



Karsa: Journal of Social and Islamic Culture

ISSN: 2442-3289 (p); 2442-8285 (e)

Vol. 33 No. 1, June 2025, pp. 66-104

DOI: 10.19105/karsa.v33i1.17706

Analysis of Socio-Cultural and Religious Resilience in Sumbawa Regency

Iwan Jazadi

Jurusan Pendidikan Bahasa Inggris, Sekolah Tinggi Keguruan dan Ilmu Pendidikan
(STKIP) Paracendekia NW Sumbawa, Nusa Tenggara Barat, Indonesia

email: iwanjazadi@stkipparacendekianw.ac.id

Syaifuddin Iskandar

Fakultas Ilmu Sosial dan Ilmu Politik Universitas Samawa,
Nusa Tenggara Barat, Indonesia

email: syaifuddiniskandar@gmail.com

Lahmuddin Zuhri

Fakultas Hukum, Universitas Samawa, Nusa Tenggara Barat, Indonesia

email: zlahmuddin@gmail.com

Ardiyansyah

Fakultas Ilmu Sosial dan Ilmu Politik Universitas Samawa,
Nusa Tenggara Barat, Indonesia

email: ardiyansyah.fisip@gmail.com

Andi Haris

Fakultas Ilmu Pendidikan, Universitas Samawa, Nusa Tenggara Barat, Indonesia

email: andiharis7814@gmail.com

Ivon Arisanti

Fakultas Psikologi dan Humaniora, Universitas Teknologi Sumbawa,
Nusa Tenggara Barat, Indonesia

email: ivon.arisanti@uts.ac.id

Received: 28 Dec 2024, Accepted: 15 Apr 2025, Published: 7 Jun 2025

Abstract

This study aims to determine the socio-cultural and religious resilience index in Sumbawa Regency through social, cultural, and religious life indicators, as well as to determine the role of key stakeholders in facilitating the realization of this resilience. The design is a mixture of quantitative and qualitative research. Quantitative research includes data collection through a public perception questionnaire about the resilience indicators. Qualitative research includes the use of documentation, informal interviews and observations to explore the roles of key stakeholders in facilitating the realization of resilience in the regency. The study results show that the social, cultural, and religious resilience index in Sumbawa Regency recorded a score of 80.1 (high), indicating good and controlled conditions. The two dimensions with a very high category are religious tolerance (84.1) and equality in religion (83.1), while the others are in the high category, namely the social dimension (76.1), culture (78.5), and cooperation between religious communities (78.6). They indicate that all dimensions of resilience have room to improve to achieve optimal scores. The key stakeholders are vital in realizing socio-cultural and religious resilience in Sumbawa Regency. The collaboration and involvement of various group representatives in implementing activities contribute to realizing resilience in a pluralistic society in Sumbawa Regency.

[Penelitian ini bertujuan untuk mengetahui indeks ketahanan sosial budaya dan agama di Kabupaten Sumbawa melalui indikator kehidupan sosial, budaya, dan keagamaan, serta mengetahui peran pemangku kepentingan utama dalam memfasilitasi terwujudnya ketahanan tersebut. Desain penelitian yang digunakan yaitu campuran penelitian kuantitatif dan kualitatif. Penelitian kuantitatif meliputi pengumpulan data melalui kuesioner persepsi masyarakat tentang indikator ketahanan. Penelitian kualitatif meliputi penggunaan dokumentasi, wawancara informal dan observasi untuk mengeksplorasi peran pemangku kepentingan utama dalam memfasilitasi terwujudnya ketahanan di kabupaten tersebut. Hasil penelitian menunjukkan bahwa indeks ketahanan sosial, budaya, dan agama di Kabupaten Sumbawa mencatat skor 80,1 (tinggi), yang menunjukkan kondisi baik serta terkendali. Dua dimensi dengan kategori sangat tinggi yakni toleransi beragama (84,1) dan kesetaraan beragama (83,1), sedangkan yang lainnya berada pada kategori tinggi, yaitu dimensi sosial (76,1), budaya (78,5), dan kerja sama antarumat beragama (78,6). Hal tersebut menunjukkan bahwa semua dimensi ketahanan masih memiliki ruang untuk ditingkatkan guna mencapai skor optimal. Para pemangku kepentingan utama sangat penting dalam mewujudkan ketahanan sosial budaya dan agama di Kabupaten Sumbawa. Kolaborasi dan keterlibatan berbagai perwakilan kelompok

dalam pelaksanaan kegiatan berkontribusi untuk mewujudkan ketahanan dalam masyarakat majemuk di Kabupaten Sumbawa.]

Keywords: cultural resilience index; religious resilience index; pluralistic community; key stakeholders; social cohesion

Introduction

Socio-cultural and religious resilience refers to the capacity of society to adapt and develop in the face of challenges by utilizing cultural and religious practices. This resilience is characterized by the ability to maintain cultural identity and religious practices while adapting to new circumstances, thus ensuring the continuity and solidarity of the community. It involves a dynamic process in which cultural and religious elements are used as resources to overcome and recover from adversity.

Social resilience is the capacity of a society to survive and recover from difficulties such as economic transition, environmental changes, or social upheaval. It involves maintaining social cohesion, identity, and functionality despite disruptions.¹ Key mechanisms include collective action, social networks, and governance structures facilitating adaptation and transformation. For example, the Mojiganga festival in Mexico is a pillar of social resilience that fosters community identity and coherence.² Another example is the transition of forest-based communities in Canada. Social resilience is observed through cultural morphogenesis, in which cultural systems and collective

¹ Christopher Lyon and John R. Parkins, "Toward a Social Theory of Resilience: Social Systems, Cultural Systems, and Collective Action in Transitioning Forest-Based Communities," *Rural Sociology* 78, no. 4 (December 14, 2013): 528–49, <https://doi.org/10.1111/ruso.12018>; Michael Ungar, "The Social Ecology of Resilience: Addressing Contextual and Cultural Ambiguity of a Nascent Construct.," *American Journal of Orthopsychiatry* 81, no. 1 (January 2011): 1–17, <https://doi.org/10.1111/j.1939-0025.2010.01067.x>.

² Serrena Eréndira Serrano Oswald, "Social Resilience and Intangible Cultural Heritage: A Mutually Fertilizing Potential Seen in a Case Study in Mexico," in *Regional Ecological Challenges for Peace in Africa, the Middle East, Latin America and Asia Pacific*, ed. Úrsula Oswald Spring et al. (Springer Nature, 2016), 57–90, https://doi.org/10.1007/978-3-319-30560-8_4.

actions adapt to economic changes.³

Cultural resilience focuses on the ability of cultural systems to survive and adapt while preserving core cultural values and identities. It is less related to structural change and more about maintaining cultural continuity.⁴ Cultural resilience is supported by elements that remain stable despite changes, such as traditional practices, language, and rituals. These elements act as “resilience pivots” that help maintain cultural identity).⁵ For example, the Māori ethnic group in New Zealand exemplifies cultural resilience by maintaining a strong cultural identity despite significant changes in land use and government.⁶

Religious resilience in pluralistic societies refers to the capacity of religious communities to adapt, nurture, and thrive in a diverse and often challenging social environment. This concept is fundamental in societies characterized by many religious beliefs and practices, where the potential for conflict is high, but so is the opportunity to realize a sense of mutual giving and social cohesion. Religious resilience involves the internal strength of religious communities to uphold their beliefs and the external ability to engage constructively with other religions. This dynamic is essential to encourage peaceful coexistence and social stability in a pluralistic society. Religious resilience has several elements: how religion is applied consistently in daily life and how religious people interact with other religions within tolerance, cooperation, and equality.

Religious resilience is about overcoming large-scale crises and integrating faith into everyday life. In Birmingham, for example,

³ Lyon and Parkins, “Toward a Social Theory of Resilience: Social Systems, Cultural Systems, and Collective Action in Transitioning Forest-Based Communities.”

⁴ Stephanie J. Rotarangi and Janet Stephenson, “Resilience Pivots: Stability and Identity in a Social-Ecological-Cultural System,” *Ecology and Society* 19, no. 1 (2014): art28, <https://doi.org/10.5751/ES-06262-190128>.

⁵ Chandima Dilhani Daskon, “Cultural Resilience—The Roles of Cultural Traditions in Sustaining Rural Livelihoods: A Case Study from Rural Kandyan Villages in Central Sri Lanka,” *Sustainability* 2, no. 4 (April 21, 2010): 1080–1100, <https://doi.org/10.3390/su2041080>.

⁶ Rotarangi and Stephenson, “Resilience Pivots: Stability and Identity in a Social-Ecological-Cultural System”; François Bousquet and Raphaël Mathevet, “Cultural Resilience as the Resilience of a Distinctness. Distinctness from What? For What?,” in *Resilience in Social, Cultural and Political Spheres* (Wiesbaden: Springer Fachmedien Wiesbaden, 2019), 305–21, https://doi.org/10.1007/978-3-658-15329-8_15.

individuals from diverse communities use faith to cope with everyday stress, demonstrating resilience in a global context.⁷ This daily resilience is essential for maintaining personal and communal well-being in pluralistic societies, where individuals face various social and economic challenges.

Tolerance is a fundamental value in managing religious diversity. It involves respecting and understanding different religious beliefs while maintaining the principles of one's faith. This approach promotes peaceful coexistence without sacrificing religious identity.⁸ As seen in American Catholic society, the internally grounded concept of pluralism describes how religious groups can adapt to diversity by engaging in public life while maintaining their distinct religious identities.⁹

Interfaith cooperation is a key component of religious resilience. It helps build relationships of mutual trust in various religious communities, which is essential for social cohesion, especially in urban environments with nearby diverse populations.¹⁰ The practice of dialogue and interfaith cooperation can reduce religious intolerance and promote mutual understanding, as seen in the Brazilian context, where dialogue is used to address religious intolerance, especially against religions of African origin.¹¹

Equality between people of different religions in a region is essential for fostering social harmony, reducing conflict, and promoting inclusive development. First, equality between different religions helps reduce religious conflicts and tensions. For example, in Indonesia,

⁷ Özlem Ögtem-Young, "Faith Resilience: Everyday Experiences," *Societies* 8, no. 1 (February 6, 2018): 10, <https://doi.org/10.3390/soc8010010>.

⁸ Eka Syahriani, Abd Rahman R, and Kurniati Kurniati, "Toleransi yang Bijak Sebagai Solusi Islam dalam Menyikapi Pluralitas," *NUKHBATUL 'ULUM: Jurnal Bidang Kajian Islam* 9, no. 2 (December 22, 2023): 255–63, <https://doi.org/10.36701/nukhbah.v9i2.868>.

