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Religion and Social Stratification in Multicultural Urban Society: A Bourdieuan Perspective

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ABSTRACT

Religious and ethnic diversity in multicultural urban contexts often produces complex social dynamics, particularly in the formation of social stratification. This study examines these dynamics in Gang Luna Tolerance Village in Bandung City by explicitly applying Pierre Bourdieu's theoretical framework—habitus, forms of capital, and social fields to analyse how religion and ethnicity structure everyday interactions and status hierarchies. Using a descriptive qualitative approach, data were collected through in-depth interviews with community leaders, residents from diverse religious and ethnic backgrounds, and local policymakers, as well as participant observation and document analysis. The findings reveal that religious habitus and the distribution of social and cultural capital play a significant role in shaping stratification patterns, while the arena of intergroup interaction in Tolerance Village encourages the negotiation of status positions. Although hierarchical differences exist, practices of religious tolerance embedded in community habitus strengthen harmonious relations and facilitate social mobility by expanding access to social capital. This study contributes to the sociology of religion by demonstrating how Bourdieu's concepts explain the interplay between diversity and stratification in urban multicultural settings and offers insights for social policy development aimed at fostering inclusive, tolerant, and socially mobile communities in Indonesia.

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1. INTRODUCTION

Religion plays a significant role in shaping social identity and social stratification. As a deeply rooted belief system, religion not only serves as the basis of religious practices but also influences patterns of social interaction, shared norms, and community values. In a multicultural urban society, religion becomes an important factor in determining how social groups are structured and how they interact with one another (Susanti, 2022). Furthermore, Krismiyanto explains that religion is often linked to the division of social classes, whether in the form of access to economic resources, education, or symbolic power (Krismiyanto, AlfonsusKii, 2023).

Social stratification, which encompasses divisions based on class, status, and power, is closely related to religious factors. As a dominant cultural component, religion frequently provides legitimacy to existing social structures, shapes the social positions of individuals or groups, and influences the distribution of power and resources within society (Khasri, 2021). Therefore, understanding the relationship between religion and social stratification is essential, particularly in the context of Indonesia, which is known for its ethnic and religious diversity.

One of the social phenomena that illustrates the interaction between religion and social stratification in a multicultural urban society is the Tolerance Village. This phenomenon reflects efforts to maintain religious and ethnic diversity within urban communities. In Bandung City, for example, there are several villages known as Tolerance Villages, which serve as real-life examples of how religion, ethnicity, and social class interact within a single area (Saumantri, 2023). These Tolerance Villages showcase a diversity of places of worship standing side by side, despite coming from different religions, and have become a tangible symbol of interfaith tolerance.

This study aims to examine the role of religion in shaping social identity and social stratification, as well as how these elements are manifested in the context of Tolerance Village Gang Luna in Bandung City. In a multicultural society, religious diversity can influence relationships between social groups and the social dynamics that occur (Paembonan, 2019). One of the main questions in this study is how religion shapes ethnic identity and social class within a community with religious pluralism. As a key reference, Bourdieu's theory of habitus, social capital, and cultural capital will be used to understand how religious practices and social structures interact in a multicultural urban society.

Various studies related to religion, social identity, and social stratification have been widely conducted. However, research linking religion to social stratification in the context of Indonesia's multicultural society, particularly in structured social spaces such as Tolerance Villages, is still limited. Existing research tends to focus more on general social theory aspects or on more homogeneous areas. Therefore, it is important to explore the social dynamics occurring in Tolerance Village Gang Luna, which emphasizes religious pluralism within a densely populated area.

Various studies have been conducted on the relationship between religion and social stratification. For example, research by (Arbi et al., 2023) examining the relationship between religion and social structure shows that religion plays an

important role in the formation of social stratification through normative and symbolic mechanisms that prevail in society. Additionally, Achmad highlights how religion is a key factor in the formation of social identity and how it contributes to the existence of certain social classes in society (Achmad et al., 2023). Another study by (Bourdieu, 2000) mentions that social structures are often formed through various forms of symbolic capital, which in this case can be seen through the influence of religion on social recognition and individual status.

Despite these contributions, research focusing specifically on Tolerance Villages as structured multicultural spaces remains limited. Most existing studies prioritize general sociological perspectives on religion rather than examining how religious plurality intersects with social stratification in dense urban settings such as Tolerance Village.

