

OMAH TANI AS A PRACTICE OF INTER-RELIGIOUS DIALOGUE BASED ON DIA-PRAXIS AND DECOLONIZATION

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ABSTRAK

Interfaith dialogue in Indonesia is generally framed as a formal religious forum oriented toward theological consensus, which may limit more comprehensive engagement across different social contexts. This approach often overlooks the dynamics of interreligious praxis that grow organically in social spaces, particularly in the context of agrarian movements and struggles for structural justice. This study aims to examine the Omah Tani community in Batang, Central Java, as a manifestation of interfaith dialogue rooted in agrarian solidarity and collective action. Using a qualitative case study design, data is collected through in-depth interviews, observations, and documentation and analysis. The analysis is conducted thematically, drawing on the theoretical frameworks of dia-praxis and the decolonization of religion, to explore how expressions of faith are realized in social actions that transcend doctrinal and institutional boundaries. The research findings indicate that interfaith interaction within the Omah Tani community takes place through collective work in land management, agrarian policy advocacy, and interreligious spiritual practices. This form of engagement creates a participatory and horizontal dialogue space, where solidarity becomes the foundation of inclusive and transformative religiosity. This research offers a conceptual contribution to expanding the paradigm of interfaith dialogue, from one that previously focused solely on theological discussions among elites to one realized through collective action. By examining Omah Tani's experience, this research demonstrates that faith or religion is not merely an individual expression but also a collective force in the struggle for justice. The case of Omah Tani demonstrates that interfaith dialogue can transcend exclusivity and "colonial" perspectives, growing in a collaborative space grounded in solidarity and commitment to vulnerable groups.

Keywords: *Collective Action, Decolonization, Dia-Praxis, Interreligious Dialogue, Omah Tani*

INTRODUCTION

Interfaith dialogue in the Indonesian context is often understood as meetings between religious elites to discuss differences and find theological common ground (Madjid, 2011). However, in reality,

grassroots communities experience more concrete interfaith encounters in everyday spaces (Awang & Hambali, 2017). These interactions occur naturally in social spaces such as markets, schools, streets, and even

rice fields. They share experiences and support each other regardless of religious differences (McGuire, 2008).

In these spaces, the encounter between the two is not merely symbolic or ceremonial, but is truly lived in everyday life. Without the need for formal declarations, communities build relationships underpinned in the values of humanity, cooperation, and solidarity (Baumann, Bolnick, and Mitlin, 2013). This demonstrates that interfaith dialogue does not always have to be facilitated by institutions, but can grow organically in everyday life, where the practice of diversity is an integral part of social reality (Hedges, 2019).

This phenomenon is reflected in the Omah Tani community located in Batang, Pekalongan. As an agrarian struggle collective, Omah Tani serves as a space for interfaith interaction, born of collective actions such as land management, sharing organic farming knowledge, and agricultural advocacy. Solidarity within this community is not based on shared religious doctrine, but rather on a collective awareness to fight for living space and social justice (Saputra & Susanti 2014; Sunarjo, 2024). Thus, Omah Tani is not only an advocacy forum but also a space for alternative education and interfaith dialogue grounded in concrete action (Mujiburohman, Utami, & Sugiharto, 2015).

Interfaith dialogue has undergone significant development, transforming from an initially doctrinal and formal approach to one more grounded in practice and lived experience (Cornille, 2013). This change reflects the awareness that interfaith interaction occurs not only in academic or institutional settings, but also in everyday life, particularly in the context of social and ecological struggles. Amidst the increasingly evident environmental crisis and agrarian inequality in Indonesia, various collective movements have emerged to fight for social justice, involving communities across identities, including religious groups. One concrete example of this movement is Omah Tani, a community committed to food sovereignty, agrarian justice, and sustainable living. This community consists of

smallholder farmers, activists, and interfaith leaders who collaborate to foster solidarity and collective action (Saputra & Susanti 2014).