⁹ Michael J. Agliardo, "Public Catholicism and Religious Pluralism in America: The Adaptation of a Religious Culture to the Circumstance of Diversity, and Its Implications" (University of California, 2008).

¹⁰ Tony Banout and Brad Henderson, "Religious Diversity, Social Cohesion, and the Role of Interfaith Cooperation in Resilient Global Cities," *New Global Studies* 12, no. 1 (April 25, 2018): 91–102, <https://doi.org/10.1515/ngs-2018-0015>.

¹¹ Airtton Vitorino da Silva and Claudete Beise Ulrich, "Pluralidade Religiosa Brasileira: A Importância Do Diálogo Inter-Religioso," *Protestantismo Em Revista* 43, no. 1 (July 2, 2017): 83–94, <https://doi.org/10.22351/nepp.v43i01.2937>.

tolerant interfaith dialogue between Muslims and Christians has effectively fostered harmonious relations, as seen in Kampung Sawah Bekasi, where joint religious events promote mutual respect.¹² In Australia, interfaith dialogue initiatives have been instrumental in overcoming cultural and religious polarization, contributing to social cohesion in a multicultural environment.¹³ Second, recognizing religious equality is essential to achieving the Sustainable Development Goals (SDGs), as it addresses developmental inequalities marginalized religious groups face. This inclusion improves the overall development framework by leveraging these groups' resources and perspectives.¹⁴ As highlighted in Polish jurisprudence, the principle of equal rights for religious communities underscores the importance of treating all religious groups equally to prevent state favouritism and ensure democratic secularism.¹⁵ Religious tolerance, rooted in mutual respect and acceptance, is essential for maintaining social stability and preventing ideological conflicts. It is achieved through active participation and dialogue among diverse religious communities.¹⁶ In Lebanon, the concept of coexistence between Christians and Muslims emphasizes the move from mere equality to partnership, fostering a renewed social contract based on equality, participation, and dignity.¹⁷

While socio-cultural and religious resilience gives societies the tools to adapt and thrive, it is important to recognize that these practices

¹² Acep Aripudin and Luthfi Riza Firdaus, "Equality Between Muslims and Christians in Tolerant Inter-Religious Dialogue in Bekasi," *Asyiahid Journal of Islamic and Quranic Studies (AJIQS)* 4, no. 2 (December 4, 2022): 116–45, <https://doi.org/10.62213/ajiqs.v4i2.2>.

¹³ Michalis S. Michael, "Developing a Regional Interfaith and Intercultural Network in Melbourne's Northern Suburbs," *Contemporary Readings in Law and Social Justice* 4, no. 2 (2012): 15–46.

¹⁴ Mariz Tadros, Philip Mader, and Kathryn Cheeseman, "Confronting Poverty, Prejudice and Religious Inequality: Ensuring No One Is Left Behind," in *Poverty and Prejudice* (Bristol University Press, 2023), 1–20, <https://doi.org/10.51952/978152209229066.ch001>.

¹⁵ Aneta Maria Abramowicz, "Zasada Równouprawnienia Związków Wyznaniowych w Orzecznictwie Trybunału Konstytucyjnego," *Studia z Prawa Wyznaniowego* 18 (December 30, 2015): 231–61, <https://doi.org/10.31743/spw.5091>.

¹⁶ Casram Casram, "Membangun Sikap Toleransi Beragama dalam Masyarakat Plural," *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 1, no. 2 (August 23, 2016): 187–98, <https://doi.org/10.15575/jw.v1i2.588>.

¹⁷ E. E. Halabi, "Coexistence: Citizenship and Democracy in Dialogue," *Ecumenical Review* 74, no. 5 (2022), <https://doi.org/10.1111/erev.12744>.

can also be a source of tension or conflict, especially when external pressures challenge traditional norms. Additionally, the effectiveness of cultural and religious resilience can vary depending on the ability of communities to integrate these practices with the demands and changes of modern society. Understanding the interactions between these forms of resilience is essential for developing strategies that support social and cultural sustainability in diverse contexts. Therefore, conducting periodic research on socio-cultural and religious resilience in an area is necessary as a policy input for the government and other stakeholders.

Socio-cultural and religious resilience in Sumbawa Regency is characterized by a unique interaction between Islamic traditions and local customs, fostering community resilience. The people of Sumbawa practice a philosophy known as “Adat Berenti Ko Syara,’ Syara’ Berenti Ko Kitabullah,” which emphasizes the integration of local customs (*adat*) with Islamic law (*syara’*) as the basis of life. This approach ensures that religious practices are embedded in cultural traditions, promoting a unified community identity.¹⁸ Islamic acculturation in the marriage tradition exemplifies this integration, where local customs are adapted to align with Islamic principles, strengthening cultural identity and religious practice.¹⁹ No comprehensive study has been conducted in Sumbawa Regency on the interaction of community members with diverse ethnic and religious backgrounds. Some of the relevant studies are presented in a nutshell below.

Funay and Tahir, Ihwani, and Hamdan analyzed interfaith relations based on the people's daily lifestyle in Tana Sumbawa. They found that the original culture of the Sumbawa people based on the philosophy of “sabalong samalewa” can be a reconciliation of ideological conflicts and strengthen collective consciousness because it has good ethical, moral, and behavioural values as a local product.²⁰

¹⁸ Abdul Alimun Utama and Junaidi Junaidi, “Akulturasi Islam dan Budaya dalam Tradisi Perkawinan Pada Masyarakat Sumbawa Nusa Tenggara Barat,” *JISIP (Jurnal Ilmu Sosial dan Pendidikan)* 7, no. 1 (January 21, 2023), <https://doi.org/10.58258/jisip.v7i1.4508>.

¹⁹ Utama and Junaidi.

²⁰ Yaspis Edgar Funay, “Moderasi Relasi Lintas Agama Tau Samawa (Orang Sumbawa) Berbasis Keseharian di Tana Sumbawa,” *Jurnal Sosiologi Agama* 14, no. 2 (December 27, 2020): 255–72, <https://doi.org/10.14421/jsa.2020.142-07>; Aswar Tahir, Nurhadi Ihwani, and Hamdan Hamdan, “Interaksi Komunikasi Masyarakat

The Sabalong Samalewa philosophy signifies a harmonious balance between physical material development and mental and spiritual growth, including earthly and hereafter aspects. The socio-cultural purpose of this philosophy is to embody the spirit of cooperation, mutual assistance, and communal support among the people who live and aspire to develop the land of Sumbawa. This philosophy acts as a mirror for interfaith relations, promoting tolerance and unity by fostering openness, cooperation, and mutual assistance among individuals, transcending social status, groups, and religious identities.

Ismain and Khakim conducted a development study on the Dalam Loka Palace in Sumbawa Regency, symbolizing the city and the harmony of the multi-ethnic community.²¹ The palace symbolizes cultural integration and unity between the different ethnic groups in Sumbawa, reflecting historical interaction and openness to the reception of newcomers. The palace also represents religious harmony and respect, with elements such as the decoration *Bangkung* and the 17 steps symbolizing religious beliefs and practices, fostering mutual understanding and respect among diverse religious communities. The dual representation of the Sultan and Regent at the palace signifies a collaborative leadership approach, emphasizing the importance of governance and cultural protection in maintaining social order and harmony. The palace also links to the historical continuity and traditional values of Sumbawa, highlighting the importance of preserving cultural heritage and promoting the transmission of values between generations to foster unity and cohesion and the preservation of historical traditions to foster a cohesive and harmonious community.

Apart from the generally fostered conduciveness, the Sumbawa Regency has experienced two similar cross-ethnic conflicts, namely in 1980 and 2013, between the Sumbawa tribe as a local and the Balinese

Sumbawa Melalui Budaya Sabalong Samalewa,” *MITZAL (Demokrasi, Komunikasi dan Budaya)* : *Jurnal Ilmu Pemerintahan dan Ilmu Komunikasi* 8, no. 1 (June 29, 2023): 68–79, <https://doi.org/10.35329/mitzal.v8i1.4049>.

²¹ Kasimanuddin Ismain and Moch. Nurfahrul Lukmanul Khakim, “Mendayagunakan Peninggalan Sejarah, Mewariskan Harmoni: Kontruksi Model Harmoni Sosial Kehidupan Multietnis Menggunakan Teks Istana Dalam Loka,” *Sejarah dan Budaya: Jurnal Sejarah, Budaya, dan Pengajarannya* 15, no. 2 (December 31, 2021): 377–90, <https://doi.org/10.17977/um020v15i22021p377-390>.

as immigrants.²² Amrullah et al. identify the factors that cause conflict that do not originate from religious differences but from socioeconomic gaps, cultural disagreements, and political fragmentation and recommend cultural intelligence tools in preventing and handling religious and cultural-based conflicts.²³ Next, Jazadi, Widari, and Jazadi conducted descriptive quantitative research using a questionnaire on 50 public high school students in Sumbawa Besar. They used a random method of selecting respondents while ensuring each religion's representation.²⁴ The results obtained were that the public high school students received a score of 76.22% in the inter-religious harmony index and was included in the very good predicate, or almost in the good predicate because it was only 0.2 more than the highest score of the good predicate, which was 76/100. This means that socio-cultural and religious resilience in Sumbawa Regency still needs to be improved occasionally to minimize and eliminate the potential for conflicts and realize deep-rooted socio-cultural and religious cohesion.

In line with the above, this study asks the following questions: (1) To what extent do community members with different religious, social and cultural backgrounds in Sumbawa Regency interact by providing support, approval, trust, and cooperation? (2) To what extent is the philosophy of the people of Sumbawa about religious life and cross-cultural interaction perceived by community members with different religious, social and cultural backgrounds in Sumbawa Regency? (3) To what extent do community members with different religious backgrounds in Sumbawa Regency realize religious harmony with the spirit of tolerance, equality and cooperation among religious people? (4) To what extent do key stakeholders play a role in facilitating the realization of social, cultural and religious resilience in Sumbawa Regency? Thus, the purpose of this study is to determine the socio-

²² Syaifuddin Iskandar, "Inter-Ethnic Conflict Samawa and Bali in Sumbawa, Indonesia," *Research on Humanities and Social Sciences* 3, no. 20 (2023): 40–44, <https://www.iiste.org/Journals/index.php/RHSS/article/view/9522>.

²³ Amrullah Amrullah et al., "Kecerdasan Budaya dalam Proses Pencegahan dan Resolusi Konflik di Kabupaten Sumbawa," *DIALEKTIKA : Jurnal Ekonomi dan Ilmu Sosial* 3, no. 1 (May 15, 2018): 1–32, <https://doi.org/10.36636/dialektika.v3i1.88>.

