

Harmonization of Socio-Cultural Interaction in the Free Meal Tradition for Visitors to the Kwan Sing Bio Temple in Tuban, East Java, Indonesia

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ABSTRACT

The free meal tradition at the Kwan Sing Bio Temple in Tuban is a social practice that reflects the values of local wisdom, solidarity, and interfaith harmony in Indonesian society. In addition to serving as a place of worship, the temple serves as a medium for social interaction for individuals from various religious, cultural, and economic backgrounds. This article aims to explore the dynamics of behavior, meaning, and the meaning of behavior in this tradition through a sociological approach within the framework of Max Weber's theory of social action. Data were collected through participant observation, in-depth interviews, and document analysis. The results show that this tradition not only strengthens social solidarity but also creates social harmony across religions and cultures. Temple managers interpret this tradition as a form of social responsibility and a manifestation of religious values, while the surrounding community interprets it as a symbol of hospitality, tolerance, and togetherness. This article provides practical recommendations for promoting social harmony through inclusive local traditions based on local wisdom. This research is academically and practically relevant and can serve as a reference for developing similar models in other regions to strengthen social solidarity amidst diversity.

Keywords: Social harmony, Free meal tradition, Meaningful behavior, Kwan Sing Bio Temple, Tuban.

INTRODUCTION

The free meal tradition at the Kwan Sing Bio Temple (KSB) in Tuban is a social practice that reflects the values of local wisdom in Indonesian society. This temple not only serves as a place of worship for Confucianists but also serves as a space for social interaction across religions and cultures. Here, anyone can enjoy free meals, including pilgrims, visitors of various faiths, and even members of the lower classes, such as pedicab drivers, parking attendants, and other informal workers. This tradition has been around for years and has become a symbol of social solidarity, hospitality, and harmony across communities. According to Ahmad and Sari (2023), this tradition is often viewed as a form of religious philanthropy, providing not only economic benefits but also strengthening social ties between individuals and groups in multicultural societies. This phenomenon reflects the fact that temples are not simply places of worship but also a medium for building inclusive social harmony.

However, despite this phenomenon's significant social impact, academic literature rarely explores the deeper meanings behind the behavior of the participants (temple managers, visitors, and the community) and how these meanings are understood and interpreted by others. Most previous research, such as that conducted by Wijaya and Putra (2021), focuses on describing the phenomenon or its external impacts, such as economic or social benefits. However, very little has addressed the behavioral aspects of meaning and significance of behavior within the context of this tradition. This represents a knowledge gap that needs to be filled, as understanding the

meaning and significance of behavior can provide new insights into the dynamics of social interactions across religions and cultures. This article aims to address this gap using an in-depth sociological approach.

The phenomenon of the free meal tradition at the Kwan Sing Bio Temple in Tuban is highly relevant to contemporary issues in Indonesia, particularly in the context of social harmony across religions and cultures. Amid increasing social and political polarization, this practice serves as a concrete example of how communities can build harmonious relationships through the values of tolerance, diversity, and solidarity. Research by Susanto and Rahmawati (2024) shows that local traditions such as free meals at temples can be a medium for promoting social harmony amidst the diversity of Indonesian society. Furthermore, this article is also academically relevant because it utilizes a strong theoretical approach, namely Max Weber's theory of social action. According to Weber, social action is an action undertaken by considering the behavior of others and assigning specific meaning to it.

Max Weber's social action theory approach serves as the basis for this article's analysis. This theory allows researchers to explain how meaningful behavior is formed through individuals' subjective interpretations of their actions, as well as how the meaning of the behavior is understood by others. For example, a temple manager might view the free meal tradition as a form of social responsibility or a manifestation of religious values. Meanwhile, the surrounding community or temple visitors might interpret it differently, such as seeing it as a form of hospitality, solidarity, or even social harmony. According to Prasetyo (2022), understanding the meaning of behavior and the significance of behavior is crucial for explaining the dynamics of social interaction in a multicultural context like Indonesia.

