

IMPLEMENTATION OF MODERATE ISLAMIC EDUCATION VALUES BASED ON LOCAL WISDOM IN KEPAHIANG REGENCY

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Abstract: This research examines the role of religious moderation in maintaining social harmony in Indonesia's multicultural society, with a particular focus on Kepahiang Regency, Bengkulu Province. One of the main factors that trigger conflict is radical understanding. To prevent radicalism and promote tolerance. This research explores the concept of religious moderation developed by the Indonesian Ministry of Religious Affairs. This concept emphasizes the values of nationality, tolerance, non-violence, and accommodation of local culture. This research focuses on the implementation of religious moderation through local wisdom, with case studies on the Rejang Kepahiang Traditional Institute (LARK) and the People's Welfare Section (Kesra). Local traditions such as Umbung Kutei and Kendurei, which reflect Islamic values such as gratitude, mutual cooperation (gotong royong), and tolerance, play an important role in maintaining social cohesion and preventing radicalism. The research method used is a qualitative approach with ethnographic methods, which utilizes interviews, observation, and document analysis. The results show that the synergy between local wisdom and moderate Islam can strengthen religious tolerance and prevent extremism. However, challenges such as community resistance to change and limited resources need to be overcome with strategies involving tradition-based policies, education, and periodic evaluation. This research makes a significant contribution to the understanding of religious moderation at the local level and the role of local wisdom in strengthening social harmony in multicultural societies.

Keywords: moderate Islamic education; local wisdom; religious moderation; cultural Integration

Abstrak: Penelitian ini mengkaji peran moderasi beragama dalam menjaga harmoni sosial di masyarakat multikultural Indonesia, dengan fokus khusus pada Kabupaten Kepahiang, Provinsi Bengkulu. Salah satu faktor utama yang memicu konflik adalah pemahaman radikal. Sebagai upaya untuk mencegah radikalisme dan mempromosikan toleransi. Penelitian ini mengeksplorasi konsep moderasi beragama yang dikembangkan oleh Kementerian Agama RI. Konsep ini menekankan nilai kebangsaan, toleransi, anti-kekerasan, serta akomodasi terhadap budaya lokal. Penelitian ini berfokus pada implementasi moderasi beragama melalui kearifan lokal, dengan studi kasus pada Lembaga Adat Rejang Kepahiang (LARK) dan Bagian Kesejahteraan Rakyat (Kesra). Tradisi lokal seperti Umbung Kutei dan Kendurei, yang mencerminkan nilai-nilai Islam seperti syukur, gotong royong, dan toleransi, memainkan peran penting dalam menjaga kohesi sosial dan mencegah radikalisme. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan metode etnografi, yang memanfaatkan wawancara, observasi, dan analisis dokumen. Hasil penelitian menunjukkan bahwa sinergi antara kearifan lokal dan Islam moderat mampu memperkuat toleransi beragama dan mencegah ekstremisme. Namun, tantangan seperti resistensi masyarakat terhadap perubahan dan keterbatasan sumber daya perlu diatasi dengan strategi yang melibatkan kebijakan berbasis tradisi, pendidikan, dan evaluasi berkala. Penelitian ini memberikan kontribusi signifikan terhadap pemahaman tentang moderasi beragama di tingkat lokal dan peran kearifan lokal dalam memperkuat harmoni sosial di masyarakat yang multikultural.

Kata kunci: pendidikan Islam moderat; kearifan lokal; moderasi beragama; integrasi budaya

Introduction

The reality of multiculturalism and multireligiosity in Indonesian society is reflected in its ethnic, cultural, and religious diversity. Multiculturalism refers to a social condition in which diverse cultures, ethnic groups, and values coexist and are recognized within a society.¹ Although the multicultural and multireligious character of Indonesian society brings richness in the form of ethnic, cultural, and religious diversity, this complexity also carries an inherent potential for conflict. These differences can be a source of tension and confrontation if not managed wisely. Differences in religious beliefs can also be a trigger for conflict, especially if there is no adequate understanding and tolerance among these communities. Therefore, to maintain balance and harmony, joint efforts are needed to prioritize dialogue, multicultural education, and policies that support inclusivity and social justice.

Radical understanding is one of the triggers for potential conflicts in the context of multireligious and multicultural societies.² Based on a previous study conducted in Kepahiang Regency, Bengkulu Province, potential indicators of radical understanding were identified, which may lead to conflict if not addressed immediately. The potential for radicalism in Kepahiang Regency can be observed through the following indications. In November 2015, the Coordinating Board for the Maintenance of Public Trust (Bakor Pakem) of Kepahiang Regency held a socialization with the theme "We realize deterrence for security and order from radical ideologies and deviant sects." The Head of the Prosecutor's Office, on one occasion, invited the Bakor Pakem of Kepahiang Regency and the community to cooperate in supervising radical currents and distorted views in society. The community can report this to the local government, such as the Village Head, Sub-regency Head, Police, and Regional Government.

