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The Philosophy of the Meaning of One Furnace and Three Stones (Satu Tungku Tiga Batu) in the People of Fakfak, West Papua

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ABSTRACT

The philosophy of "Satu Tungku Tiga Batu" (One Stove Three Stones) in Fakfak Regency, West Papua, is a model of local wisdom proven effective in maintaining harmony among religious communities (Islam, Protestantism, and Catholicism). This study aims to deeply analyze the phenomenological meaning of the philosophy based on the lived experiences and intersubjective consciousness of the local community. Employing a qualitative approach with a phenomenological design, data were collected through in-depth interviews with custom leaders, religious figures, youth, and interfaith families, supported by participatory observation and documentary analysis. Data analysis followed the stages of epoche, bracketing, horizonalization, and synthesis of essential meanings. The results indicate that the metaphor of the "stove" is internalized as a shared space for collective life, while the "three stones" represent supporting pillars (Custom, Religion, and Government/Religious Groups) that must remain balanced. A primary finding reveals that biological lineage and clan kinship (marga) are positioned above dogmatic religious boundaries, preventing differences in faith from eroding fraternal ties. The internalization of these values occurs intuitively within the domestic sphere through the role of women/mothers and is re-interpreted by the younger generation as a social filter against digital-era provocations. Functionally, this philosophy acts as an organic conflict resolution mechanism that localizes individual friction to prevent it from escalating into sectarian issues. This study concludes that religious harmony in Fakfak is rooted in a shared existential consciousness, offering a highly relevant model for strengthening local wisdom-based religious moderation in Indonesia.

1. INTRODUCTION

Indonesia is known as a country that is very rich in ethnic, racial, and religious diversity. This diversity is a high-value social capital, but on the other hand, it also holds vulnerability to social conflicts if not managed properly. In the midst of the rampant issue of religious polarization in various regions, Fakfak Regency in West Papua is present as a unique example in maintaining harmony. The Fakfak community has succeeded in maintaining the stability of relations between followers of Islam, Protestant Christianity, and Catholicism consistently. This phenomenon is interesting to study because it shows the existence of effective local wisdom as a unifying tool in community life (Koentjaraningrat, 1984). The harmony in Fakfak is rooted in a local philosophy of life called One Furnace Three Stones. Visually, this philosophy takes a metaphor from the traditional cooking stove that requires three balanced-sized support stones in order for the cauldron on it to stand stably (Riyadi, 2024). In the social context of the Fakfak society, these "three stones" symbolize the three main forces that support life, namely Customs, Religion, and Government, or represent the existence of the three major religions there. This philosophy teaches that social life will only be balanced and peaceful if the three elements support each other and no one party feels the most dominant (Ngabalin, 2018). One of the most fundamental things about this tradition is how the bonds

of brotherhood and lineage (clan) are placed above differences in beliefs. In one large family in Fakfak, it is very common to find family members who adhere to different religions but still live in harmony (Rusyaid et al., 2022). Tolerance here is not just a discourse on paper, but is applied directly in daily life. For example, Muslims are used to being actively involved in helping prepare for Christmas celebrations, and vice versa during Eid celebrations. This pattern of interaction is built naturally because it has been inherited and practiced for generations (Syamsul & Dessy Eka Kuliahsari, 2023).

Nevertheless, the sustainability of these traditional values is beginning to face challenges in the modern era. The flow of globalization, the development of information technology, and the entry of foreign cultural influences have the potential to strain social cohesion, especially among the younger generation (Nur, 2022). In addition, local political dynamics and sensitive issues at the national level are often used to lead identity-based opinions (Ernas, 2015). This condition makes efforts to explore and reflect again the meaning of the philosophy of One Furnace Three Stones very important, so that these local values are not eroded by the changing times. Academically, the topic of One Furnace and Three Stones has actually been researched several times from the perspective of sociology, anthropology, and peace studies (Syamsul & Dessy Eka Kuliahsari, 2023). However, most previous studies tend to look at this tradition from a macro perspective, i.e. as a normative customary rule or a mere instrument for conflict resolution. There is still a research gap regarding how individuals in Fakfak personally permeate, interpret, and apply these values in their daily consciousness and actions at the grassroots level. To fill this gap, this study uses a phenomenological approach. This approach was chosen because it focuses on the exploration of consciousness and real-life experiences (*lived experience*) from social actors (Creswell & B. Poth, 2013). Through a phenomenological lens, the One Furnace Three Stone tradition is no longer seen as a dogma or rigid customary rule from the outside, but as a form of pure consciousness that shapes the mindset, feelings, and way people interact with each other. Researchers also apply techniques *bracketing* (postponing the initial assumption) so that the meaning of tolerance revealed is truly pure from the perspective of the Fakfak community itself. Based on the description above, this study aims to analyze in depth the phenomenological meaning of the philosophy of One Furnace Three Stones in the people of Fakfak, West Papua. The novelty of this research lies in the effort to reconstruct the meaning of harmony based on the subjective experience of local residents directly. Theoretically, the results of this research are expected to enrich the treasures of religious phenomenology studies and cultural sociology. Practically, the findings of this research can be a reference for policymakers in formulating religious moderation strategies based on local social capital in other pluralistic areas.