²⁴ Faiz Unisa Jazadi, IGA Widari, and Iwan Jazadi, "Analisis Indeks Kerukunan Antar Umat Beragama di Kalangan Siswa SMA Negeri di Kota Sumbawa Besar," *Ganec Swara* 14, no. 2 (2020), <http://journal.unmasmataram.ac.id/index.php/GARA/article/view/141>.

cultural and religious resilience index in Sumbawa Regency through local social and cultural indicators and indicators of tolerance, equality and cooperation between religious communities, as well as to find out the role of key stakeholders in facilitating the realization of socio-cultural and religious resilience in Sumbawa Regency.

Methods

The research was conducted in Sumbawa Regency West Nusa Tenggara Province, Indonesia. This study combines quantitative and qualitative analysis in its research. Quantitative research uses descriptive statistics to answer the first, second, and third research questions about the social, cultural, and religious resilience index in Sumbawa Regency. Quantitative research uses questionnaires developed by capturing the nuances of social, cultural, and religious resilience. These include questions about inter-ethnic relations and the structure of social networks that affect resilience.²⁵ To ensure that the questionnaire is structured to maximize the level of response, it was developed by adapting indicators from two similar surveys at the national and other regional levels, namely the dimension of socio-cultural resilience as part of the cultural development index survey (Kemdikbud) and the survey of religious harmony, and adding several indicators of local culture in Sumbawa Regency.²⁶ The questionnaire items were packaged as statements, and respondents chose to match each statement to their circumstances with the choices of Strongly Agree, Agree, Neutral, Disagree, and Strongly Disagree.

Sharpening the nuances of resilience and pilot testing to improve the questions has been carried out through discussions in WhatsApp groups and focused discussions (FGD) involving experts

²⁵ Tobias H. Stark and Verena Seibel, "Inter-Ethnic Relationships in Social Networks and Their Effect on the Resilience of Ethnically Diverse Societies," in *Social Networks to Support Food and Nutrition Security: A Case Study in the United States*, ed. Emmanuel Lazega, Tom Snijders, and Rafael Wittek (Edward Elgar Publishing, 2022), 59–72, <https://doi.org/10.4337/9781803925783.00010>.

²⁶ Muhammad Yunus et al., "Indeks Kerukunan Umat Beragama Kota Lubuklinggau Tahun 2019," *Jurnal Khabar: Komunikasi dan Penyiaran Islam* 1, no. 1 (2019): 1–29, <https://doi.org/https://doi.org/10.37092/khabar.v1i1.128>; Badan Kesbangpol Kabupaten Pematang, "Indeks Kerukunan Beragama Kabupaten Pematang Tahun 2023," Badan Kesbangpol Kabupaten Pematang, 2023, <https://ppid.pematangkab.go.id/info-publik/detail/6fb87d27-7a20-4497-a24f-d21e93871ab1>.

across universities, representatives of the Central Statistics Agency, and representatives of local governments at the district, sub-district, and village levels, as well as representatives of cross-religious and ethnic community organizations in Sumbawa Regency.²⁷

The research instrument, namely the questionnaire that has been developed and tried, is presented in Table 1.

Table 1. Sumbawa Regency Socio-Cultural and Religious Resilience Cluster

A.	Dimension of Social Resilience
1.	I do not mind if a group of people from other religions carry out activities in the environment around where I live as long as it is by the applicable provisions and regulations.
2.	I do not mind a group of people from other tribes carrying out activities in the environment around where I live as long as it is by the applicable provisions and regulations.
3.	I do not mind if one of my household members is friends with someone of a different religion.
4.	One of the household members is friends with another person of a different ethnicity.
5.	I participate in social activities in the surrounding environment regularly.
6.	I regularly participate in community cooperation.
7.	I do not feel worried about safety when walking alone at night.
8.	I feel confident in entrusting the house to the neighbours.
B.	Dimension of Cultural Resilience
1.	In my opinion, the Tau Samawa philosophy “ <i>Takit Lako Nene</i> ’, <i>Kangila Boat Lenge (Fear of God, shame of making mistakes)</i> ”

²⁷ T. Banerjee, “Designing a Primary Survey-Based Research,” in *Research Methodology for Social Sciences*, ed. Rajat Acharyya and Nandan Bhattacharya (London: Routledge, 2019), 14, <https://www.taylorfrancis.com/chapters/edit/10.4324/9780367810344-9/designing-primary-survey-based-research-tanmoyee-banerjee-chatterjee>; S. Wang, “Methodology and Research Design,” in *Chinese Strategic Decision-Making on Csr* (Berlin, Heidelberg: Springer, 2015).

	has become a standard value in life in Sumbawa Regency because other ethnicities also have a similar philosophy of life.
2.	The Samawa proverb “ <i>Mana Tau Barang Kayu, Lamin To Sanyaman Ate, Ya Nansi Sanak Parana</i> ” (<i>Wherever you come from, if you can please our heart, you are a relative</i>) has been practised as a Tau Samawa character that is open to all immigrants.
3.	“ <i>Tutu si lenas mu gita, mara ai dalam dulang, osa dadi umak rea</i> ” [“It really looks calm you see, like water in the tray, [but] friction can be a big wave”] is the ama Samawa which has been understood by all Sumbawa people as an expression of early warning so that self-respect, moral values and respect for women can be maintained together by Tau Samawa and brothers and sisters across ethnicities and religions in Tana Samawa.
4.	The younger generation has good manners towards older people and the surrounding environment.
5.	I refused to be included as a recipient of social assistance when my household economy was not poor.
6.	Residents in my neighbourhood feel worthy of being included as recipients of social assistance even though they are in an economic situation that is not poor.
C.	Dimensions of Religious Resilience
C1.	Dimension of Religious Tolerance
1.	I respect others regardless of their religion.
2.	I let people of other religions worship according to their respective religions.
3.	The religion I follow prohibits vilifying followers of other religions, let alone antagonizing them.
4.	We must avoid words that can hurt followers of other religions.
5.	I am willing to be neighbours with people of different religions.
6.	I am not provoked by the provocative actions of my religious figures or other religious figures.
7.	I prefer to use the dialogue method in solving problems between religious communities.
8.	Religious rituals such as burning incense, ringing bells, and the call to prayer may make followers of other religions

	uncomfortable, but they must still be left unattended because they concern religious teachings.
C2.	Dimension of Religious Equality
1.	In Indonesia, the rights and obligations of religious people are the same.
2.	We believe in our correct teachings but must not ask our religion to be privileged.
3.	We must give equal treatment to those who are of the same faith or not of our faith.
4.	Discriminatory behaviour must be stopped even if the perpetrator is of the same religion as me.
5.	Regardless of religion, every citizen has the same right to vote and be elected as a leader.
6.	Blasphemy should be punished regardless of what religion is.
C3.	Dimension of Cooperation Between Religious Communities
1.	I am willing to cooperate in constructing houses of worship of other religions if requested.
2.	I, along with followers of other religions, am willing to participate in social services such as disaster management.
3.	I should help others in trouble even though their religion differs from mine.
4.	I am willing to attend the invitation of other religions as long as the activities do not deviate from my beliefs.
5.	I am willing to be in an organization or a team with people different from me.
6.	Working with people of different religions is important for good.

The target population is the people of Sumbawa Regency who are 17 years old and above who represent different genders, occupations, residential origins, ethnic backgrounds, and religions in Sumbawa Regency. The sampling technique is *stratified random sampling*, which is random but representative of the population through a stratified sample to account for the above representativeness. However, it is likely that people who have limited internet access experience control to take part in this survey.²⁸ To reach this sample

²⁸ Banerjee, "Designing a Primary Survey-Based Research."

target, the questionnaire link is given a foreword by the Regional Secretary and disseminated through Google Form, which is addressed to various relevant stakeholders, including the heads of the regional apparatus organization, the leaders of state-own and region-owned enterprises, sub-district heads, village heads, university leaders, leaders of ethnic-based and religion-based community organizations and disseminated to the ranks or community members in their auspices. Of course, the filling is voluntary. The available time is one month before the charge closes.

Respondents who filled out the Google form amounted to 213 people, 107 (50.2%) men and 106 (49.8%) women, with 150 people (75%) aged 18-45 years old, and the rest were over 45 years old. The respondents had work backgrounds as civil servants/civil servants, students/students, and lecturers/teachers/staff (non-ASN), totalling 185 (86.85%). In contrast, the rest worked as farmers, fishermen, village office staff, private employees and retirees. Regarding education, 146 respondents (68.5%) had a diploma to a doctorate, and 67 (31.5%) had a high school education. Regarding ethnic background, 159 people (74.7%) are of Samawa ethnicity. In contrast, the others are Javanese, Mbojo, Sasak (12 people or 36 people (16.9%), Bugis, Bali and Flobamora are 15 people (7%), and Madura, Sundanese and Minang are one person each. Regarding religion, 205 (96.2%) are Muslims; the others are Hindus, Catholics and Christians. In terms of address per sub-district, Sumbawa District is the area with the highest number of respondents, namely 91 people (42.7%), Labuhan Badas and Unter Iwes Districts each contributed 17 respondents (8%), followed by Lape with 11 respondents (5.2%). Lenangguar has 10 respondents (4.7%), while Moyo Hilir is slightly lower with nine respondents (4.2%), and the rest are located in other sub-districts in Sumbawa Regency. The distribution of respondent profile data relatively represents the heterogeneity of the population in Sumbawa Regency even though there is a dominance of specific categories, which certainly affects the results of this study.

Quantitative data were analyzed using descriptive statistical methods to identify patterns and correlations in resilience factors in

different groups.²⁹ The researchers first described the data for each item of the questionnaire statement, then described the data based on groups or dimensions of resilience (social, cultural, religious tolerance, religious equality, and religious cooperation), and analyzed the correlation of each dimension according to Pearson's correlation. Furthermore, the researcher calculated the resilience index of each dimension using the formula in Figure 1. In contrast, the overall resilience index formula and index score classification are presented in Figure 2.³⁰

$$I_d = \frac{1}{m} \sum_{i=1}^m \left(\frac{1}{n_d} \sum_{j=1}^{n_d} r_{i,d,j} \right) \times 20$$

Explanation:

- Id: Index for the d dimension (e.g., Social, Cultural, etc.)
- nd: Number of questions in dimension d
- ri,d,j: The value of the respondent's answer to question j in dimension d
- m: Number of respondents
- Multiply by 20 to convert scale 1-5 to scale 100

ISosial = ...
 ICulture = ...
 IReligious tolerance = ...
 IEquality in Religion = ...
 Religious Cooperation = ...

Figure 1. Resilience Index per Dimension

$$IKSBA = \frac{1}{D} \sum_{d=1}^D I_d$$

Explanation:

- IKSBA: Socio-Cultural and Religious Resilience Index
- D: Number of dimensions (e.g., five dimensions: Social, Cultural, etc.)

