

Building a Culture of Tolerance Through Sustainable Leadership, Cultural Intelligence, and Social Adaptation: Evidence from a Multicultural Community in Indonesia

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Abstract

This study aims to analyze the mechanisms through which a culture of tolerance emerges in multicultural communities by examining three key factors: sustainable leadership (SL), cultural intelligence (CQ), and social adaptation (AD). This focus is crucial because tolerance is often understood as a product of state policy, whereas empirical evidence consistently shows that tolerant practices are primarily constructed through grassroots leadership and everyday social interactions. Methodologically, this research employs a quantitative approach, collecting survey data through Google Forms from residents of Gang Luna, Bandung, West Java, and analyzing the data using Partial Least Squares–Structural Equation Modeling (PLS–SEM). The outer model was evaluated through tests of convergent validity, discriminant validity, internal reliability, and multicollinearity, while the inner model was assessed using R^2 , Q^2 , path coefficients, effect size, and significance testing with 5000 bootstrapped subsamples. The findings reveal three major results. First, sustainable leadership has a positive and significant effect on cultural intelligence, indicating that dialogic and inclusive leadership at the community level strengthens residents' cultural readiness in navigating differences. Second, cultural intelligence significantly enhances social adaptation, as individuals with higher CQ demonstrate stronger abilities to adjust, recognize cultural sensitivities, and maintain intergroup harmony. Third, SL, CQ, and AD jointly shape a stable and sustainable culture of tolerance. The mediating effects of CQ and AD show that tolerance is not merely the outcome of formal policy but is produced through social learning, difference management, and everyday cross-identity interaction. The study's implications highlight the importance of strengthening community leadership capacity, expanding intercultural literacy programs, and reformulating tolerance policies to be more responsive to the lived social dynamics of residents. In terms of originality, this research offers an empirical model that explains the pathways of tolerance formation grounded in *everyday multiculturalism* and community-driven leadership—an area that remains underexplored in Indonesian tolerance studies.

Keywords: Cultural intelligence; multicultural communities; social adaptation; sustainable leadership; tolerance culture.

Abstrak

Penelitian ini bertujuan untuk menganalisis mekanisme terbentuknya budaya toleransi dalam komunitas multikultural melalui tiga faktor utama: *sustainable leadership* (SL), *cultural intelligence* (CQ), dan adaptasi sosial (AD). Fokus ini menjadi penting karena toleransi sering kali dipahami sebagai produk kebijakan negara, padahal berbagai temuan lapangan menunjukkan bahwa praktik toleransi justru dibangun melalui kepemimpinan akar rumput dan interaksi sosial sehari-hari. Secara metodologis, penelitian ini menggunakan pendekatan kuantitatif dengan teknik pengumpulan data melalui survei Google Form terhadap warga Kampung Gang Luna, Bandung, Jawa Barat, serta analisis data menggunakan Partial Least Squares–Structural Equation Modeling (PLS–SEM). Evaluasi outer model dilakukan melalui uji validitas konvergen, validitas diskriminan, reliabilitas internal, dan multikolinearitas, sedangkan inner model dianalisis melalui nilai R^2 , Q^2 , *path coefficients*, *effect size*, serta uji signifikansi bootstrapping 5000 subsamples. Hasil penelitian menunjukkan tiga temuan utama: pertama, *sustainable leadership* berpengaruh positif dan signifikan terhadap *cultural intelligence*, menandakan bahwa kepemimpinan dialogis dan inklusif pada tingkat komunitas mampu membangun kesiapan budaya warga dalam

menghadapi perbedaan. Kedua, *cultural intelligence* berkontribusi signifikan terhadap peningkatan adaptasi sosial, di mana warga dengan tingkat CQ lebih tinggi memiliki kemampuan lebih baik dalam menyesuaikan diri, memahami sensitivitas budaya, dan menjaga harmoni antarkelompok. Ketiga, SL, CQ, dan AD secara simultan membentuk budaya toleransi yang stabil dan berkelanjutan. Efek mediasi CQ dan AD memperlihatkan bahwa toleransi bukan hasil dari kebijakan formal semata, melainkan dari proses belajar sosial, pengelolaan perbedaan, dan interaksi lintas identitas yang berlangsung dalam kehidupan sehari-hari. Implikasi penelitian menegaskan pentingnya memperkuat kapasitas kepemimpinan komunitas, memperluas program literasi lintas budaya, serta merumuskan kembali kebijakan toleransi agar lebih responsif terhadap dinamika sosial warga. Secara orisinal, penelitian ini menawarkan model empiris yang menjelaskan jalur pembentukan toleransi berbasis *everyday multiculturalism* dan *community-driven leadership*, yang selama ini masih jarang dibahas dalam kajian toleransi di Indonesia.

Kata Kunci: Kecerdasan budaya; komunitas multikultural; adaptasi sosial; kepemimpinan berkelanjutan; budaya toleransi.

INTRODUCTION

Bandung City, West Java, is one of Indonesia's major urban centers characterized by high levels of social, religious, cultural, and political heterogeneity (Rajab, 2023). This diversity shapes the identity of an urban city but simultaneously generates potential social vulnerabilities. Data from the Bandung City National Unity and Politics Agency (*Kesbangpol*) (2025) in 2025 recorded 50 potential conflict issues across 14 districts, six of which had escalated into active conflicts. These conflicts are not limited to religious issues but also relate to political actors, socio-economic interests, and shifts in urban dynamics driven by migration and urbanization. Safei (2017) explains that Bandung's heterogeneity has been shaped by in-migration of residents from various ethnic, religious, and cultural groups seeking economic opportunities, resulting in a complex and dynamic social mosaic.

Recent conflict events reinforce these challenges. Several interreligious disputes have received widespread public attention, including the controversy surrounding the construction of houses of worship in the Arcamanik Complex (Mulia, 2025; Ranawati, 2025; Syaifei & Hardiyanto, 2025) and public rejection of a worship facility in the Mekarwangi Complex due to unmet requirements under the 2006 Joint Ministerial Decree (Sutrisno, 2024). Social tensions have also manifested in solidarity actions linked to global issues, such as demonstrations following the Quran-burning incident in Sweden or commercial boycotts such as the McDonald's Dago protest (Badan Kesatuan Bangsa Dan Politik Kota Bandung, 2025). In response, the Bandung City Government initiated several inclusive policies, including revitalizing tolerance villages, providing burial space for adherents of local belief systems, and strengthening social development programs grounded in pluralism.

