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Cultural Da'wah Management in Building Interreligious Tolerance: A Case Study of Tjoe Tik Kiong Temple, Pasuruan

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Keywords
Cultural Da'wah Management, Tolerance, Tjoe Tik Kiong Temple, Interreligious Harmony, Cultural Da'wah

Abstract
This study examines how interreligious interaction around Tjoe Tik Kiong Temple in Pasuruan can inform culturally grounded da'wah management in a plural society. Cultural da'wah management is operationalized here as the planning, organization, implementation, monitoring, and evaluation of religious communication and social engagement that respect local culture, theological boundaries, and the dignity of other communities. Using a qualitative-descriptive case-study approach, data were obtained through participant observation, in-depth interviews with three purposively selected key informants, and documentation. The findings show that tolerance is sustained through everyday contact, Ramadan gatherings, distribution of basic necessities, gotong royong, social visits, cultural celebrations, and charitable services. Read through intergroup contact and intergroup threat perspectives, repeated positive interaction, institutional support, and inclusive social norms reduce uncertainty and stereotypes. For da'wah management, the case suggests a relational model consisting of stakeholder mapping, culturally sensitive program planning, cross-religious communication, inclusive social service, monitoring of potential prejudice, and reflective evaluation. The study does not claim that the temple is an Islamic da'wah institution; rather, its practices provide empirical lessons for Muslim da'wah actors working in plural environments. The contribution lies in translating interreligious tolerance into practical management implications for culturally grounded da'wah.

Kata Kunci
Manajemen Dakwah Kultural, Toleransi, Klenteng Tjoe Tik Kiong, Kerukunan Umat Beragama, Dakwah Kultural

Abstrak
Penelitian ini mengkaji bagaimana interaksi antarumat beragama di sekitar Klenteng Tjoe Tik Kiong Pasuruan dapat memberikan pelajaran bagi manajemen dakwah kultural dalam masyarakat majemuk. Manajemen dakwah kultural dioperasionalkan sebagai proses perencanaan, pengorganisasian, pelaksanaan, pengawasan, dan evaluasi komunikasi keagamaan serta keterlibatan sosial yang menghormati budaya lokal, batas teologis, dan martabat komunitas lain. Penelitian menggunakan pendekatan kualitatif-deskriptif dengan desain studi kasus melalui observasi partisipatif, wawancara mendalam terhadap tiga informan kunci yang dipilih secara purposif, dan dokumentasi. Temuan menunjukkan bahwa toleransi dipelihara melalui kontak sosial sehari-hari, buka bersama, pembagian kebutuhan pokok, gotong royong, kunjungan sosial,

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perayaan budaya, dan layanan sosial. Dibaca melalui teori kontak antarkelompok dan teori ancaman antarkelompok, interaksi positif yang berulang, dukungan institusional, dan norma sosial inklusif membantu mengurangi ketidakpastian dan stereotip. Bagi manajemen dakwah, kasus ini mengarah pada model relasional berupa pemetaan pemangku kepentingan, perencanaan program yang sensitif budaya, komunikasi lintas agama, layanan sosial inklusif, pemantauan potensi prasangka, dan evaluasi reflektif. Penelitian ini tidak menempatkan klenteng sebagai lembaga dakwah Islam, melainkan menjadikan praktik sosial di sekitarnya sebagai pelajaran empiris bagi aktor dakwah Muslim di lingkungan plural.

Introduction

Indonesia is characterized by extensive religious, ethnic, and cultural diversity. This diversity constitutes an important social resource, but it also requires practices that allow different communities to live side by side without coercion, exclusion, or hostility. In religious life, tolerance is therefore not merely an abstract moral value. It is a practical condition for maintaining social cohesion, protecting freedom of worship, and sustaining everyday cooperation among citizens whose beliefs, rituals, and cultural expressions are not the same.[1]

The term tolerance generally refers to a willingness to recognize, allow, and respect the convictions of others without requiring agreement with those convictions. In Islamic discourse, the notion is often connected with tasamuh, a disposition of mutual accommodation and ease in social relations. In a plural society, tolerance becomes visible when a community can maintain its own religious commitments while giving equal social space to others. Such an understanding shifts the discussion from passive endurance of difference to active recognition, ethical restraint, and reciprocal respect.[2]

