



INSTILLING THE VALUES OF RELIGIOUS MODERATION THROUGH LOCAL CULTURE IN ELEMENTARY SCHOOL STUDENTS

Siti Faridah¹⁾ , Sidqi Aulia Rahman²⁾, Mutammimah Putri³⁾, Syafi'atul Maulidil Majidah⁴⁾,
Ratna Nulinnaja⁵⁾

^{1,2,3,4,5} State Islamic University (UIN) Maulana Malik Ibrahim Malang

E-mail: sidqiaulia845@gmail.com²⁾

Submit: 21 Agustus 2024., Revision: 6 Mei 2025, Approve: 31 Mei 2025

Abstract

The issue of interfaith intolerance in Indonesia is increasingly exacerbated by the spread of misinformation and extremist doctrines through digital technology. This threatens social harmony and fosters anti-religious moderation attitudes. Amid these challenges, it is essential to environments, to create a generation that is tolerant and respectful of religious differences. This study aims to describe how the values of religious moderation are instilled through local culture at elementary school in SDN 1 Balun Lamongan, which is know for its religious diversity. The research employs a descriptive qualitative approach using observation, interviews, and documentation methods. The findings indicate that SDN 1 Balun Lamongan implements various religious and extracurricular activities involving all students, regardless of their religious backgrounds. Activities such as interfaith celebrations and artistic collaborations, involving students from Islam, Christianity, and Hinduism, are conducted. This implementation has successfully shaped students into tolerant individuals who respect each other and can cooperate despite religious differences. The application of religious moderation values through local culture at SDN 1 Balun Lamongan has had a positive impact on fostering harmony and interfaith unity among the students from an early age.

Keywords: religious moderations, local culture, tolerance.

Quotation: Faridah, Siti, et.al. (2025). Instilling the Values of Religious Moderation Through Local Culture in Elementary School Students. *JMIE: Journal of Madrasah Ibtidaiyah Education*, 9(1), 2025, 1-12. [jmie.v9i1.655](https://doi.org/10.32934/jmie.v9i1.655).

Permalink/DOI: <http://dx.doi.org/10.32934/jmie.v9i1.655>

INTRODUCTION

Building harmony and harmony between religious communities in the era of digital technology is a tough challenge for Indonesia. In today's era of digital technology, a person can easily get information about everything, the ease of getting information will be able to make a person easily indoctrinated. One of the serious problems today is the spread of distorted ideas on social media which results in its readers being doctinated and consequently making someone anti-religious moderation. The number of people who are anti-religious moderation will cause intolerance between religious people.

Based on the research that the author found, (Subagyo, 2020) in the study, stated that cases of intolerance in Indonesian society are increasing. Forms of intolerance cases that often occur in Indonesia include rejection of certain religious activities, difficulties in obtaining permits for the construction of places of worship, the ease of labeling people of different religions as infidels, to the fact that it is legitimate to harm those who different beliefs. In all these cases, the root of the problem is the result of the spread of distorted ideas.

We cannot deny that teenagers today cannot be separated from social media. From here most of the people who are indoctrinated by distorted understanding are from among the youth. One alternative that can be done to overcome this problem is through the cultivation of religious moderation values by integrating local cultural values that exist from an early age. The purpose of integrating the cultivation of religious moderation values with local culture is to teach the values of local wisdom that are so diverse, so that it is able to provide views and attitudes that should be carried out in responding to the many differences that exist.

In the midst of rampant cases of intolerance in Indonesia, there are several areas that are one of the cities with a high tolerance index, for example Balun Village, Turi District, Lamongan Regency. In April 2019, the Regent of Lamongan designated Balun Village as a religious tourism village (Ardiyanto, 2019). Balun Village is a representation of a plural society. This is because the people living in Balun Village consist of various kinds of religious people who have a lot of cultural diversity by prioritizing tolerance towards each other. In the midst of a society that prioritizes tolerance, Balun Village has a school consisting of three religions in it, namely SDN 1 Balun Lamongan.