²⁹ Thomas R Black, *Doing Quantitative Research in the Social Sciences An Integrated Approach to Research Design, Measurement and Statistics* (London: Sage Publication, 1999).

³⁰ Adapted from Jazadi, Widari, and Jazadi, "Analisis Indeks Kerukunan Antar Umat Beragama di Kalangan Siswa SMA Negeri di Kota Sumbawa Besar."

- Id: Index for dimension d

IKSBA = ...

Resilience Index Score Classification:

0-20: Very Low

21-40: Low

41-60: Medium

61-80: High

81-100: Very High

Figure 2. Overall Resilience Index Formula

Qualitative research was used to answer the fourth question about the role of key stakeholders in realizing social, cultural, and religious resilience in Sumbawa Regency. The method used is ethnographic, with the primary data in the form of documentation and supporting data in observations and interviews.³¹ The researchers are among the stakeholders who have actively realized social, cultural and religious resilience in the last twenty years in Sumbawa Regency. Documentation of the activities that have been participated in or observed by the researchers is collected mainly through searches on local mass media available online. The data includes the role of religious communication forums, cross-ethnic communication forums, regional leadership communication forums, regional apparatus organizations, and the role of communities and education units in Sumbawa Regency. Stakeholders in the documentation have generally interacted with researchers, including in informal conversations or interviews. Information about the roles of various stakeholders drawn from documentation and confirmed through observation and informal interviews is presented concisely in this article.

Results

Description of the Socio-Cultural and Religious Resilience Index in Sumbawa Regency

³¹ Brian A Hoey, "A Simple Introduction to the Practice of Ethnography and Guide to Ethnographic Fieldnotes," *Marshal Digital Scholar*, 2014, 1–10, http://works.bepress.com/brian_hoey/12.

The first and second research questions were answered by the data in Tables 2 and e about scores based on statements in the dimension of social and cultural resilience, and the third question was answered by the data in Tables 3, 4, and 5 about scores based on statements in the dimension of religious resilience.

Table 2. Score Based on Statement on Social Dimension

No.	Statements	Score
1.	I do not mind if a group of people from other religions carry out activities in the environment around where I live as long as it is by the applicable provisions and regulations.	80.28 (Very High)
2.	I do not mind a group of people from other tribes carrying out activities in the environment around where I live as long as it is by the applicable provisions and regulations.	80.75 (Very High)
3.	I do not mind if one of my household members is friends with someone of a different religion.	80.18 (Very High)
4.	One of the household members is friends with another person of a different ethnicity.	82.72 (Very High)
5.	I participate in social activities in the surrounding environment regularly.	78.96 (High)
6.	I regularly participate in community cooperation.	79.43 (High)
7.	I do not feel worried about safety when walking alone at night.	61.03 (High)
8.	I feel confident in entrusting the house to the neighbours.	65.72 (High)
	Average (Index per dimension)	76.2 (High)

In the Social dimension, the average respondent's answer showed a relatively high level of agreement (76.2) with statements related to tolerance and cooperation between groups. Most respondents (75%) tend to agree or strongly agree with statements about openness to other religious groups and tribes, as well as social activities and cooperation. However, there was still a fairly diverse distribution of answers (standard deviation of 1.04), indicating differences in

perceptions and attitudes among respondents regarding social aspects. Respondents who answered strongly disagree or disagree on some aspects are still quite significant, which needs to be studied further to understand the causal factors.

Table 2. Score Based on Issue Items on the Cultural Dimension

No.	Statements	Score
1.	In my opinion, the Tau Samawa philosophy “ <i>Takit Lako Nene</i> ’, <i>Kangila Boat Lenge (Fear of God, shame of making mistakes)</i> ” has become a standard value in life in Sumbawa Regency because other ethnicities also have a similar philosophy of life.	85.63 (Very High)
2.	Ama Samawa “ <i>Mana Tau Barang Kayu, Lamin To Sanyaman Ate, Ya Nansi Sanak Parana (Wherever you come from, if you can please our heart, you are a relative)</i> ” has been practised as a Tau Samawa character that is open to all immigrants.	83.84 (Very High)
3.	“ <i>Tutu si lenas mu gita, mara ai dalam dulang, osa dadi umak rea</i> ” [“It really looks calm you see, like water in the tray, [but] friction can be a big wave”] is the ama Samawa which has been understood by all Sumbawa people as an expression of early warning so that self-respect, moral values and respect for women can be maintained together by Tau Samawa and brothers and sisters across ethnicities and religions in Tana Samawa.	82.62 (Very High)
4.	The younger generation has good manners towards older people and the surrounding environment.	76.71 (High)
5.	I refused to be included as a recipient of social assistance when my household economy was not poor.	73.99 (High)
6.	Residents in my neighbourhood feel worthy of being included as recipients of social assistance	68.45

	even though they are in an economic situation that is not poor.	(High)
	Average (Index per dimension)	78.5 (High)

In the cultural dimension, respondents tended to agree (78.5 on average) with statements related to cultural values and practices in Sumbawa Regency. The results show that there is a reasonably high understanding and acceptance of Tau Samawa's philosophy, such as "*Takit Lako Nene, Kangila Boat Lenge*" (fear of God, shame of making mistakes), and "*Mana Tau Barang Kayu, Lamin To Sanyaman Ate, Ya Nansi Sanak Parana*" (wherever he comes from, if you can please our heart, you are a relative). The response also showed that the young generation in Sumbawa Regency is considered to have good manners. However, there is disagreement with the statement regarding receiving social assistance for those not economically poor. This indicates the strong cultural values embraced by the people in Sumbawa Regency.

Table 3. Score Based on Issue Items in the Religious Tolerance Dimension

No.	Statements	Score
1.	I respect others regardless of their religion.	86.76 (Very High)
2.	I let people of other religions worship according to their respective religions.	86.66 (Very High)
3.	The religion I follow prohibits vilifying followers of other religions, let alone antagonizing them.	87.69 (Very High)
4.	We must avoid words that can hurt followers of other religions.	88.07 (Very High)
5.	I am willing to be neighbours with people of different religions.	82.06 (Very High)
6.	I am not provoked by the provocative actions of my religious figures or other religious figures.	81.12 (Very High)
7.	I prefer to use the dialogue method in solving problems between religious communities.	81.87 (Very High)
8.	Religious rituals such as burning incense, ringing bells, and the call to prayer may make	78.77 (High)

	followers of other religions uncomfortable, but they must still be left unattended because they concern religious teachings.	
	Average (Index per dimension)	84.1 (Very High)

In the dimension of Religious Tolerance, respondents generally showed a high tolerance towards followers of other religions. The mean answer of 84.1 indicates a tendency to "Agree" or "Strongly Agree" to statements related to respecting, allowing worship, avoiding hostility, and being willing to be neighbours with followers of other religions. A relatively low standard deviation (std) (0.90) indicates the similarity of responses among respondents, with slight variation in the level of approval. Most respondents (75%) gave a minimum answer of "Agree" (a score of 4 or 5), and the lowest score given was still in the category of "Disagree" (value 1). It shows that most respondents have a favourable view and support religious tolerance.

Table 4. Score Based on Issue Items in the Dimension of Religious Equality

No.	Statements	Score
1.	In Indonesia, the rights and obligations of religious people are the same.	84.69 (Very High)
2.	We believe in our correct teachings but must not ask our religion to be privileged.	81.03 (Very High)
3.	We must give equal treatment to those who are of the same faith or not of our faith.	82.34 (Very High)
4.	Discriminatory behaviour must be stopped even if the perpetrator is of the same religion as me.	84.97 (Very High)
5.	Regardless of religion, every citizen has the same right to vote and be elected as a leader.	81.31 (Very High)
6.	Blasphemy should be punished regardless of what religion is.	84.22 (Very High)
	Average (Index per dimension)	83,1 (Very High)

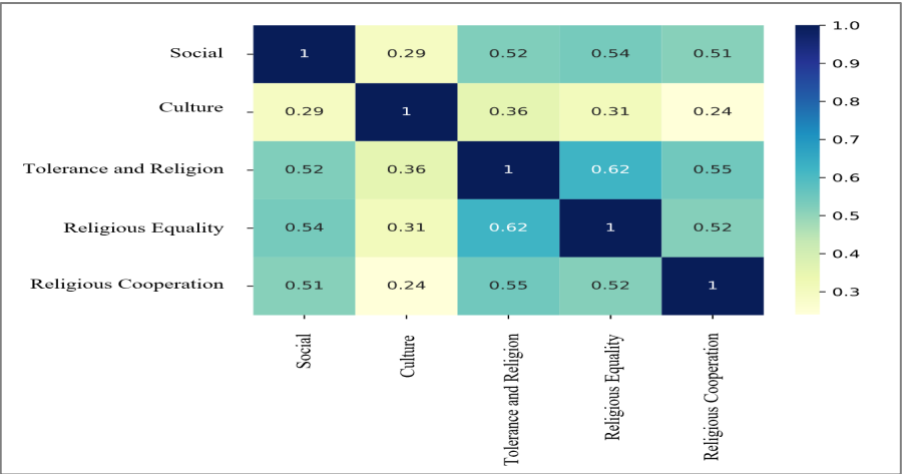
In the dimension of Equality in Religion, respondents generally agreed with the principle of equality of rights and obligations between religious communities. The mean answer 83.1 indicates that most respondents agree with the statements submitted. The relatively small variance (std = 0.93) shows a fairly consistent level of agreement among respondents, with slight variation in opinion. Most respondents tended to answer “Agree” (75%) or “Strongly agree” (50%) to these statements, indicating a strong commitment to the idea of equality between religious peoples.

Table 5. Score Based on Issue Items in the Dimension of Cooperation Between Religious Communities

No.	Statements	Score
1.	I am willing to cooperate in constructing houses of worship of other religions if requested.	67.04 (High)
2.	I, along with followers of other religions, am willing to participate in social services such as disaster management.	85.25 (Very High)
3.	I should help others in trouble even though their religion differs from mine.	84.69 (Very High)
4.	I am willing to attend the invitation of other religions as long as the activities do not deviate from my beliefs.	73.99 (High)
5.	I am willing to be in an organization or a team with people different from me.	80.18 (Very High)
6.	Working with people of different religions is important for good.	80.65 (Very High)
	Average (Index per dimension)	78.6 (High)

In the dimension of Religious Cooperation, respondents showed a high willingness to collaborate with followers of other religions. The average score (78.6) indicates a positive trend towards cooperation between religious communities. Most respondents (above 75%) agree or strongly agree with statements about cooperation, social service, and interfaith cooperation. However, there are still some respondents who have a more moderate view (score 60 or neutral), and there are also

some who disagree. It shows a diversity of perspectives in terms of cooperation between religious communities in the study area.