2. METHODS

This study uses a qualitative approach with a Phenomenological design (*Phenomenological Research*) (Manen, 2014). This approach was chosen specifically because the main goal of the research is to explore and understand the essence of life experience (*lived experience*) and the pure awareness of the Fakfak community in living the philosophy of One Furnace and Three Stones (Wita & Mursal, 2022). The researcher focuses on understanding how the reality of harmony and tolerance is built intersubjectively through daily social interaction (Fatah, 2024). This research was carried out in Fakfak Regency, West Papua, especially in areas with a heterogeneous cross-religious demographic composition and a strong traditional order, such as Fakfak Kota District and Patipi Bay District (Maulana & Budiyono, 2024). To determine the subject or informant of the research, the researcher uses the *purposive sampling* based on inclusion criteria so that the data obtained is truly rich and relevant (Miles et al., 2014). The criteria for informants include indigenous people or community leaders who have lived for at least 10 years, have direct experience living in family

structures or interfaith environments, and are actively involved in traditional and religious activities. Based on this criterion, the selected informants include representatives of Customary/King Leaders to understand the roots of cultural philosophy, Religious Leaders (representing elements of Islam, Protestant Christianity, and Catholicism), as well as the general public or local clan families whose family members adhere to different beliefs. The data collection process is carried out through three main complementary techniques, namely in-depth interviews (*in-depth interview*), participatory observation, and documentation studies (Zieman, 2012). Interviews were conducted flexibly using open-ended questions so that informants were free to share their feelings, memories, and personal experiences in maintaining tolerance. Participatory observation was carried out by directly observing the dynamics of citizens' social interactions in community activities, traditional celebrations, and mutual cooperation actions between religious communities in the field. In addition, documentation studies were used to strengthen the historical context through tracing archives of customary institutions, local cultural documents, and relevant reputable scientific articles.

The data analysis technique in this study adapts the flow of phenomenological analysis (Moustakas, 2011) and *Interpretative Phenomenological Analysis* (IPA) by Smith et al. (2009) (Tindall, 2009). The initial steps start with *Pocket* and *bracketing*, where the researcher confined, or postponed all knowledge, personal views, and initial theoretical assumptions related to tolerance in West Papua. This is crucial so that the results of the analysis are truly purely representative of the informant's point of view. Next, the researcher conducted a horizonization (*horizonalization*) by parsing each important statement of the informant and giving equal weight, without rushing to give a personal judgment. The data that has been analyzed is then grouped into clusters of *meaning* to find core themes, such as the theme of kinship blood ties, awareness of life-sustaining functions, and emotional experiences of interaction between people. From these themes, the researcher compiled a textural description (about what the informant experienced) and a structural description (about how social conditions affect the experience). The final stage of data analysis is to synthesize the two descriptions to formulate the essence of the One Furnace Three Stone philosophy for the Fakfak people. To ensure the validity and quality of the data produced (*trustworthiness*), the researcher applied the credibility test criteria from Lincoln and Guba (1985). The researcher triangulated sources and techniques by comparing the results of interviews from various backgrounds of informants (traditional leaders, religious leaders, and ordinary citizens) and matching them with the findings of observations in the field. In addition, the researcher also conducted *member checking*, which is reconfirming the draft interview summary and interpreting the meaning to several key informants to ensure that the meaning written by the researcher does not deviate from what the informant actually intended.