Seeing that there are still many cases of intolerance in Indonesia, in this study the author raises the issue of religious moderation, more precisely about how to instill religious moderation values integrated through local culture in students of SDN 1 Balun Lamongan. Based on (Zidniyati, 2018) the application of local culture-based education has a positive influence on student performance. In addition, based on (Rofiki, 2018) the integration of local culture with education is very important to do. The author conducted a literature review to find out the difference between the previous research and the research conducted by the author. In this case, the author found research on the inculcation of religious moderation values in early childhood, the

results explain that the instillation of religious moderation values in early childhood at RA Ma'arif NU plus 001 is carried out by instilling four basic values, namely faith, worship, morals, and learning the Qur'an (Masliyana, 2023). The difference between the research conducted by Masliyana and the author's research lies in the focus., the difference is that in the research conducted by Maasliyana wants to find out how to instill the values of religious moderation in early childhood in RA Ma'arif NU plus 001, while the author's research focuses on the values of religious moderation through local culture in SDN 1 Balun Lamongan.

In this study, the author takes the background of the research at SDN 1 Balun Lamongan. This is because the school has students from various religions. The author sees that no researcher has conducted a similar study like the author did. Based on concerns about the ease with which adolescents are indoctrinated by deviant beliefs that make someone anti- religious moderation, the research conducted by the author is very important and urgent. The goal is to instill an understanding of religious moderation from an early age that is integrated with local culture, so that a person is not easily influenced by deviant beliefs. Another purpose of the research conducted by the author is as an alternative that schools can do to instill religious moderation values integrated with local culture in their students.

METHODS

This study uses a descriptive qualitative research design with a field research methodology. Data was collected through observation, interview, and documentation techniques. The instruments used in this study include observation guidelines, interview guidelines, and documentation. The observation guidelines in this study are used to find out the background of the research that the author conducted. The duration of the observation carried out by the author lasted for two days. The interview technique was carried out to understand how to name the values of religious moderation through local culture in students. The type of interview used in this study is a structured interview. Where there are aspects that the author has determined, these aspects refer to indicators of religious moderation and local culture such as national commitment, tolerance, non-violence, acceptance of traditional culture, carried out in a hereditary manner in certain communities, the unification of various elements in society, and identity in certain communities. As for documentation, it is used as a support for the data obtained by the author through observation and interviews.

The subjects of this study are the principal, the teacher, and two sixth grade students. The selection of the principal is based on the fact that basically the principal is the one who manages a school, therefore he must be very aware of the activities in the school. The selection of teachers as research subjects is based on the fact that teachers are directly involved with students in school, therefore of course they understand the students in school. Meanwhile, the selection of these two sixth grade students is based on the author's opinion that sixth grade students already

have a more mature mindset than students in the lower grades, therefore they will certainly be able to answer the questions raised by the author in the interview process.

RESULTS AND DISCUSSION

Religious Moderation

Religious moderation in terms of ideas and concept is not a new concept, it has been known for quite some time (Latifa & Fahri, 2022). Linguistically, the word moderation comes from the Latin word "moderatio" which means pleasure (no excess and no shortcoming) (Juwani, 2023, p. 201). Meanwhile, linguistically, the word religion means to embrace (embrace) religion (Juwani, 2023, p. 202). In terminology, religious moderation is a concept that contains the meaning of *wasathiyah* (i.e., a perspective that is not excessive, does not corner certain parties, and adheres to the principle of justice) This concept also includes values such as *tawazun* or balance, *tawassuth* or a middle-of-the-road attitude, and *i'tidal* or justice. (Abdain et al., 2022, p. 7). From the results of the author's interviews with school principals and teachers, according to the principal, religious moderation is a way of looking at and behaving in terms of a person's beliefs and morals, then prioritizing diversity and diversity. Meanwhile, according to the sixth grade teacher, religious moderation is a way for us to instill and teach our children to be able to recognize the existing religion as a Divine religion, a religion that is the main goal of every human being, whatever the religion according to each of them but all of them place it as the highest belief. From the above definition, the author concludes that religious moderation is an attitude that does not exaggerate the differences that exist with personal beliefs and other people to achieve a harmonious and peaceful atmosphere.