Generally, a significant positive correlation exists between socio-cultural and religious resilience in Sumbawa Regency, as presented in the Pearson correlation results in Figure 3. The social dimension strongly correlates with religious tolerance, equality in religion, and cooperation of religious people (correlation above 0.5). A positive perception of tolerance, equality, and cooperation between religious communities accompanies a positive perception of social aspects. The correlation between the cultural dimension and other dimensions is lower, indicating a less intense relationship, except for the social dimension, which is still classified as moderate. The relationship between dimensions shows that these factors are interrelated, and changes in one dimension can affect other dimensions. This data supports the hypothesis that a relationship exists between social resilience, culture, tolerance, equality, and cooperation of religious people in Sumbawa Regency.

Based on the average calculation, the socio-cultural and religious resilience index in Sumbawa Regency is 80.1, which is in the high category but is still 0.8 points short of the very high category.

The Role of Key Stakeholders in ReRealizingocio-Cultural and Religious Resilience in Sumbawa Regency

Based on documentation data confirmed through observations and informal interviews, several key stakeholders who play an

important role in improving socio-cultural resilience in Sumbawa Regency were found. Key stakeholders include the Sumbawa Regency Religious Communication Forum (FKUB), the Sumbawa Regency Cross-Ethnic Communication Forum (FKLE), the Sumbawa Resort Police, the Sumbawa Regency National Unity and Politki Agency, and the Sumbawa Regency Education and Culture Office. The researcher took one school sample, SMPN 2 Labuhan Badas, for the education unit level. For the community level, the researcher took one sample, namely the people of Lunyuk District, because both have been exposed in the mass media with their success in realizing social harmony from their very heterogeneous citizens regarding ethnicity and religion.

The first stakeholder is the Sumbawa Regency Religious Communication Forum (FKUB), which consists of 17 members who are representatives of Islamic religious leaders and other religions, namely Christianity, Catholicism, Hinduism, Buddhism and Confucianism. Through partnerships with the government, FKUB Sumbawa Regency aims to build, maintain, and empower religious people through harmony and welfare and independently set policies through deliberation. FKUB Sumbawa Regency has implemented several programs to realize its goals. First, FKUB Sumbawa Regency strengthens its internal organization by compiling work programs and building a joint secretariat so that the administrators as interfaith leaders can regularly gather, discuss, and deepen interfaith issues and problems in the community. In one of the working meetings, points were agreed upon, including (1) all FKUB Administrators are expected to respond quickly to various issues and cases that arise in the community, and (2) optimizing the role of FKUB with Religious Leaders, community leaders and various other elements in maintaining harmony.³² In addition, the FKUB management also greets the community through fostering and socializing religious harmony at the district and sub-district levels. In carrying out its duties, the Sumbawa Regency FKUB receives technical support and assistance from the Ministry of Religion of Sumbawa Regency and the provincial level FKUB and routinely takes the initiative to stay in touch with the Regent, DPRD leaders and

³² Indrawan, "Fkub Sumbawa Gelar Musyawarah Bahas Penguatan Program Tahun 2024," *Postkotantb* 25-7-2024; Kemenag NTB, "Fkub Kabupaten Sumbawa Laksanakan Rapat Internal," Kemenag NTB, <https://ntb.kemenag.go.id/baca/1716949200>.

the Chief of Police to get support for their programs as well as gain enrichment and balance of insight into interfaith problems in the community.³³

The second stakeholder is the Sumbawa Regency Cross-Ethnic Communication Forum. This organization was initiated by community leaders and youth leaders representing fifteen ethnicities in Sumbawa Regency, namely Samawa, Mbojo, Sasak, Bali, Flobamora, Javanese, Madura, Sundanese, Minang, Batak, Mandar, Bugis, Manado, Arabic and Chinese to strengthen social harmony and community involvement in Sumbawa Regency. FKLE promotes togetherness and tolerance and contributes to the sustainable social and economic development of the people of Sumbawa. Activities to strengthen togetherness and tolerance have been carried out in recent years, such as cross-ethnic dialogue through cultural discussions and understanding of local customs from various member ethnicities.³⁴ For example, the theme for 2024 is “Different Ethnicities in Sumbawa and Their Synergy with the Sumbawa Ethnic Philosophy *Takit Ko Nene Kangila Boat Lenge*”, which took place at the Bala Puti Palace, Sumbawa City. Officials attended This activity in the communication forum of regional leaders, Tana Samawa Traditional Institution leaders, representatives from ethnic organizations, the Samawa Children’s Forum, and equivalent high school students in Sumbawa Regency.³⁵ Activities that contribute to the social and economic development of the community are (1) the Empowered Village program, which teaches the community how to use

³³ Amarmedia, “Pengurus FKUB Kab. Sumbawa Silaturrahmi dengan Ketua DPRD Kab. Sumbawa,” <https://amarmedia.co.id/pengurus-fkub-kab-sumbawa-silaturrahmi-dengan-ketua-dprd-kab-sumbawa/>; Intanmedia, “Perkokoh Kerukunan Umat Beragama Kapolres Sumbawa Silaturrahmi dengan FKUP Kabupaten Sumbawa,” <https://intanmedia.com/2024/07/perkokoh-kerukunan-umat-beragama-kapolres-sumbawa-silaturrahmi-dengan-fkub-kabupaten-sumbawa/>; Kemenag NTB, “Fkub Kab.Sumbawa Silaturrahmi dengan Kapolres Sumbawa Jelang Pilpres 2024,” <https://ntb.kemenag.go.id/baca/1701056880>.

³⁴ Prokopim Kabupaten Sumbawa, “Meriahkan Hut Sumbawa Ke-64, Wabup Buka Dialog Lintas Etnis,” <https://prokopim.sumbawakab.go.id/berita/id/279/meriahkan-hut-sumbawa-ke-64--wabup-buka-dialog-lintas-etnis.html>.

³⁵ LATS Kesultanan Sumbawa, “Lats Gelar Forum Diskusi Kalanis 2024,” <https://www.kesultanansumbawa.id/berita/id/73/>.

yard land for daily food needs,³⁶ (2) discussion on anti-hoax,³⁷ and (3) the distribution of thousands of free takjil packages, combining the value of interfaith concern with cultural entertainment such as Barongsai attractions and traditional dances.³⁸

The third stakeholder is the Sumbawa Resort Police. In various activities of the local government, FKUB and FKLE, the Sumbawa Police Chief is generally present to give a speech on public order and security (Kamtibmas). In the field, the Sumbawa Police has conducted various activities to foster public order and security. One of the main programs is the *Bina Kusuma Rinjani* Operation, which is carried out annually. The operation focuses on preventing crimes such as thuggery, prostitution, and other social problems. This activity also includes patrols in public areas, education about the importance of maintaining public order, and the control of dangerous firecracker traders who can disturb public order. In addition, routine night patrols by the Sumbawa Police Sat Sabhara are carried out in crime-prone locations such as settlements, public facilities, and places of worship to increase people's sense of security. These efforts are often combined with direct dialogue with residents to hear aspirations and reports related to the security situation. The Sumbawa Police also appealed to the public to actively report potential security disturbances to the authorities, strengthening cooperation between the police and the community.³⁹ Other programs, such as *Healthy Villages*, were also held to strengthen collective awareness of the importance of safety at the community level during the pandemic.⁴⁰ These activities are part of a pre-emptive, preventive,

³⁶ Pian, "FKLE Sumbawa Dorong Ketahanan Pangan Masyarakat Lewat Desa Berdaya," Sumbawa News, 2022, <https://sumbawanews.com/berita/daerah/fkle-sumbawa-dorong-ketahanan-pangan-masyarakat-lewat-desa-berdaya/>.

³⁷ Zensumbawa, "IJTI dan FKLE Ajak Ciptakan Pilkada Damai," *Samawarea* 22-11-2020.

³⁸ Fendi Yeah, "19 Etnis di Sumbawa Turun ke Jalan, Ada Apa?," (24-5-2019).

³⁹ Media Sumbawa, "Polres Sumbawa Gelar Operasi Bina Kusuma Rinjani 2022," <https://mediasumbawa.com/2022/02/10/polres-sumbawa-gelar-operasi-bina-kusuma-rinjani-2022/>; Postkotantb, "Ops Bina Kusuma Rinjani 2023, Personel Polres Sumbawa Turun Kejalan Berikan Himbauan Masyarakat," <https://www.postkotantb.com/2023/04/ops-bina-kusuma-rinjani-2023-personel.html>.

⁴⁰ Siar Post, "Sat Binmas Polres Sumbawa Sosialisasikan Lomba-Kampung Sehat NTB Jilid II di Desa Motong Utan," <https://siarpost.com/2021/03/24/sat-binmas-polres-sumbawa-sosialisasikan-lomba-kampung-sehat-ntb-jilid-ii-di-desa-motong-utan/>.

and repressive approach to ensure the stability of public order and security in Sumbawa.

The fourth stakeholder is the Sumbawa Regency National and Political Unity Agency (Bakesbangpol), which has conducted various social, cultural, and religious resilience activities. One of the important initiatives is a workshop themed “*Knitting Togetherness Towards a Civilized Glorious Sumbawa*.” This activity involved various stakeholders such as traditional leaders, religious leaders, academics, representatives of indigenous peoples, security forces, and government officials. This workshop aims to address potential conflicts arising from cultural differences and globalization values and strengthen tolerance between community groups.⁴¹ In education, Bakesbangpol also held training for Paskibraka members, including national resilience materials, national insights, and digital literacy. This activity aims to instil patriotism and integrity among the younger generation as a symbol of national unity.⁴² These activities show Bakesbangpol’s commitment to building social harmony through cultural, educational, and involvement approaches to various elements of society. These steps are directed at creating a peaceful and civilized environment amid the diversity of Sumbawa Regency.

The fifth stakeholder is the Sumbawa Regency Education and Culture Office. The Sumbawa Regency Education and Culture Office and regional special schools have carried out various activities to strengthen social, cultural, and religious resilience. Some of them are the implementation of the Education and Culture (*Dikdaya*) Festival, which combines competitions based on religion, science, sports, and local culture, such as the Islamic Religious Education Olympiad and the Samawa Cultural Festival. This activity is designed to strengthen cultural identity and values of togetherness among students and the wider community.⁴³ In addition, the *Bermunajah* School movement

⁴¹ PPID Kabupaten Sumbawa, “Tingkatkan Toleransi Keberagaman di Sumbawa, Kesbangpol Selenggarakan Lokakarya,” <https://ppid.sumbawakab.go.id/index.php/berita/id/154/tingkatkan-toleransi-keberagaman-di-sumbawa--kesbangpol-selenggarakan-lokakarya.html>.