Nevertheless, a gap persists between state policies—such as the 2006 Joint Ministerial Decree—and social practices at the community level. Tolerance is often understood as a formal agreement rather than a social norm that governs daily life. The Arcamanik case illustrates this dilemma: communities must balance the right to worship with the need to maintain social harmony. In such circumstances, leadership at the neighborhood level, specifically the RT (*Rukun Tetangga*) and RW (*Rukun Warga*), becomes strategically important. According to Bandung Mayor Regulation No. 18/2018, RT and RW leaders are responsible for environmental governance, conflict mediation, and social cohesion. In multicultural environments, these responsibilities demand sustainable leadership—leadership capable of fostering trust, managing diversity, and making inclusive decisions rooted in empathy, adaptation, and cultural intelligence.

The urgency of this study becomes more evident when situated within the context of Gang Luna, one of Bandung's official tolerance villages. This unique social space is home to four churches, four

Buddhist *vihara*, two mosques, and residents from diverse religious backgrounds—Islam, Christianity, Catholicism, Buddhism, and Hinduism—who live side by side within a densely populated urban settlement (Indiraphasa, 2021). Such a high degree of diversity makes Gang Luna an ideal empirical site for examining how local leadership, cultural intelligence, and social adaptation sustain everyday communal harmony.

Research on tolerance and leadership in plural societies has developed along several major trajectories. First, a number of studies emphasize the role of tolerance as the foundation of social cohesion in heterogeneous urban environments (Hoon, 2017; Putnam, 2001; Widiyanto et al., 2021). These studies demonstrate that intergroup relations are shaped by spatial proximity, social interaction, and the frequency of cross-identity contact. However, most of this work focuses on socio-cultural dimensions of tolerance and rarely examines the mechanisms of local leadership in maintaining diversity.

Second, research on leadership in plural societies highlights the roles of cultural intelligence, empathy, and dialogic practice (Ang et al., 2007; Livermore & Soon, 2015; Rockstuhl et al., 2011). These approaches explain how leaders manage cultural differences through behavioral adaptation and communication. Yet, much of this research is conducted in organizational or multinational corporate settings, leaving unanswered questions about how these concepts function at the level of urban grassroots communities.

Third, studies on sustainable leadership emphasize that leadership must maintain social, economic, and environmental continuity (Hargreaves & Fink, 2003; Metcalf & Benn, 2013; Visser & Courtice, 2011). Although this perspective is valuable, empirical research on sustainable leadership within multicultural communities—particularly among grassroots structures such as RT–RW—remains limited.

These trajectories reveal a significant research gap: few studies empirically integrate sustainable leadership, cross-cultural management, and tolerance within the context of local leadership in Indonesia's urban multicultural communities, particularly using quantitative methods such as PLS-SEM. This gap persists despite the importance of such contexts, where cross-identity interactions are frequent and local leaders play a central role in maintaining social harmony.

This study aims to empirically analyze how sustainable leadership practices in the multicultural community of Gang Luna, Bandung, contribute to the sustainability of a culture of tolerance. It also seeks to examine the relationships among sustainable leadership, cultural intelligence, social adaptation, and tolerance using the PLS-SEM approach as a direct response to the research gap left by prior studies.

This research is grounded in the hypothesis that sustainable leadership integrating dialog, cultural adaptation, and cultural intelligence positively influences the formation of a culture of tolerance in multicultural communities. Accordingly, the main hypotheses of this study are: first, H1: Sustainable leadership positively influences the cultural intelligence of local leaders. Second, H2: Cultural intelligence positively influences leaders' social adaptation. Third, H3: Sustainable leadership directly strengthens the culture of tolerance. Fourth, H4: Social adaptation mediates the relationship between sustainable leadership and tolerance.

RESEARCH METHODS

This study was conducted in Kampung Toleransi Gang Luna, RW 04, Jamika Village, Bojongloa Kaler District, Bandung City, West Java. The site was selected purposively because it is one of Bandung's officially designated tolerance villages and is characterized by a high degree of religious and cultural diversity. The total population of the research area consists of 1,617 residents, including 927 Muslims, 550 Christians, 79 Catholics, 58 Buddhists, and 4 Hindus (Muakhir, 2020).

The research population focused on three neighborhood units (RT)—RT 01, RT 14, and RT 15—located near places of worship, with a combined population of 336 residents. After screening out age groups deemed irrelevant for the study (toddlers and the elderly), the effective population consisted of 72 individuals. The sampling procedure employed proportionate random sampling with a sample size of 30%, as recommended by Sugiyono (2019), resulting in 21 respondents (12 men and 9 women) with educational backgrounds ranging from junior high school to higher education. This sample size satisfies the minimum requirement for PLS-SEM based on the *10 times rule* (Hair et al., 2017), particularly for models with a small number of indicators.

The study adopted a quantitative explanatory design using Partial Least Squares–Structural Equation Modeling (PLS-SEM) to analyze the influence of sustainable leadership on tolerance culture through cultural intelligence and social adaptation. PLS-SEM was selected because: (1) it performs well with small sample sizes, (2) it does not require normally distributed data, and (3) it enables simultaneous testing of predictive and exploratory models (Hair et al., 2017; Henseler et al., 2009).

Primary data were collected through an online questionnaire distributed via Google Forms using a 1–5 Likert scale, ranging from Strongly Disagree (1) to Strongly Agree (5). The questionnaire contained four main constructs—Sustainable Leadership, Cultural Intelligence, Social Adaptation, and Tolerance Culture—alongside one control variable, Community Diversity Level. Secondary data were obtained from official government documents, *Kesbangpol* reports, scientific literature, news articles, and academic publications.

Data analysis was performed using SmartPLS 4 following the three-step procedure outlined by Hair et al. (2017). The first stage, measurement model evaluation (outer model), assessed the statistical adequacy of the indicators. Since all constructs were reflective, validity and reliability tests included: convergent validity (loading factor > 0.70 and Average Variance Extracted/AVE > 0.50), discriminant validity using the Fornell–Larcker criterion and Heterotrait–Monotrait Ratio (HTMT < 0.85), and internal reliability based on Cronbach’s Alpha and Composite Reliability (both > 0.70).

The second stage, structural model evaluation (inner model), examined the strength and direction of relationships among latent variables. This stage assessed the coefficient of determination (R^2), predictive relevance (Q^2), and the Variance Inflation Factor (VIF) to ensure the absence of multicollinearity. Path coefficients were analyzed to identify both direct and indirect effects within the model.

The third stage involved significance testing through a bootstrapping procedure with 5000 subsamples and a two-tailed test. The resulting confidence intervals at 95% (CI) and significance threshold of $p < 0.05$ confirmed whether the relationships among variables were statistically robust.