Religious moderation is actualized in various aspects of life (Maimun & Mohammad Kosim, 2019). Religious moderation has a principle that emphasizes balance and justice which is derived into values and indicators in religious moderation (Jamaluddin, 2022, p. 31). Religious moderation always chooses the middle way to realize a wise attitude, resist temptation, write attitude without burden, and not be selfish (Abdain et al., 2022, p. 22). According to the Ministry of Religious Affairs of the Republic of Indonesia, there are three main aspects in religious moderation, including tolerance, inclusivity, and accommodating. These three main aspects were then formulated by the Ministry of Religion of the Republic of Indonesia into values and indicators that have been applied in various fields. The Ministry of Religious Affairs of the Republic of Indonesia has also established four main indicators in measuring the values of religious moderation, including national commitment, tolerance, rejection of violence, and accommodation for local culture (Dahlan, 2021, p. 43).

Local Culture

Local culture is all ideas, activities, and works produced by a group of people in a certain area (Tjahyadi et al., 2019, p. 30). This culture continues to develop and adapt in the community, is mutually agreed, and is used as a common guideline (Siti Romlah et al., 2023, p. 2023). In this study carried out in Balun Village, the people of Balun Village have a local culture that has been carried out for generations, the local culture is to carry out religious celebrations together regardless of religious differences. This was also carried out at SDN 1 Balun Lamongan.

Basically, local culture is not on values, activities, and traditional heritage left by ancestors or ancestors. However, local culture also covers all aspects of the culture that is applied and is a unique characteristic of the community. Now We can know that the development of information technology and social media is so fast, a deep understanding of local culture is very important. Interaction between cultures is bound to occur, thus allowing for mutual accommodation and cultural acculturation (Lede, 2022). According to (Mu'ayyadah, 2019), local culture has the following characteristics. First, local culture can bring together various elements in different societies. Second, local culture is a characteristic of the attitude and behavior of certain people. And third, local culture as a social controller in the community.

SDN 1 Balun is an elementary school located in Balun Village, Turi District, Lamongan Regency, East Java Province. This school was established on August 7, 1967.



Figure 1. The front of SDN 1 Balun Lamongan



Figure 2. Home page of SDN 1 Balun Lamongan



Figure 3. Muslim, Hindu, and Christian students carry out learning activities in harmony

In 2024 this school has a total of 65 students and students. This school is located in a village called Balun Village. Balun Village is a village that has a population with various religions in it, both Islamic, Hindu, and Christian. Balun Village is famous as Pancasila Village.

In 2024 this school uses the Independent Curriculum with school accreditation, namely accredited B. The principal of SDN 1 Balun is Mrs. Upi Ernawati, S.Pd, while for status, the status of this school belongs to the local government.

Instilling the Values of Religious Moderation Through Local Culture in Students

The local culture in Balun Village is that every activity in the Balun Village community is carried out together regardless of religion. Even religious activities are also carried out together. However, it needs to be underlined that the religious activities carried out are activities that are not specifically in the implementation of the worship of each religion, religious activities that are carried out such as religious celebrations.

SDN 1 Balun implements the local culture in Balun Village, namely "the implementation of religious activities that are carried out together regardless of religion" to be applied by the school in teaching religious moderation to its students. The inculcation of religious moderation values through local culture in SDN 1 Balun students is carried out through the procurement of religious activities and extracurricular activities. Religious activities held at SDN 1 Balun are also religious activities that are not specifically involved in the implementation of worship, only in the form of religious celebrations such as breaking the fast of the three religions, student easter, mauludan, isra' mi'raj and student Christmas. The inculcation of religious moderation values through local culture in SDN 1 Balun students was also carried out by holding extracurricular activities in collaboration with three religions. Banjari extracurricular activities are one of the extracurriculars at SDN 1 Balun.

SDN 1 Balun has carried out the inculcation of religious moderation values through local culture in its students through the implementation of activities at school. What has been implemented at SDN 1 Balun is a new step to be able to produce students who have a high sense of tolerance for religious differences, teaching religious moderation through activities in school is the right way to form students who are able to have a high attitude of tolerance. This is in line with several studies that the author found. According to (Qosim, 2022, p. 137), the implementation of religious moderation in schools will be faster if it is carried out in all aspects of school community life, it can also be done with activities and habituation at school. Based on other findings, according to (Siregar et al., 2023, p. 385), instilling the values of religious moderation can be done by interacting in the school environment by holding activity programs.