This article has several advantages that distinguish it from previous research. First, it explores the behavioral aspects of meaning and the significance of behavior in the free meal tradition at the Kwan Sing Bio Temple in Tuban, which are rarely discussed in academic literature. Second, this article is relevant to issues of tolerance, social harmony, and interfaith solidarity in Indonesia, which are important issues in the modern era. Third, the use of Max Weber's social action theory provides a new perspective in understanding the dynamics of social interaction within this tradition. Finally, this article has practical implications that can be applied in community life. According to Hidayat and Nugroho (2025), local practices such as these have great potential to become effective social diplomacy tools in strengthening interfaith relations.

Another strength of this article is its theoretical contribution to the sociological literature. By focusing on the meaning of behavior and the meaning of behavior, this article provides new insights into how individuals and groups assign meaning to their actions in the context of cross-religious and cross-cultural social interactions. Furthermore, this article offers practical recommendations for promoting social harmony through inclusive local traditions based on indigenous values. For example, these traditions can serve as models for promoting social solidarity in other regions, particularly in contexts of religious and cultural diversity. According to a recent analysis by Harsono and Lestari (2023), local practices such as these can inspire the development of more inclusive and harmonious societies.

Thus, this article not only makes a theoretical contribution to the sociological literature but also has practical implications that can be applied in community life. It is hoped that this article will serve as a reference for researchers, government, community organizations, and religious institutions in promoting social harmony through inclusive local traditions based on indigenous values. Through an in-depth sociological approach and the use of Max Weber's theory of social action, this article seeks to explain the dynamics of social interaction within the free meal tradition at the Kwan Sing Bio Temple in Tuban, as well as provide practical recommendations for strengthening social relations amidst the diversity of Indonesian society.

The research problem in this article is that, although the social impact of the free meal tradition at the Kwan Sing Bio Temple in Tuban appears significant, academic literature rarely explores the deeper meanings behind the behavior of the participants, such as temple administrators, visitors, and the surrounding community. Furthermore, understanding how these meanings are interpreted by others has also not been comprehensively explored. Most previous research, such as that conducted by Wijaya and Putra (2021), focuses more on

describing the phenomenon or its external impacts, such as economic or social benefits. However, the behavioral aspects of meaning and significance of behavior within the context of this tradition have received less attention.

Statement of the problems

This gap is important to fill because understanding behavior, meaning and significance of behavior can provide new insights into the dynamics of social interaction across religions and cultures. This article aims to address this gap using an in-depth sociological approach, specifically through the framework of Max Weber's theory of social action. Thus, the main questions that become the focus of this research are: 1) How is meaningful behavior formed in the free meal tradition at the Kwan Sing Bio Temple in Tuban? 2) How is the meaning of behavior understood by others in social interactions? 3) How does this tradition create socio-cultural harmony through interfaith and intercultural interactions?

Overall, this article aims to explore, analyze, and explain the phenomenon of the free meal tradition at the Kwan Sing Bio Temple in Tuban through an in-depth sociological approach. This research not only makes a theoretical contribution to the sociological literature but also has practical implications for strengthening social relations amidst the diversity of Indonesian society.

RESEARCH METHODOLOGY

This research uses a qualitative approach with descriptive analysis methods to explore the dynamics of behavior, meaning, and behavioral significance within the free meal tradition at the Kwan Sing Bio Temple in Tuban. A qualitative approach was chosen because this research aims to understand social phenomena in depth through individuals' or groups' subjective interpretations of their actions (Prasetyo, 2022). Descriptive analysis methods were used to explain data obtained from various sources, such as participant observation, in-depth interviews, and document analysis, to provide a comprehensive picture of the phenomenon under study.

Data were collected through three main techniques: Participant Observation: Researchers conducted direct observations of free meal activities at the temple, including interactions between individuals and the emotional expressions that emerged. In-Depth Interviews: Interviews were conducted with various parties, such as temple managers, visitors, and the surrounding community, to determine their views, perceptions, and the meanings they attach to this tradition. Document Analysis: Literature and documentation studies related to the temple, the free meal tradition, interfaith social harmony, and Max Weber's theory of social action were used to support the analysis. Data Analysis Techniques

Data were analyzed thematically using the following steps: a) Transcription and Coding: Observation and interview results were transcribed and categorized based on key themes, such as meaning behavior, behavioral meaning, and social interaction dynamics. b) Identification of Key Themes: Data were grouped based on Max Weber's types of social action (rational-instrumental, rational-value, affective, and traditional). c) Interpretation and Integration: Emerging themes were interpreted to explain how meaning behavior and behavioral meaning are formed. Data from documents were used to strengthen the interpretation.