This research offers a new perspective by examining Tolerance Village Gang Luna in Bandung City as the object of study, where religious diversity is not only seen as a phenomenon of tolerance, but also as a social structure that shapes ethnic identity and social class. Using Bourdieu's theory, this study will explore how religion, as cultural and symbolic capital, plays a role in the formation of social stratification in a multicultural society.

The purpose of this research is to analyze the role of religion in shaping social identity and social stratification within a multicultural community, with a focus on Tolerance Village Gang Luna. By investigating the social dynamics within this village, the study highlights how religious diversity not only fosters a harmonious social space but also reveals disparities in access to power, social status, and social capital.

2. METHODS

This study employs a descriptive qualitative method using a sociology of religion approach. The method is intended to explore in depth the role of religion in shaping social stratification within a multicultural society, particularly in Gang Luna Tolerance Village. Bourdieu's theory serves as the theoretical framework to understand how elements such as habitus, social capital, and field contribute to shaping social stratification and ethnic identity within a multicultural urban society.

Data were collected through direct observation in Tolerance Village Gang Luna and through a literature review of academic journals, books, and research reports related to religion, social stratification, and supporting theories. The observation process was conducted over a period of four weeks, covering key locations such as residential areas, places of worship, community meeting points, and local social spaces. The focus of observation included intergroup interactions, religious practices, everyday social routines, and forms of symbolic or cultural capital displayed within the community. Field notes were systematically documented during each observation session.

The literature review followed specific criteria, including: (1) publications from the last ten years, except for classical theoretical works; (2) peer-reviewed journals, reputable academic books, and institutional research reports; and (3) literature directly related to religion, social stratification, multicultural society, and Bourdieu's theoretical framework. These criteria ensured that only relevant and credible sources were included. To ensure methodological reliability and validity, this study applied

triangulation, combining observational data with literature findings. In addition, member checking was conducted by confirming preliminary interpretations with selected residents and community leaders to ensure the accuracy of the findings.

3. RESULTS AND DISCUSSION

Bourdieu's Theory of Religion and Social Stratification in Multicultural Urban Society

Pierre Bourdieu, through the concepts of habitus, social capital, and field, provides a strong analytical framework for understanding social dynamics in complex societies, such as in the context of multicultural communities. Habitus explains how patterns of behaviour and social values are formed through an individual's experiences within their social context, which are often passed down through family and community traditions (Mustikasari et al., 2023). In a multicultural society, such as in Tolerance Village Gang Luna in Bandung, this concept of habitus is highly relevant, as the values and lifestyles brought by individuals from different religious backgrounds interact and influence daily life.

Social capital, which refers to the network of relationships and connections held by individuals or groups within society, becomes crucial in understanding how certain religious and ethnic groups gain access to social and economic resources (Krisdinanto, 2016). In the context of Tolerance Village Gang Luna, social capital derived from religious and ethnic affiliations often determines an individual's ability to interact with various social groups and access opportunities in different areas of life.

Field is the space where social interactions and competition for resources occur (Bourdieu, 2000). In a multicultural society, various fields, such as education, employment, and politics, become arenas of competition for certain religious and ethnic groups to achieve higher social positions. In this regard, the social and cultural capital possessed by individuals or groups influences their position in these fields.

Bourdieu's theory has been effectively applied to understand the role of religion in social stratification, particularly in multicultural societies. According to (Katz-Gerro & Meier Jaeger, 2012), religion and social stratification in multicultural communities support Bourdieu's concept of habitus. They highlight how individuals from different religious backgrounds develop unique worldviews and social practices, which can either reinforce or challenge existing social hierarchies. This aligns with Bourdieu's argument that habitus, formed through religious and ethnic practices, influences how individuals interact with social fields, which in turn contributes to the formation of social stratification.

In the study by (Audretsch et al., 2013), it is explained that ethnic stratification in multicultural cities shows how social and cultural capital, derived from religious and ethnic affiliations, function as mechanisms for social mobility and stratification. In this study, ethnic groups with strong social ties and dominant cultural traditions often have greater access to opportunities, which reinforces social inequalities in various fields such as education, employment, and politics.

In Tolerance Village Gang Luna, these concepts can be observed in practice. Different religious affiliations often influence social relations and the distribution of social capital among individuals. More dominant religious groups tend to have more opportunities to access social networks and resources, while more marginalized groups, despite living peacefully side by side, often face barriers in gaining access to these opportunities.