¹Tariq Modood, 'Multiculturalism, Secularism and the State', in *Pluralism and Liberal Neutrality* (Routledge, 2020), 79–97, doi:10.1201/9781315037158-6.

² Gina Lestari, 'Radicalism in the Name of Religion in the Perspective of Young Intellectuals in the Midst of Multicultural Reality', *Theological Treasures* 3, no. 3 (2021): 181–93, doi:10.15575/kt.v3i3.12723.

In addition, the Prosecutor's Office also collects data on Islamic boarding schools in Kepahiang.³

One of the strategies carried out by the Ministry of Religion of the Republic of Indonesia in overcoming the potential for radicalism and multireligious and multicultural conflicts is religious moderation.⁴ Religious moderation advocates for a tolerant and inclusive understanding between religious believers, having a substantial positive impact. Religious moderation is an approach or attitude that emphasizes a tolerant, inclusive, and respectful understanding of diverse religious beliefs.⁵ Religious moderation is effective in reducing tensions and forming an inclusive attitude towards diversity of beliefs. Religious moderation encourages active dialogue between religious believers, supports better understanding, and strengthens togetherness. According to the Ministry of Religious Affairs of the Republic of Indonesia, a number of moderate Islamic values are the basis for the concept of religious moderation. These values, as outlined, include national commitment, tolerance, non-violence, and accommodating to local cultures.⁶ Furthermore, the Ministry of Religious Affairs of the Republic of Indonesia highlighted the urgency of strengthening religious moderation as one of the priority programs. It is hoped that these moderate Islamic values can effectively strengthen harmony and tolerance in Indonesia. One of the modes that can be used as a supporter of the practice of moderate Islamic values is *local wisdom*. *Local wisdom*, or also known as local wisdom, is a collection

³ Guntur Putrajaya, personal interview with one of the Kesra employees in Kepahiang Regency during the initial study, 2023.

⁴ Al Faruq Umar and Noviani Dwi, 'Religious Moderation Education as a Shield for Radicalism in Educational Institutions', *TAUJIH: Journal of Islamic Education* 3, no.1 (2021): 59–77, doi:10.53649/taujih.v3i1.91.

⁵ Benny Afwadzi and Miski Miski, 'RELIGIOUS MODERATION IN INDONESIAN HIGHER EDUCATIONS: Literature Review', *ULUL ALBAB Journal of Islamic Studies* 22, no.2 (2021): 203–31, doi:10.18860/ua.v2i2.13446.

⁶ Idi Warsah, 'Multicultural Awareness as the Realm of the Educational Curriculum', *Ta Dib : Journal of Islamic Education*, 6.2 (2017), 268–79, doi:10.29313/tjpi.v6i2.2845; Yudhi Kawangung, 'Religious Moderation Discourse in Plurality of Social Harmony in Indonesia', *International Journal of Social Sciences and Humanities* 3, no. 1 (2019): 160–70, doi:10.29332/ijssh.v3n1.277.

of knowledge, values, and traditional practices that grow and develop in a certain society or region.⁷

In the context of practicing moderate Islamic values, *local wisdom* is considered a relevant and substantial mode. *Local wisdom* is able to function as a significant source of inspiration and guidance in carrying out religious teachings with full tolerance and moderation.⁸ The diversity of understanding and interpretation of religious teachings in local communities is reflected in local wisdom, which is often inclusive and appreciates differences in beliefs. Norms and ethics resulting from local wisdom can be a foothold to realize moderate Islamic values. The customs, traditions, and values reflected in *local wisdom* consistently teach values such as tolerance, mutual respect, and harmonious coexistence. Local leadership, including religious or traditional leaders, also plays a central role in shaping people's attitudes towards diversity. Leaders who reflect a tolerant and moderate attitude can set an example for society. Religious practices that are practiced locally often reflect the values of moderation, and religious rituals and ceremonies become the vessels through which communities actualize their beliefs while maintaining a tolerant attitude towards the beliefs of others.⁹

Regarding the issue of religious moderation, many previous studies have been carried out on this scope in the last five years. Some of these studies are oriented to several themes such as the impact and relevance of religious moderation, religious moderation in the dimension of digital interaction, the urgency of religious moderation, and religious moderation as a hidden curriculum. This study examines the impact and relevance of implementing religious moderation in Indonesia, particularly within educational institutions that reflect the country's social, cultural, and religious diversity. The results show that religious moderation, as a middle approach, is effective in responding to differences and minimizing the risk of extremism and fundamentalism. The implication is the need

to make educational institutions the basis for religious moderation and encourage a socio-religious approach in religious practices and national life. This study investigates the mainstreaming of religious moderation in the digital world to promote a moderate and tolerant religious narrative.