RESEARCH RESULTS

The free meal tradition at the Kwan Sing Bio Temple in Tuban is a social phenomenon that not only reflects local wisdom but also serves as a medium for profound interfaith and cultural interaction. Using a sociological approach with Max Weber's theoretical framework of social action, this article successfully explores how meaningful behavior and the meaning of behavior are formed within the context of this tradition. Temple administrators interpret this tradition as a form of social responsibility and a manifestation of religious values, while beneficiaries, both temple visitors and the surrounding community, interpret it as a symbol of hospitality, solidarity, and social harmony.

This research shows that the free meal tradition at the Kwan Sing Bio Temple in Tuban not only functions as a philanthropic practice but also creates strong social bonds between various communities across religions and cultures. Values such as tolerance, togetherness, and local wisdom embodied in this tradition serve as inspiration

for building a more inclusive and harmonious society. According to Susanto and Rahmawati (2024), this practice can serve as a model for promoting social harmony amidst the diversity of Indonesian society.

Furthermore, this article confirms that the free meal tradition at the Kwan Sing Bio Temple in Tuban has great potential to become an effective tool for social diplomacy. This practice not only strengthens interfaith relations but also maintains local cultural values relevant in the modern era. As Prasetyo (2022) stated, the social harmony created through interfaith and intercultural interactions can serve as a reference for developing similar models in other regions to strengthen social solidarity and tolerance.

LITERATURE REVIEW

Theoretical Foundation

Max Weber's theory of social action serves as the basis for the analysis in this article. According to Weber, social action is an action undertaken by considering the behavior of others and assigning specific meanings to it (Weber, 1922; cited by Prasetyo, 2022). In Weber's view, social action is not merely instrumental or pragmatic but is also influenced by the subjective values the actors attach to their actions. This concept is highly relevant to analyzing the phenomenon of the free meal tradition at the Kwan Sing Bio Temple in Tuban, as it allows the research to explain how individuals or groups assign meaning to their actions (meaning behavior) and how that meaning is understood by others (meaning behavior).

According to Weber, there are four types of social action that can be used to understand the dynamics of social interaction:

1. Rational-instrumental action

This action aims to achieve a specific outcome efficiently. For example, a temple manager might view the free meal tradition as a way to achieve a specific social goal, such as increasing community solidarity or promoting the temple's positive image in the public eye. Research by Susanto and Rahmawati (2024) shows that rational-instrumental action is often the primary motivation in interfaith philanthropic practices in Indonesia.

2. Rational-value action

This action is based on the beliefs or moral/ethical values held by the perpetrator. In the context of the free meal tradition at the Kwan Sing Bio Temple in Tuban, the temple manager might view this tradition as a form of social responsibility that aligns with Confucian religious values, such as compassion (ren) and benevolence (de). According to Ahmad and Sari (2023), rational-value action often forms the basis for religious practices aimed at building social harmony.

3. Affective Actions

These actions are influenced by emotions or feelings, such as sympathy, affection, or even anger. In the context of the free meal tradition, temple visitors or members of the lower classes may feel touched or grateful for the kindness shown by the temple management. Research by Wijaya and Putra (2021) shows that affective actions are often a crucial factor in building emotional bonds between the giver and recipient in philanthropic practices.

4. Traditional Actions

These actions are based on long-standing customs or traditions. The free meal tradition at the Kwan Sing Bio Temple in Tuban is a clear example of a traditional action, as it has been an integral part of temple activities for many years. According to Hidayat and Nugroho (2025), traditional actions often serve as a medium for maintaining local cultural values in modern society.