Implementation of Instilling Religious Moderation Values Through Local Culture

Religious moderation involves a deeper understanding of religion and the universal values contained in it. This allows for the emergence of an inclusive attitude, respect for differences, and mutual respect between religious communities. This approach also encourages collaboration between religious believers in building social harmony, overcoming conflicts, and supporting peace in society (Penyuluh et al., 2022).

The diversity owned by the Indonesian people is an opportunity to foster mutual respect. Challenges such as discrimination, intolerance, and similar behaviors should not be part of the lives of Indonesian people. Radical attitudes need to be avoided, so that the role of educational institutions is crucial in providing understanding and teaching to students about the reality of cultural, racial, and religious differences (Anwar, Rosyida et al., 2022). The education system needs to adapt and prepare for changes in life and the needs of the global world. This change is caused by the advancement of science, technology, and communication which has resulted in a huge impact on human patterns and lifestyles. So that these changes will continue where the community, including the younger generation, is required to have a way of view, attitude, and action in accordance with the development of the times (Mustafa, 2024).

Implementing religious moderation in the world of education, it is important to pay attention to the long-term goals and objectives that you want to aim for, as well as strategies to achieve them. Educational institutions must also be able to adapt to their environment so that the strategies implemented are in line with environmental conditions. In the world of education, it is important to teach religious moderation to the younger generation so that they grow into tolerant individuals, able to communicate effectively, and able to respect differences in the context of religion. With an inclusive approach to education, religious moderation can be incorporated into the curriculum to build a deeper understanding of religious diversity and encourage mutual respect in daily life (Ismail et al., 2021).

The implementation of religious moderation and local culture referred to in this case is to connect and combine the principles of religious moderation with local cultural values in daily life. In this case, the approach can motivate each individual student to appreciate, learn, and preserve their local culture, and can maintain a moderate and tolerant attitude by practicing their religious beliefs or beliefs (Siti Romlah et al., 2023).

The implementation of instilling religious moderation values through local culture in SDN 1 Balun students can be carried out with several activities involving various religions. First, the activity of breaking the fast of three religions. SDN 1 Balun held a joint iftar activity involving students from three religions, namely Islam, Christianity, and Hinduism. Before breaking the fast, Muslim students listen to Islamic lectures, for non-Muslim students to participate in student Easter activities, and art activities such as drawing or singing. After that, they gather to break their fast together regardless of religious differences.

Second, student Easter and student Christmas activities. SDN 1 Balun also organizes student Easter and student Christmas activities. In the student Easter activities, Christian students listen to lectures from pastors, while Muslim and Hindu students participate in art activities such as learning the art of drawing, or singing. After the main activity is over, all students eat together as a symbol of togetherness. Third, extracurricular activities of the three religions are collaborated. In addition to breaking the fast with three religions, student Easter and student Christmas, the cultivation of religious moderation values through local culture at SDN 1 Balun is implemented by organizing a banjari extracurricular in collaboration with three religions. Islamic students played hadroh, Hindu students played gamelan, and Christian students participated by singing. With interfaith collaboration in activities like this, students can learn to respect differences, work together, and build togetherness regardless of background.

The implementation of instilling religious moderation values through local culture in SDN 1 Balun students has a positive impact on tolerance and cooperation among students from different religious backgrounds. The activities of breaking the fast of the three religions, student Easter, and extracurricular banjari are concrete examples of how local culture can be used as an activity to carry out the cultivation of religious moderation values. To expand the application of religious moderation values through local culture in other schools, the following are steps to implement the cultivation of religious moderation values through local culture. A school can start by identifying relevant local cultural values and integrating them into the curriculum. In addition, training for teachers on how to implement religious moderation education is also very important. With this, it is able to increase the effectiveness of instilling religious moderation values in elementary school students (Aziz et al., 2019).

Implications of Intilling Religious Moderation Values Through Local Culture in Students

Indonesia is known in the world for its diversity in ethnicity, culture, language, and religion. The official recognition of the six religions shows the importance of maintaining harmony as a form of tolerance upheld by the community (Alawi & Ma'arif, 2021). In a diverse society, habits such as working together and helping each other often emerge, strengthening social relationships and creating an environment that accepts differences (Ramadhan, 2019). Culture is a system consisting of various elements such as cultural, social, and physical that support a multicultural society with intense interaction (Lede, 2022). However, this diversity also brings challenges such as causing conflicts and divisions if not managed properly (Febrianto & Munfarida, 2023).