⁴² Wartabumigora, “Bupati Sumbawa Buka Diklat Paskibraka 2024,” <https://www.wartabumigora.id/2024/08/bupati-sumbawa-buka-diklat-paskibraka.html>.

⁴³ Portalsumbawa, “Dinas Dikbud Sumbawa Sukses Gelar Festival Dikdaya Tahun 2024,” <https://www.portalsumbawa.com/2024/05/dinas-dikbud-sumbawa-sukses-gelar-festival-dikdaya-tahun-2024/>.

was also launched to integrate religious values into education. This program aims to instil noble morals in students from an early age through a religious value-based approach, both at school and in daily life.⁴⁴ Sumbawa Education and Culture Agency also held a learning program at the Regional Museum to introduce local cultural wealth to elementary and junior high school students. This activity creates a deep appreciation for Sumbawa's cultural and historical collections, strengthening the love for local heritage.⁴⁵ Other support includes workshops on basic skills development based on the Independent Curriculum with local wisdom involving various stakeholders, including the Ministry of Religion and local educational institutions. This workshop aims to improve school literacy, numeracy, and character education.⁴⁶ These programs show the synergy between formal, cultural, and religious education in creating social harmony and strengthening the identity of the people of Sumbawa. This activity is expected to continue to support the sustainability of socio-cultural resilience in the future.

The sixth stakeholder is the education unit, taking the example of SMPN 2 Labuhan Badas. This school is known as a religious moderation school because it has succeeded in integrating the values of tolerance and diversity into daily educational activities. The school accepts students from various religions, such as Islam (130 students), Hinduism (89 students), and Catholicism (5 students), as well as diverse ethnicities, including Sumbawa, Lombok, Bali, Javanese, and Eastern.⁴⁷ This multicultural environment encourages the implementation of tolerance-based character education programs to overcome potential interreligious and intercultural conflicts. For example, schools provide worship facilities for all religions and involve

⁴⁴ "Implementasikan Pendidikan Karakter, Sekda Lounching Gerakan Sekolah Bermunajah," <https://www.portalsumbawa.com/2024/09/implementasikan-pendidikan-karakter-sekda-lounching-gerakan-sekolah-bermunajah/>.

⁴⁵ Kabarsumbawa, "Dinas Dikbud Sumbawa Ajak Siswa Belajar di Museum Daerah," <https://kabarsumbawa.com/2024/09/10/dinas-dikbud-sumbawa-ajak-siswa-belajar-di-museum-daerah/>.

⁴⁶ "Workshop Keberlanjutan Peningkatan Kecakapan Dasar di Kabupaten Sumbawa," <https://kabarsumbawa.com/2023/07/24/workshop-keberlanjutan-peningkatan-kecakapan-dasar-di-kabupaten-sumbawa>.

⁴⁷ Akupintar, "Smp Negeri 2 Labuhan Badas," https://akupintar.id/sekolah/-/cari-sekolah/detail_sekolah/smp-negeri-2-labuhan-badas/83429402.

students in cooperation activities to maintain places of worship, demonstrating a commitment to inclusivity.

In addition, SMPN 2 Labuhan Badas implements character-based education by integrating values such as honesty, responsibility, and democracy into the teaching and learning process. Programs such as full-day schools support character building through additional activities such as congregational prayers and exploration of students' interests. The school also holds creative activities, such as contemporary art exhibitions, that engage students to increase tolerance and develop their talents. With this approach, SMPN 2 Labuhan Badas is a place for academic learning and a social laboratory to instil the values of religious moderation in students' lives. It aligns with the efforts of the government and the community to create a more harmonious generation amid diversity.⁴⁸

The last stakeholder is the community, taking the example of the people of Lunyuk District, Sumbawa Regency. In recent years, Lunyuk District, Sumbawa Regency, has carried out various activities by the Hindu and interfaith community to strengthen socio-cultural and religious resilience. One of the important activities is Dharma Shanti, which is held in Sukamaju Village. This event is a series of traditional Hindu ceremonies, such as "Karya Agung Manungkah Ngenteh Linggih Tawur Balik Sumpah Manawa Ratne," which involves various elements of society and reflects solidarity between religious communities in the region.⁴⁹ In addition, the Hindu and Muslim communities in Lunyuk are jointly involved in cleaning activities in mosques and temples. This step was taken to erase the traces of past conflicts arising from misunderstandings on social media.

This event motivates religious leaders, youth, and the community to be more active in maintaining harmony through activities that build togetherness.⁵⁰ On the other hand, programs such as the

⁴⁸ Suyono, "Naskah Inovasi Sekolah Toleransi Smp Negeri 2 Labuhan Badas: Dengan Sekolah Toleransi Dapat Menciptakan Pendidikan Berkeadilan Dan Penguatan Karakter Peserta Didik Menuju Penguatan Profil Pelajar Pancasila," (2024).

⁴⁹ Arash News, "Koramil 1607-07/Lunyuk Dukung Kegiatan Keagamaan Di Kecamatan Lunyuk," <https://www.arashnews.com/2024/10/koramil-1607-07lunyuk-dukung-kegiatan.html>.

⁵⁰ Zensumbawa, "Lunyuk Kian Damai Warga Hindu Dan Muslim Bersihkan Masjid Dan Pura," Samawa Rea, 2010, <https://www.samawarea.com/2020/04/lunyuk-kian-damai-warga-hindu-dan-muslim-bersihkan-masjid-dan-pura/>.

inauguration of Santri Village in Padasuka Village by the Sumbawa Regency Government also show cross-community efforts to improve the quality of spiritual life. This program involves the establishment of the Al-Quran Tahfidz House as a step to strengthen religious values in a diverse society.⁵¹ This activity reflects the continuous efforts of the Lunyuk community in maintaining socio-cultural and religious resilience and shows how interfaith cooperation can encourage peace and harmony in a diverse region such as the Sumbawa Regency.

Discussion

The socio-cultural and religious resilience index in Sumbawa Regency in 2024 will reach a score of 80.11 (high), meaning it is in good condition and under control. However, it can still be improved to achieve very high resilience. Meanwhile, for the index of each dimension, two dimensions are included in the very high category, namely the dimension of religious tolerance, with a score of 84.13 and the dimension of equality in religion, with a score of 83.10. In comparison, the other three dimensions are in a high position, namely the social dimension with a score of 76.14, the cultural dimension of 78.54 and the dimension of religious cooperation with a score of 78.64. It means that all dimensions of resilience can still be improved will get the maximum score, and especially for the social, cultural and cooperation dimensions between religious communities, there are still opportunities to be improved through various strategies of local governments and communities so that they can achieve very high scores in the coming year.

When compared to the national and provincial level social and cultural resilience indices in 2023, the average score of resilience in the social dimension (76.14) and cultural dimension (78.54), which is 77.33, is above North Maluku Province (76.97), which is in 10th place nationally, surpassing the national level index (70.73) and NTB Province which is 68.87 which is in the 29th position nationally.⁵² Compared to several districts/cities that have been monitored to have

⁵¹ Kabarsumbawa, "Desa Padasuka Kecamatan Lunyuk Jadi Desa Santri," <https://kabarsumbawa.com/2019/11/03/desa-padasuka-kecamatan-lunyuk-jadi-desa-santri/>.

⁵² Kemdikbud RI, "Dimensi Ketahanan Sosial Budaya," Kemdikbud RI, <https://ipk.kemdikbud.go.id/dimensi/ketahanan-sosial-budaya>.

initiated a socio-cultural resilience survey as part of the cultural development index survey, the social and cultural resilience score of Sumbawa Regency surpassed the score of Siak Regency, Riau Province, 71.07⁵³ and Lamongan Regency, 76.41,⁵⁴ but lower than Banyuwangi Regency, 79.65.⁵⁵

Thus, this shows that Sumbawa Regency has good evidence and potential in the development of social and cultural resilience, as per the community perception index and programs from key stakeholders such as the Cross-Ethnic Communication Forum, the Police, Bakesbangpol, the Education Office, and the Education Unit. However, achieving the socio-cultural resilience index still provides room for improvement so that Sumbawa Regency can compete with other superior regions. Therefore, it is necessary to maintain and continue to increase the number and quantity of collaboration between local governments, communities, and educational institutions in developing programs that support preserving local culture and increasing community participation. In addition, it is also important to utilize information technology to expand the reach of these programs so that they can reach more people and increase awareness of existing cultural values. This effort will strengthen the region's cultural identity and encourage economic growth through sustainable tourism and creative industries. By involving the younger generation in this process, as has been done by various key stakeholders, it is hoped that they can become active and creative agents of change in maintaining and developing existing cultural heritage. Thus, this collaboration is expected to create an ecosystem that supports cultural and social sustainability and positively impacts society as a whole.

Furthermore, seen from the three sub-dimensions of resilience in religious life in Sumbawa Regency, with an average score of 81.96 (very high) surpassing the national level religious harmony index of

⁵³ "Indeks Pembangunan Kebudayaan Tahun 2022," (Siak: Pemerintah Kabupaten Siak Bekerjasama dengan Badan Pusat Statistik Kabupaten Siak, 2022).

⁵⁴ "Indeks Pembangunan Kebudayaan (IpK) Kabupaten Lamongan," Dinas Pariwisata dan Kebudayaan Kabupaten Lamongan, <https://www.lamongankab.go.id/beranda/disparbud/post/8095>.

⁵⁵ Pemerintah Kabupaten Banyuwangi, *Laporan Akhir Indeks Pembangunan Kebudayaan* (Pemerintah Kabupaten Banyuwangi, 2022).

76.02⁵⁶ and much higher than the religious harmony index of NTB Province, 69.2⁵⁷ and DKI Jakarta, 72.60.⁵⁸ Compared to several districts that have been monitored to have initiated a survey of religious harmony with the same sub-dimension, the score of religious life resilience in Sumbawa Regency surpasses that of Pemalang Regency⁵⁹ and Semarang City⁶⁰ with scores of 74.90 and 77.5, respectively, also higher than Siak Regency, which scored 72.75.⁶¹ The resilience of religious life in Sumbawa Regency shows a firm commitment from the community to live in harmony and mutual respect, creating an environment conducive to social and cultural development.

Thus, Sumbawa Regency is firmly committed to building harmony between religious communities and creating a harmonious and respectful environment among various community groups. This reflects the consistent and planned efforts of the local government and the community, especially those accommodated in the Sumbawa Regency Religious Communication Forum (FKUB) and community-level activities such as those that occurred in Lunyuk District in promoting interfaith dialogue and social activities involving all levels of the community. The activity strengthens relations between religious communities and raises awareness of the importance of tolerance and cooperation in achieving common goals for regional progress. The active involvement of the community in various interfaith activities is also one of the key factors that support the creation of mutual trust and understanding between them.