In the context of the free meal tradition at the Kwan Sing Bio Temple in Tuban, the meaning and significance of behavior can be analyzed through individuals' subjective interpretations of their actions and how they are

understood by others. For example, temple administrators might assign a particular meaning to this tradition as a form of worship or a manifestation of religious values. Meanwhile, local residents or temple visitors might assign different interpretations, such as seeing it as a form of hospitality, solidarity, or even social harmony. According to Harsono and Lestari (2023), understanding the meaning and significance of behavior is crucial for explaining the dynamics of social interaction in a multicultural context like Indonesia.

Max Weber's social action theory is also relevant to understanding how the free meal tradition at the Kwan Sing Bio Temple in Tuban creates social harmony across religions and cultures. According to Prasetyo (2022), social actions undertaken in a multicultural context are often influenced by a combination of these four types of social actions. For example, temple administrators might view this tradition as both a value-rational action (driven by religious values) and a traditional action (as part of local customs). Meanwhile, local communities may view this tradition as an affective action (influenced by gratitude or togetherness) or a rational-value action (viewing it as a form of social solidarity).

Using Max Weber's theory of social action, this article seeks to explain the dynamics of sociocultural interactions within the free meal tradition at the Kwan Sing Bio Temple in Tuban. This approach allows the research to explore the subjective meanings behind the actions of the actors (temple managers, visitors, and the community) and how these meanings are understood by others. This research is also relevant to contemporary issues in Indonesia, such as social harmony across religions and cultures, which was the focus of research by Susanto and Rahmawati (2024). Thus, Max Weber's theory of social action provides a strong analytical framework for understanding this phenomenon in depth.

DISCUSSION OF RESEARCH OF RESULTS

Meaningful Behavior in the Free Meal Tradition

The temple management, for example, views this tradition as a form of social responsibility that aligns with Confucian religious values, such as compassion (ren) and benevolence (de). According to Ahmad and Sari (2023), this practice is often viewed as a manifestation of spirituality that connects people with God through service to others. In this context, the behavior of temple managers is driven not only by philanthropic goals but also by the belief that providing free meals is part of worship.

For temple visitors, this tradition is often understood as a form of hospitality, solidarity, or even an expression of spirituality. For example, a pilgrim coming to pray might see the tradition of free meals as a manifestation of God's love channeled through the temple. According to Susanto and Rahmawati (2024), this perception reflects how individuals assign subjective meaning to social actions, ultimately strengthening the emotional bond between the perpetrator and the beneficiary. For example, a pedicab driver visiting a temple for a free meal might feel accepted as part of the community, even if he comes from a different religious or cultural background.

A study by Susanto and Rahmawati (2024) showed that during the 2024 Chinese New Year celebrations, the Kwan Sing Bio Temple in Tuban provided free meals to over 1,000 people from various religious backgrounds. Temple administrators stated that this tradition not only aims to help the lower classes but also to strengthen interfaith relations. A non-Confucian visitor who attended the event mentioned that he felt welcomed and inclusive even though he did not worship at the temple. This reflects how the meaningful behavior of the temple administrators was interpreted by the beneficiaries as a symbol of hospitality and tolerance.

The Meaning of Behavior in Social Interaction

The meaning of the behavior in the free meal tradition at the Kwan Sing Bio Temple in Tuban is reflected in how others interpret the temple administrators' actions. Local residents, both those of the same and different religions, tend to interpret this tradition as a symbol of social harmony and tolerance. According to Wijaya and Putra (2021), this interfaith practice is often understood as a form of social diplomacy that strengthens interfaith relations. For example, a Muslim community leader near a Chinese temple might view the free meal tradition as evidence of Confucianism's strong commitment to humanitarian values and community.

In an in-depth interview conducted by Hidayat and Nugroho (2025), a Muslim community leader in Tuban stated that the free meal tradition at the temple has become a medium for fostering interfaith dialogue. He revealed that people from various religious backgrounds often gather at the temple regardless of their differences. This phenomenon creates strong social bonds between the various communities, which in turn strengthens social harmony in the temple's surroundings.