This study focuses on Tjoe Tik Kiong Temple, located on Lombok Street No. 7, Trajeng, Gadingrejo District, Pasuruan City, East Java. The temple serves adherents of the Tri Dharma traditions Confucianism, Buddhism, and Taoism and exists within a wider urban environment in which Muslims form the majority population. The temple has long been recognized by local society as a religious and cultural site, and its presence within a Muslim-majority neighborhood provides a valuable setting for examining how religious difference is negotiated in ordinary social life.

The case is particularly relevant to da'wah management because da'wah in a plural society cannot be reduced to the delivery of religious messages alone. In this article, cultural da'wah management is defined operationally as the systematic planning, organization, implementation, monitoring, and evaluation of da'wah communication and social engagement by Muslim actors in ways that are responsive to local culture, plural social relations, and the sacred boundaries of other

[1] Ngainun Naim and Achmad Sauqi, Pendidikan Multikultural: Konsep dan Aplikasi (Yogyakarta: Ar-Ruzz Media, 2008).
[2] Jalaluddin and Abdullah Idi, Filsafat Pendidikan: Manusia, Filsafat dan Pendidikan (Jakarta: PT RajaGrafindo Persada, 2014).

communities. This definition makes a clear distinction between the empirical setting and the subject of managerial implication: Tjoe Tik Kiong Temple is not treated as an Islamic da'wah institution, while the patterns of interaction around it are analyzed as lessons for Muslim da'wah actors and institutions. A culturally grounded approach therefore requires stakeholder mapping, culturally sensitive communication, social trust, public ethics, and periodic evaluation of whether religious programs reduce or reproduce social distance.

The study therefore asks five related questions: how tolerance is expressed in cross-cultural and interreligious interaction around the temple; what cultural-theological, institutional, and psychological factors shape tolerant behavior; how responsibility, freedom, and fairness operate as dimensions of tolerance; how the local case reflects broader Indonesian religious life; and what practical measures are used to prevent or reduce prejudice and discrimination. By integrating these questions, the article seeks to explain tolerance as a social process rather than a single attitude.

Theoretical Framework and Literature Review

Stepan's concept of twin tolerations emphasizes workable boundaries and mutual recognition between democratic institutions and religious actors. Applied cautiously to the local case, the concept helps explain why community-level tolerance is strengthened when public institutions provide legitimate channels for religious expression without allowing a single group to monopolize civic space. FKUB, local government participation, and recognition of religious-cultural events can therefore be read as institutional conditions that support communication and peaceful coexistence. These theoretical perspectives are integrated below with the management functions of planning, organizing, implementation, monitoring, and evaluation.

Institutional Recognition and Twin Tolerations

Allport's contact hypothesis and subsequent work by Pettigrew and Tropp provide a useful explanation for why repeated interaction may reduce prejudice. Contact is especially constructive when groups encounter one another with relatively equal status in the situation, common goals, cooperation, and institutional support. A large meta-analysis by Pettigrew and Tropp found that intergroup contact is generally associated with lower prejudice across diverse settings. Intergroup Threat Theory complements this perspective by explaining how perceived realistic or symbolic threats can activate negative expectations, emotions, stereotypes, and discriminatory responses. Together, these theories allow the study to interpret routine contact, mutual assistance, public recognition, and cultural accommodation not merely as descriptive events but as mechanisms that can reduce uncertainty and perceived threat.

Intergroup Contact, Threat, and Prejudice

Plural settings require da'wah actors to distinguish theological commitment from coercive or culturally insensitive communication. A relational approach to da'wah recognizes that credibility is also produced through conduct, service,

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dialogue, and the capacity to understand the social meanings attached to local customs. This is consistent with the idea of Islam pribumi, which emphasizes dialogue between religious values and lived social realities, and with scholarship on diverse mad'u that treats sociocultural variation as a central consideration in determining da'wah strategy. Within this perspective, interreligious tolerance is not the theological equalization of religions; it is a public ethic that enables different communities to maintain identity while cooperating in shared civic spaces.