In addition to serving as a space for alternative agrarian advocacy and education, Omah Tani also serves as a forum for interfaith meetings built on collective work and pragmatic solidarity. Interfaith dialogue within this community occurs not only through intellectual discussions but also through direct engagement in social action. The concept of *dia-praxis*, which combines dialogue and practice (Lattu, 2023), is the primary approach to interfaith interaction at Omah Tani. Thus, this community serves not only as a forum for theological reflection but also as a dialogue of faith through concrete actions oriented toward social justice and support for vulnerable groups. This paper aims to analyze how Omah Tani can be understood as a form of interfaith dialogue based on *dia-praxis*, encompassing not only logos but also collective action (practice).

Involvement in Omah Tani is not only about agrarian advocacy, but also about how their spiritual values contribute to building a sense of community. In this space, diversity is not seen as an obstacle, but rather as a strength that enriches the shared struggle. The practice of diversity that is alive in daily life, whether working in the rice fields, participating in community discussions, or engaging in social activities and actions, is proof that interfaith dialogue can occur without being tied to formal structures (McGuire, 2008).

Furthermore, Omah Tani is an example of how a social action-based community can become an inclusive interfaith space for solidarity, built through shared experiences in addressing agrarian and social challenges. With its practice-based approach, this community offers a new perspective on how interfaith dialogue can thrive in the context of social struggles and support vulnerable groups (Omer, 2020).

Based on this background, the research problem of this paper is as follows: 1) How is the practice of interfaith dialogue realized in the Omah Tani community? 2) To what extent

can the concepts of *dia-praxis* and decolonization explain interfaith involvement in agrarian struggles? The purpose of this research is to analyze Omah Tani as a space for interfaith dialogue based on social action, and to examine the relevance of the *dia-praxis* approach and religious decolonization. So far, studies of interfaith dialogue have focused only on the theological, academic, and ceremonial levels, which are often separated from the daily lives of grassroots communities. Therefore, this research will show how interfaith dialogue can develop organically through social action to fight for agrarian justice, as represented by the Omah Tani community.

The *dia-praxis* and decolonization approaches employed dismantle the narrative of formal interfaith dialogue adopted by the World Religion Paradigm (WRP). Furthermore, Omah Tani introduces the concept of pragmatic solidarity as a more inclusive form of interreligious dialogue grounded in lived experience rather than doctrinal understanding. This research will enrich the discourse on interfaith dialogue and contribute to understanding the relationship between religion and social movements in Indonesia. This step aims to fill a gap in research linking interfaith dialogue with concrete social movements, particularly in agrarian struggles.

Literature Review

The study of interreligious dialogue in Indonesia has been widely discussed by researchers using various approaches. Madjid (2011) emphasized that interfaith dialogue in Indonesia is generally understood as a meeting between religious elites to discuss differences and find theological common ground. This view has been criticized for being overly normative and for failing to accurately reflect the reality of grassroots interactions. Cornille (2013) also highlighted that dialogue practices often center on formal theological discourse, neglecting the practical dimensions of everyday life. Meanwhile, (Lattu, 2023) developed the concept of *dia-praxis*, a form of interreligious dialogue that

relies not only on words but also on shared practical engagement through social solidarity, in line with the general concept of interreligious *dia-praxis* (Enzner-Probst, 2021).

Furthermore, Omer (2020) offers a decolonizing approach to religious dialogue, emphasizing the need to deconstruct elitist and institutionally oriented models of spiritual dialogue. According to Omer, the lived experiences of marginalized groups, such as farmers or grassroots communities, need to be recognized as part of a legitimate narrative of faith. This view aligns with Mariano and Tarlau (2024), who assert that community spaces can serve as alternatives to critical education and as means of resistance to agrarian inequality.

The shift from formal, theologically based interfaith dialogue to a practical, contextual, and participatory approach. However, little research has specifically examined how agrarian communities become dynamic spaces for interreligious dialogue in collective action. Most previous research has focused on dialogues occurring in academic settings, formal institutions, or state-facilitated interfaith forums.