The operationalization of variables consisted of four primary constructs and one control variable, represented by 12 reflective indicators for a sample of 21 respondents. To clarify the research design, each variable used in the PLS-SEM model is operationalized into a number of reflective indicators compiled based on theoretical studies and the empirical context of Kampung Toleransi Gang Luna. The definition of the construct, the type of variable, and the indicator code used are systematically described in Table 1, so as to provide a more comprehensive picture of the structure of the variables analyzed in this study.

Table 1. Constructs, Definitions, and Indicators

Construct	Type	Code	Indicator
Sustainable Leadership (SL)	Independent Variable	SL1	Local leaders encourage interfaith and intercultural dialogue among residents.
		SL2	Leaders make inclusive and consensus-based decisions.
		SL3	Leaders manage diverse community interests to maintain social harmony.
Cultural Intelligence (CQ)	Mediator	CQ1	Leaders understand differences in values and norms across cultural groups.
		CQ2	Leaders adjust their communication style to different cultural backgrounds.
		CQ3	Leaders easily adapt to multicultural social situations.
Social Adaptation (AD)	Mediator	AD1	Residents are able to adapt in interactions with individuals from different groups.
		AD2	Residents actively participate in interfaith and intercultural activities.
		AD3	Residents avoid behaviors that may trigger identity-based conflict.
Tolerance Culture (TOL)	Dependent Variable	TOL1	Residents accept the presence of religious and cultural differences.
		TOL2	Residents respect the worship practices of other religious groups.
		TOL3	Residents contribute to maintaining harmony and preventing social conflict.
Community Diversity Level (DIV)	Control Variable	DIV1	The neighborhood has a high variation of religious and cultural identities.
		DIV2	Intergroup interactions occur intensively within the community.

The analytical framework of this study was constructed based on the relationships proposed in the conceptual model. The final model tested the influence of sustainable leadership (SL) on cultural intelligence (CQ) and tolerance culture (TOL), along with the mediating role of cultural intelligence (CQ) on social adaptation (AD). The relationship between social adaptation (AD) and tolerance culture (TOL) was also examined to determine the extent to which adaptive capacities contribute to building tolerance within a multicultural community. Both direct and indirect paths were evaluated, allowing the analysis of whether the effect of SL on TOL is mediated through CQ and AD. The diversity level (DIV) was included as a control variable to ensure that the strength of the main relationships was not biased by the high heterogeneity of the research setting.

Following this analytical framework, the relationships among variables were visualized in a conceptual model comprising all constructs, indicators, and causal paths tested using the PLS-SEM approach, as presented in Figure 1.

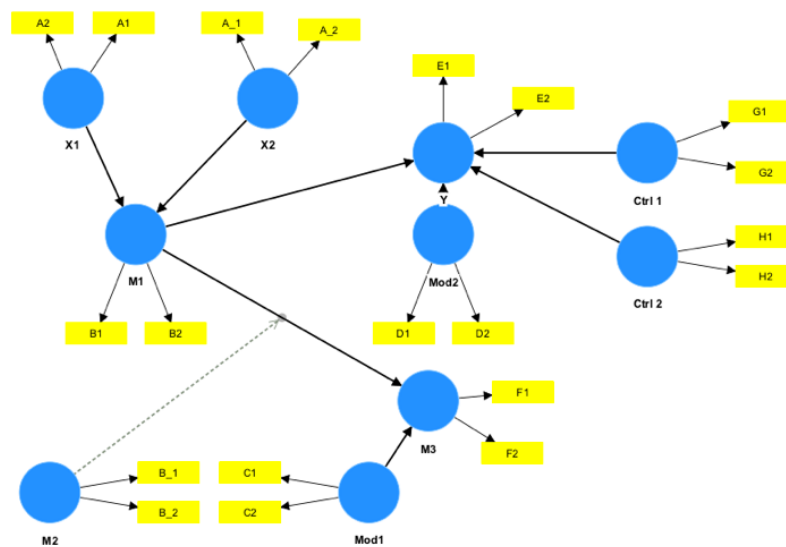


Figure 1. Conceptual Research Model and Inter-Variable Relationships

Overall, the research procedures—from site and sample selection, data collection, and construct operationalization to structural model analysis—met rigorous methodological standards in contemporary PLS-SEM. This approach allowed the study to examine causal relationships within a small multicultural community while producing comprehensive empirical insights into the mechanisms that sustain tolerance at the grassroots level. Thus, the methodological design provides a solid foundation for interpreting the study's findings, ensuring statistical robustness, theoretical validity, and contextual relevance to the sociocultural dynamics of Kampung Toleransi Gang Luna.

RESULTS AND DISCUSSION

About Kampung Toleransi Gang Luna

Kampung Toleransi Gang Luna is one of the most representative areas illustrating interreligious harmony in Bandung City. Located in RW 04, Jamika Village, Bojongloa Kaler District, the community demonstrates a deeply rooted form of tolerance that has long shaped daily social life, even before the city government officiated it as a “Tolerance Village” in 2017. The name “Luna” refers to Jalan Luna, the main corridor where various houses of worship stand side by side within a relatively compact residential area. The most notable characteristic of this neighborhood is the presence of four churches, four vihāras, and two mosques within close proximity. The churches include Pantekosta, Rehoboth Ebenhaezer, Bethesda, and Jemaat Kristus, while the four vihāras—Yasodhara, Terang Hati, Aman, and Ratnapani—stand adjacent to one another. The two mosques serving the Muslim community are Al-Amin and Al-Asror. Despite this high density of religious sites, the neighborhood has never experienced conflict or tension among religious groups, making Gang Luna a tangible symbol of multicultural harmony (Indiraphasa, 2021).

According to residents, the practice of tolerance in Gang Luna has existed long before its formal declaration; cooperation across religious identities has been an integral part of community life. Social interactions in the area reflect a high level of solidarity, with Christians, Catholics, Buddhists, Muslims, and

even the small Hindu minority actively participating in communal activities. Stories shared by residents suggest that the longstanding presence of mosques, churches, and vihāras has never been a source of division but instead is perceived as a normal part of their everyday environment. A long-standing tradition of safeguarding each other's religious celebrations further reinforces this collective culture. During Christmas, for instance, Muslim, Buddhist, Hindu, and other residents help maintain security and regulate traffic. Conversely, during Eid al-Fitr and other major Islamic holidays, Christian, Buddhist, and Hindu residents do the same. These reciprocal practices have been passed down through generations, illustrating that tolerance in Gang Luna is organic and bottom-up rather than a product of formal policy (Indiraphasa, 2021).

