships. Such distinctions enable students to understand that people can share a social and cultural space without having identical theological commitments.

Rahmawati et al. (2024)³⁵ provide a comparable example in their study of the Nguras Enceh tradition. They found that local traditions containing values of togetherness, cooperation, tolerance, and respect for diversity can become important resources for multicultural education. The educational value of such traditions emerges because they connect abstract citizenship and multicultural values with practices that students can observe within their cultural environment. Similarly, Sakti et al. (2024)³⁶ emphasize through an ethnopedagogical perspective that local cultural knowledge can contribute to character formation when it is incorporated into meaningful educational experiences.

From this perspective, Kasada can function as a cultural narrative through which

³² Setyabudi, "Satu Adat Tiga Agama."

³³ Bahrudin and Zurohman, "Nilai-Nilai Multikulturalisme Dalam Beragama Masyarakat Suku Tengger Di Desa Ngadisari Kecamatan Sukapura Kabupaten Probolinggo."

³⁴ Suprpto, "Ritual Communication, Custom, and Reflective Tolerance in the Tengger Ngadas Indigenous Community of East Java, Indonesia."

³⁵ Rahmawati et al., "Multicultural Education Based on Local Wisdom in the Perspective of Civic Education through the Nguras Enceh Tradition."

³⁶ Sakti et al., "Revitalizing Local Wisdom within Character Education through Ethnopedagogy Approach."

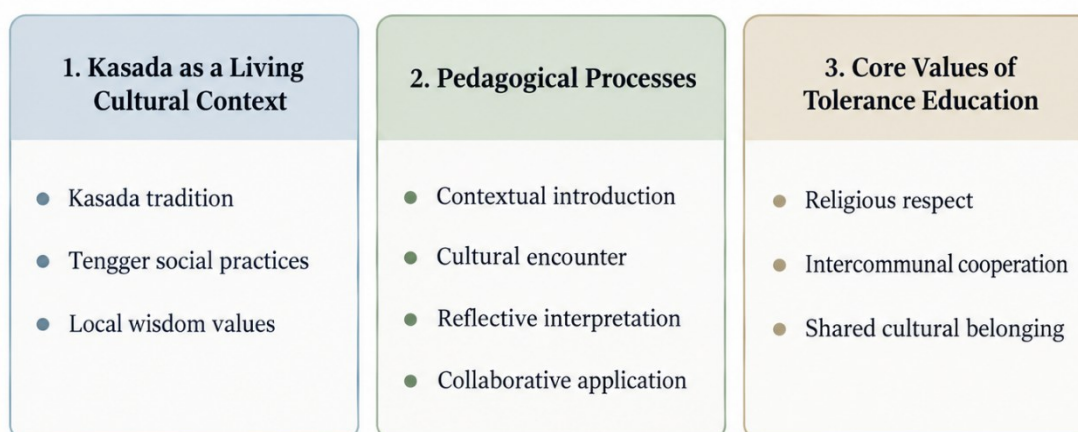
students explore multiple layers of identity. Students may examine questions such as how an individual can simultaneously belong to a religious group, a local cultural community, and a wider national society; how shared customs influence relations across religious differences; and how cultural identity can become either a bridge or a boundary between groups. Such questions move tolerance education beyond simple celebration of diversity toward a deeper understanding of identity negotiation in plural societies.

Shared cultural belonging therefore constitutes a third pedagogical dimension of Kasada. Whereas religious respect emphasizes recognition of difference and intercommunal cooperation emphasizes social practice, shared cultural belonging provides a framework for understanding how different communities can remain connected through common social and cultural identities. Together, these three dimensions reveal tolerance as a multilayered process involving recognition, interaction, and belonging.

Transforming Kasada's Local Wisdom into Tolerance Education for Muslim Students

The preceding findings indicate that the educational potential of Kasada rests on three interconnected values: religious respect, intercommunal cooperation, and shared cultural belonging. However, these values do not automatically become educational resources merely because they are embedded in a local tradition. A pedagogical transformation is required to translate them into learning experiences that are relevant, reflective, and appropriate for Muslim students.

This distinction is important because the integration of local wisdom into education should not be reduced to the inclusion of cultural information in the curriculum. Introducing students to the history, symbols, or ceremonial aspects of Kasada is insufficient if learning does not also engage with the social meanings embedded in the tradition. The pedagogical significance of Kasada lies in its capacity to provide a culturally grounded context through which students can examine religious difference, cooperation, communal identity, and peaceful coexistence. In this sense, Kasada may be understood as a *living pedagogical resource* rather than merely as cultural content.