Da'wah in a Plural Society and Intercultural Communication

Cultural da'wah places religious communication in dialogue with the cultural world of the audience rather than treating culture merely as an obstacle. In a heterogeneous society, the diversity of mad'u affects the choice of method, strategy, language, and expected effects of da'wah. Management gives this cultural sensitivity an organizational form. Studies of cultural da'wah management in Indonesia have operationalized the management process through planning, organizing, actuating or implementation, controlling, and evaluation. Accordingly, this study uses those functions as an analytical bridge between empirical practices of interreligious interaction and their implications for da'wah institutions. The analytical question is not whether temple administrators perform Islamic da'wah, but what Muslim da'wah managers can learn from locally embedded practices of communication, service, reciprocity, and boundary recognition.

Cultural Da'wah and Da'wah Management

Research Methods

This research employs a qualitative descriptive approach using a case-study design. The approach was selected because the phenomenon under study is embedded in everyday interaction and is best understood through the meanings, experiences, and interpretations of the people directly involved. The case-study orientation allows the research to connect religious practices, social relations, institutional roles, and memories of discrimination within a single local setting.

Data were collected through participant observation, in-depth interviews, and documentation. Observation focused on the physical and social environment of Tjoe Tik Kiong Temple, patterns of interaction between temple communities and surrounding residents, and forms of social cooperation connected with religious or cultural activities. Documentation was used to support contextual understanding and to record activities relevant to interreligious relations. The available research record underlying this manuscript does not specify the exact duration of observation or a complete inventory of documentary materials; these are therefore acknowledged as procedural limitations rather than reconstructed retrospectively.

In-depth interviews were conducted with three key informants selected purposively because they possessed direct knowledge of the temple's social life and represented institutional, communal, and neighborhood positions: Yudhi Dharma Santoso, secretary and member of the temple's religious affairs section; Hartono, a temple administrator; and Eddy Gunardi, a member of the surrounding community. The small sample is appropriate to the bounded exploratory case but narrows the range of perspectives. In particular, no Muslim religious leader, FKUB representative, or local government official was interviewed as a primary informant.

Claims concerning these actors are therefore limited to what was observed, documented, or reported by the three informants, and the absence of those voices is treated as a limitation of the study.

Data analysis followed an iterative thematic procedure within the broader stages of data reduction, data display, and conclusion drawing. First, interview, observation, and documentary material was read to identify initial meaning units related to tolerance, discrimination, social cooperation, cultural boundaries, institutional support, and intergroup communication. Second, related codes were grouped into broader categories: cultural-theological, institutional, psychological, responsibility-freedom-fairness, and prejudice-prevention strategies. Third, these categories were compared across informants and data types and then interpreted through intergroup contact, intergroup threat, twin tolerations, and the functions of da'wah management. Credibility was strengthened through source and technique triangulation by comparing interview accounts with observations and documentary information. The available research record does not document a formal member-checking procedure or a separate audit trail; consequently, the study does not claim that these validation procedures were performed. The analysis seeks analytical rather than statistical generalization.

Research ethics were handled by respecting the voluntary character of participation and the boundaries of religious practice observed in the field. However, the manuscript materials available for this revision do not contain a sufficiently detailed record of written informed consent, institutional ethical approval, or permission for publication of informants' real names. Because the existing manuscript already identifies informants by name, this revised version does not invent consent documentation. Before final publication, the authors should verify and retain documented permission for named attribution; if such permission is unavailable, the names should be replaced with pseudonyms.

Results and Discussion

Research Setting and the Social Position of Tjoe Tik Kiong Temple

Tjoe Tik Kiong Temple is situated in Trajeng, Gadingrejo District, Pasuruan City. The surrounding area is densely inhabited and socially heterogeneous. Although the temple is a distinct place of worship, it is not socially isolated from the neighborhood. Residents encounter one another through routine activities, neighborhood relations, economic exchange, religious celebrations, and public or charitable events. This density of everyday contact is important because repeated interaction provides opportunities to replace abstract stereotypes with concrete interpersonal knowledge.