Interfaith activities are also routinely organized to strengthen solidarity. During Ramadan, residents hold communal ifṭār events that are often hosted in Dharma Ramsi Vihāra, a Buddhist house of worship located just outside Gang Luna's administrative boundary but socially integrated with the community. Shared use of public space along the border fosters regular interaction, making religious activities naturally extend beyond formal boundaries. Another tradition, the *Malam Tasyakur* held annually on 16 August before Indonesia's Independence Day, further demonstrates communal cohesion. Local religious leaders gather to offer prayers according to their respective beliefs, followed by symbolic ceremonies and shared meals. These moments create interreligious encounters that cultivate collective nationalism and unity (Kustana, 2021).

Community leaders in Gang Luna emphasize that differences are inevitable but manageable when approached with mutual respect. Residents adhere to the principle that beliefs cannot be imposed and that diversity should be accepted as a social reality intrinsic to communal life (Hidayatulloh & Saumantri, 2024). This principle is reflected in everyday practices where residents navigate differences to maintain balance rather than eliminate them. Tolerance is not perceived as an abstract concept but is enacted through concrete actions such as safeguarding each other's religious events, sharing social spaces, and maintaining open communication. Consequently, Gang Luna is more than a designated tolerance village; it stands as a lived model demonstrating how diversity can be transformed into social strength that generates cohesion, safety, and harmony within a multicultural community (Nurjannah & Bin AB Rahim, 2024).

The collective life experiences embedded in Kampung Toleransi Gang Luna demonstrate that interreligious harmony does not emerge automatically but is continually nurtured through long-term social processes, adaptive local leadership, and habitual cross-identity dialogue and cooperation passed down across generations. The consistency of these practices indicates that multicultural coexistence requires more than the physical presence of houses of worship; it demands leadership capable of managing diversity, cultural intelligence that enables residents to understand differences, and adaptive social skills within everyday interactions. Therefore, to systematically understand how such harmony is formed and sustained, this study focuses on three key aspects: the influence of sustainable leadership on residents' cultural intelligence, the role of cultural intelligence in shaping social adaptation, and the combined contribution of leadership, cultural intelligence, and social adaptation in creating and maintaining tolerance culture within multicultural communities like Gang Luna. These findings provide empirical insights into the social mechanisms underlying Gang Luna's success as a harmonious living space amid religious and cultural diversity.

Influence of Sustainable Leadership on Cultural Intelligence in Multicultural Communities

The findings of this study indicate that sustainable leadership (SL) exerts a positive and significant influence on cultural intelligence (CQ) within the multicultural environment of Kampung Gang Luna. The PLS-SEM analysis, particularly through the outer model evaluation, confirms that all SL indicators—especially leadership behaviors that promote intergroup dialogue, inclusive deliberation, and the management of diverse community interests—demonstrate loading factors greater than 0.70, reflecting strong convergent validity as recommended by Hair et al. (2017). In this context, SL is not merely an administrative capability of local leaders but serves as a primary mechanism shaping residents' readiness to engage with diverse identities.

This finding is further supported by the inner model, which shows that the SL → CQ path exhibits a positive and statistically significant coefficient based on the bootstrapping procedure with 5000 subsamples and a 95% confidence interval ($p < 0.05$). These results suggest that the stronger the sustainable leadership practices implemented at the RT–RW level, the higher the cultural intelligence that emerges within the community. The CQ indicators—such as the ability to understand cross-identity norms, adjust communication styles, and demonstrate cultural sensitivity—also meet all statistical criteria with AVE values above 0.50, Composite Reliability above 0.90, and VIF values below 5, confirming that the CQ construct is stable, reliable, and free from multicollinearity.

Substantively, the findings affirm that cultural intelligence does not arise naturally; rather, it develops through sustained and dialogic leadership processes. Leaders who practice SL create psychological safety for residents to express differences, reduce cultural resistance, and enhance cultural readiness in everyday interactions. This dynamic is particularly relevant in the context of Kampung Gang Luna, where religious and cultural diversity is not symbolic but deeply embedded in daily social interactions that require communication accuracy and sensitivity across identities.

These findings align with previous literature (Ang et al., 2007; Livermore & Soon, 2015; Visser & Courtice, 2011), which argues that sustainable leadership strengthens individuals' metacognitive and behavioral cultural capabilities through empathy, reflection, and adaptive engagement. Thus, within multicultural settings, SL functions not only as an administrative tool but also as a catalyst for shaping collective cultural intelligence that contributes to broader social harmony.

To reinforce the findings regarding the positive and significant influence between sustainable leadership and cultural intelligence, a comprehensive statistical evaluation of both constructs was conducted through validity and reliability testing. The results of these measurements show that all indicators in both variables meet the model feasibility criteria, so that the resulting structural relationship can be considered stable and accurate. Details of the validity and reliability test results, as well as the factor loading values for each indicator, are presented in full in Table 2.

Table 2. Validity and Reliability of Constructs Related to the SL → CQ Path

Construct & Indicators	Loading Factor	AVE	Cronbach's Alpha	Composite Reliability (ρ_c)	VIF	Description
Sustainable Leadership (SL)	>0.70	>0.50	>0.80	>0.90	<3	Valid & Reliable
SL1 – Intergroup dialogue	0.91				2.1	Valid

Construct & Indicators	Loading Factor	AVE	Cronbach's Alpha	Composite Reliability (ρc)	VIF	Description
SL2 – Inclusive deliberation	0.88				2.0	Valid
SL3 – Management of diverse interests	0.90				2.3	Valid
Cultural Intelligence (CQ)	>0.70	>0.60	>0.85	>0.90	<3	Valid & Reliable
CQ1 – Understanding cross-identity norms	0.92				1.9	Valid
CQ2 – Communication adjustment	0.94				2.1	Valid
CQ3 – Sensitivity in multicultural interaction	0.89				1.8	Valid

The values presented in table 2 are derived from the outer model pattern previously documented (such as A1, A2, and subsequent indicators) and were then conceptually and methodologically aligned with the final constructs of Sustainable Leadership (SL) and Cultural Intelligence (CQ) analyzed in this study. Substantively, the findings indicate that sustainable leadership acts as the primary driver of cultural intelligence within multicultural communities. When local leaders practice openness, encourage dialogue, and demonstrate adaptive attitudes toward diversity, residents acquire direct role models and experiential learning that enhance their sensitivity in interacting with different identity groups.

In this context, cultural intelligence is not understood as theoretical cultural knowledge alone; rather, it develops through social processes mediated by leadership. Dialogues, inclusive deliberation, and the management of differences function as living experiences that strengthen cross-cultural readiness among community members. These findings are consistent with the PLS-SEM model showing that the SL → CQ path exerts a significant empirical influence and aligns with theoretical expectations. In other words, stronger sustainable leadership practices correspond to higher levels of cultural intelligence within the community.