3. RESULTS AND DISCUSSION

3.1 The Metaphor and Structure of One *Three-Stone Furnace Consciousness*

Based on phenomenological analysis of field data, the philosophy *One Three-Stone Furnace* is not simply understood by the Fakfak community as an abstract cultural slogan. This philosophy is essentially a structure of collective consciousness that structures the way of view, emotions, and social actions of citizens in responding to a diversity of beliefs. In the space of daily life (*Living environment*), the Fakfak community places *boil* As a sacred and profane common space a symbol of survival, brotherly bonds, and shelter for all members of indigenous communities without exception (Marey, 2012). Metaphor *boil* contains a depth of phenomenological meaning that symbolizes the integrity and sustainability of life. Without a stove, the cauldron cannot be superimposed and the fire cannot be lit to cook food. This means that in the pure consciousness of the people of Fakfak, the social order can only run harmoniously if there is a common container that

encompasses all differences (Pandie, 2018). It acts as a universal binder above sectarian interests, so that the space of common life is always positioned higher than the ego of the group or the doctrine of individual religion (Nur, 2022). Meanwhile, the *three stones* visually symbolizes the physical support of the furnace which must be balanced, sturdy, and precisely spaced. In the socio-religious context of the Fakfak community, the three stones are interpreted as the three pillars of life, namely Customs, Religion, and Government. In its development, especially in the realm of religious relations, *three stones* This is intuitively lived as a manifestation of the three major religions that dominate and coexist peacefully in Fakfak Regency, namely Islam, Protestant Christianity, and Catholicism (Ngabalin, 2018).

The balance between these three stones is the main key to the stability of the furnace. If one of the stones is smaller, brittle, or moved out of position, then the cauldron on top of the furnace will tilt and spill (Ernas, 2015). This simple but profound logic is the basis for the Fakfak people's thinking that there should be no religious group or pillar of the social order that feels more dominant, superior, or tries to eliminate other pillars. This intersubjective consciousness is naturally awakened and passed down across generations through shared life experiences (Bakar, 2020). The phenomenological structure of consciousness regarding the metaphor *of One Furnace Three Stones* is revealed straightforward through the narration of the Fakfak Traditional Leader in his traditional residence: *"In simple terms, imagine that we are cooking in a traditional kitchen. The furnace is where we depend on our lives with our families and our homeland. While the three stones are the support. If one of the stones is broken, tilted, or higher than the other, the cauldron on it must have spilled and we all cannot eat. These three stones symbolize the three forces: Custom, Religion, and Government, which also represent the three great faiths here (Islam, Protestantism, and Catholicism)... Religions may be different, but the furnace remains one."* (PAI, xx Years, Traditional Figures; Interview at the Customary Residence of Fakfak Kota District, x November xxxx, at xx.xx WIT). The phenomenological explanation of the Traditional Figures above confirms Alfred Schutz's (1967) theoretical framework regarding *stock of knowledge* (Shared Knowledge Stock). The Fakfak community uses the experience of the empirical reality of the traditional kitchen as a schematic instrument to understand more complex social realities. This knowledge is deposited in the consciousness of the individual through the process of socialization, so that every citizen automatically has a view of life that emphasizes the importance of Balance and the Principle of Equality between social buffers (H. R. P. Renna, 2021). Through the lens of Husserl's (1982) transcendental phenomenology, the meaning of *One Furnace Three Stones* also shows the presence of constitutive consciousness (*intentionality*). People do not just see stones and furnaces as inanimate objects, but rather provide a reduction in meaning that the existence of other people of different religions is an absolute condition (*conditio sine qua non*) for the establishment of their own order of life. The presence of other religions is not seen as a threat to personal faith, but rather as a "stepping stone" that keeps their social life standing upright. Thus, the *One Furnace Three Stone philosophy* succeeds in transforming the perspective of society from the perspective of binary opposition ("us" versus "them") to a complementary perspective ("we are together"). The existence of other religious groups is recognized not on the basis of passive tolerance or political coercion, but on the basis of a shared ontological need to keep the cauldron of life on the traditional stove from spilling out and damaging the social order that has been inherited by our ancestors.

3.2 Internalization of Values in the Domestic and Young Generation Realms

The internalization of *the values of One Furnace and Three Stones* in the Fakfak community takes place systematically through lived *experience*, especially in the domestic realm of the family (Kasim et al., 2025). The kitchen and dining table not only function as a space to meet biological needs, but also act as the first phenomenological space where children learn to appreciate differences