The concept of social mobility in a multicultural society is highly relevant to Bourdieu's theory. According to (Bourdieu, 1999), social mobility is not just about vertical movement in the social hierarchy based on economic wealth, but is also related to access to social and cultural capital. In a multicultural society, religion often becomes an important factor that determines an individual's access to these capitals. Balbo provides his view on social mobility in multicultural environments, suggesting that individuals from dominant religious groups often have greater access to economic opportunities and social networks, which in turn reinforces their position in social stratification (Balbo & Marconi, 2006).

However, social mobility in the multicultural context is not always vertical. It can also occur horizontally. Tolerance Village Gang Luna is an interesting example of horizontal social mobility, where individuals from different religious backgrounds live side by side, sharing resources and opportunities without significantly changing their social positions. This phenomenon aligns with Bourdieu's theory, which reveals that fields can create spaces for competition and cooperation between different religious and ethnic groups, allowing for social exchanges without major changes in the social hierarchy (Grenfell & James, 2004).

Religion in a multicultural society has a dual role, acting as a social identity that shapes social stratification, as well as a social strategy to maintain or improve one's social position. According to (Rohmaniah, 2018), in multicultural communities, religious practices are not only aimed at uniting groups, but can also create social boundaries that separate other groups, thus reinforcing the existing social stratification.

In this context, Bourdieu's theory provides important insights into how social and cultural capital related to religion and ethnicity shape the social structure that influences an individual's position in society. In Tolerance Village Gang Luna, although there is peaceful interaction between religious groups, the existing social structure still reflects inequality, where groups with stronger social and cultural capital tend to have greater opportunities to access social and economic resources.

Bourdieu's Field Theory in Multicultural Urban Society

The "field" theory developed by Pierre Bourdieu suggests that society is divided into various social spaces called fields. Each field has its own rules and powers that influence the individuals or groups operating within it (Martin & Gregg, 2014). In the context of religion, the religious field is the social space where the power and influence of religion are distributed and interact with other social elements, such as politics, economics, and culture (Adib, 2012).

In Tolerance Village Gang Luna, the construction of the religious social field can be observed through the relationships between various places of worship and how the

interaction between different religions forms the social hierarchy within the village. With the church, temple, and mosque situated side by side, the community in this village creates a social space that values diversity and allows for intense interaction between different religious groups.

According to Bourdieu, each religion or social group within this field brings its own capital, whether symbolic, cultural, or social, which is then utilized to acquire position or power in society (Harvey et al., 2020). In the context of Gang Luna, religion functions as an agent that shapes social identity and provides space for individuals and groups to gain social recognition, which in turn influences the social stratification in the village. Within this field, the interaction between religions creates a shared understanding of harmony, which ultimately forms a pattern of social stratification that is not based on violence or conflict, but on mutual agreements in diversity.

As Bourdieu expressed in his field theory, “each agent in the social field struggles to acquire capital” (Bourdieu, 2002). In this case, the capital being contested can be religious influence, recognition from other communities, or legitimacy from the state. Tolerance Village Gang Luna creates a space where social capital, including recognition of the rights to diversity, plays a major role in the formation of social identity and social status of individuals within the community.

According to field theory, each social group struggles to access the various types of capital available within their field, including in the religious field. Adler-Nissen explains that this capital can be symbolic capital (influence, status), social capital (networks, solidarity), and cultural capital (religious knowledge and practices) (Adler-Nissen, 2011). In a multicultural society, as reflected in Tolerance Village, religion is not just a belief system, but also a battleground for various social groups to gain political, economic, or social influence.

In Tolerance Village Gang Luna, competition for resources is evident in how the existing religions strive to gain legitimacy and access to political or economic power. For example, dominant religious groups, both in terms of numbers and political influence, are more likely to gain access to public facilities or government support. Meanwhile, minority religious groups struggle to gain equal recognition, even within the context of the tolerance that has already been established.

Saumantri explains that religion in a multicultural society can be an important resource in acquiring political power (Saumantri, 2023). In societies with religious diversity, political power is often contested by religious groups that wish to advocate for their interests at the government, economic, or social levels. This aligns with Bourdieu's view that each agent in the field strives to convert the capital they possess into greater power within the social structure (Bourdieu, 2002).