It was found that Islamic Religious Universities strengthened moderation content as a counterweight to the flow of potential information that could trigger conflicts. The implication is the need for an active role of religious institutions in shaping religious narratives that support peace in the era of social media.¹⁰ Researching thoughts related to religious moderation to prevent radicalism, with results showing that religious moderation has an important role in deradicalization, especially in forming awareness of kindness, promotion of hospitality, respect for human dignity, and living based on universal values. The implication is that religious moderation is relevant to maintain harmony in Indonesia and manage diversity in society that is connected to the development of information technology.

However, studies that examine local wisdom as a mode of practicing moderate Islamic values remain limited and require further exploration. Therefore, this study focuses on the implementation of moderate Islamic educational values in Kepahiang Regency, particularly as carried out by the Regional Government in collaboration with the Rejang Kepahiang Traditional Institute (LARK) and the Community Welfare sector (Kesra).

This research is also oriented toward examining the strategies adopted by policymakers in the Kepahiang Regency government to preserve moderate Islamic educational values grounded in local wisdom, the challenges encountered in their implementation, and the policies formulated to address these challenges.

Method

The research was conducted in Ujan Mas and Tebat Karai Villages, Kepahiang Regency.

⁷ Kasdi et al., 2020

⁸ Daheri et al., 2023; Hidayat & Hamid Samiaji, 2023

⁹ Kasdi et al., 2020

¹⁰ Arifinsyah et al. (2020)

The participants included individuals considered knowledgeable about moderate Islamic education based on local wisdom, namely the heads of the Rejang Kepahiang Traditional Institute (LARK) in Ujan Mas and Tebat Karai Villages, as well as representatives from the community welfare sector (KERSA). Interviews and observations focused on the ways in which values of moderate Islamic education are embedded in everyday community activities and local traditions. Documentation, such as government reports, local regulations, and records of community activities, was used to support and contextualize the primary data. Field notes were compiled to record observations, interactions, and reflections throughout the research process.¹¹

Data analysis was carried out before, during, and after fieldwork using interactive techniques, including data reduction, data display, and conclusion drawing.¹² Data validity was ensured through prolonged engagement, persistent observation, and triangulation, encompassing source, time, and methodological triangulation.

Results and Discussion

Local Wisdom and the Practice of Moderate Islamic Education in Kepahiang Regency

Exploring the implementation of moderate Islamic educational values based on local wisdom among the people of Kepahiang Regency, this study aims to gain an in-depth understanding of how these values are practiced within the community. This exploration seeks to reveal the ways in which moderate Islamic principles are applied in the local context. The findings are expected to make a meaningful contribution to both theoretical and empirical studies on the integration of Islamic education and local wisdom.

The integration of moderate Islamic educational values with local wisdom in Kepahiang Regency emphasizes balance, tolerance, and inclusivity, which are rooted in the community's cultural and

religious practices. Practices such as *Umbung Kutei* and *Kendurei* show how traditions blend with Islamic values to foster gratitude, unity, and social cohesion. This annual event not only celebrates local heritage, but also strengthens Islamic teachings on mutual respect and cooperation. Similarly, community customs such as *negak tarub* and *Sekujang* in Ujan Mas and Tebat Karai sub-regencies exemplify the collective spirit and moral guidance upheld by Islam and local traditions. These practices foster social harmony while strengthening individual and communal religious observance, reflecting a harmonious blend of Islamic moderation and cultural identity.

In addition, the concept of "local wisdom" understood in Kepahiang consists of inherited values, traditions, and social structures that have adapted to Islamic principles. Elements such as the traditional economic system based on cooperation and the use of regional languages to convey ethical teachings highlight the efforts of communities to preserve cultural identity. The integration of these values into Islamic education ensures that moral and spiritual guidance remains relevant, inclusive, and reflects the local context. By aligning moderate Islamic principles, such as justice, tolerance, and balance with cultural practices, the region not only strengthens its religious identity, but also fortifies its social order from radicalism and intolerance. This synergy is a model for other regions that want to combine religious education with local traditions to foster peace and unity.

Local Wisdom as a Socio-Cultural Foundation of Moderate Islamic Education

Indonesia is a multiethnic, multireligious, and multilingual country, with a population of 250 million people, but still united in the framework of the Unitary State of the Republic of Indonesia (NKRI) based on Pancasila.¹³ As a country with the largest number of Muslims in the world, Indonesia is able

¹¹ Noor Z., 'Qualitative and Quantitative Research Methodology', Deepublish, 2015, 113.