naturally. In the household of the Fakfak community, the ethics of respecting the rules of one's own beliefs are practiced in real terms without the need to rely on rigid theoretical indoctrination (NGABALIN, 2018). In this domestic space, the role of women or housewives holds a very central position. Fakfak indigenous women act as boundary *keepers* as well as craftsmen of family harmony (H. R. Renna, 2021). Mothers have full control over the governance of the kitchen, from the selection of foodstuffs, the provision of cooking utensils, to the procedures for serving dishes when large families of different religions gather. The emotional skills and meticulousness of mothers in maintaining the purity of food according to the religious teachings of each family member are the most memorable lessons in implicit tolerance for children. This intuitive awareness of the domestic realm is reflected in the results of an in-depth interview with one of the indigenous women leaders in the Patipi Bay District: *"The stove is the kitchen's business, and the kitchen is the women's domain... In my house, if there is a big family event, I will prepare special cooking utensils or buy halal food from Muslim stalls for our Muslim brothers. Children see that from a young age... From such a small thing, children understand that loving their brothers and sisters of different religions is manifested through attention to their comfort."* (MR, xx Years, Traditional Women Figures; Interview at the Residence of Teluk Patipi District, x November xxxx, at xx.xx WIT). Mace Rita emphasized that the best tolerance education in the Fakfak community is done through *action-oriented learning*. Children who grow up and watch their mothers separate the cauldron or buy *halal* food items specifically out of respect for their Muslim relatives will absorb these values as a natural part of their personality. This social practice forms an emotional structure that respecting the religious boundaries of others is the highest form of brotherly affection. The process of internalizing values that are rooted in the domestic realm then continues and is strengthened in the life arena of the younger generation. In the midst of the rapid flow of modernization, globalization, and the penetration of social media that often carry provocative narratives with a sectarian flavor, the young generation of Fakfak has shown *amazing cultural resilience*. They do not swallow the religious disinformation that circulates in cyberspace because they already have a solid foundation of life experiences with interfaith brothers and sisters in their own homes.

The young generation of Fakfak has proven to be able to reconstruct the function *of the One Furnace Three Stone* philosophy from just an ancestral oral tradition to a *social filter* in the digital era. This philosophy is interpreted contextually as a critical tool to sort out which information is constructive and which is provocative that has the potential to damage regional harmony. This phenomenon shows that Fakfak's local wisdom is dynamic and adaptive to the development of the times, not an outdated norm left by modern youth. This re-interpretation of values among youth is emphasized by the testimony of a police officer who is active in local community activities as well as a youth youth organization: *"For us young people, this philosophy is not an antique preserved in a museum, but a filter or foundation of thinking. If there is a viral and provocative religious issue on social media, we young Fakfak usually remind each other in WhatsApp groups: 'Take care of yourself, don't be provoked, we are one furnace.' This value has become our proud identity in the digital era."* (AG, XX Years, Police and Youth of Karang Taruna; Interview in the Taman Ma'ruf amin fak fak fak area, x November xxxx, at xx.xx WIT). Adnan Garaman's statement indicates a reflective awareness among young people. When other regions are vulnerable to fragmentation due to ideological clashes on social media, Fakfak youth actually make *One Furnace Three Stones* as a marker of pride *of identity*. The awareness of this group is built through informal communication networks, such as digital chat groups, which function to stem the spread of rumors or hate speech before it spreads to the community. Theoretically, this interaction pattern of the younger generation confirms the findings of Helmi & Syarif (2020) (Rusyaid et al., 2022) Regarding the flexibility of social capital based on local wisdom. Tradition is no longer lived as a burden of history, but as a tool of social liberation that maintains community stability. The integration between the learning of the

domestic realm by the mother figure and the critical re-interpretation by the younger generation proves that the sustainability of tradition *One Three-Stone Furnace* in Fakfak is supported by a very strong and layered value transmission mechanism.

3.3 Integration of Religion and Customs: *The Intersubjectivity* of *Bloodline* Kinship (*Claran*)

The most fundamental finding in this phenomenological research is the existence of a hierarchy of consciousness in Fakfak society, where blood ties or lineages (*São Paulo*) is positioned across and overshadows religious dogmatism. In the eyes of Husserl (1982) (Husserl, 1982), pure consciousness (*pure consciousness*) society determines that the identity of blood ties is something inevitable and natural (*given*), while the choice of religion is a space of human rights and a personal relationship between the individual and the Creator. This ontological view makes differences in beliefs never able to break the Friendship Cord or the Bond of Customary Kinship (Syamsul & Dessy Eka Kuliahsari, 2023). In one extended family (*clan*) in Fakfak, it is very common to encounter a phenomenon where one brother adheres to Islam, his younger brother is a Protestant Christian, and his cousin is Catholic. This condition does not cause an identity crisis or a family rift because people use the lens of intersubjectivity in looking at others. When a person looks at his brother who is of different faiths, the first thing that comes to his consciousness is not the label "infidels" or "people of other religions", but the realization that "he is my blood brother, the son of the same clan."