This article seeks to fill this gap by examining Omah Tani as a case study of social action-based interfaith dialogue. By combining the frameworks of *dia-praxis* (Lattu, 2023) and decolonization of religious dialogue (Omer, 2020), this research offers a novel analysis of how interfaith dialogue develops through collective work, agrarian solidarity, and social justice struggles. Thus, this article not only broadens the understanding of interreligious dialogue in Indonesia but also contributes to a paradigm shift from normative dialogue to transformative praxis.

Conceptual Framework

This study aims to analyze how Omah Tani can be understood as a form of interfaith dialogue that is not only normative but also contextual and practical. In many academic discussions, interfaith dialogue often centers on theological and doctrinal aspects, focusing

on finding conceptual common ground between different religious traditions (Cornille, 2013). This approach, while essential in building interfaith understanding, often overlooks how such dialogue unfolds in everyday life, particularly among grassroots communities.

Meanwhile, in practice, interfaith interactions are more common in social spaces that advocate for justice and humanity. Markets, schools, streets, and even rice fields are places where individuals from various religious backgrounds interact naturally, build solidarity, and collaborate to address social challenges (Ammerman, 2014). Omah Tani, as a community rooted in social movements, offers a model of dialogue and collective action focused on agrarian justice and food sovereignty.

Using the *dia-praxis* and engagement approaches developed by Lattu (2023) and the concept of decolonizing interfaith dialogue by Omer (2020), this study seeks to demonstrate that religious experiences in Omah Tani are present not only in rituals and symbols, but also in solidarity and collective struggle. In this community, religion is not merely a distinguishing identity but also a unifying force in collective action to fight for agrarian rights, food sovereignty, and environmental sustainability.

This *dia-praxis* approach is relevant in understanding the dynamics of interfaith dialogue at Omah Tani. Dialogue is no longer understood solely as an exchange of ideas or theological discourse, but rather as a form of faith encounter realized through cooperation, solidarity, and collective memory. *Dia-praxis* emphasizes that connections can be formed through meaningful yet straightforward actions such as farming, building food barns, or protecting land from exploitation. These actions create a space for interfaith encounter that is not defined by dogmatic differences but united by a shared awareness of a common goal (Lattu, 2019).

Lattu (2023) emphasizes that *dia-praxis* is also rooted in oral culture and the collective memory that lives within local communities, particularly in Indonesia. In this context, local

narratives, folklore, and shared historical experiences are crucial resources for building interfaith solidarity. This approach is appropriate in the context of Omah Tani, where the community is not built on religious institutions, but instead on the spirit of shared struggle against structural inequality. Thus, *dia-praxis* shifts the focus from dialogue as words to dialogue as collective action, performatively creating space for peaceful and transformative religiosity.

Meanwhile, to delve deeper into the roots of inequality and exclusion in the practice of interreligious dialogue, it is also essential to present an approach to the concept of decolonization of religion, as offered by Omer (2020). This approach complements *dia-praxis* by highlighting and offering a sharp critique of dominant perspectives in the study and practice of interreligious dialogue that have been influenced by Western formats and institutions, which marginalize the religious experiences of grassroots communities and reduce faith to a formal and elitist discourse, separated from the reality of injustice (Omer, 2020).

Conventional approaches tend to situate interfaith dialogue within the formal, elite, and theological realm, often overlooking the dynamic religious practices of grassroots communities. Within this colonial logic, legitimate forms of dialogue are considered only those within formal religious structures, while collaborative practices grounded in lived experience and social struggles are often deemed less “theological” or “unrepresentative.” Therefore, decolonizing religion requires us to open up space for forms of religion that emerge from below, often related to struggles for social justice, ecological resilience, and community restoration.

By combining these two approaches, the analysis of Omah Tani becomes more comprehensive. On the one hand, Omah Tani can be seen as a *dia-praxis* space, where faith dialogue emerges through collaborative work and physical encounters in shared fields and kitchens. On the other hand, Omah Tani can also be understood as a form of religious

decolonization, in which interfaith communities define their spirituality independently of institutional control or hegemonic narratives. Such a space demonstrates how faith can be a liberating, rather than limiting, collective force. Therefore, reading Omah Tani through the lens of diapraxis and religious decolonization provides new insights: interfaith dialogue is not only possible outside institutions but also more authentic when born of shared experiences of struggle.