¹² Pahleviannur et al., 2022

¹³ Budiono, 'The Urgency of Multicultural Education in the Development of Indonesian Nationalism', Civic Law Journal 6, no. 1 (2021): 79–89.

to maintain this diversity under the motto Bhineka Tunggal Ika. Religious tolerance is a characteristic of the plurality of the Indonesian nation. The existing diversity is not an obstacle to running the government in a democratic system that has been agreed upon by all elements of the nation.¹⁴

In its development, Islam received a positive response from the Indonesian people, so it experienced very rapid growth and was able to replace the position and role of the two major religions, Hinduism and Buddhism, as an indication of Islam's extraordinary victory in seizing the trust of the community.¹⁵ Ahmad Syafii Maarif stated that the success of Islam is very phenomenal, considering that the two major religions that have existed for centuries in the archipelago have been significantly replaced. The spread of Islam in this maritime country faces various experiences due to the diversity of cultures and traditions on each island, even within one island can produce a variety of different cultures and traditions. The encounter of Islam with local culture often results in cultural acculturation, which causes Islamic expressions to be diverse and rich in cultural-religious creativity. However, in some areas and certain fields, there are deviations from the Islamic teachings taught by the Prophet Muhammad SAW, at least showing imperfections in practicing the basic teachings of Islam.¹⁶ This reality reflects the risks of cultural acculturation, but cultural acculturation is inevitable when Islam enters new territory.

As a theological foundation that is embraced in the context of human relationships, there is a hadith

¹⁴ Annisa Nurul Jannah and Muhammad Turhan Yani, 'Actualization of Religious Moderation as a Form of the Spirit of Bhinneka Tunggal Ika in the Multiethnic Community in Kampung Ampel, Surabaya City', *Relinesia: Journal of Religious Studies and Indonesian Multiculturalism* 2. no. 2 (2023): 62–72 <<http://jurnal.anfa.co.id/index.php/relinesia>>.

¹⁵ Ita Rustiati Ridwan and Irfan Fauzi, 'Citizens in a Pluralistic Society and Bhineka Tunggal Ika', *International Journal of Community Engagement Payungi* 1, no. 1 (2021): 25–31, doi:10.58879/ijcep.vi1i.7.

¹⁶ Uswatun Hasanah and Heni Verawati, 'Multicultural Islamic Education: A Historical Analysis of the Abbasid Dynasty Period', *ASANKA : Journal of Social Science and Education* 3, no. 2 (2022): 35. doi:10.21154/asanka.v3i2.4847.

that generally affirms this, namely: "Verily I was sent to this earth to perfect morality" (Kinnaman built li stamina makar ima al-akhlak). Based on this hadith, the Prophet implicitly appreciated the local cultural values that existed before, so he did not unilaterally eliminate or erase them. The value of local wisdom in Indonesia is very diverse. The moment before Ramadan until the beginning of Shawwal is filled with various traditions typical of their respective regions, such as Aegean, week, mailman, nyadran, or year (grave pilgrimage), Sekujang, and katana.¹⁷ Although these traditions go hand in hand with the momentum of *mahadhah* worship, they are not part of worship sourced from the Quran and sunnah. This tradition is the creation of the local community in appreciating the momentum of worship in the months of Ramadan and Shawwal. Therefore, each region has its own peculiarities in appreciating the traditions that are manifested in these traditions.¹⁸ As long as these traditions are carried out in a way that does not deviate from the sharia, then these traditions deserve to be considered as part of the

¹⁷ Shinta D. Anggraini, Ardelia D. Agustiani, and Kinanti R. Hayati, 'MEGENGAN TRADITION IN WELCOMING THE MONTH OF RAMADAN IN BANGAH VILLAGE, GEDANGAN', *Causa: Journal of Law and Citizenship* 4, no. 3 (2024); Mohamad Nuryansah and Muhammad Izzul Haq, 'Social Solidarity in The Moment of The Prophet's Maulid: A Living Hadith Study on The Weh-Wehan Tradition during The Celebration of The Prophet's Maulid in Kaliwungu Community', *Islamika Inside: Journal of Islam and Humanities* 9. no. 2 (2023): 162–79, doi:10.35719/islamikainside.v9i2.207; Nor Hasan and others, 'Tradition, Social Values, and Fiqh of Civilization: Examining the Nyadran Ritual in Nganjuk, East Java, Indonesia', *Samarah: Journal of Family Law and Islamic Law* 7, no. 3 (2023): 1778, doi:10.22373/sjhk.v7i3.20578; R. Bhameswara Putra Kencana, 'The Sacredness of the Ritual of Nyekar Raden Adipati Aryo in the People of Blitar City', *Journal of Social Research* 1, no. 9 (2022): 999–1008, doi:10.55324/josr.vi9.217; Tutuk Ningsih, 'THE ISLAMIC CHARACTER VALUES OF KUPATAN TRADITION IN BANGKALAN, MADURA, EAST JAVA', *IBDA' : Journal of Islamic and Cultural Studies* 18, no. 2 (2020): 167–81, doi:10.24090/ibda.v18i2.3915; W A H Mukti, N Asvio, and H Febriani, 'Development of E-Comics as Teaching Materials Based on Local Wisdom of Sekujang Tradition from Pagar Agung Village, West Seluma Regency', *Excellent Journal for ...*, 1.1 (2024): 16–25 <<https://ejournal.periexca.org/index.php/eju/article/view/68%0Ahttps://ejournal.periexca.org/index.php/eju/article/download/68/29>>; Moch Selamet and others, 'The Meaning of Tranquility in Contemporary Javanese Kawruh', *Technium Social Sciences Journal*, 25 (2021): 759–73.