This figure illustrates Kasada as a living cultural context, the pedagogical processes through which its meanings are transformed into learning experiences, and the core values of tolerance education derived from the tradition.

Figure 1. Conceptual Framework of Kasada-Based Tolerance Education

The pedagogical transformation proposed in this study consists of three interrelated components: Kasada as a living cultural context, the pedagogical processes through which its meanings are translated into learning experiences, and the core values of tolerance education derived from the tradition. The pedagogical processes include contextual introduction, cultural encounter, reflective interpretation, and collaborative application. These processes are directed toward the development of religious respect, intercommunal cooperation, and shared cultural belonging. The relationship among these components is presented in Figure 1.

The first process, contextual introduction, involves presenting Kasada within its historical, cultural, religious, and social setting. Students need to understand that Kasada is rooted in the belief system of the Tengger Hindu community while simultaneously forming part of the broader cultural life of Tengger society. Such contextualization enables students to distinguish between understanding a religious-cultural tradition and adopting its theological meaning. This distinction is especially important in Islamic education because learning about another religious tradition should contribute to social understanding without obscuring differences in religious belief.³⁷

The second process, cultural encounter, provides students with opportunities to engage with the social realities surrounding Tengger culture. Such encounters do not require participation in the ritual dimension of Kasada. Instead, they may take the form of educational visits, dialogue with community members, interviews with cultural figures, observation of non-ritual social activities, documentary materials, or digital cultural narratives. The central objective is to allow students to encounter religious and cultural diversity through contextual experiences rather than through abstract descriptions alone.

This emphasis on meaningful interaction is supported by studies showing that tolerance becomes stronger when students engage in multicultural interaction and collaborative social experiences.³⁸ Rostandi et al. (2026)³⁹ similarly demonstrate that local wisdom becomes educationally meaningful when it is embodied in social interaction, mutual cooperation, and engagement across religious communities. These findings suggest that cultural encounter can function as an important bridge between conceptual knowledge of diversity and lived experiences of coexistence.

The third process, reflective interpretation, requires students to critically examine the values observed in the Kasada context. Cultural exposure alone does not necessarily produce tolerant attitudes. Students need opportunities to interpret how respect, cooperation, and shared belonging operate within a plural community and to relate these observations to ethical and religious principles. Reflection can be developed through classroom discussion, reflective writing, case analysis, comparative cultural studies, or guided dialogue.

Within Islamic Religious Education, this reflective process can connect local cultural experience with values such as *tasamuh*, justice, human dignity, cooperation, and

³⁷ Moch Tohiri Habib and Asep Rahmatullah, "Islamic-Hindu Ecotheology in Maintaining the Sustainability of Nature in Taman Nasional Bromo Tengger-Semeru (TNBTS)," *Al-Jadwa: Jurnal Studi Islam* 4, no. 2 (2025): 146–64, <https://doi.org/10.38073/aljadwa.v4i2.2200>.

³⁸ Budiyo et al., "Institutionalizing Religious Moderation."

³⁹ Rostandi et al., "From Tradition to Tolerance."

peaceful coexistence. Rustam et al. (2026)⁴⁰ show that religious tolerance can be strengthened when normative religious pedagogy is combined with contextual-experiential learning and local-wisdom-based approaches. Local wisdom therefore does not replace religious instruction; rather, it provides a social context in which religious values can be interpreted and practiced.

The fourth process, collaborative application, transforms reflection into social practice. Students can be engaged in learning activities involving community service, cultural documentation, environmental preservation, intercultural dialogue, collaborative projects, or other forms of shared social responsibility. The emphasis is not on reproducing the Kasada ritual within the school, but on transferring the social values identified in the tradition into activities that require cooperation, empathy, and responsibility across differences.

This approach is consistent with research showing that local wisdom becomes pedagogically meaningful when cultural values are transformed into structured learning experiences rather than presented merely as traditional knowledge.⁴¹ From this perspective, the educational use of Kasada moves from cultural recognition toward social and reflective learning.

The three tolerance values identified in this study acquire distinct pedagogical meanings within this framework. Religious respect develops students' ability to recognize and respect differences without erasing religious identity. Intercommunal cooperation encourages students to work with others across religious and cultural boundaries through shared social responsibilities. Shared cultural belonging helps students understand that social and cultural common ground can coexist with theological differences. Together, these dimensions position tolerance not merely as an attitude of passive acceptance, but as a combination of recognition, interaction, and belonging.