Table 1. Boundaries of the Research Area

Direction	Adjacent Area
North	Karanganyar, Panggungrejo District
South	Bangilan, Purworejo District

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West	Gadingrejo, Gadingrejo District
East	Mayangan Bay area, Panggungrejo District

The temple community includes approximately 800 adherents of Confucian, Buddhist, and Taoist traditions according to the field data. The surrounding social environment includes a larger Muslim population as well as Christian, Catholic, and Hindu residents. These demographic differences do not eliminate religious boundaries, but they create a setting in which daily coexistence is unavoidable. The temple is described by informants as peaceful and welcoming, while administrators and worshippers are generally accustomed to interacting with people from other religious communities.

Forms of Interreligious Tolerance in Everyday Interaction

[YDS/HRT/EDG] The most visible form of tolerance is the recognition of each community's right to worship. Informants consistently describe a social norm in which Muslims, Confucians, Buddhists, and Taoists carry out their religious obligations without interference from one another. This does not mean that religious practices are identical or that sacred spaces have no boundaries. Rather, tolerance is maintained through an understanding that each group has legitimate rituals and internal rules that should be respected.

[HRT/EDG] Hartono emphasized that the temple is not socially closed to Muslims. Muslim residents sometimes visit the temple in the context of friendship, public events, or cultural celebrations, and members of different communities assist one another when activities require collective support. Eddy Gunardi similarly described ordinary practices of exchanging food, greeting neighbors, attending social occasions, and maintaining communication across religious differences. Such interactions are small in scale, but their repetition gives tolerance a routine and familiar character.

Table 2. Forms of Cross-Religious Interaction around Tjoe Tik Kiong Temple

No.	Form of Interactions	Participants	Frequency
1	Ramadan breaking-fast gathering at the temple	Temple community and Muslims	Annual
2	Distribution of basic-needs packages	Temple and surrounding residents	Annual
3	Mutual assistance / gotong royong	Cross-religious residents	Incidental
4	Social visits and food exchange	Cross-religious residents	Incidental
5	Participation in Muslim social occasions	Muslims with non-Muslim neighbors	Incidental
6	Chinese New Year / Imlek celebration	Cross-religious participants	Annual
7	Free medical service	Temple, Buddhist Education Center, public partners	Annual

Factors Shaping Tolerance

Field findings indicate that tolerance is shaped by several interacting factors rather than by a single cause. The study groups these factors into cultural-theological, institutional, and psychological dimensions. Each dimension can either strengthen or weaken tolerance depending on how religious teachings, public institutions, education, political experience, and perceptions of threat are interpreted in concrete situations.