Tolerance is the key to maintaining peace. This attitude includes mutual respect, acceptance of differences, and positive thinking towards diversity (Febrianto & Munfarida, 2023). In elementary schools, it is important to instill religious moderation from an early age so that

students understand religious values well (Ramadhan, 2021). Religious moderation teaches continuity in practicing beliefs and respecting other religions, so as to prevent extreme or radical attitudes (Moch Zainal Arifin Hasan & Muhammad Rizal Ansori, 2024). Schools are an ideal place to instill these values, with teachers playing a role in providing an understanding that religion teaches compassion and supports diversity (Saputra et al., 2023).

The results of the interview and the author's observations show that the students of SDN 1 Balun Lamongan are for example Luna and Bunga. They told how they got used to not disturbing friends who were worshipping, and invited friends of different religions to carry out their obligations. Not only that, they also took the initiative to visit sick friends by bringing souvenirs, showing a caring attitude regardless of religious differences. These attitudes are a real reflection through the cultivation of religious moderation activities in schools and these attitudes reflect the indicator of religious moderation, namely tolerance.

Joint activities at school such as community service, competitions between classes, and celebrations of local traditions are one of the effective ways to teach the values of tolerance. The observations made by the author show that students learn to work together without looking at religion as a barrier. In community service, for example, students work hand in hand to clean the classroom environment with an atmosphere full of togetherness. This teaches that diversity is a force that strengthens their relationships. In addition, the role of teachers and school principals is also very important. The principal, Mrs. Upi Ernawati, S.Pd emphasized the importance of building the habit of mutual respect and cooperation from an early age. The 6th grade teacher, Mr. Suprayitno, S.Pd, who is a Christian, sets an example for students by teaching the values of Pancasila and the importance of respecting differences. Based on interviews with several teachers, they also engage students in discussion and storytelling activities, where students are taught to understand and respect the religious traditions of their peers. Even though every religious believer has faith and adherence to his religious teachings, they are still taught to communicate and cooperate with others who have different beliefs (Syarifuddin, 2019)

The local culture-based approach is also seen from how students follow school traditions that celebrate religious holidays in turn. Luna, for example, revealed that she is always enthusiastic about participating in school tradition activities, while still respecting her friends who carry out worship according to their respective religions. This tradition not only strengthens respect for differences, but also makes students feel proud of the diversity that exists in their school.

Furthermore, this approach to religious moderation also helps students in resolving conflicts. Luna recounted how she often advised her friends who were fighting to reconcile and get back to playing together. This attitude shows that students begin to learn to solve problems wisely without magnifying conflicts.

From the results of the data obtained by interviews, observations, and documentation, it

can be concluded that the application of religious moderation values with a local cultural approach at SDN 1 Balun Lamongan has been running well. One of the indicators of religious moderation, tolerance, has been achieved. Students are not only taught the theory but also embodied in their daily life practice (Juwani et al., 2022). This approach shows that local culture can be an effective means to create a harmonious school environment, where diversity is the main force in building togetherness.

CONCLUSION

This paper discusses the application of religious moderation values through local culture in students of SDN 1 Balun Lamongan. SDN 1 Balun Lamongan has instilled the values of religious moderation through local culture to students. It is necessary to underline that the religious activities carried out are religious activities that are not specifically for the implementation of worship, but such as the celebration of religious holidays.

The implementation of instilling religious moderation values through local culture in SDN 1 Balun students is carried out through religious activities such as breaking the fast of the three religions, student easter, student Christmas, isra' mi'raj, and the prophet's birthday. The implementation of instilling religious moderation values through local culture in SDN 1 Balun students is also carried out by holding extracurricular activities in collaboration with three religions, namely Islam, Hinduism, and Christianity.

The implication of instilling the values of religious moderation through local culture in SDN 1 Balun students is that students have an attitude of tolerance, respect and appreciation, and high cooperation with each other in the midst of existing religious differences. In addition, students can also become tolerant individuals, especially their peers in the midst of religious differences.