¹⁸ Dwi Juli Priyono, 'Religious Moderation in Madrasah Aliyah Wahid Hasyim Balung-Jember', *Scholar : Media of Educational Scientific Journals* 14, no.3 (2024): 382–90.

wealth of local wisdom that should be preserved. However, if these traditions deviate from the sharia, then they do not fall into the category of local wisdom. Therefore, Muslims must be selective in practicing tradition.¹⁹

Then regarding local wisdom, the term local wisdom consists of two words, namely wisdom and local. In the Anglo-Indonesian Dictionary by John M. Echols and Hassan Syadily, the word local is interpreted as local, while wisdom is interpreted as wisdom. In general, local wisdom can be understood as local ideas that are wise, full of wisdom, good value, and firmly held by members of the community.²⁰ Local wisdom is part of the culture of a society which is inseparable from the language of the community. Essentially, local wisdom is the values that apply in a society, which are believed to be the truth and used as guidelines in daily behavior. Therefore, it is very reasonable for Geertz to state that local wisdom is an entity that greatly determines the dignity and dignity of human beings in their communities. This means that local wisdom, which includes the intelligence, creativity, and local knowledge of the elites and their communities, is an essential element in the development of a society's civilization.²¹

Local wisdom in Kepahiang Regency is a rich cultural heritage, covering various aspects of life that have been passed down from generation to generation. The values, knowledge, and practices contained in this local wisdom play a vital role in maintaining social and environmental balance, as well as strengthening the cultural identity of the local community. Customs in Kepahiang, which include various stages of life such as birth, marriage, and death, are one of the main pillars of local wisdom.

¹⁹ Muhammad Fazli and Ismail Ismail, 'CONCEPT AL-'ADAH MUHAKKAMAH IN TRADITION BAKAMPUONG UGHANG PRA WALIMATUL 'URSY IN KAMPAR RIAU COMMUNITY', *Dusturiyah: Journal of Islamic Law, Legislation and Social Institutions* 13, no.2 (2023): 262, doi:10.22373/dusturiyah.v13i2.20354.

²⁰ Muchlis et al., 2023

²¹ Ahmad Arif Widianto and Rose Fitria Lutfiana, 'Local Wisdom of Kabumi: Media for Internalizing the Character Values of the Tuban People of East Java', *Satwika : A Study of Cultural Science and Social Change* 5, no. 1 (2021): 118–30, doi:10.22219/satwika.v5i1.15929.

This custom not only serves as a guide in daily life but also as a mechanism to resolve conflicts and strengthen social cohesion.

The theory of functionalism put forward by Emile Durkheim can be used as a reference. Durkheim emphasized that values and norms in society serve to maintain social order.²² Customs in Kepahiang play a role in regulating social relations and resolving conflicts, thus creating harmony in society. Durkheim also underlined the importance of mechanical solidarity, which is reflected in the social cohesion resulting from the similarity of values and cultural practices in traditional societies such as Kepahiang.

Local wisdom in Kepahiang Regency is not only a strong cultural identity but also serves as a mechanism to maintain social and environmental balance, as well as a means of informal education. The integration of Islamic values with local customs, which strengthens the religious and cultural identity of the community, shows that local wisdom has a very important role in the lives of the people of Kepahiang to this day. Moderate Islamic education and local wisdom in Kepahiang Regency complement and strengthen each other, creating a synergistic relationship between religious values and local culture. In this context, moderate Islamic education not only teaches religious teachings that are in line with universal values such as tolerance and balance but also utilizes local wisdom as a medium to convey these values in a way that is relevant and easily accepted by the community.

Overall, moderate Islamic education in Kepahiang plays an important role in building a just, harmonious, and tolerant society. This education can create individuals who not only have a strong understanding of religion but are also able to live in harmony with others, respect differences, and contribute to creating strong social cohesion. This approach not only supports the creation of

²² Nurliana Damanik, 'UNDERSTANDING THE VALUES OF RELIGIOUS TEACHINGS (ANALYSIS OF CONFLICT THEORY AND FUNCTIONAL THEORY APPROACHES)', *Socia Religia Studia* 7, no. 1 (2024): 15–27.

a cohesive society, but also teaches the importance of finding a middle ground in dealing with differences, encouraging dialogue, and cooperation in solving problems, so that differences can be seen as a source of cultural wealth that enriches common life. The moderate approach to Islamic education seen by the Chairman of the Rejang Kepahiang Traditional Institute in Ujan Mas Regency emphasizes the balance between religious teachings, human values, and local wisdom. This approach aims to form a just, tolerant, and peaceful society, which is able to live in harmony in diversity. Moderate Islamic education also teaches simplicity, justice, and respect for differences, which are values that are highly held in the Rejang community.