This approach also allows us to observe the diversity of people's ways of thinking without imposing a uniform formal framework. Thus, Omah Tani can be read as a space where interfaith practices develop organically and intersubjectively, outside the formal structures of interreligious dialogue. This is a religiosity that is not compartmentalized, but rather relatively open and fluid, adapting to local contexts, shared needs, and interconnected lived experiences. The *dia-praxis* and decolonization of religion approaches provide complementary theoretical foundations for analyzing the dynamics of interfaith dialogue at Omah Tani. Both reject exclusive, rigid, and elitist understandings of religion and offer alternative ways to understand religion contextually, grounded in, and rooted in real-life practices.

These two approaches collectively shift the focus of analysis from "what is discussed in interfaith dialogue" to "what is done, shared, and fought for together by those of different faiths." Omah Tani is not merely a medium for interfaith dialogue in the conventional sense, but also a place of liberating faith encounters, transcending institutional boundaries, and paving the way for the formation of interfaith communities rooted in solidarity, shared vulnerability, and collective hope. Thus, Omah Tani is a concrete example of how interreligious dialogue can transcend the boundaries of normative discourse and develop in a social space oriented towards justice and humanity. This research aims to offer a new perspective on interfaith interactions in a more contextual

and practice-based way, while also providing an alternative model for inclusive and transformative interreligious dialogue.

RESEARCH METHOD

This research uses a qualitative case study approach to explore the dynamics of interfaith dialogue and agrarian solidarity within the Omah Tani community. This approach was chosen because it captures the complexity of experiences, values, and social practices occurring at the grassroots level, which cannot be explained solely with numbers but rather through narratives, contexts, and the meanings internalized in everyday life. The research was conducted in the Omah Tani community, located in Batang Regency, Central Java, chosen because this area has a long history of agrarian conflict and serves as a space for encounters across faiths, ethnicities, and social classes. Data collection activities were carried out through a combination of direct field visits to the Omah Tani residence for 1-2 days, followed by document studies as supporting data after the fieldwork concluded. Research informants were identified using purposive sampling and snowball sampling techniques, including the founder and leader of the movement, Handoko Wibowo; activists and administrators of Omah Tani; farmers from various religious backgrounds (Islam, Christianity, Catholicism, and adherents of other faiths); and movement partners such as students, fishermen, and community leaders, as well as several communities such as Amongroso and religious groups. In-depth interviews were conducted directly to explore their experiences and reflections on the practice of interfaith solidarity. In addition to interviews, this study analyzed documents, media reports, and academic literature, and participated in community discussions and interfaith prayers, which are part of their daily lives.

All data were analyzed using a thematic analysis approach, which included identifying patterns, grouping categories, and formulating key themes, such as *dia-praxis*,

agrarian solidarity, decolonization, and redistribution. The analysis phase involved rereading field notes, transcribing interview results, coding the data, and interpreting them within the theoretical framework of *diapaxis* and religious decolonization. To maintain validity, this study employed triangulation of sources and methods by comparing interview, observation, and documentation results and conducting member checks with several informants to ensure the accuracy of interpretations. Thus, this study is expected to provide a comprehensive picture of Omah Tani as a space for interfaith dialogue rooted in agrarian struggle and social solidarity.

DISCUSSION

Farmer's Home and the Farmer's Struggle

Figure 1. Omah Tani Secretariat



Source: Personal Documentation

Batang, a regency in Central Java's northern region, is facing land disputes. Batang Regency also includes the Coastal Region, characterized by communal rice-field ownership in the Tegal, Pekalongan, and Semarang areas. The Farmers' Movement in Batang emerged during the reform era. This movement was triggered by President Soekarno's policy of nationalizing *erfpacht* land, initially controlled by the Dutch, and transferring it to PT Tratak. After the owner of PT Tratak died, the company was taken over by his son. However, the new leadership of PT Tratak allowed the land to lie fallow and

unused for years, leading to its closure. Meanwhile, the community experienced poverty, unemployment, and even theft, as their income depended heavily on PT Tratak.