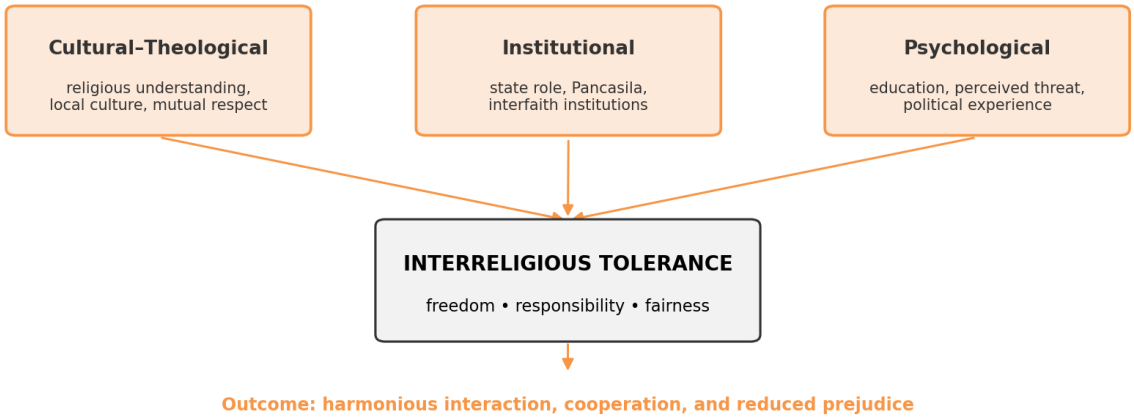

Figure 1. Analytical framework of factors shaping interreligious tolerance

Cultural–Theological Factors

[YDS] At the cultural-theological level, informants reject the assumption that intolerance is an inevitable product of religion. Yudhi Dharma Santoso related intolerance more closely to ignorance of another community's culture and to an inability to distinguish religious commitment from hostility toward difference. His example concerning the destruction or disrespect of local ritual offerings illustrates the role of cultural illiteracy: actions that are interpreted as defending religion may become offensive when actors do not understand the historical and cultural meaning of local practices.

[HRT] Hartono similarly maintained that religions contain moral teachings that can support good relations, while intolerant conduct often grows from narrow or distorted understandings and from the circulation of negative assumptions about other groups. This perspective is consistent with approaches that emphasize dialogue between religion and lived reality. Religious teachings are always interpreted within social settings, and the quality of interpretation affects whether difference becomes a reason for exclusion or a basis for ethical self-restraint.

Institutional Factors

Institutional conditions influence whether local tolerance receives reinforcement from public authority. Yudhi argued that the state plays a decisive role because Indonesia's plurality requires a political framework that prevents one group from treating itself as socially superior. Pancasila, particularly the principle of belief in the One and Only God, is understood by informants not as a basis for imposing one religion, but as a shared national foundation for recognizing religious life within citizenship.

The presence of village or local government representatives at temple events, the accommodation of halal food for Muslim guests, and the wider role of the Forum

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for Religious Harmony (Forum Kerukunan Umat Beragama/FKUB) illustrate how institutions can create channels for communication. Alfred Stepan's concept of 'twin tolerations' is relevant in a broader theoretical sense because it highlights the need for workable boundaries and mutual recognition between religious communities and democratic institutions. In the local case, institutional support does not replace community relations; it provides legitimacy and channels that can strengthen them.[3]

Psychological Factors

[YDS] The psychological dimension is more complex. Informants do not see formal education as an automatic guarantee of tolerance. Yudhi noted that highly educated individuals may still be intolerant when knowledge is accompanied by arrogance, while persons with limited formal education may display strong tolerance because of empathy, conscience, and habituated respect. The field data therefore suggest that education matters most when it develops perspective-taking and ethical sensitivity rather than credentials alone.

[EDG/YDS] Political knowledge also produces different assessments. Eddy Gunardi considered people involved in government and public activity more likely to develop tolerance because they encounter diverse groups and acquire broader political experience. Yudhi, however, drew on his experience as an Indonesian of Chinese descent to stress that political structures have also historically produced discrimination. Political exposure, in other words, may support tolerance, but it does not guarantee it.

Table 3. Informants' Perceptions of Psychological Factors

Informant	Education	Political Intelligence / Experience	Perceived Threat
Yudhi	Not automatically correlated	Does not guarantee tolerance	Can arise from ignorance
Hartono	Not automatically correlated		Can arise from different religious rules
Eddy		May contribute positively	Can arise from cultural difference

The Scope of Tolerance: Responsibility, Freedom, and Fairness

The field data identify responsibility, freedom, and fairness as three interrelated dimensions of tolerance. Responsibility refers to the capacity to practice one's religion conscientiously while respecting the rights of others. Yudhi, for example, described the Muslim call to prayer as part of the religious life of his environment and not as a disturbance that should be removed. His own responsibility, in turn, is to practice Confucian teachings properly without compelling others to share his faith.

[3] Alfred Stepan, "Religion, Democracy, and the 'Twin Tolerations,'" Journal of Democracy 11, no. 4 (2000): 37–57.

Freedom refers to the social space given to each community to worship according to its teachings. Muslims around the temple allow Confucian, Buddhist, and Taoist worship to take place, while the temple community recognizes Muslim religious practice. This freedom is not understood as unlimited access to every sacred area. Some parts of a place of worship may remain restricted according to internal religious rules. Respecting such boundaries is itself part of tolerance because freedom for one group must be balanced with responsibility toward another group's sacred norms.