Policy Strategies of the Kepahiang Regency Government in Preserving Moderate Islamic Education Values

The preservation of moderate Islamic education values based on local wisdom in Kepahiang Regency is one of the important agendas that is being promoted by the local government. In the midst of globalization and modernization that are increasingly eroding traditional values, this effort has become increasingly relevant and urgent. The Kepahiang Regency Government, through various policies and programs, seeks to ensure that moderate Islamic values that have long been part of people's lives are maintained and passed on to future generations. The approach taken is not only top-down or involves decisions from the top, but also emphasizes the importance of active participation from the community, especially in practicing and preserving local traditions that are loaded with moderate Islamic values.

The Kepahiang Regency Government realizes that local wisdom is a key element in shaping the character of a moderate, tolerant, and balanced society. Therefore, the strategy implemented covers several important aspects, ranging from strengthening regulations that support the preservation of local traditions to empowerment programs involving various elements of society, such as customary institutions, religious leaders,

youth, and women. One of the main strategies implemented is the integration of local values in the formal and non-formal education curriculum, so that the younger generation not only knows but also understands and appreciates their own cultural heritage based on moderate Islamic principles.²³

In addition, the government is also actively facilitating dialogue between the older and younger generations to ensure that these values can be understood and accepted by all levels of society. This is done through a variety of cultural activities, training, and workshops designed to explore, document, and promote local traditions that have educational values.²⁴ In this process, the government does not work alone, but collaborates with various stakeholders, including non-governmental organizations, academics, and cultural practitioners, to jointly formulate effective and sustainable strategies.

By implementing policies that combine moderate Islamic education with local wisdom, the Kepahiang government has shown its commitment to creating a harmonious society, where religious and cultural values support and enrich each other. This step reflects a deep understanding of the importance of contextual and relevant education, as well as its contribution to shaping a just and inclusive society. The Kepahiang Regency Government has implemented strategic policies to preserve the values of moderate Islamic education based on local wisdom. One of the approaches taken is to integrate local values such as *Umbung Kutei* and *Kendurei* or *Sadaqah* into the educational curriculum at various levels, both in formal schools and in Islamic boarding schools. This step is an important effort to align formal education with local culture so that the values of local wisdom remain alive and passed on to the next generation.²⁵

²³ Susanti et al., 2024; Journalist, 2019

²⁴ Agustinus Gulo, 'Cultural Revitalization in the Digital Era and Exploration of the Impact of Social Media on Socio-Cultural Dynamics in Society', *Journal of Education and Culture (JURDIKBUD)* 3, no. 3 (2023): 172–84, doi:10.55606/jurdikbud.v3i3.2655.

²⁵ Warsah, 'Multicultural Awareness as the Domain of Educational Curriculum'.

The policy implemented by the Kepahiang Regency Government, which combines the preservation of local traditions with moderate Islamic education, reflects a systematic and holistic approach. This effort not only aims to strengthen the cultural identity of the community but also to support the creation of a generation that is broad-minded, moderate in religion, and ready to face the challenges of the times. This emphasizes that moderate Islamic education based on local wisdom is the key to building a harmonious, just, and sustainable society.²⁶

Challenges in Implementing Moderate Islamic Education Values Based on Local Wisdom in Kepahiang Regency

Challenges in socialization and community education related to moderate Islamic values based on local wisdom in Kepahiang Regency emphasize the importance of effectively designed educational programs. Although these values have great potential to strengthen the social and spiritual order, many societies may not fully understand the importance of integrating these values in their daily lives.²⁷ This condition reflects the need for a more intensive and systematic approach in an effort to increase public awareness and understanding. In this context, we can refer to the theories of Paulo Freire, an educational expert from the West, and Jalaluddin Rumi, a Sufi philosopher from the East. Although these two figures were not mentioned in previous requests, their approach provides a solid foundation for discussing this challenge.²⁸

Thus, to meet these challenges, a comprehensive approach is needed, which not only focuses on knowledge transfer, but also on community empowerment through contextual education, respecting cultural diversity, and leveraging existing social and cultural capital. This approach will allow moderate Islamic values based on local wisdom to

be integrated more effectively into the daily lives of people in Kepahiang, thus being able to strengthen a harmonious social and spiritual order.

Resistance to changes that arise due to modernization and changing times is a significant psychosocial challenge, especially in the context of preserving local traditional values in Kepahiang Regency. The study highlights deep concerns over the negative impact of the modernization process, which brings technological advances and outside cultural influences, causing shifts in preferences and interests among the younger generation. This generation tends to be more interested in outside cultures that are considered more modern and relevant, while local traditions, which are an integral part of people's cultural identities, are beginning to be marginalized. Facing this phenomenon, theories from Western and Eastern figures can provide a foundation for understanding and overcoming these challenges. Pierre Bourdieu, a French sociologist, with the concept of habitus and cultural capital, and Allama Muhammad Iqbal, an Islamic philosopher and thinker from the East, with his views on the reconstruction of religious thought, offer relevant frameworks.