REFERENCES

- Abdain, Takdir, & Dkk. (2022). *Moderasi Beragama Upaya Deradikalisasi* (F. Ravida (ed.); 1st ed.). DOTPLUS Publisher.
- Alawi, H., & Ma'arif, M. A. (2021). Analisis Kebijakan Moderasi Beragama dalam pendidikan agama islam Tinjauan Mendalam Terhadap Implikasi dan Tantangan. *JRTIE: Journal of Research and Thought on Islamic Education*, 4(2), 214–230.
- Anwar, Rosyida, N., Prasetyaningrum, Indah, L., Janna, M., & Ramadani, Mariska, P. (2022). Implementasi Nilai-Nilai Moderasi Beragama Dalam Peningkatan. *Ngaji: Jurnal Pendidikan Islam*, 2(2), 113–124.
- Ardiyanto. (2019). *Desa Balun Lamongan Resmi Jadi Desa Wisata Religi*. Times Indonesia. https://timesindonesia.co.id/peristiwa-daerah/211857/desa-balun-lamongan-resmi-jadi-desa-wisata-religi#google_vignette
- Aziz, A. A., Masykhur, A., & Anam, A. K. (2019). Implementasi Moderasi Beragama Dalam

- Pendidikan Islam. In P. Supriatna, A. Nuryanto, & Saepullah (Eds.), *Kelompok Kerja Implementasi Moderasi Beragama Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia* (1st ed.).
- Dahlan, F. (2021). *Dakwah dan Moderasi Beragama: Tilikan Teoretis dan Praktis* (Z. A. Munir (ed.); 1st ed.). Sanabil.
- Febrianto, S., & Munfarida, E. (2023). Implikasi Konsep Moderasi Beragama Terhadap Multikulturalisme Di Indonesia. *Jurnal SUARGA: Studi Keberagamaan Dan Keberagaman*, 2(1), 72–96. <https://doi.org/10.24090/suarga.v2i1.8233>
- Ismail, A. I., Nata, A., Bachmid, A., Lubis, A., Bakti, A. F., Arief, A., Asep Usman Ismail, A. A., CBE., Rahim, H., Huzaemah T. Yanggo, J. M., Hidayat, K., Lubis, M. R., Madjid, M. D., M. Ikhsan Tanggok, Masykuri Abdillah, M. A. S., Said Agil Husin Al Munawar, S. M., Mulyati, S., Kamil, S., Suwito, Kh, U. M., ... Zulkifli. (2021). Moderasi Beragama: Perspektif Antropologi Sosial Budaya. In *Konstruksi Moderasi Beragama: Catatan Guru Besar UIN Syarif Hidayatullah Jakarta* (Issue July).
- Jamaluddin. (2022). *Moderasi Beragama Konteks Keberagaman di Sekolah* (1st ed.). CV. Literasi Nusantara Abadi.
- Juwani. (2023). Moderasi Beragama Dalam Masyarakat Multikultural. In Firdaus (Ed.), *Bandar Publishing* (1st ed.). Bandar Publishing. <https://doi.org/10.52266/tadjiid.v6i2.1065>
- Juwani, Mawardi, Affan, M., Taslim, Yasin, Maghfiroh, N., & Liata, N. (2022). *Moderasi Beragama Dalam Masyarakat Multikultural*.
- Latifa, R., & Fahri, M. (2022). Moderasi Beragama Potret Wawasan, Sikap, dan Intensi Masyarakat. In Dzuriyatun Toyibah (Ed.), *Sustainability (Switzerland)* (1st ed., Vol. 11, Issue 1). RAJAWALI PERS. http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM_PEMBE_TUNGAN_TERPUSAT_STRATEGI_MELESTARI
- Lede, Y. U. (2022). Membangun Sikap Moderasi Beragama Melalui Penanaman Nilai Budaya Lokal Tama Umma Kalada. *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya*, 8(1), 237. <https://doi.org/10.32884/ideas.v8i1.627>
- Maimun, & Mohammad Kosim. (2019). *Moderasi Islam Di Indonesia* (F. Haris (ed.); 1st ed.). LKiS.
- Masliyana, M. (2023). Penanaman Nilai-Nilai Moderasi Beragama Pada Anak Usia Dini. *BOCAH: Borneo Early Childhood Education and Humanity Journal*, 2(1), 41–51. <https://doi.org/10.21093/bocah.v2i1.5744>
- Moch Zainal Arifin Hasan, & Muhammad Rizal Ansori. (2024). Implikasi Pembelajaran Ahlusunnah Wal Jama'ah Terhadap Penguatan Moderasi Beragama. *Journal of Contemporary Islamic Education*, 4(1), 86–102. <https://doi.org/10.25217/jcie.v4i1.4363>
- Mu'ayyadah. (2019). Pemanfaatan Budaya Lokal Desa Piji Sebagai Sumber Belajar IPS Dalam Penguatan Karakter Toleransi Di MTs NU Miftahul Falah Kudus. *Journal of Chemical Information and Modeling*, 53(9), 1689–1699.
- Mustafa, M. M. (2024). *Implementasi Moderasi Beragama*. Penerbit P4I.