At the same time, the pedagogical use of Kasada requires critical boundaries. Local traditions should not be romanticized as inherently harmonious, nor should every cultural practice be assumed to be directly transferable into education. Teachers need to distinguish between cultural understanding, social participation, and religious ritual involvement. The educational transformation of Kasada should therefore focus on transferable social values and contextual reflection rather than ritual replication.

The contribution of this framework lies in shifting the discussion from identifying tolerance within Tengger society toward explaining how such tolerance can be pedagogically interpreted. Previous studies have largely demonstrated that Tengger traditions support interreligious harmony, communal solidarity, and shared identity.⁴² The present study extends these findings by conceptualizing the social values embedded in

⁴⁰ Rustam et al., "Religious Tolerance Rooted in Local Wisdom."

⁴¹ Rahmawati et al., "Multicultural Education Based on Local Wisdom in the Perspective of Civic Education through the Nguras Enceh Tradition"; Puryanto, "Conflict Resolution Education Model Based on Pikukuh (MPRKBP)"; Sakti et al., "Revitalizing Local Wisdom within Character Education through Ethnopedagogy Apporach."

⁴² Bahrudin and Zurohman, "Nilai-Nilai Multikulturalisme Dalam Beragama Masyarakat Suku Tengger Di Desa Ngadisari Kecamatan Sukapura Kabupaten Probolinggo"; Setyabudi, "Satu Adat Tiga Agama"; Suprpto, "Ritual Communication, Custom, and Reflective Tolerance in the Tengger Ngadas Indigenous Community of East Java, Indonesia"; Zubaidi and Jali, "Integrating Local Wisdom in Religious Moderation Education."

Kasada as educational resources that can be translated into contextual learning for Muslim students.

Accordingly, Kasada contributes to tolerance education not because students are expected to reproduce the tradition, but because the social relationships surrounding it provide concrete examples of how religious difference, cooperation, and communal belonging can coexist. This perspective positions local wisdom as a bridge between cultural experience and educational reflection, enabling tolerance education to become more contextual, socially grounded, and responsive to the realities of plural societies.

CONCLUSION

This study shows that the Kasada tradition contains three interconnected dimensions of tolerance that are relevant to education: religious respect, intercommunal cooperation, and shared cultural belonging. These values are embedded not only in the ritual significance of Kasada but also in the wider social practices of the Tengger community, where religious differences coexist with customary identity, mutual assistance, and collective social relationships. In this context, tolerance is expressed through recognition of difference, cooperation across community boundaries, and continued participation in a shared cultural environment.

The study further demonstrates that the educational significance of Kasada lies not in reproducing its religious ritual within the school setting, but in transforming its social and cultural meanings into contextual learning experiences for Muslim students. This transformation can be developed through four pedagogical processes: contextual introduction, cultural encounter, reflective interpretation, and collaborative application. Through these processes, Kasada can function as a *living pedagogical resource* that helps students understand religious diversity while maintaining their own religious identity.

The main contribution of this study is therefore the conceptual connection it establishes between the lived tolerance of the Tengger community and tolerance education for Muslim students. Previous studies have largely focused on Kasada as cultural heritage, religious ritual, local wisdom, or a manifestation of interreligious harmony. This study extends that discussion by showing how the tolerance values embedded in Kasada can be interpreted pedagogically and translated into learning processes centered on respect, cooperation, and communal belonging.

These findings have practical implications for Islamic Religious Education and multicultural education. Teachers can use local cultural contexts such as Kasada to move tolerance education beyond abstract moral instruction toward more contextual, reflective, and socially grounded learning. However, the integration of local wisdom should remain attentive to the distinction between cultural understanding, social participation, and religious ritual involvement. The educational use of Kasada should therefore emphasize transferable social values rather than ritual replication.

This study is limited by its focus on a specific cultural context and by the qualitative nature of its analysis. The pedagogical framework proposed in this study should consequently be understood as a contextual conceptualization rather than as a universally applicable model. Future research may examine how this framework is implemented in classroom settings, explore students' responses to Kasada-based

tolerance learning, or compare similar local-wisdom-based approaches across different religious and cultural communities. Such studies would help evaluate how local cultural resources can contribute more broadly to the development of tolerance education in plural societies.

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