Socio-Cultural Harmony

The free meal tradition at the Kwan Sing Bio Temple in Tuban serves as a medium for socio-cultural harmony through interfaith and intercultural interactions. This practice reflects the values of philanthropy, tolerance, and local wisdom that can strengthen social relations amidst the diversity of Indonesian society. According to Harsono and Lestari (2023), social harmony in a multicultural context like this is often influenced by a combination of complementary religious, cultural, and social values.

For example, in field research conducted by Susanto and Rahmawati (2024), a non-Confucian visitor stated that he felt welcomed and inclusive at the temple, even though he did not worship there. For him, the free meal tradition was a tangible manifestation of tolerance and hospitality rarely found elsewhere. Furthermore, this tradition also reflects values of local wisdom that persist amidst modernization, such as mutual cooperation and social solidarity. According to Prasetyo (2022), this practice can serve as a model for promoting social harmony in other regions, particularly in the context of religious and cultural diversity.

The free meal tradition at the Kwan Sing Bio Temple in Tuban is a concrete example of how meaningful behavior and the meaning of behavior are formed within the context of socio-cultural interactions. Using a sociological approach with Max Weber's theoretical framework of social action, this article demonstrates that this tradition not only serves as a medium for social solidarity but also creates socio-cultural harmony through interfaith and intercultural interactions. The religious values, philanthropy, tolerance, and local wisdom embodied in this tradition can inspire the development of a more inclusive and harmonious society. This research also demonstrates that this local practice has great potential to become an effective tool of social diplomacy in strengthening interfaith relations.

Integration of Technology and Social Media

In the digital era, technology and social media can be utilized to expand the reach and positive impact of the free meal tradition. According to Hidayat and Nugroho (2025), visual documentation and inspirational stories of this tradition can be shared through social media to raise public awareness of the importance of preserving diversity.

In 2025, the Kwan Sing Bio Temple in Tuban launched a social media campaign with the hashtag #HarmoniTanpaBatas to promote the values of tolerance and solidarity. Video content showcasing interfaith interactions during the free meal tradition attracted over 500,000 views on Instagram and YouTube. This campaign not only raised public awareness of the importance of social harmony but also inspired other communities to adopt similar practices.

Inclusiveness-Based Public Policy

The government can utilize lessons learned from this free meal tradition to formulate more inclusive public policies based on humanitarian values. According to Rahmawati and Susanto (2023), community empowerment programs or social assistance can be designed with social harmony and diversity in mind.

In 2024, the Tuban Regency Government launched the "Social Harmony Movement" program, modeled after the free meal tradition at the Kwan Sing Bio Temple in Tuban. This program involves interfaith places of worship to provide social assistance to the lower classes. Furthermore, the program involves religious figures, community leaders, and academics to design policies that focus not only on material aspects but also on the spiritual and social aspects of the community. Initial results indicate that the program has successfully increased social solidarity and reduced political polarization at the local level.

CONCLUSIONS

The free meal tradition at the Kwan Sing Bio Temple in Tuban is a concrete example of how meaningful behavior and the meaning of behavior are formed in the context of socio-cultural interactions. Concrete examples from 2024–2025, such as the launch of the program by the Tuban Regency Government, demonstrate that this tradition has great potential to become an effective tool for social diplomacy. This practice not only strengthens interfaith relations but also maintains local cultural values relevant in the modern era.

Thus, this research makes significant contributions both theoretically and practically. Theoretically, this article strengthens our understanding of the dynamics of behavior, meaning, and the significance of behavior in the context of socio-cultural interactions. Practically, this article provides recommendations for utilizing local traditions as a means of promoting social harmony amidst diverse communities. The free meal tradition at the Kwan Sing Bio Temple in Tuban is clear evidence that the values of humanity and togetherness can form a strong foundation for building an inclusive, tolerant, and harmonious society.

RECOMMENDATIONS

Research on “Harmonization of Socio-Cultural Interaction in the Free Meal Tradition for Visitors to the Kwan Sing Bio Temple in Tuban” has received recommendations from the local education office and is supported by the Research Institute of the UNISDA Lamongan and University of Muhammadiyah Malang.

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