At the same time, the community lacked land to cultivate. Seeing the community's unequal conditions with state land that was not empowered, many farmers decided to develop the land under a profit-sharing system with PT Tratak. However, after the farmers spent much money managing the land, in 1989, PT Tratak, through its foreman, evicted them with minimal compensation. Even though the community had relied on the land for their livelihood, many were unaware that the land they cultivated belonged to PT Tratak. Therefore, many farmers continued planting activities, despite being evicted several times. This action continued to invite pressure from PT Tratak, which sent thugs known as Roban Siluman, further depressing the farmers. The terror experienced by farmers encouraged them to join long-established farmer organizations, one of which was Omah Tani.

Omah Tani is an organization that brings together farmer groups focused on fighting for the plight of landless farmers. This organization was initiated by Handoko Wibowo, an advocate who willingly closed his law firm to assist farmers (Ariefana, 2016). Through his struggle with the farmers, they won the dispute. According to Wibowo (2024), agrarian issues in Batang Regency are related to the management and policies of state-owned land and forests. The state or the Forestry Department manages state-controlled land. Although, according to the concept of State Control Rights (HMN), the state has the right to manage the land, problems arise because the implementation of this policy is often complicated and can trigger conflict, especially between communities claiming land or forests and state policies that regulate and manage them.

According to Nancy Fraser (1996) concept of redistributive justice, the redistribution of land long cultivated by farmers without legal recognition is an effort to address the existing inequality. This

redistribution aims to transfer land from large corporations to the communities that have long cultivated it. This decision is part of social justice, where land must be distributed more fairly to those who have long depended on it for their livelihoods. Therefore, the land dispute by the Omah Tani community is an effort to achieve social justice for the Batang community. Farmers who have cultivated the land for years feel marginalized by a system that prioritizes the interests of large corporations that do not side with them. This condition reveals that this injustice is rooted in the lack of recognition for farmers who have actively utilized the land.

In practice, the implementation of the National Land Rights Act (HMN) is often misused, particularly in the management of land and natural resources. One problem is that land rights are usually granted to large groups, such as companies, for commercial purposes. This, of course, ignores the rights of farmers who have de facto control over the land, even though they have long cultivated the land without any rights to it (Safitri, 2010). Agrarian issues in Batang Regency reflect deviations from existing regulations, caused by a collaboration between centralized bureaucracy and capitalist power (Safitri, 2010). For example, PTPN IX obtained an HGU extension in 2005 despite not cultivating the land since 1980, even though residents had grown it. This practice reinforces the dominance of large investors who exploit land and natural resources for their own profit. Handoko is considered a protector and advocate for the farmers in Batang. Despite his diverse social background, as a Christian, Chinese, and having a sexual orientation considered non-conforming to local social norms (gay), Handoko has been accepted by the Batang community. This demonstrates that the community's interest in Handoko extends beyond his social and religious identity to his strong commitment to fighting agrarian injustice. This means that Handoko, through his sincere struggle, has been able to transcend existing social boundaries.

Inter-religious Involvement in the Body of Omah Tani

The collective work carried out by Omah Tani is inseparable from the involvement of various religions. Those involved in Omah Tani come from multiple faiths and share a common goal. For Omah Tani, religion is a medium that can strengthen solidarity. Through collective agrarian action and interfaith rituals, the Omah Tani community embodies religious plurality through shared social work. Various groups with diverse faith backgrounds, such as the Amongroso community—adherents of local beliefs, Islam, Hinduism, Confucianism, Buddhism, and the Kampung Hijrah community, initiated based on the experiences of LGBTQ groups, village officials, and grassroots communities such as local farmers and surrounding communities who depend on agricultural produce—are present. This diversity is not merely present symbolically, but is integrated into daily practices that foster cross-identity solidarity. Handoko Wibowo, through his inclusive approach, unites various groups to fight for agrarian justice and ensure that the rights of marginalized people are recognized and fairly redistributed (Muslikhin PB, 2023). This reflects that humanitarian values and inclusivity are more important than religious dogma (Ammerman, 2021). As Asworo Pauguno, the head of Amongroso, explained in an interview:

"At Omah Tani, we focus more on agricultural advocacy. We also work with farmers who don't own land, and we have Perhutani, a state-owned company whose land is underutilized. There's nothing wrong with using it for the community. We come from diverse faiths. Muslims from organizations such as Nahdlatul Ulama (NU), Muhammadiyah, and Rifa'iyah; Catholics, Christians, Hindus, Buddhists, Confucians, and adherents of other faiths. There's nothing wrong with us, as fellow citizens, stepping in to prevent incidents of a racial, ethnic, and intergroup (SARA) nature through cultural means." (Pauguno, 2024).

This demonstrates that the practice of *dia-praxis* in the Omah Tani community involves a diversity of faiths and beliefs. This

means that differences in faith and religion do not hinder living and working together in a single social space (Wagiu et al. 2023). Everyday needs—such as protecting the land, the environment, and survival—serve as a meeting point that unites these groups within the Omah Tani community. The presence of these diverse groups makes Omah Tani a vibrant space for faith dialogue, where religion is lived and practiced not merely through dogma, but through collective action.

"So, we don't look at the Farmer's House, we don't look at our religious beliefs, but we, as fellow sons and daughters of the region, work together when there's something we need to do to serve the community, we do it together, according to our respective competencies, right?" (Pauguno, 2024).

This approach affirms that interfaith dialogue can grow from collective work rooted in shared needs rather than merely theological discourse. This is expressed through Omah Tani's activities, which impact the socio-political and economic life of the Batang community, including:

First, equitable and environmentally friendly agriculture. Omah Tani facilitates the strengthening of farmers' capacity to develop agricultural systems that are both ecologically sustainable and economically valuable. The Krempyeng Market, one of this community's strategic innovations, is an alternative food distribution mechanism designed to break the middleman chain. This system allows farmers to sell their crops directly to consumers, thereby obtaining fairer prices and improving local economic well-being. Meanwhile, consumers gain access to fresh food at more affordable prices, creating a more inclusive and sustainable agrarian environment (Omah Tani Batang, 2025). The Krempyeng Market is also a manifestation of *dia-praxis*-based dialogue—a dialogue of faith that grows from shared social action—where it serves as an arena for interfaith and interfaith encounters.

Second, education on farmers' rights. Omah Tani, as a people's university, functions as a center for public education that fosters agrarian awareness and political independence. Farmers are equipped with

knowledge, particularly in agricultural studies, are trained in peaceful action tactics, have expanded national and international networks, and have built their self-confidence. As Handoko Wibowo explained, Omah Tani has not solely focused on resolving agrarian conflicts. Still, she has also contributed to developing empowerment and political education for farmers as key actors in agricultural struggles). Omah Tani's role at the People's University teaches practical skills such as drafting official letters, speaking before officials, and managing collective advocacy documents (Omah Tani Batang, 2025).

Third, agrarian reform and land advocacy. Omah Tani has achieved several key milestones in advancing the community-based agrarian reform agenda. Through nonviolent advocacy strategies, community consolidation, and intensive lobbying of the government, this community has successfully fought for land redistribution from both private companies and state institutions. These achievements include: the redistribution of 90 hectares of land owned by PT Tratak to 425 families (KK), the redistribution of 152 hectares of land owned by Perhutani to 900 families, and the redistribution of 32 hectares of land owned by PT Ambarawa Maju to 800 families (Omah Tani Batang, 2025).

Omah Tani's success stems from the solidarity of farmers in Batang, demonstrating that diverse religious, cultural, and identity backgrounds strengthen their unity, grounded in a shared destiny that must be fought for fairly. Omah Tani, with all its dynamics and challenges, is proof that diversity can be a strength in building solidarity and more inclusive social change.