Fairness becomes visible in reciprocal social participation. Informants described Confucian residents who assisted with the organization of Eid al-Adha sacrificial activities, while the temple distributed takjil during Ramadan. During temple celebrations, non-Confucian residents may participate in cultural and social aspects of the event as a sign of respect. Fairness in this setting does not mean making all religious practices the same. It means maintaining equal dignity and reciprocal willingness to help in areas where cooperation is religiously and socially appropriate.

These three dimensions clarify why tolerance should not be reduced to passive non-interference. Responsibility without freedom can become control; freedom without responsibility can ignore communal sensitivities; and both can remain fragile without fairness in everyday social relations. The Tjoe Tik Kiong case suggests that sustainable tolerance emerges when all three are practiced together.

Religious Life in the Indonesian Context

The temple's practice of providing halal food for Muslim guests is a simple example of accommodation that respects religious difference without demanding assimilation. Likewise, the presence of government representatives at community events communicates public recognition. FKUB provides a more formal mechanism through which representatives of different religious communities can discuss shared concerns and address tensions before they develop into open conflict.

The collaboration between the temple, Buddhist Education Center Surabaya, and a public hospital in providing free medical services around Chinese New Year also illustrates the social dimension of religious institutions. The distribution of treatment coupons together with basic goods turns a religious-cultural moment into a broader welfare activity. For da'wah management, this is significant because social service can become a form of public communication that builds credibility and trust across religious boundaries.

Religious and Ethnic Discrimination: Historical Memory and Contemporary Lessons

Tolerance around Tjoe Tik Kiong Temple is also shaped by historical memory. Yudhi recounted experiences of discrimination against Indonesians of Chinese descent during the New Order period. He described administrative restrictions, limited access to certain educational and state employment opportunities, and social conditions that pushed many Chinese Indonesians toward

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trade and private business. Such memories remain relevant because they influence how minority communities interpret present-day inclusion and exclusion.

In the interview account, the presidency of Abdurrahman Wahid (Gus Dur) represents an important turning point because policies restricting Chinese cultural and religious expression were removed and the public celebration of Imlek gained greater recognition. The significance of this change is not only legal. It altered the symbolic position of Chinese identity in public life and contributed to a stronger sense that cultural and religious expressions could appear openly within Indonesian citizenship.

The informants identified both internal and external sources of discriminatory behavior. Internal sources include moral and spiritual weakness, uncontrolled desire, and an orientation to life that neglects ethical restraint. External sources include traumatic experience, feelings of injustice, economic pressure, and social influence. These explanations should be read as informants' interpretations rather than as a universal causal model, yet they reveal that local actors understand discrimination as a combination of personal disposition and social condition.

Preventing and Reducing Prejudice and Discrimination

[YDS] The field data provide several practical strategies for preventing prejudice. The first is to increase the social value and visibility of groups that are often stigmatized. Yudhi gave the example of distributing approximately 1,000 basic-needs coupons without differentiating recipients by ethnicity or religion. Inclusive distribution challenges the perception that a religious or ethnic institution serves only its own members and demonstrates a public ethic of fairness.

The second strategy is to encourage comparison within groups rather than treating any group as homogeneous. The assumption that every Chinese Indonesian is wealthy can be challenged by recognizing socioeconomic diversity within the community. This form of comparison weakens stereotypes because it replaces a single group image with a more realistic understanding of individual differences.

The third strategy is to shape the environment so that cultural differences are familiar and respected. Yudhi referred to local traditions such as kupat or lontong celebrations and to Cap Go Meh as examples of cultural practices that may be specific to particular communities or regions. Respect does not require every person to practice the tradition; it requires an environment where people can understand its place in the lives of others.

[YDS] The fourth strategy is sustained intergroup communication. Temple representatives attend invitations from Muhammadiyah and Nahdlatul Ulama figures, and Muslim religious leaders likewise attend suitable temple events. Repeated contact among community leaders increases familiarity, reduces uncertainty, and creates informal channels for resolving misunderstandings. This mechanism is especially important because intergroup conflict often intensifies when communication begins only after a problem occurs.