In the context of Tolerance Village, competition for these resources is evident in how religious leaders or groups interact with the Bandung City government to obtain public facilities or recognition of their religious diversity. For example, the inauguration of Tolerance Village by the mayor illustrates how symbolic and social capital is used to advocate for the recognition of religious pluralism in the city.

According to (Sapriillah et al., 2020), religion in urban societies plays a role in shaping social stratification through competition for resources. Katz argues that more dominant religious groups tend to have greater access to social, political, and economic resources, while minority groups struggle to gain equal recognition and access to these resources. This is relevant to the situation in Tolerance Village, where despite religious harmony, competition for social and political capital still occurs.

Similarly, research by (Hidayatulloh & Saumantri, 2024) illustrates that in multicultural societies, religion often becomes a key element in the formation of social identity that influences social mobility. In Tolerance Village, religion plays a central role in shaping social identity and individual mobility within the community, creating a more complex social stratification dynamic than merely a contest between social classes.

The Role of Religion in Shaping Ethnic Identity and Social Class

In the context of a multicultural society like Tolerance Village Gang Luna, religion serves as a key element in the formation of ethnic identity. Religion not only provides recognition for certain groups but also contributes to self-understanding and inter-group relationships within the community. The formation of ethnic identity, which is often influenced by cultural and belief factors, also involves strong religious dynamics.

In Tolerance Village, the presence of various places of worship – churches, temples, and mosques – reflects the significance of religion in influencing social structure and group identity. Each religious group in this village, whether Christian, Buddhist, or Muslim, brings with it cultural elements associated with their ethnicity. For example, the predominantly Muslim community, which is mainly from the Sundanese ethnic group, or the Chinese community, mostly practicing Buddhism, each demonstrates how religion plays a role in reinforcing their ethnic identity.

Religion, in this case, not only functions as a system of belief but also as a means to strengthen solidarity among members of a particular ethnic group. For example, even though various religions coexist in a single area, each group maintains its distinct religious practices, which reinforce their ethnic identity. In this regard, the habitus formed through religious practices will strengthen the ethnic identity of each individual within the community. As Bourdieu, stated, habitus shaped by religion influences how individuals view the world and interact with other groups within the broader social structure (Bourdieu, 2000).

Social stratification in the society of Tolerance Village Gang Luna is not only based on economic factors but is also heavily influenced by religious affiliation and how religion interacts with the existing social system. In a society consisting of various religious groups, the influence of religion on social class stratification is evident in how dominant or more influential religious groups tend to have greater access to social, economic, and political resources (Aulia Sari & Yasin, 2024).

For example, larger religious groups, such as Islam, often have a greater influence in social and political life. Meanwhile, smaller religious groups, such as Buddhism or Christianity, although living peacefully side by side, often face challenges in gaining recognition and access to those resources. In this context, social capital and cultural

capital play a crucial role in determining the social position of these groups. Social capital, which includes social networks and solidarity, enables certain groups to have greater access to political and economic opportunities, while cultural capital, which encompasses knowledge and religious traditions, strengthens their position in society.

According to (Bourdieu, 2002), the social field in which religion operates allows for a struggle to obtain social capital, which in turn plays a role in determining the place and position of individuals in social stratification. Although religion in Tolerance Village does not cause open conflict, social stratification remains evident through the division of access to social and cultural capital. For instance, the economic role of certain religious groups, which possess strong cultural or symbolic capital, often plays a dominant role in shaping social policies or obtaining support from certain institutions.

The research conducted by (Pratama et al., 2024) shows that in multicultural societies, religion influences social mobility through the distribution of social capital, where dominant religious groups often have greater opportunities to develop economically and socially. This is also reflected in Gang Luna Tolerance Village, where larger religious groups such as Islam possess stronger social capital, enabling them to access various available resources. Meanwhile, minority religious groups often struggle to secure an equal place in the social hierarchy.

Religion in the Tolerance Village not only shapes ethnic identity but also plays a role in determining social class within society. Dominant religious groups, supported by social and cultural capital, often have more opportunities to participate in the economy and politics. In this regard, religion facilitates the formation of social networks that provide greater access to economic and cultural resources, which in turn reinforces social class stratification, both open and closed.

In the Tolerance Village, the harmonious interaction between religions results in a form of social stratification that is based more on access to social and cultural capital than on economic disparity. However, despite this, groups with greater social capital, particularly those more dominant in terms of numbers and religious influence, still have an advantage in acquiring social status and economic influence.