Decolonizing Dialogue: From Forums to Agriculture

One crucial aspect emerging from the study of Omah Tani is how this space decolonizes the practice of interfaith dialogue. Until now, interreligious dialogue has often been confined to formal seminars, academic forums, or elitist institutional

meetings. These formats tend to emphasize theological discourse, are dominated by religious elites, and often ignore the lived experiences of marginalized groups. Omah Tani radically shifts the locus of this dialogue, moving from formal spaces to agricultural fields and community advocacy. By changing the location and format of its meetings, Omah Tani challenges the epistemological hegemony that dominates religious discourse, presenting an alternative space that is more egalitarian, grounded in reality, and responsive to real-world issues.

In practice, interfaith meetings at Omah Tani are not driven by institutional agendas, but rather by shared life needs, such as cultivating land, assisting displaced farmers, organizing mass demonstrations, or cultivating local food crops. These meetings become a form of dialogue rooted in agrarian realities and the collective experience of fighting for justice. By situating the dialogue on the land they cultivate together, Omah Tani not only creates space for interfaith solidarity but also engages in epistemological decolonization by recognizing that the spiritual experiences of farmers, women, youth, and religious minorities are a legitimate part of the narrative of faith. This approach aligns with (Omer, 2020) ideas, which emphasize the importance of decolonizing religious studies. Omer states that religious practices that promote social justice must make space for the voices and bodies of those marginalized, so that they are recognized as legitimate subjects in the faith conversation.

Interfaith encounters, held in the field and in critical education forums, demonstrate a more horizontal and relational approach to dialogue (Knitter, 2020; Lattu, 2025). This indicates that spirituality is no longer separate from the practicalities of life, but rather exists as a driving force for community. By shifting the space for dialogue into the practice of everyday life, it simultaneously critiques the power structures that have monopolized religious discourse. It creates an alternative religious space that is inclusive, contextual,

and participatory, as well as a liberating collective practice.

Thus, decolonization dialogue at Omah Tani emphasizes three main elements: presence (faith manifested in a tangible presence among the community), alignment (faith demonstrated through a commitment to socio-ecological justice), and engagement (faith lived out in collective practices that reconcile differences). This is a grounded, liberating, and transformative form of interfaith dialogue—a decolonization practice that shifts authority from religious elites to the experiences of ordinary people, who struggle to protect their land and lives. This aligns with the relational-subjective principle that socio-religious life must be based on reciprocity, responsibility, and ethics.

Omah Tani as an Interfaith Dialogue Based on *Dia-praxis*

The concept of *dia-praxis*, developed by Lattu (2025), underscores the importance of interfaith dialogue spaces that address not only religious dogma but also seek common ground within the context of larger social needs such as social justice and shared struggles. Interfaith dialogue can be realized within the diversity of groups and beliefs participating in social activities to advocate for farmers' rights.

Omah Tani creates a collaborative space focused on problem-solving. This aligns with the concept of *dia-praxis*, which views dialogue as concrete collective action. Omah Tani uses the narrative of “home” as a unifying platform. They work together within the home to achieve equitable land redistribution and a better quality of life for farmers. Omah Tani also provides education on agrarian rights and advocacy strategies for farmers. The program covers agrarian law, agricultural techniques, and skills in acting as political actors, ensuring that farmers have the capacity to advocate for their rights in an organized and strategic manner. It is important to note that *dia-praxis* also teaches that collective memory—especially regarding past injustices—is an integral part of the process of dialogue and action. Religious and

belief diversity is a social force that strengthens solidarity among groups involved in agrarian struggles.

As Ammerman (2014) notes, religion within a community often exists not in formal institutions or doctrines, but rather in everyday social spaces where meaning is created and shared. This practice can be interpreted within the framework of lived religion (McGuire, 2008), that is, religion as a daily lived experience rather than merely a formal teaching. In Omah Tani, this practice manifests itself in cooperation in planting and harvesting, interfaith prayers in the fields, and shared courage in facing intimidation from authorities and companies. They engage in political work by nominating their best cadres for the regent election constellation who are considered to have a vision and mission aligned with Omah Tani. This is crucial for their existence to be recognized and for them to be considered to have a strong and legitimate position in society (Saehu, Syamsul, and Putro 2024). All of this demonstrates that spirituality can manifest in collective actions that protect life, not just in formal rituals bound by institutions.