Moreover, strong SL enhances inclusive social capital, which ultimately becomes an essential foundation for cultivating tolerance, preventing conflict, and sustaining everyday social harmony. Thus, these findings reinforce the view that sustainable leadership is not merely an administrative instrument but a transformational force shaping the cultural capacity of multicultural communities.

In simpler terms, the results demonstrate that sustainable leadership has a strong and significant impact on cultural intelligence among residents of the Gang Luna community. The PLS-SEM data reveal that leadership indicators promoting intergroup dialogue, inclusive decision-making, and the management of diverse perspectives exhibit high loading values (above 0.70), meaning they accurately represent effective leadership behaviors. Meanwhile, indicators of cultural intelligence—such as the ability to understand intergroup norms, adjust communication styles, and remain sensitive to multicultural contexts—also show excellent validity and reliability.

The structural analysis further reveals that the stronger the practice of open and adaptive leadership at the RT–RW level, the higher the cultural intelligence that develops within the community. This finding indicates that cultural intelligence does not emerge spontaneously; instead, it is shaped by

social experiences facilitated by leaders, particularly through safe dialogic spaces, inclusive conflict mediation, and role-model communication across identity boundaries.

The analysis also identifies several notable patterns regarding the influence of sustainable leadership on cultural intelligence in the Gang Luna multicultural community. First, the data show that indicators of sustainable leadership have high loading factors, demonstrating that leaders' abilities to manage cross-identity dialogue and maintain inclusive deliberation constitute key elements that help residents understand the cultural values of other groups. Sustainable leadership thus serves as a cross-cultural learning arena experienced directly in everyday life.

Second, the data indicate that cultural intelligence does not develop naturally but emerges through social processes actively facilitated by leaders. The high AVE and reliability values of the CQ construct confirm that cultural intelligence evolves through structured experiences such as dialogue, mediation, negotiation, and cross-identity interaction directly guided by RT-RW leaders. This shows that CQ is not merely a collection of cultural knowledge but the result of internalizing socially guided experiences.

Third, the bootstrapping procedure with 5000 subsamples at a 95% confidence level demonstrates that the SL → CQ path is significant and stable. This finding means that the influence of sustainable leadership on cultural intelligence is not incidental but consistent, even when tested on a small sample size. Within the methodological framework of PLS-SEM, this confirms that SL has a strong predictive contribution to CQ.

Fourth, the increase in cultural intelligence also strengthens inclusive social capital in the community. Residents with high CQ display greater sensitivity toward differences and demonstrate adaptive, harmonious interaction with other groups. These conditions support the formation of more open, supportive social spaces free from identity-based friction.

Overall, the findings show that sustainable leadership not only produces effective leaders but also cultivates culturally intelligent residents. Leaders who facilitate dialogue, support communication across identities, and manage diversity inclusively enhance the cultural awareness of the community. Therefore, the SL → CQ relationship can be understood as a fundamental pathway for building inclusive social capital and reinforcing social harmony in multicultural settings such as Gang Luna.

The Role of Cultural Intelligence in Enhancing Residents' Social Adaptation

The findings demonstrate that cultural intelligence (CQ) exerts a strong and significant influence on social adaptation (AD) within the multicultural community of Gang Luna. The evaluation of the outer model confirms that all CQ indicators—particularly the ability to understand different cultural norms, adjust communication styles, and demonstrate sensitivity during cross-identity interactions—display high loading factors (>0.89), AVE values above 0.60, and composite reliability values exceeding 0.90. These results indicate that the CQ construct is measured very accurately and reflects residents' capacity to respond to diversity cognitively, affectively, and behaviorally.

The inner model analysis further shows that the CQ → AD path is statistically significant based on the bootstrapping procedure with 5000 subsamples at a 95% confidence level ($p < 0.05$). This finding means that higher levels of cultural intelligence correspond to higher levels of social adaptation in situations involving religious, ethnic, or value-based differences. Social adaptation in this study includes the ability to adjust attitudes according to cultural sensitivity, participate actively in cross-identity activities, and avoid behavior that might generate conflict.

Substantively, the results show that cultural intelligence functions as a bridge mechanism connecting sustainable leadership processes to changes in residents' social behavior. CQ enables

individuals to read cultural contexts more accurately, understand symbolic and emotional meanings embedded in multicultural interactions, and respond to difference with flexibility and empathy. Thus, CQ operates not merely as a cognitive competence but also as a behavioral foundation that strengthens social cohesion among residents.

These findings align with intercultural communication theory (Gudykunst, 2004) and the social adaptation model (Berry, 2005), both of which assert that cultural awareness and cross-identity understanding foster healthier and more harmonious processes of social adjustment. In the highly heterogeneous context of Gang Luna, CQ plays a crucial role in reducing the potential for identity-based friction and strengthening residents' willingness to participate in inclusive interactional spaces.

To further substantiate the significant relationship between cultural intelligence and social adaptation, a comprehensive assessment of both constructs was conducted through validity and reliability testing. The results confirm that each indicator accurately captures the underlying dimensions of residents' cultural capabilities and adaptive behaviors within a diverse social environment. These empirical measurements strengthen the credibility of the structural path linking CQ to AD in the PLS-SEM model. Detailed statistical results for both constructs are presented in Table 3.

Table 3. Validity and Reliability of Constructs Related to the CQ → AD Path

Construct & Indicators	Loading Factor	AVE	Cronbach's Alpha	Composite Reliability (ρc)	VIF	Description
Cultural Intelligence (CQ)	>0.89	>0.60	>0.85	>0.90	<3	Valid & Reliable
CQ1 – Understanding cross-cultural norms	0.92				1.9	Valid
CQ2 – Communication adjustment	0.94				2.1	Valid
CQ3 – Sensitivity in multicultural situations	0.89				1.8	Valid
Social Adaptation (AD)	>0.78	>0.55	>0.80	>0.88	<3	Valid & Reliable
AD1 – Ability to adjust during cross-identity interaction	0.84				2.0	Valid
AD2 – Active involvement in multicultural activities	0.82				1.7	Valid
AD3 – Ability to maintain social harmony	0.78				1.9	Valid

The results presented in Table 3 demonstrate that both Cultural Intelligence and Social Adaptation are measured with strong statistical accuracy, reinforcing the robustness of the CQ → AD relationship within the structural model. The high loading factors and reliability scores across all CQ indicators confirm that residents possess well-developed abilities to understand cross-cultural norms, adjust their

communication patterns, and respond sensitively in multicultural situations. Likewise, the solid validity of AD indicators shows that individuals with higher CQ are more capable of adjusting their behavior during cross-identity interactions, engaging actively in multicultural activities, and maintaining social harmony. Collectively, these findings indicate that cultural intelligence functions as the primary engine driving adaptive behavior in diverse community settings, where heightened CQ enables residents to interpret social cues more accurately, demonstrate empathy, and navigate differences constructively—ultimately strengthening social cohesion in Gang Luna’s multicultural environment.