According to (Bambang Purwanto, 2019), religious diversity can either exacerbate or reduce social stratification, depending on how religious groups struggle to access social and economic resources within society. This study aligns with the dynamics observed in the Tolerance Village, where, although religion creates equality in social interactions, there is still a struggle to acquire greater social capital, which in turn affects social stratification within the community.

Religious Tolerance and Social Coexistence

The practice of religious tolerance in Tolerance Village plays a crucial role in fostering social harmony amidst the ethnic and religious diversity present in the community. Although the village consists of various religious groups, such as Islam, Christianity, and Buddhism, interfaith interactions remain harmonious, which can be

observed through their daily cooperation and shared involvement in community events.

From the perspective of Bourdieu's theory, the habitus that develops in this community shows that religious tolerance is not formed spontaneously, but through shared experiences that recognize religious diversity as part of a larger social structure (Rachel & Rangkuty, 2020). The practice of mutual respect among religious groups is reflected in the open social space, where each religious group can freely perform their worship without conflict or tension. For example, the presence of churches, mosques, and temples standing side by side in Gang Luna reflects the social integration created through tolerance and mutual respect.

In this regard, the religious social field that has developed in Tolerance Village can be considered an example of how various religious groups, despite having different theological understandings, can share space together and develop social norms that strengthen social cohesion. Bourdieu emphasizes that the field is a space where individuals and groups interact and strive to maintain or change their positions within a broader social structure (Karnata, 2013). In the context of Tolerance Village, different religious groups create a religious social field that is not only free from conflict but also facilitates the development of stronger social solidarity.

The practice of religious tolerance in Tolerance Village, Gang Luna, not only fosters social harmony but also enhances social mobility by enabling wider access to social and economic networks across religious and ethnic groups. In a multicultural society like this, religious tolerance allows for more productive interactions between individuals, which in turn increases their access to social and economic resources. The social capital formed through interfaith relationships becomes a crucial factor in improving social mobility.

Religious tolerance creates social networks that enable individuals or groups to gain support in various aspects of life, such as economics, education, and politics (Bakar, 2015). For example, in Tolerance Village, when certain religious groups celebrate their religious holidays, other groups assist in organizing them. During the celebration of Eid al-Fitr, non-Muslims also participate in maintaining security and order. This demonstrates that religious tolerance not only fosters peaceful relationships but also opens opportunities to enhance the social status of individuals and groups through the social solidarity that is formed.

As a result of this strengthened social capital, tensions between religious groups tend to decrease, as there is mutual dependence built through positive social interactions. With religious tolerance, different groups not only coexist but also reinforce and support each other, which in turn leads to a reduction in social tensions and minimizes the potential for conflict.

Tri Haryanto explains that strong social relationships between religious groups in multicultural societies can reduce tension and enhance social cohesion (Haryanto, 2015). This finding aligns with the situation in Tolerance Village, where mutual respect and cooperation in social and religious activities strengthen social mobility and minimize tensions between religious groups. It also demonstrates that religious tolerance not only has positive social effects in the short term but also opens

opportunities for long-term improvements in living standards and social opportunities.

Furthermore, religious tolerance also influences the social and economic well-being of the community. When individuals from diverse religious backgrounds support each other in various social activities, they not only strengthen inter-group relationships but also enhance economic resources through collaboration. For example, mutual assistance in building public facilities or helping less fortunate groups shows how religious tolerance can contribute to improving the quality of life in the community.

In this regard, the religious social field becomes highly relevant in understanding how different religious groups compete and cooperate to utilize the available social and economic resources. Bourdieu argues that social capital formed through relationships between individuals within the religious social field will significantly influence their opportunities and influence within the broader social structure (Bourdieu, 2000).

Social Stratification Based on Religion and Ethnicity

The religious and ethnic diversity in a multicultural society, as seen in Tolerance Village Gang Luna, influences the formation of social stratification, which can be analyzed using the concepts of habitus, social capital, and field in Bourdieu's theory. In a society made up of various religious and ethnic groups, social layers are often formed not only based on economic or political factors but also on religious and ethnic identities. This contributes to the formation of social stratification, in which an individual's position is influenced by their religious and ethnic affiliations, as observed in the social dynamics of Tolerance Village.