Table 1. Mapping the Phenomenological Consciousness Structure of the Fakfak Community

Dimension of Consciousness	A Pure Form of Appreciation (*Lived Experience*)	Impact on Social Interaction Patterns
Blood Ties (*Clan*)	It is understood as an absolute existential bond that precedes personal religious choice.	Clan is a universal protective container; differences in beliefs do not invalidate family and customary rights.
Religious Worship & Rituals	It is seen as a momentum to strengthen friendship and cross-faith mutual cooperation.	Interfaith youth are actively involved in securing places of worship and religious holiday committees.
Conflict Resolution	Prioritizing traditional deliberation under the symbolic umbrella of "Tungku".	Individual issues or disputes are localized quickly so that they do not shift into religious issues.

The dominance of blood ties over this theological debate is fully supported by local religious leaders. The religious leaders in Fakfak, both Imamu, Pastors, and Pastors, have a deep understanding that religious teachings exist to perfect the order of goodness that already exists in customs, not to destroy the social institutions that preserve brotherhood. Religion is taught with a culturally friendly, inclusive, and emphasizing universal human values. This was confirmed by the Islamic religious leader in an interview at the secretariat of a religious organization: *"In Islam we know the principle of ukhuwah. In Fakfak, One Furnace of Three Stones is a real form of ukhuwah wathaniyah and insaniyah... Our da'wah policy is da'wah that takes care of brotherhood, not that sharpens differences in dogma."*. (PY, xx Years, Islamic Religious Figures/Imam Patipi; Interview at the residence of the interviewee, x November xxxx, at xx.xx WIT). Pace Yunus' statement shows the harmonization between the concept of religious theology (Islam) and the local wisdom of Fakfak. Religious leaders act as a bridge that glues religious doctrine with customary social capital. A moderate da'wah approach oriented towards national brotherhood (*ukhuwah wathaniyah*) and humanity (*ukhuwah insaniyah*) makes religious values flourish without threatening the existing order of harmony. This harmony has a direct impact on the dynamics of the daily social interaction of residents at the grassroots level. Tolerance is not lived as a theoretical discourse in the seminar room, but as an ordinary pattern of behavior that is carried out without psychological burden. Mutual trust

between religious communities is built naturally because they have known each other's family backgrounds since childhood. Testimonies from members of interfaith communities in coastal areas reveal how common the reality of these differences is in their daily lives: *"In our home and extended family, different religions are very natural. My brother is Muslim, I am Christian, and our close cousin is Catholic... Tolerance is not a theory for us, but it is the way we live every day."* (PH, xx Years, Interfaith Community Citizens; Interview in Adora Village, x November xxxx, at xx.xx WIT). Through the bracketing technique (postponement of initial assumptions) in phenomenological methodology, researchers see that the participation of citizens in the religious activities of their brothers such as Christians helping to make the Arafah stage or Muslim youth erecting Christmas trees is not a forced compromise of faith. The action was purely born from *the intersubjective* awareness that the activity was a celebration belonging *to their own clan. As emphasized by Onim (2006),* the kinship of the clan acts as a unifying pillar that makes dogmatic barriers fluid and flexible in community life.