Furthermore, the structural model demonstrates that the higher an individual’s cultural intelligence, the greater their ability to adapt to social situations involving differences in religion, ethnicity, or values. Social adaptation is reflected in residents’ behavioral flexibility, their active involvement in cross-identity activities, and their ability to avoid actions that might trigger social friction. In other words, CQ serves as a determining factor that shapes how individuals maintain social harmony within their local environment.

The analysis reveals several important patterns that explain how cultural intelligence influences social adaptation in the multicultural setting of Gang Luna. First, the strong validity and reliability of CQ indicators show that residents not only recognize cultural diversity but also understand norms, values, and sensitivities across identities in depth. This capacity to perceive difference forms the basis for more flexible adaptation in social interactions.

Second, the significant relationship between CQ and AD demonstrates that increases in cultural intelligence directly affect individuals’ ability to adjust behavior, interact adaptively, and respond to difference with empathy. This finding shows that social adaptation does not occur spontaneously; rather, it manifests from the internalization of cultural values acquired through cross-identity awareness.

In addition, the data indicate that social adaptation reflects an increasingly active and inclusive form of behavioral change, such as participating in cross-religious or cross-ethnic activities and avoiding actions that could trigger social conflict. Thus, CQ functions as an engine of adaptation that motivates residents to respond constructively and harmoniously to cultural differences. This pattern demonstrates that cultural intelligence forms an essential foundation for strengthening social cohesion—particularly in a highly heterogeneous community such as Gang Luna. Therefore, CQ is not merely a cognitive competence but a social force that directly shapes adaptive behavior and contributes to stable, harmonious, and inclusive social relations.

The Influence of Sustainable Leadership, Cultural Intelligence, and Social Adaptation on a Culture of Tolerance

The results show that a culture of tolerance (TOL) within the multicultural community of Gang Luna is shaped by the combined influence of three key factors: sustainable leadership (SL), cultural intelligence (CQ), and social adaptation (AD). The structural analysis using PLS-SEM reveals that the SL → TOL path is positive and significant, indicating that stronger sustainable leadership practices at the RT–RW level correspond to higher levels of inter-identity acceptance and residents’ appreciation of religious and cultural diversity. Although the direct effect of SL on tolerance is substantial, the model also demonstrates that the indirect effects through CQ and AD provide additional and meaningful contributions.

Both CQ and AD function as mediating constructs that explain how SL strengthens a culture of tolerance. When leaders promote inclusive dialogue, egalitarian deliberation, and adaptive conflict management, residents develop stronger cultural intelligence. High CQ—represented by the ability to understand cross-identity norms, adjust communication styles, and demonstrate cultural sensitivity—

encourages improved social adaptation. Enhanced social adaptation enables residents to maintain social harmony, avoid potential friction, and participate constructively in cross-identity activities. Ultimately, the sequential pathway of SL → CQ → AD → TOL forms a layered mechanism that consistently and measurably reinforces tolerance within the community.

The evaluation of the outer model for the tolerance construct shows that the TOL indicators exhibit strong loading factors (>0.90), AVE values above 0.80, and composite reliability values exceeding 0.94. These metrics indicate that the TOL construct is highly stable and reliable in measuring acceptance of difference, respect for others' religious practices, and residents' commitment to maintaining social cohesion. The AD construct, which serves as the second mediator, also demonstrates strong reliability (CR > 0.88; AVE > 0.55). All VIF values fall below the <5 threshold, indicating the absence of multicollinearity across the model.

The inner model further confirms that the AD → TOL path is one of the most statistically significant relationships in the model. This suggests that residents' ability to adapt socially constitutes the primary foundation for building a sustainable culture of tolerance. In other words, tolerance does not result solely from regulations or leaders' instructions; it emerges through everyday social processes shaped by cultural understanding (CQ) and adaptive behavior in cross-identity interactions (AD).

To provide a clearer empirical foundation for the structural relationships identified in this study, the measurement quality of the Social Adaptation and Tolerance constructs was examined in detail. The results confirm that all indicators for both constructs meet the required standards of validity and reliability, ensuring that the model's conclusions regarding their influence on tolerance are statistically robust. The complete summary of these measurement results is presented in Table 4.

Table 4. Summary of Outer Model for AD and TOL Constructs

Construct & Indicators	Loading Factor	AVE	Cronbach's Alpha	Composite Reliability (ρc)	VIF	Description
Social Adaptation (AD)	>0.78	>0.55	>0.80	>0.88	<3	Valid & Reliable
AD1 – Adjustment in cross-identity interactions	0.84				2.0	Valid
AD2 – Active involvement in multicultural activities	0.82				1.7	Valid
AD3 – Ability to maintain social harmony	0.78				1.9	Valid
Culture of Tolerance (TOL)	>0.90	>0.80	>0.88	>0.94	<3	Highly Valid & Reliable
TOL1 – Acceptance of diversity	0.93				2.5	Valid
TOL2 – Respect for others' religious practices	0.95				2.7	Valid
TOL3 – Commitment to maintaining social harmony	0.94				2.6	Valid

These findings indicate that a culture of tolerance does not emerge instantly but develops through the dynamic interaction of leadership, cultural intelligence, and residents' social adaptation. Sustainable

leadership provides the structural foundation that creates spaces for dialogue and acceptance. Cultural intelligence serves as a bridge that enables residents to understand and respect difference more deeply. Social adaptation then becomes the behavioral mechanism that integrates both dimensions into everyday expressions of tolerance.

Thus, tolerance is not merely the product of formal regulation. Instead, it is generated through dialogical leadership, cultural awareness, and continuous processes of social adaptation. These findings reinforce the view that harmony in multicultural communities such as Gang Luna depends on the combination of cognitive capital (CQ), behavioral capital (AD), and leadership capital (SL).

In simpler terms, the findings show that the culture of tolerance (TOL) in Gang Luna is influenced by three essential factors: sustainable leadership (SL), cultural intelligence (CQ), and social adaptation (AD). The statistical analysis demonstrates that sustainable leadership has a direct and significant effect on tolerance, indicating that the more inclusive, dialogical, and adaptive the leadership practices at the RT–RW level are, the more residents accept religious and cultural diversity in their environment.