Pierre Bourdieu explained that habitus is a disposition structure formed through the social and cultural experiences of individuals, which unconsciously influences their way of thinking, feeling, and ²⁹acting. The habitus of the younger generation is influenced by modernization and globalization, which has resulted in a shift in values from local traditions to foreign cultures. This shift is reinforced by what Bourdieu calls cultural capital, which is the cultural assets that individuals have, including knowledge, skills, and preferences that are recognized by society as valuable. In an increasingly modern society, cultural capital related to local traditions may be considered less relevant or valuable than cultural capital related to global

²⁶ Mujamil et al., 2024

²⁷ M. S. Hasan et al., 2024

²⁸ Tomi Hendra, Siti Amalia Nur Adzani, and Kori Lilie Muslim, 'Islamic Da'wah and Local Cultural Wisdom', *Journal of Da'wah* 2, no. 1 (2023): 65–82, doi:10.32939/jd.v2i1.2660.

²⁹ Fina Aulia Astika, Bagas Narendra Prahita, and Atik Catur Budiatni, 'Implementation of Preservation of Local Wisdom in Sociology Subjects through Contextual Learning-Based P5 Activities', *Edulnovasi: Journal of Basic Educational Studies* 4, no. 2 (2024): 1096–1110, doi:10.47467/edu.v4i2.3153.

culture. This explains why younger generations may feel more interested in outside cultures, which they consider to be key to gaining social recognition and success in modern life.

Allama Muhammad Iqbal, in his work *The Reconstruction of Religious Thought in Islam*, emphasized the importance of renewal in religious thought to answer the challenges of modern times. Iqbal did not reject modernization, but he proposed that Muslims should find a way to integrate modern values with traditional Islamic teachings, so that the two can enrich each other.³⁰ Thus, the younger generation can see the relevance of local traditions in their modern lives, which in turn can reduce resistance to the preservation of local culture.

In addition, the cultural lag theory of William F. Ogburn, an American sociologist, is also relevant to understand the tension between modernization and the preservation of tradition. Ogburn explains that cultural lag occurs when material changes (such as technology) occur faster than non-material cultural changes (such as norms, values, and traditions). In the case of Kepahiang, rapid modernization brought new technologies and cultures that were accepted by the younger generation, while traditional norms and values were left behind. As a result, there is a gap that causes local traditions to begin to be marginalized. Ogburn emphasized the importance of efforts to accelerate the adaptation of non-material cultures in order to catch up with this lag, through effective education and socialization.³¹

Government Policy Strategies in Addressing the Practice of Moderate Islamic Values Based on Local Wisdom

A strategic approach in integrating moderate Islamic values with local wisdom in Kepahiang,

³⁰ Agus Anwar Pahutar, 'The Reconstruction of Muhammad Iqbal's Islamic Thought', *Journal of Sharia Law and Sciences* 1, no. 2 (2024): 141–68 <<https://ejournal.yayasanbhz.org/index.php/Itiqadiah/index>>.

³¹ I Dewa Ayu Chandra Utitha Hudiana, 'Digital Parenting Patterns in a Globalized Society: A Perspective on Social Change Theory', *Harmony: Social Studies and PKN Learning Journal* 8, no. 2 (2023): 131–35, doi:10.15294/harmony.v8i2.70729.

as emphasized by the speakers, requires a strong theoretical foundation that recognizes the importance of community participation and the involvement of various stakeholders. Antonio Gramsci, a thinker from Italy, made an important contribution through the concept of cultural hegemony. Gramsci proposed that in order to achieve effective social change, there needs to be a consensus among different groups in society, which can be achieved through the preparation of comprehensive and clear guidelines regarding the understanding of values.³² In this context, this guide is expected to form a cultural hegemony where moderate Islamic values integrated with local wisdom are widely adopted by the community. Gramsci emphasized that the involvement of community leaders and religious leaders in the preparation of the guide is essential to ensure that the guide reflects the interests and understandings of all groups in society, thus creating a uniform understanding.

Ali Shariati, an Iranian intellectual and sociologist, proposed the importance of organic socialization in building social awareness and collective understanding. Shariati argues that sustainable social change must start from the grassroots community, where the understanding and practice of social values are instilled through an education and socialization process that involves the community directly. In this context, socialization and education programs in Kepahiang must be designed in an inclusive and community-based manner, in accordance with Shariati's view. The use of local media, such as community radio, as well as digital platforms, allows for the wider and inclusive spread of moderate Islamic values, reaching all levels of society.