⁵⁶ Kemenag RI, "Indeks Kerukunan Umat Beragama 2024 Naik Jadi 76,47," Kemenag RI, <https://kemenag.go.id/nasional/indeks-kerukunan-umat-beragama-2024-naik-jadi-76-47-wG2qs>.

⁵⁷ I-KHub, "Sekilas Nusa Tenggara Barat," I-KHub, <https://ikhub.id/peta/8428950>.

⁵⁸ Deden Istiawan et al., "Portrait of Religious Harmony in Special Capital Region of Jakarta, Indonesia," *Revista de Gestão Social e Ambiental* 17, no. 5 (June 29, 2023): e03482, <https://doi.org/10.24857/rgsa.v17n5-004>.

⁵⁹ "Indeks Kerukunan Beragama Kabupaten Pemalang Tahun 2023."

⁶⁰ Sukestiyarno Sukestiyarno et al., "Indeks Kerukunan Umat Beragama Kota Semarang Ditinjau dari Dimensi Moderasi Beragama," *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)* 8, no. 2 (December 30, 2022): 177–90, <https://doi.org/10.18784/smart.v8i2.1728>.

⁶¹ Pemerintah Daerah Kabupaten Siak, *Indeks Kerukunan Beragama* (Siak: Pemerintah Daerah Kabupaten Siak bekerjasama dengan Badan Pusat Statistik Kabupaten Siak, 2022).

Conclusion

The social, cultural, and religious resilience index in Sumbawa Regency in 2024 recorded a score of 80.11, indicating good and controlled conditions; of course, there is still potential to be improved towards a very high resilience category. In detail, two dimensions have reached a very high category, namely religious tolerance, with a score of 84.13 and equality in religion, with a score of 83.10. Meanwhile, the other three dimensions are in the high category: the social dimension with a score of 76.14, the cultural dimension with 78.54, and cooperation between religious communities with 78.64. This indicates that all dimensions of resilience still have room to improve to achieve optimal scores. Especially for the social, cultural, and inter-religious dimensions, opportunities for improvement can be maximized through various strategies involving local governments and communities so that very high category targets can be achieved in the coming year.

As demonstrated through the various key stakeholder roles, it is important to continue to engage all stakeholders so that efforts to increase resilience can run sustainably and effectively. By involving diverse stakeholders, it is hoped that strong synergies will be created in developing innovative programs that can strengthen socio-cultural and religious resilience in society. Concrete measures such as implementing interfaith dialogue, social skills training, and cultural exchange programs can be a solid foundation for building harmonious relations between religious people and citizens across ethnic identities.

Acknowledgement

The Regency Government of Sumbawa funded the survey part of this publication through the Regent Decree No. 1225 Year 2024.

References

- Abramowicz, Aneta Maria. "Zasada Równouprawnienia Związków Wyznaniowych w Orzecznictwie Trybunału Konstytucyjnego." *Studia z Prawa Wyznaniowego* 18 (December 30, 2015): 231–61. <https://doi.org/10.31743/spw.5091>.
- Agliardo, Michael J. "Public Catholicism and Religious Pluralism in America: The Adaptation of a Religious Culture to the Circumstance of Diversity, and Its Implications." University of California, 2008.

- Akupintar. “SMP Negeri 2 Labuhan Badas.” https://akupintar.id/sekolah/-/cari-sekolah/detail_sekolah/smp-negeri-2-labuhan-badas/83429402.
- Amarmedia. “Pengurus FKUB Kab. Sumbawa Silaturrahmi dengan Ketua DPRD Kab. Sumbawa.” <https://amarmedia.co.id/pengurus-fkub-kab-sumbawa-silaturrahmi-dengan-ketua-dprd-kab-sumbawa>.
- Amrullah, Amrullah, Muslim Muslim, Sri Nurhidayati, Wiwi Novianti, and M Salahuddin. “Kecerdasan Budaya dalam Proses Pencegahan dan Resolusi Konflik di Kabupaten Sumbawa.” *DIALEKTIKA: Jurnal Ekonomi dan Ilmu Sosial* 3, no. 1 (May 15, 2018): 1–32. <https://doi.org/10.36636/dialektika.v3i1.88>.
- Arash News. “Koramil 1607-07/LunyuK Dukung Kegiatan Keagamaan di Kecamatan LunyuK.” <https://www.arashnews.com/2024/10/koramil-1607-07lunyuK-dukung-kegiatan.html>.
- Aripudin, Acep, and Luthfi Riza Firdaus. “Equality Between Muslims and Christians in Tolerant Inter-Religious Dialogue in Bekasi.” *Asyiahid Journal of Islamic and Quranic Studies (AJIQS)* 4, no. 2 (December 2022): 116–45. <https://doi.org/10.62213/ajiqs.v4i2.2>.
- Badan Kesbangpol Kabupaten Pemalang. “Indeks Kerukunan Beragama Kabupaten Pemalang Tahun 2023.” Badan Kesbangpol Kabupaten Pemalang, 2023. <https://ppid.pemalangkab.go.id/info-publik/detail/6fb87d27-7a20-4497-a24f-d21e93871ab1>.
- Banerjee, T. “Designing a Primary Survey-Based Research.” In *Research Methodology for Social Sciences*, edited by Rajat Acharyya and Nandan Bhattacharya, 14. London: Routledge, 2019. <https://www.taylorfrancis.com/chapters/edit/10.4324/9780367810344-9/designing-primary-survey-based-research-tanmoyee-banerjee-chatterjee>.
- Banout, Tony, and Brad Henderson. “Religious Diversity, Social Cohesion, and the Role of Interfaith Cooperation in Resilient Global Cities.” *New Global Studies* 12, no. 1 (April 25, 2018): 91–102. <https://doi.org/10.1515/ngs-2018-0015>.
- Black, Thomas R. *Doing Quantitative Research in the Social Sciences An Integrated Approach to Research Design, Measurement and Statistics*. London: Sage Publication, 1999.
- Bousquet, François, and Raphaël Mathevet. “Cultural Resilience as the Resilience of a Distinctness. Distinctness from What? For What?” In *Resilience in Social, Cultural and Political Spheres*, 305–21.

- Wiesbaden: Springer Fachmedien Wiesbaden, 2019. https://doi.org/10.1007/978-3-658-15329-8_15.
- Casram, Casram. “Membangun Sikap Toleransi Beragama dalam Masyarakat Plural.” *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 1, no. 2 (August 23, 2016): 187–98. <https://doi.org/2010.15575/jw.v1i2.588>.
- Daskon, Chandima Dilhani. “Cultural Resilience—The Roles of Cultural Traditions in Sustaining Rural Livelihoods: A Case Study from Rural Kandyan Villages in Central Sri Lanka.” *Sustainability* 2, no. 4 (April 21, 2010): 1080–1100. <https://doi.org/10.3390/su2041080>.
- Dinas Pariwisata dan Kebudayaan Kabupaten Lamongan. “Indeks Pembangunan Kebudayaan (IpK) Kabupaten Lamongan.” Dinas Pariwisata dan Kebudayaan Kabupaten Lamongan, <https://www.lamongankab.go.id/beranda/disparbud/post/8095>.
- Funay, Yaspis Edgar. “Moderasi Relasi Lintas Agama Tau Samawa (Orang Sumbawa) Berbasis Keseharian di Tana Sumbawa.” *Jurnal Sosiologi Agama* 14, no. 2 (December 27, 2020): 255–72. <https://doi.org/10.14421/jsa.2020.142-07>.
- Halabi, E. E. “Coexistence: Citizenship and Democracy in Dialogue.” *Ecumenical Review* 74, no. 5 (2022): 698–706. <https://doi.org/10.1111/erev.12744>.
- Hoey, Brian A. “A Simple Introduction to the Practice of Ethnography and Guide to Ethnographic Fieldnotes.” *Marshal Digital Scholar*, 2014, 1–10. http://works.bepress.com/brian_hoey/12.
- I-KHub. “Sekilas Nusa Tenggara Barat.” I-KHub, <https://ikhub.id/peta/8428950>.
- Indrawan. “Fkub Sumbawa Gelar Musyawarah Bahas Penguatan Program Tahun 2024.” *Postkotantb*, 25-7-2024.
- Intanmedia. “Perkokoh Kerukunan Umat Beragama Kapolres Sumbawa Silaturahmi dengan FKUB Kabupaten Sumbawa.” <https://intanmedia.com/2024/07/perkokoh-kerukunan-umat-beragama-kapolres-sumbawa-silaturahmi-dengan-fkub-kabupaten-sumbawa/>.
- Iskandar, Syaifuddin. “Inter-Ethnic Conflict Samawa and Bali in Sumbawa, Indonesia.” *Research on Humanities and Social Sciences* 3, no. 20 (2023): 40–44. <https://www.iiste.org/Journals/index.php/RHSS/article/view/9522>.
- Ismain, Kasimanuddin, and Moch. Nurfahrul Lukmanul Khakim.