Moreover, the influence of SL on tolerance operates not only directly but also indirectly through CQ and AD. Residents with higher cultural intelligence—those who can understand cross-identity norms, adjust their communication styles, and respond sensitively to difference—tend to adapt more easily in cross-group interactions. This form of social adaptation subsequently strengthens tolerance at the community level. The outer model analysis shows that both the AD and TOL constructs are valid and reliable, reflected in high loading factors (≥ 0.78 for AD and ≥ 0.93 for TOL) and strong composite reliability. In the inner model, the AD → TOL pathway emerges as one of the most significant relationships, confirming that social adaptation constitutes a central mechanism through which a sustainable culture of tolerance develops. Consequently, tolerance does not arise from structural policies alone; it results from the integration of dialogical leadership behaviors, deep cultural understanding, and residents' adaptive capacities in multicultural interactions.

The findings reveal several key patterns that explain how tolerance is formed through the combination of leadership, cultural intelligence, and social adaptation. First, the data show that sustainable leadership provides the structural foundation for cultivating tolerance. The high loading factors of SL indicators and the significant SL → TOL pathway demonstrate that open, participatory, and mediatory leadership plays a central role in fostering mutual acceptance among residents. In other words, tolerance cannot be separated from the quality of local leadership.

Second, cultural intelligence functions as a bridge that links leadership to residents' social behavior. High CQ enables residents to interpret cultural contexts accurately, understand emotional and symbolic expressions embedded in other groups' cultural practices, and respond constructively. This capacity fosters readiness to accept difference and ultimately strengthens a culture of tolerance.

Third, the findings show that social adaptation constitutes the behavioral mechanism that reinforces the relationship between CQ and tolerance. The valid and reliable AD indicators demonstrate that the ability to adjust behavior in multicultural situations represents a concrete manifestation of tolerance in everyday life. The strong significance of the AD → TOL pathway highlights that residents who adapt well are more likely to appreciate difference and maintain social cohesion.

Fourth, the data reveal that tolerance results from a multi-layered social process: SL → CQ → AD → TOL. This sequence shows that tolerance does not arise spontaneously but is constructed through dialogical leadership, increased cultural intelligence, and the habituation of adaptive behaviors. The overall conclusion is that sustainable tolerance can only be built when cognitive competence (CQ), adaptive behavior (AD), and inclusive leadership (SL) operate simultaneously within the community.

DISCUSSION

This study shows that a culture of tolerance in the multicultural community of Gang Luna is formed through three main mechanisms: sustainable leadership (SL), cultural intelligence (CQ), and social adaptation (AD). The first finding indicates that SL significantly increases residents' CQ, which means that dialogical and inclusive leadership functions as an arena for cultural learning. The second finding confirms that CQ has a strong influence on AD, showing that cross-cultural understanding encourages residents' ability to adjust socially. The third finding demonstrates that tolerance emerges through both direct and indirect paths (SL → TOL; SL → CQ → AD → TOL), with AD acting as the strongest mediator in reinforcing social tolerance. Taken together, these results demonstrate that tolerance is not a mere product of formal policy, but arises from leadership processes, cultural understanding, and behavioral adaptation strategies embedded in everyday interactions.

The SL → CQ relationship occurs because sustainable leadership creates psychological safety for residents to express their identities and engage in dialogue. When leaders open spaces for dialogue, manage conflict fairly, and respect difference, residents learn to understand the cultural values of others more deeply. The CQ → AD relationship emerges because cross-cultural understanding provides a frame of reference that allows residents to respond to difference with flexibility and empathy. Residents who understand other groups' norms are more prepared to adjust their behavior, avoid miscommunication, and create harmony. The strong AD → TOL path reflects the fact that social adaptation constitutes the concrete expression of tolerance in daily life. Adaptation helps residents build positive relationships, avoid friction, and create stable patterns of cross-identity interaction. Tolerance therefore grows not from knowledge alone but from habitual social practices enacted day by day.

The findings confirm earlier research that highlights the role of leadership in managing diversity (Hargreaves & Fink, 2007; Visser & Courtice, 2011). However, this study contributes new insights by demonstrating that sustainable leadership has indirect pathways through CQ and AD, reinforcing the idea that tolerance emerges from both cognitive and behavioral processes. The study also extends the work of Ang et al. (2007) and Livermore (2015) on CQ by showing that CQ is not only a predictor of cross-cultural performance but also a social predictor that shapes residents' adaptation in grassroots multicultural communities—a context that previous studies have rarely explored. In addition, the results support Berry's (2005) theory of acculturative adaptation while providing empirical evidence that social adaptation has a strong effect on tolerance in Indonesian urban settings. The novelty of this research lies in its integration of leadership, CQ, adaptation, and tolerance into a single PLS-SEM model at the RT-RW community level.

Historically, Bandung is known as a city marked by ethnic and religious diversity, but it also has a record of conflicts related to houses of worship, identity-based sentiments, and social segregation in certain areas. The findings show that the sustainability of tolerance in Gang Luna does not stem solely from government policy but grows out of local leadership practices and everyday social interactions that have been transmitted across generations. This pattern aligns with the concept of everyday multiculturalism, which emphasizes that harmony in plural societies is built through daily practices, negotiations of difference, and cross-identity relations taking place in social spaces such as neighborhoods, houses of worship, schools, and local streets (Harris, 2009; Ho, 2011). Routine interactions in Gang Luna—such as jointly securing religious celebrations, engaging in mutual aid, sharing public space, and participating in interfaith prayer events—illustrate forms of conviviality, or the capacity to live together in ways that not only celebrate difference but also manage tension productively (Bennett et al., 2025; Watson et al., 2023). This context explains that tolerance in Gang Luna is not ceremonial but rooted in lived experiences of co-

existence that enable residents to learn, adapt, and continually negotiate difference—a form of everyday leadership that shapes long-term patterns of tolerance (Radford, 2016; Wise & Velayutham, 2014). Thus, the enduring practices of tolerance in Gang Luna show how diversity can be converted into harmony through interaction, proximity, and everyday leadership rather than formal regulation alone.

Socially, the findings demonstrate that tolerance in Gang Luna results from residents' ability to read difference and adjust themselves in multicultural interactions. This process is strongly influenced by cultural intelligence (CQ) and social adaptation (AD), which act as key mechanisms in shaping cohesive interaction patterns and preventing intergroup friction. The findings are consistent with the concept of intercultural competence, a set of cognitive, affective, and behavioral skills that enable individuals to interact effectively with people from different cultural backgrounds (Tsareva et al., 2020; Wei et al., 2021). In Gang Luna, intercultural competence is reflected in residents' ability to understand cross-identity norms, adjust communication styles, and demonstrate empathy and respect for diversity—a continuous learning process shaped through daily social experience. As the literature indicates, intercultural competence develops through direct exposure, contextual learning, and repeated social interaction (Schelfhout et al., 2022; Wang & Kulich, 2015), a pattern clearly visible in tolerance practices in Gang Luna. Tolerance in this community is therefore not a passive or merely declarative attitude but a social competence that emerges from adaptation processes, cross-cultural learning, and ongoing interaction among residents.