Bourdieu explains that in every social field, there is social capital that serves as a tool for obtaining a position in society. This social capital can take the form of social relationships, networks, or support that an individual or group possesses (Bourdieu, 2000). In the context of Tolerance Village, the social capital held by each religious and ethnic group determines how they interact with each other and how they access social, economic, or political resources. For example, in certain contexts within Tolerance Village, groups with stronger community representation such as the Muslim majority may have relatively wider access to social networks that facilitate economic or political opportunities. However, the existing practice of tolerance allows minority groups to gain support and improve their social position through cooperative interactions and the sharing of social capital.

According to (Yani et al., 2020), in a multicultural society, religious and ethnic diversity often creates tensions that affect social stratification. However, in Tolerance Village, the religious tolerance practices that have developed long before the official declaration of the village have helped alleviate these tensions. This has created a social space that allows for more open social mobility for all groups, even though there is still inequality in access to social capital. Bourdieu reminds us that social position is not only determined by ownership of economic capital, but also by the influence of social and cultural capital in shaping interactions between individuals and groups.

The social stratification based on religion and ethnicity in Tolerance Village Gang Luna also reflects social mobility influenced by the social capital possessed by each group. In Bourdieu's theory, social mobility can occur when individuals or groups who lack access to social or economic resources use social capital to move to a higher social position. In Tolerance Village, even though certain groups, such as the Muslim majority, have more social capital, minority groups like Christians or Buddhists can access social capital through inter-group cooperation.

In a study conducted by (Aji et al., 2024) on the relationship between social capital and social mobility, it was found that groups with limited access to social resources can improve their social status by building strong relationships within social networks. This finding aligns with the phenomenon occurring in Tolerance Village, where previously marginalized minority groups can achieve social mobility through religious tolerance practices that support them in accessing social capital.

Moreover, Jenkins argues that religious diversity in society can lead to more visible social inequalities, but it can also create opportunities for social mobility through interactions between groups (Jenkins, 2004). In the context of Tolerance Village, these social gaps can be reduced thanks to mutual respect and collaboration created between religious groups, which in turn allows for shifts in social status within the community.

Religious tolerance practices play a crucial role in reducing social tensions that often arise in multicultural societies and enabling greater social mobility. In Tolerance Village Gang Luna, religious tolerance acts as a channel for individuals from minority groups to improve their social position. With mutual respect and cooperation between different religious groups, individuals or groups previously in lower social positions whether in terms of economics, education, or politics can elevate their social status through the social support provided by the majority group.

This practice of religious tolerance encourages social mobility not only through economic or educational improvement but also through shifts in social habitus, such as changes in daily interactions and community participation. For example, a member of a previously marginalized religious minority can improve their position by gaining support from the majority religious group, which has greater access to social capital and broader networks. This aligns with Bourdieu's thinking, which asserts that changes in habitus can occur through changes in social relationships and access to social capital (Bourdieu, 2000).

Kuper explains that religious diversity, coupled with a high level of tolerance, can reduce barriers to social mobility (Kuper & Kuper, 2005). In Tolerance Village, the influence of social capital and religious tolerance practices enables greater social mobility, even for individuals from smaller religious or ethnic groups. This shows that while religious and ethnic diversity can create social stratification, the tolerance practiced between groups provides opportunities for changes in social status, ultimately fostering a more inclusive society.

4. CONCLUSION

This study shows that religion and ethnicity significantly shape social stratification in multicultural urban communities, particularly in Gang Luna Tolerance Village. Using Bourdieu's concepts of habitus, social capital, and field, the findings illustrate how religious and ethnic identities influence social positions and access to resources. The coexistence of diverse places of worship and the community's strong tolerance practices demonstrate that stratification does not necessarily lead to conflict; instead, interreligious cooperation strengthens cohesion and facilitates symbolic and relational mobility through expanded social capital networks. The study contributes to sociological theory by highlighting how religious habitus structures everyday interactions and the distribution of symbolic power in a multicultural urban context an area still underexplored in Indonesia. Practically, the findings underscore the need for policies that promote interfaith engagement, inclusive public spaces, and collaborative community programs to reduce hierarchical tensions. However, the study's focus on a single site and qualitative approach limits its generalizability. Future research could compare multiple Tolerance Villages or employ mixed-method and longitudinal designs to deepen understanding of how religious diversity and social hierarchy evolve across urban settings.

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