For reducing prejudice that already exists, the field data emphasize personalization of out-group members and reinforcement of social norms. Personalization means encountering members of another group as neighbors, friends, or individuals with specific responsibilities rather than as anonymous representatives of a category. Everyday experiences such as helping a family during bereavement regardless of religion create interpersonal obligations that can be stronger than stereotypes.

Inclusive social norms complete this process. Yudhi emphasized that knowledge and intelligence have limited value if a person's conduct, manners, and attitude damage social relationships. Norms of politeness, mutual assistance, and respect function as community-level controls against openly discriminatory behavior. They also provide a shared standard that does not depend on theological agreement.

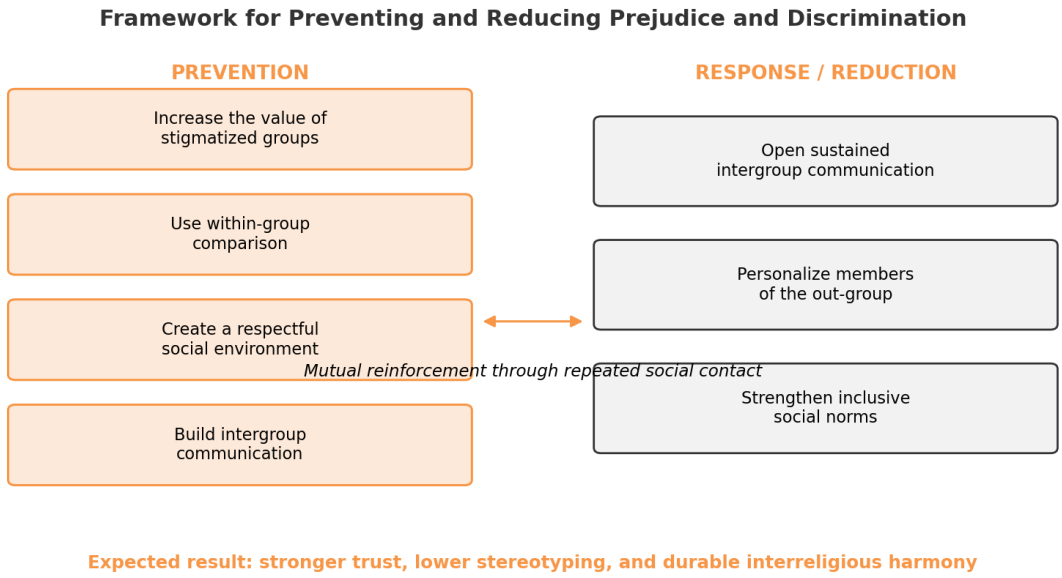

Figure 2. Prevention and reduction strategies identified in the field data

The prevention framework has direct implications for da'wah management. Da'wah institutions operating in plural environments benefit from mapping stakeholders, identifying potential stereotypes, creating routine communication with other religious and civic actors, and linking religious programs with inclusive social service. The goal is not to blur theological difference but to manage public interaction in ways that reduce unnecessary tension and strengthen shared social responsibility.

This approach also helps distinguish cultural da'wah from symbolic domination. Cultural da'wah is most effective when it communicates ethical values through respectful participation in local life, service, and dialogue. When religious actors recognize the dignity of others and understand local customs, they can

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maintain a clear religious identity while contributing positively to social cohesion. The Tjoe Tik Kiong case provides an example of how such a relational model can develop through ordinary practice rather than through formal interfaith programs alone.

Implications for Cultural Da'wah Management

The theoretical contribution of the case is a relational model of cultural da'wah management in which management functions are connected to mechanisms of intergroup contact and threat reduction. The practical contribution is a six-part operational agenda: stakeholder mapping, culturally sensitive planning, role and partnership organization, inclusive implementation, prejudice monitoring, and relational evaluation. Because the study did not directly observe a specific Muslim da'wah institution implementing this full cycle, the model should be understood as an empirically informed implication to be tested in future research rather than as a verified organizational program at Tjoe Tik Kiong Temple.