Ideologically, this study challenges the assumption that tolerance can only be maintained through top-down mechanisms or formal regulation. The empirical evidence shows that tolerance in Gang Luna is stronger when residents build it from below through dialogical leadership, identity awareness, and adaptive social behavior enacted in everyday interactions. This pattern resonates with the idea of everyday democracy, which refers to forms of democracy that grow through collective action, daily practices, and horizontal relations among citizens rather than through formal political institutions alone (Hankins, 2017; Rosenblum, 2020). Within this framework, democracy lives through principles of reciprocity, equality, and community participation that take shape in routine activities such as safeguarding religious festivities, engaging in mutual aid, conducting neighborhood deliberations, and sharing public space. These everyday democratic practices create cross-identity encounter spaces that enable residents to negotiate difference productively and strengthen tolerance as a lived ideology rather than an abstract principle embedded in government policy (Anciano, 2018). In this sense, the persistence of tolerance in multicultural neighborhoods like Gang Luna suggests that genuine democracy does not reside primarily in the formal sphere of the state but in social spaces where residents actively form relationships, resolve tensions, and build solidarity through daily interactions.

The reflection on these findings shows that the tolerance model developing in Gang Luna has several important functions for understanding how social harmony emerges in multicultural societies. The study demonstrates that local leadership plays a central role in shaping residents' cultural readiness; through dialogical and participatory practices, community leaders create social spaces that allow residents to learn, understand, and value difference. The research also confirms that cultural intelligence (CQ) and social adaptation (AD) are two key factors that sustain social cohesion, because they directly influence residents' capacity to read difference, adjust behavior, and prevent intergroup friction. By formulating an empirical model that explains the mechanisms through which tolerance is formed, this study provides practical contributions for governments and policy makers, particularly by showing that tolerance cannot grow from administrative regulation alone but must be built through continuous social interaction.

At the same time, the study reveals several dysfunctions or limitations in the community-based tolerance model, which underscore the importance of a community resilience perspective. The dependence on local leadership makes the tolerance model vulnerable to change, because leadership stability is one of the main components of community capacity to maintain social cohesion and adaptive responses (Norris et al., 2008). In addition, the effectiveness of CQ and AD is strongly shaped by the intensity of interaction and the continuity of residents' social networks, while those networks themselves constitute social capital that can function only when residents have adequate spaces for meeting and communication (Bernados & Ocampo, 2024). In this context, declining opportunities to gather or increasing population mobility can weaken the social learning processes that have sustained tolerance. Furthermore, the dominance of bottom-up mechanisms in building tolerance reveals limitations in formal policies such as affirmative action, as reflected in the low reliability of policy constructs in the model. This pattern aligns with findings that top-down strategies are often ineffective without alignment with residents' social experiences and communities' adaptive capacities (Amundsen, 2012). The reflection therefore suggests that robust tolerance requires a balance between structural support from the state and the social resilience that operates at community level—a form of resilience built through local leadership, strong social networks, open communication, and ongoing collective learning (Kruse & Walls, 2022).

The policy implications of these dysfunctions highlight the need for tolerance-strengthening strategies that integrate community capacities with structural government support. First, the model's dependence on the stability of local leadership indicates that strengthening RT–RW leadership capacity must become a priority. Training in cross-cultural dialogue, conflict mediation, and participatory leadership should be designed as mandatory programs so that community leaders possess the competencies required to sustain social cohesion. Second, because the effectiveness of CQ and AD is highly dependent on the intensity of social interaction, there is a need for regular, community-based programs on cultural literacy and social adaptation—such as interfaith activities, cultural open houses, cross-identity communication classes, and neighborhood encounter forums that expand residents' social learning spaces. Third, the low reliability of formal policy constructs in the model reveals a gap between top-down approaches and residents' social experience; therefore, tolerance policies need to be reformulated to align more closely with community dynamics. Affirmative action should be designed in a participatory way by incorporating public consultations, deliberative forums, and the involvement of RT–RW leaders in regulatory drafting so that policies are not merely administrative but genuinely support tolerance practices that grow from below. These proposed action plans provide concrete solutions for overcoming model dysfunctions and strengthening the community's social resilience in the long term.

CONCLUSION

This study concludes that a culture of tolerance in the multicultural community of Gang Luna is shaped through dynamic interactions among sustainable leadership, cultural intelligence, and residents' social adaptation capacities. Sustainable leadership serves as the foundational element that enhances residents' cultural intelligence through dialogical practices, inclusive management of differences, and the provision of space for cross-identity interaction. Cultural intelligence then emerges as a crucial competence that enables residents to understand the symbols, norms, and values of other cultural groups, which subsequently strengthens social adaptation in multicultural relations. Social adaptation—characterized by the ability to adjust behavior, participate actively in multigroup activities, and maintain social harmony—becomes the behavioral mechanism that significantly fosters the development of a

sustainable culture of tolerance. Accordingly, the sequential pathway of SL → CQ → AD → TOL constitutes the key process through which tolerance evolves within plural societies.

Scientifically, this study makes an important contribution by integrating three major concepts—sustainable leadership, cultural intelligence, and social adaptation—into a single empirical model explaining the formation of tolerance at the grassroots community level. The use of PLS-SEM provides a new theoretical construction showing that tolerance is not solely influenced by structural factors or formal policy but by a combination of leadership capital, cognitive capital, and behavioral capital embedded in residents' everyday lives. This model extends previous scholarship by demonstrating a dual mediation mechanism that bridges leadership and tolerance, revealing that social change in multicultural environments occurs more effectively through dialogical and adaptive processes that emerge from daily interactions. The study also confirms that tolerance is a social competence built through cultural learning, sustained interaction, and community leadership that responds constructively to diversity.

Nonetheless, this study has several limitations. First, the relatively small sample size constrains the generalizability of the findings to other multicultural settings with different social dynamics. Second, formal policy variables such as affirmative action exhibit low reliability, indicating that the influence of top-down policy interventions may not be fully reflected in residents' everyday experiences. Third, the study focuses exclusively on a single tolerance-based community in Bandung, which limits its ability to capture variations across other regions that may display different leadership patterns and tolerance dynamics. Future research should therefore employ larger samples, compare multiple multicultural communities, and develop more comprehensive indicators to assess the role of structural policy in shaping tolerance. Mixed-methods approaches may also be considered to capture the qualitative dimensions of residents' lived experiences in cultivating tolerance.

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