- “Mendayagunakan Peninggalan Sejarah, Mewariskan Harmoni: Kontruksi Model Harmoni Sosial Kehidupan Multietnis Menggunakan Teks Istana Dalam Loka.” *Sejarah dan Budaya : Jurnal Sejarah, Budaya, dan Pengajarannya* 15, no. 2 (December 2021): 377–90. <https://doi.org/10.17977/um020v15i22021p377-390>.
- Istiawan, Deden, Nurul Huda, Rosidin Sudastro, Titi Isnaini Fauzah, Israpil Apil, Roch Aris Hidayat, Dwi Martiningsih, and Irwan Jef. “Portrait of Religious Harmony in Special Capital Region of Jakarta, Indonesia.” *Revista de Gestão Social e Ambiental* 17, no. 5 (June 2023): e03482. <https://doi.org/10.24857/rgsa.v17n5-004>.
- Jazadi, Faiz Unisa, IGA Widari, and Iwan Jazadi. “Analisis Indeks Kerukunan Antar Umat Beragama di Kalangan Siswa SMA Negeri di Kota Sumbawa Besar.” *Ganec Swara* 14, no. 2 (2020). <http://journal.unmasmataram.ac.id/index.php/GARA/article/view/141>.
- Kabarsumbawa. “Desa Padasuka Kecamatan Lunyuk Jadi Desa Santri.” <https://kabarsumbawa.com/2019/11/03/desa-padasuka-kecamatan-lunyuk-jadi-desa-santri/>.
- Kabarsumbawa. “Dinas Dikbud Sumbawa Ajak Siswa Belajar di Museum Daerah.” <https://kabarsumbawa.com/2024/09/10/dinas-dikbud-sumbawa-ajak-siswa-belajar-di-museum-daerah/>.
- Kabarsumbawa. “Workshop Keberlanjutan Peningkatan Kecakapan Dasar di Kabupaten Sumbawa.” <https://kabarsumbawa.com/2023/07/24/workshop-keberlanjutan-peningkatan-kecakapan-dasar-di-kabupaten-sumbawa>.
- Kemdikbud RI. “Dimensi Ketahanan Sosial Budaya.” Kemdikbud RI, <https://ipk.kemdikbud.go.id/dimensi/ketahanan-sosial-budaya>.
- Kemenag NTB. “FKUB Kab.Sumbawa Silaturahmi dengan Kapolres Sumbawa Jelang Pilpres 2024.” <https://ntb.kemenag.go.id/baca/1701056880>.
- Kemenag NTB. “FKUB Kabupaten Sumbawa Laksanakan Rapat Internal.” Kemenag NTB, <https://ntb.kemenag.go.id/baca/1716949200>.
- Kemenag RI. “Indeks Kerukunan Umat Beragama 2024 Naik Jadi 76,47.” Kemenag RI, <https://kemenag.go.id/nasional/indeks-kerukunan-umat-beragama-2024-naik-jadi-76-47-wG2qs>.
- LATS Kesultanan Sumbawa. “Lats Gelar Forum Diskusi Kalanis 2024.” <https://www.kesultanansumbawa.id/berita/id/73/>.

- Lyon, Christopher, and John R. Parkins. "Toward a Social Theory of Resilience: Social Systems, Cultural Systems, and Collective Action in Transitioning Forest-Based Communities." *Rural Sociology* 78, no. 4 (December 14, 2013): 528–49. <https://doi.org/10.1111/ruso.12018>.
- Media Sumbawa. "Polres Sumbawa Gelar Operasi Bina Kusuma Rinjani 2022." <https://mediasumbawa.com/2022/02/10/polres-sembawa-gelar-operasi-bina-kusuma-rinjani-2022/>.
- Michael, Michalis S. "Developing a Regional Interfaith and Intercultural Network in Melbourne's Northern Suburbs." *Contemporary Readings in Law and Social Justice* 4, no. 2 (2012): 15–46.
- Ögtem-Young, Özlem. "Faith Resilience: Everyday Experiences." *Societies* 8, no. 1 (February 6, 2018): 10. <https://doi.org/10.3390/soc8010010>.
- Oswald, Serrena Eréndira Serrano. "Social Resilience and Intangible Cultural Heritage: A Mutually FeFertilizingotential Seen in a Case Study in Mexico." In *Regional Ecological Challenges for Peace in Africa, the Middle East, Latin America and Asia Pacific*, edited by Úrsula Oswald Spring, Hans Günter Brauch, Serrena Eréndira Serrano Oswald, and Juliet Bennett, 57–90. Springer Nature, 2016. https://doi.org/10.1007/978-3-319-30560-8_4.
- Pemerintah Kabupaten Banyuwangi. *Laporan Akhir Indeks Pembangunan Kebudayaan*. Pemerintah Kabupaten Banyuwangi, 2022.
- Pian. "FKLE Sumbawa Dorong Ketahanan Pangan Masyarakat Lewat Desa Berdaya." Sumbawa News, 2022. <https://sumbawanews.com/berita/daerah/fkle-sembawa-dorong-ketahanan-pangan-masyarakat-lewat-desa-berdaya/>.
- Portalsumbawa. "Dinas Dikbud Sumbawa Sukses Gelar Festival Dikdaya Tahun 2024." <https://www.portalsumbawa.com/2024/05/dinas-dikbud-sembawa-sukses-gelar-festival-dikdaya-tahun-2024/>.
- Portalsumbawa. "Implementasikan Pendidikan Karakter, Sekda Lounching Gerakan Sekolah Bermunajah." <https://www.portalsumbawa.com/2024/09/implementasikan-pendidikan-karakter-sekda-lounching-gerakan-sekolah-bermunajah/>.
- Postkotantb. "OPS Bina Kusuma Rinjani 2023, Personel Polres Sumbawa Turun Kejalan Berikan Himbauan Masyarakat."

- <https://www.postkotantb.com/2023/04/ops-bina-kusuma-rinjani-2023-personel.html>.
- PPID Kabupaten Sumbawa. “Tingkatkan Toleransi Keberagaman di Sumbawa, Kesbangpol Selenggarakan Lokakarya.” <https://ppid.sumbawakab.go.id/index.php/berita/id/154/tingkatkan-toleransi-keberagaman-di-sumbawa--kesbangpol-selenggarakan-lokakarya.html>.
- Prokopim Kabupaten Sumbawa. “Meriahkan HUT Sumbawa Ke-64, Wabup Buka Dialog Lintas Etnis.” <https://prokopim.sumbawakab.go.id/berita/id/279/meriahkan-hut-sumbawa-ke-64--wabup-buka-dialog-lintas-etnis.html>.
- Siar Post. “Sat Binmas Polres Sumbawa Sosialisasikan Lomba-Kampung Sehat Ntb Jilid II di Desa Motong Utan.” <https://siarpost.com/2021/03/24/sat-binmas-polres-sumbawa-sosialisasikan-lomba-kampung-sehat-ntb-jilid-ii-di-desa-motong-utan/>.
- Rotarangi, Stephanie J., and Janet Stephenson. “Resilience Pivots: Stability and Identity in a Social-Ecological-Cultural System.” *Ecology and Society* 19, no. 1 (2014): art28. <https://doi.org/10.5751/ES-06262-190128>.
- Silva, Airton Vitorino da, and Claudete Beise Ulrich. “Pluralidade Religiosa Brasileira: A Importância Do Diálogo Inter-Religioso.” *Protestantismo Em Revista* 43, no. 1 (July 2, 2017): 83–94. <https://doi.org/10.22351/nepp.v43i01.2937>.
- Stark, Tobias H., and Verena Seibel. “Inter-Ethnic Relationships in Social Networks and Their Effect on the Resilience of Ethnically Diverse Societies.” In *Social Networks to Support Food and Nutrition Security: A Case Study in the United States*, edited by Emmanuel Lazega, Tom Snijders, and Rafael Wittek, 59–72. Edward Elgar Publishing, 2022. <https://doi.org/10.4337/9781803925783.00010>.
- Sukestiyarno, Sukestiyarno, Sugiyana Sugiyana, Muhammad Sulthon, Wuriningsih Wuriningsih, and Hartutik Hartutik. “Indeks Kerukunan Umat Beragama Kota Semarang Ditinjau dari Dimensi Moderasi Beragama.” *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)* 8, no. 2 (December 30, 2022): 177–90. <https://doi.org/10.18784/smart.v8i2.1728>.
- Syahriani, E., A. Rahman, and K. Kurniati. “Toleransi yang Bijak Sebagai Solusi Islam dalam Menyikapi Pluralitas.”

- NUKHBATUL 'ULUM: *Jurnal Bidang Kajian Islam* 9, no. 2 (2023): 255-64. <https://doi.org/10.36701/nukhbah.v9i2.868>
- Suyono. "Naskah Inovasi Sekolah Toleransi SMP Negeri 2 Labuhan Badas: dengan Sekolah Toleransi Dapat Menciptakan Pendidikan Berkeadilan dan Penguatan Karakter Peserta Didik Menuju Penguatan Profil Pelajar Pancasila." 2024.
- Tadros, Mariz, Philip Mader, and Kathryn Cheeseman. "Confronting Poverty, Prejudice and Religious Inequality: Ensuring No One Is Left Behind." In *Poverty and Prejudice*, 1–20. Bristol University Press, 2023. <https://doi.org/10.51952/9781529229066.ch001>.
- Tahir, Aswar, Nurhadi Ihwani, and Hamdan Hamdan. "Interaksi Komunikasi Masyarakat Sumbawa Melalui Budaya Sabalong Samalewa." *MITZAL (Demokrasi, Komunikasi dan Budaya): Jurnal Ilmu Pemerintahan Dan Ilmu Komunikasi* 8, no. 1 (June 2023): 68–79. <https://doi.org/10.35329/mitzal.v8i1.4049>.
- Ungar, Michael. "The Social Ecology of Resilience: Addressing Contextual and Cultural Ambiguity of a Nascent Construct." *American Journal of Orthopsychiatry* 81, no. 1 (January 2011): 1–17. <https://doi.org/10.1111/j.1939-0025.2010.01067.x>.
- Utama, Abdul Alimun, and Junaidi Junaidi. "Akulturasi Islam dan Budaya dalam Tradisi Perkawinan Pada Masyarakat Sumbawa Nusa Tenggara Barat." *JISIP (Jurnal Ilmu Sosial dan Pendidikan)* 7, no. 1 (January 21, 2023). <https://doi.org/10.58258/jisip.v7i1.4508>.
- Wang, S. "Methodology and Research Design." In *Chinese Strategic Decision-Making on Csr*. Berlin, Heidelberg: Springer, 2015.
- Wartabumigora. "Bupati Sumbawa Buka Diklat Paskibraka 2024." <https://www.wartabumigora.id/2024/08/bupati-sumbawa-buka-diklat-paskibraka.html>.
- Winarso, Andromeda Prima Satya. "Indeks Kerukunan Beragama." Siak: Pemerintah Daerah Kabupaten Siak bekerjasama dengan Badan Pusat Statistik Kabupaten Siak, 2022.
- Yeah, Fendi. "19 Etnis di Sumbawa Turun Ke Jalan, Ada Apa?", 24-5-2019.
- Yuliarsi, Nelli, and Muti Nurjannah Fitri. "Indeks Pembangunan Kebudayaan Tahun 2022." Siak: Pemerintah Kabupaten Siak Bekerjasama dengan Badan Pusat Statistik Kabupaten Siak, 2022.
- Yunus, Muhammad, Ngimadudin Ngimadudin, Yesi Arikarani, and Ismurijal Umar. "Indeks Kerukunan Umat Beragama Kota

Lubuklinggau Tahun 2019.” *Jurnal Khabar: Komunikasi dan Penyiaran Islam* 1, no. 1 (2019): 1–29. <https://doi.org/10.37092/khabar.v1i1.128>.

Zensumbawa. “Lunyuk Kian Damai Warga Hindu dan Muslim Bersihkan Masjid dan Pura.” Samawa Rea, 2010. <https://www.samawarea.com/2020/04/lunyuk-kian-damai-warga-hindu-dan-muslim-bersihkan-masjid-dan-pura/>.