Furthermore, the sensitive and participatory approach proposed by the speakers is also in line

³² Tunggal Utama Ramadhan SHS and others, 'THE EXISTENCE OF THE OGOH-OGOH TRADITION OF BALINESE SOCIETY AS THE PRESERVATION AND STRENGTHENING OF RELIGIOUS VALUES IN THE ERA OF MODERNITY: AN ANALYSIS OF THE THEORY OF HEGEMONMARXIS ANTONIO GRAMSCI: Between Hegemony and Tradition: An Analysis of the Impact of Modernity on the Existence O', *Journal of Interdisciplinary Language Studies and Dialect Research* 1, no. 1 (2024): 48–56.

with Jurgen Habermas' ideas regarding rational communication and public space. Habermas, a German philosopher and sociologist, emphasized the importance of open and rational dialogue among different groups in society in order to reach understanding and consensus³³. In the context of Kepahiang regency, intercultural and interreligious dialogue can be seen as a manifestation of the public space where the community can participate in rational discussions regarding the adaptation of moderate Islamic values to local traditions. This approach appreciates the complexity of social dynamics and recognizes the importance of respecting cultural and religious diversity in the process.

Overall, the integration of moderate Islamic values with local wisdom in Kepahiang requires a strategic approach involving the preparation of comprehensive guidelines, community-based socialization, and participatory dialogue. The theoretical foundations of Gramsci, Shariati, and Habermas provide a robust framework for understanding and implementing this approach, emphasizing the importance of consensus, organic socialization, and rational communication in building understanding among communities. This is a crucial step in ensuring that moderate Islamic values that are integrated with local traditions can be accepted and internalized by all levels of society in Kepahiang, thereby creating social harmony and cultural sustainability.

Based on the overall results of the study, this study highlights several significant innovations that distinguish it from previous studies in the context of moderate Islamic education based on local wisdom. First, this study presents an in-depth ethnographic approach to understand the interaction between moderate Islamic educational values and local wisdom in Kepahiang Regency, which has not been widely explored in the existing literature. Using in-depth interview methods and participatory observation, this study successfully explored the nuances and dynamics of local community life,

providing a more comprehensive perspective on how moderate values are implemented in local contexts.

Second, an important innovation in this study lies in the emphasis on collaboration between policy makers, religious leaders, and local communities in preserving the values of moderate Islamic education. Through the analysis of policy strategies implemented by the Kepahiang Regency government, this research highlights the active role of various parties in building community awareness and participation, as well as integrating local values into the educational curriculum. This collaborative approach not only strengthens social support for moderate values but also creates a space for dialogue and constructive exchange of ideas in a diverse society.

Third, this study also identifies and explains the mechanism of cultural preservation through local traditions such as *Umbung Kutei* and *Kendurei*, which serve as an effective informal educational means to instill moderate Islamic values. These findings underscore the importance of local traditions in supporting religious education, as well as show how the practice of moderate Islamic values can be harmonized with local wisdom. Thus, this research not only contributes to the development of moderate Islamic education theory, but also offers practical models that can be adapted in other regions with different cultural contexts.

Overall, this study offers new and relevant insights into the relationship between moderate Islamic education and local wisdom, and provides recommendations for the development of more inclusive and adaptive education policies in Indonesia. These findings are expected to be a reference for researchers, policymakers, and education practitioners in an effort to improve the quality of education based on moderate cultural and religious values.

Conclusion

Based on the discussion above, it can be concluded that the implementation of moderate

³³ Rizqian, 2023

Islamic education values based on local wisdom in Kepahiang Regency is reflected in various community practices. Moderate Islamic educational values are embodied in local traditions such as *Umbung Kutei* and *Kendurei*, which represent Islamic teachings on gratitude, mutual cooperation, and social togetherness. These traditions integrate religious and customary values, thereby strengthening social harmony through the promotion of tolerance, brotherhood, and respect for diversity. In everyday life, the application of moderate Islamic teachings emphasizes balance, openness, and simplicity in religious and social practices.

Local values are integrated into formal education through cooperation with schools, Islamic boarding schools, and indigenous communities. This integration is carried out through activities such as cultural festivals, religious gatherings, and training for religious teachers, so that moderate Islamic values emphasizing tolerance and social harmony remain relevant for the younger generation. The government also works with traditional and religious leaders to develop education modules based on local wisdom. This approach reflects a policy model that preserves local traditions while at the same time strengthening the principles of moderation in Islam.

The main challenge faced is integrating moderate values into the education system and diverse daily life practices. Some of the problems faced include resistance from some people who are still strong in maintaining traditional customs without aligning with moderate Islamic values, as well as limited resources in the implementation of education policies based on local wisdom.

The government has developed policies based on tradition preservation through regional regulations, ensuring community participation in cultural and religious activities such as *Umbung Kutei* and *Kendurei*. This policy includes socialization through schools, mosques, and traditional institutions, as well as strengthening cooperation between the government, religious leaders, and the community to spread moderate Islamic values in daily life. Periodic supervision and evaluation are also carried out to ensure that the policy is

effective. This research also shows novelty in terms of a comprehensive approach that involves all levels of society, from the government, religious leaders, to local communities, in maintaining social harmony. This synergy shows how the preservation of local traditions based on moderate Islam can be a solution in facing social challenges, especially in the context of ethnic and religious diversity in Kepahiang.

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