Fourth, monitoring should attend to signs of stereotyping, exclusion, communication breakdown, and perceived threat. Routine contact with community leaders can function as an early-warning mechanism because misunderstandings can be addressed before they become open conflict. Fifth, evaluation should assess not only attendance or program completion but also relational outcomes: whether trust increases, stereotypes decline, communication channels remain open, and participants perceive treatment as fair. In this sense, tolerance becomes an evaluative dimension of da'wah management in plural settings.

Third, implementation should privilege respectful participation, dialogue, and inclusive social service. Intergroup contact theory helps explain why repeated cooperative encounters may reduce prejudice, while threat theory warns that insensitive communication can intensify symbolic or realistic threat. Cultural da'wah implementation should therefore communicate Islamic ethical values through appropriate conduct, public benefit, and respect for sacred boundaries without blurring theological identity.

Second, organizing concerns the distribution of roles and the creation of communication channels among religious leaders, neighborhood actors, civic organizations, and public institutions. The involvement described in the field data—temple administrators, surrounding residents, Muslim community figures, FKUB, local government representatives, and public-service partners—illustrates a stakeholder network that da'wah institutions can adapt when organizing culturally grounded programs. This does not make all actors part of an Islamic da'wah organization; rather, it identifies the external relationships that a da'wah institution needs to manage responsibly.

The findings can be translated into five interrelated management functions. First, planning requires mapping religious and civic stakeholders, identifying culturally sensitive boundaries, anticipating stereotypes or perceived threats, and designing programs around shared social needs. The empirical practices of halal accommodation, Ramadan engagement, cultural visits, and social service show why

planning in a plural environment must begin with knowledge of the audience and the local cultural setting rather than with a one-directional communication model.

Conclusion

Interreligious tolerance around Tjoe Tik Kiong Temple in Pasuruan is expressed through a combination of freedom of worship, reciprocal social responsibility, and everyday cooperation. Cross-religious relations are visible in Ramadan gatherings, distribution of basic necessities, gotong royong, social visits, cultural celebrations, and charitable services. These practices show that tolerance is not simply an individual attitude; it is a repeated social pattern supported by relationships and institutions.

Cultural-theological, institutional, and psychological factors interact in shaping tolerance. Religious teachings can support coexistence when interpreted with cultural understanding, while ignorance and stereotyping can turn difference into perceived threat. Government recognition, Pancasila-based civic norms, FKUB, and cooperation in public services provide institutional support. At the psychological level, formal education or political knowledge alone does not guarantee tolerance; empathy, experience, conscience, and direct contact remain important.

The historical experience of discrimination against Chinese Indonesians further demonstrates that public policy can either institutionalize exclusion or create conditions for greater recognition. Preventing prejudice therefore requires more than moral appeals. It requires inclusive social programs, accurate understanding of within-group diversity, respectful cultural environments, sustained communication, personalization of out-group members, and strong social norms against discriminatory conduct.

For da'wah management, the main contribution is a culturally grounded and relational framework that connects stakeholder mapping and planning with partnership organization, respectful implementation, prejudice monitoring, and relational evaluation. Religious institutions can maintain theological identity while contributing to shared welfare, opening communication, and respecting the sacred boundaries of other communities. Tolerance is therefore treated not as a substitute for da'wah, but as a managerial condition for responsible da'wah in a plural society.

Limitations and Future Research

This study is limited by its small number of informants and by the absence of direct interviews with Muslim religious leaders, FKUB representatives, and local government officials. The available research record also does not provide a complete observation timeline, a detailed documentary inventory, formal member-checking records, a separate audit trail, or sufficiently documented research-ethics procedures for named attribution. Most importantly, the study derives implications for da'wah management from an interreligious social setting rather than observing a Muslim da'wah institution implementing a complete management cycle. Future research should therefore examine specific mosques, da'wah organizations, or Muslim community institutions around plural religious sites; include a broader

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range of stakeholders; document planning, organizing, implementation, monitoring, and evaluation prospectively; and test whether contact quality, perceived threat, and relational trust change across program stages.

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