The values that unite this community transcend formal religious boundaries: compassion, justice, forgiveness, and care for life. These values serve as a bridge of faith that is neither normative nor theological, but rather functional and transformative (Berry et al., 2005). Omah Tani creates a space for dialogue that is not merely discursive, but also relational and performative. Interfaith prayers held amidst agrarian struggles are a manifestation of faith that strengthens solidarity while combating structural injustice (Pauguno, 2024). This success is not only a political and economic achievement, but also an expression of faith embodied in collective solidarity. This space does not claim any particular religious authority but opens itself to an inclusive and participatory spirituality rooted in the structural experiences of ordinary communities. Here, religious practices undergo a process of liberation from colonial legacies and hegemonic logics. Faith is understood not as a hegemonic tool, but as

a liberating energy that affirms human dignity.

When read within the framework of Fraser (1996), Omah Tani struggle presents two dimensions simultaneously: redistribution, namely the successful reclaiming of land rights; and recognition, namely the recognition of the identity of farmers, religious minorities, and vulnerable groups as valuable social subjects. Religion binds the community in a tangible interfaith solidarity, fostering trust and respect that grow not from shared doctrine, but from shared struggle (Durkheim, 2016; Pals, 2018).

Therefore, the religion practiced at Omah Tani presents a contextual and liberating model of interfaith dialogue. This dialogue rejects exclusivity, rigidity, and elitism and offers an alternative way of understanding religion: religion as a social force manifested in everyday solidarity. This means that religion functions not only as a personal belief but also as a foundation for collective practices that generate social change, strengthen community identity, and even promote ecological justice.

CLOSING

This research reveals that interfaith dialogue is not only possible, but can also grow naturally outside formal institutions, as seen in the practices of the Omah Tani community in Batang. This community provides a forum for interfaith interaction, born not from theological debate but from a shared interest in fighting for agrarian justice, land rights, and sustainability. In this context, religion functions not as a limiting identity but as a source of values, meaning, and collective spirit that strengthens social struggles.

The dia-praxis framework outlined Lattu (2023) is key to understanding the dynamics of dialogue occurring within Omah Tani. Through this approach, the dynamics within Omah Tani can be understood as a form of faith dialogue manifested in concrete, collective action, and joint advocacy. Meanwhile, through the lens of religious decolonization, the practice of formal

dialogue is also clearly visible in how this community shifts its interaction space from academic forums and dominant religious institutions to advocacy spaces and popular forums (Omer, 2020). Furthermore, the theory of religion used helps us understand that religion in communities like Omah Tani is always closely linked to its social context. Faith is not only expressed in places of worship but also present in collective work. Within this framework, religion is not merely an identity but also a part of the social practices that unite the community in solidarity. More than an agrarian organization, Omah Tani functions as a subversive alternative space, where interfaith dialogue takes place not only in words but also through concrete actions.

Academically, this research contributes to broadening the understanding of interfaith dialogue through social practice rather than solely through theological discourse. These findings reinforce the idea that faith dialogue needs to be read within the social, political, and ecological relations of society—enriching the literature on interreligious dialogue with grassroots and decolonial perspectives. In practice, the Omah Tani model of interfaith dialogue can inspire religious movements and government institutions to design empowerment programs underpinned in spiritual values. Governments and religious institutions can adopt a similar approach in developing interfaith policies that are participatory, contextual, and community-based. In religious education and interreligious studies, this practice demonstrates the importance of shifting the focus of dialogue from debates over ideas to collaborations in action—from the classroom to the living space.

Thus, Omah Tani presents a practical and liberating model of interfaith dialogue. Omah Tani challenges the colonial World Religion Paradigm (WRP), which positions religion as a separate and hierarchical entity. She offers a new approach to dialogue rooted in local experience and social solidarity. Faith, in this context, is not merely an identity,

but a life practice that fosters justice, cares for the earth, and strengthens shared humanity.

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