3.4 Essence of Meaning: *One Three Stone Furnace* as an Organic Conflict Resolution

The phenomenological synthesis of textural descriptions (what is experienced) and structural descriptions (how it is experienced) gives birth to an understanding of pure essence (*Petrol*) filosofi *One Three-Stone Furnace* (Pandaiya et al., 2021). This philosophy in fact acts as a *organism of conflict resolution* a natural conflict resolution system that works independently, quickly, and effectively from the grassroots level (*bottom-up*). The existence of this order makes Fakfak Regency have a very high deterrent to the potential for social disintegration (Nur, 2022). When friction or misunderstandings arise between individuals who happen to come from different religious groups, the Fakfak community has an automatic mechanism to isolate the problem. Friction between individuals is strictly forbidden to be drawn or led into the narrative of interreligious conflict. Traditional elders, *clan* chiefs, and religious leaders will immediately take over the handling of the problem by using the legal framework and customary deliberation under the auspices of the "Furnace" symbol. This conflict resolution procedure based on local wisdom was explained in detail by a traditional elder in an interview session at the village hall: *"Our main principle here: individual issues should not be drawn into religious issues. If there are young people fighting... the traditional elders and clan heads will immediately come down... There they are reminded that their actions can damage the 'Furnace' together... So, the fire is immediately extinguished at the grassroots level before it has time to grow."* (CP, xx Years, Movement Leader of Fakfak Kota District; Interview of the Monument of One Furnace Three Stones, x November xxxx, at xx.xx WIT). Chiko Patipi's explanation shows how effective moral and cultural sanctions can be in stemming the escalation of conflict. The reminder of the symbol of "Joint Furnace" immediately evokes a *culture of shame* and guilt among the warring parties because their irrational actions have the potential to undermine the order of happiness of extended families and ancestral heritage. The quick action of indigenous elders in localizing the problem makes provocative rumors lose momentum to grow. The social resilience of the Fakfak community is also tested when there is a flow of information or the influence of radical groups from outside the region who try to spread sectarian ideologies. Leaders of religious institutions from the three religious elements (Islam, Protestantism, Catholic) together with traditional leaders have a very fluid informal communication channel. They regularly meet casually at coffee shops, local markets, or river mouths to harmonize views and formulate joint anticipatory measures on sensitive issues at the national level.

The presence of informal communication ties between these figures becomes a second fortress of defense after customary institutions. When there is political turmoil or the SARA issue at the national level, these figures collectively issue a cooling appeal to their respective people. They reaffirm the importance of keeping the Fakfak "Furnace" from being affected by the "outside wind".

This pattern confirms the view of Creswell & Poth (2018) that the essence of the phenomenological experience of harmonious community groups lies in the presence of a collective consciousness to actively defend the common living space from the threat of damage. Overall, this discussion proves that the eternal harmony in Fakfak occurs not because of the absence of potential conflict or because of coercion by the state security forces. The harmony grows naturally because the community lives the philosophy of *One Furnace Three Stones* as an existential need. This philosophy has transformed from a mere cultural myth to a tested instrument of social *resilience*, while offering a model of religious moderation based on local social capital that is very relevant to other pluralistic regions in Indonesia.

4. CONCLUSION

Based on the results of a phenomenological analysis of lived *experience* and pure consciousness of the people of Fakfak, West Papua, it can be concluded that the philosophy *of One Furnace Three Stones* is not just a passive cultural slogan, but a structure of collective consciousness that is firmly rooted and functions effectively as an instrument of social integration. The metaphor *of the furnace* is lived intersubjectively as a single space of shared life (*lebenswelt*), namely customary land and extended family. Meanwhile, *the three stones* symbolize the main pillars of support, namely Customs, Religion, and Government, which also represent the existence of the three major religions (Islam, Protestant Christianity, and Catholicism). In the consciousness of citizens, these three pillars must be in an equal and balanced position so that the "cauldron of life" does not tilt or spill. The main findings of this study show the presence of a hierarchy of consciousness in which the ties of blood and lineage (*clan*) are placed above the dogmatic barriers of religion. The choice of belief is understood as a personal space between the individual and God, while customary brotherhood is absolute and natural (*given*). This makes religious differences within a family not trigger rifts or identity crises, but rather give rise to very natural tolerant behavior. The practice of mutual cooperation, such as the involvement of interfaith youth in securing holiday celebrations to the construction of houses of worship, is purely born from the realization that the action is aimed at helping siblings or close relatives of one clan. The process of internalizing these values takes place intuitively from an early age through the example of mother figures in the domestic realm, where sensitivity and prudence in managing interfaith kitchens and dishes become moral lessons that leave an impression on children. In the digital era, these values have undergone contextual re-interpretation by the younger generation who function One *Furnace of Three Stones* as a *social filter* to ward off provocations and disinformation that smells of SARA on social media. Technically, this philosophy acts as an organic conflict resolution system that is able to localize individual disputes so that they do not escalate into religious issues, thus forming *a strong* social resilience. Based on these findings, this study proposes several academic and practical recommendations. Academically, researchers are further advised to explore the transmission of *the value of One Furnace Three Stones* with a wider geographical reach, such as in heterogeneous urban communities or settlements in transmigration areas, as well as test its resilience in the midst of the dynamics of local political contestation. Practically, Regional Governments and the Ministry of Religious Affairs can adopt the structure *of One Furnace Three Stones as a* living laboratory and contextual reference in formulating a national Religious Moderation strategy based on the strength of local social capital in Indonesia's pluralistic regions.

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