- Penyuluh, E., Dalam, A., Agama, M. M., & Verawati, H. (2022). Tafahus: Jurnal Pengkajian Islam. *Jurnal Pengkajian Islam*, 2(1), 17–25. <http://journal.kopertais15.or.id/index.php/tafahus>
- Qosim, N. (2022). Moderasi beragama melalui budaya sekolah. *Dhabit*, 2(2), 134.
- Ramadhan, M. R. (2019). Integrasi Nilai Islam Moderat dalam Pendidikan Islam untuk Memperkuat Harmoni Sosial Keagamaan pada Masyarakat Plural. *Proceedings of Annual Conference for Muslim Scholars*, 3(1), 701. <http://proceedings.kopertais4.or.id/index.php/ancoms/article/view/283>
- Ramadhan, M. R. (2021). Implikasi Era Society 5.0 dalam Memperkuat Sikap Moderasi Beragama Bagi Siswa Sekolah Dasar. *Journal of Islamic Education at Elementary School*, 2(2), 72–77. <https://jieces.alkhoziny.ac.id/index.php/jieces/article/view/36>
- Rofiki, A. A. (2018). Integrasi Nilai Kearifan Lokal Dalam Pendidikan Kerukunan Umat Beragama Di Sekolah Dasar/Madrasah Ibtidaiyah (Sd/Mi) Kota Jayapura. *JMIE (Journal of Madrasah Ibtidaiyah Education)*, 2(1), 62. <https://doi.org/10.32934/jmie.v2i1.52>
- Saputra, I., Ilyas, A., & Gustina, G. (2023). Internalisasi Nilai-Nilai Moderasi Beragama Pada Siswa Oleh Guru PAI Di SMAN 1 Batusangkar. *Innovative: Journal Of Social Science*, 3(2), 7638–7652.
- Siregar, Y. D., Rambe, Y. H., Siregar, S. S., & ... (2023). Upaya Penanaman Nilai Moderasi Beragama pada Siswa SDN 105337 Pantai Labu Pekan. *Modeling ...*, 10, 377–386. <http://www.jurnal.stitnualhikmah.ac.id/index.php/modeling/article/view/1889%0Ahttps://www.jurnal.stitnualhikmah.ac.id/index.php/modeling/article/download/1889/1164>
- Siti Romlah, L., Rahmatika, Z., Purnama, R., & Ulma Hakim, I. (2023). Mengintegrasikan Kecintaan Budaya Lokal dan Moderasi Beragama melalui Kurikulum Muatan Lokal. *Tafahus: Jurnal Pengkajian Islam*, 3(1), 45–61. <https://doi.org/10.58573/tafahus.v3i1.38>
- Subagyo, A. (2020). Implementasi Pancasila Dalam Menangkal Intoleransi, Radikalisme Dan Terorisme. *Jurnal Rontal Keilmuan Pkn*, 6(1), 10–24. <http://journal.umpo.ac.id/index.php/JPK/article/view/734>
- Syaifuddin, L. H. (2019). Moderasi Beragama. In *Jalsab : The Journal of Al-quran and As-sunnah Studies* (1st ed., Vol. 2, Issue 2). Badan Litbang dan Diklat Kementerian Agama RI. <https://doi.org/10.37252/jqs.v2i2.342>
- Tjahyadi, I., Wafa, H., & Zamroni, M. (2019). *Kajian Budaya Lokal* (S. Anndayani (ed.); 1st ed.). PAGAN PRESS.
- Zidniyati, Z. (2018). Building Character by integrating Local Wisdom in Islamic Elementary School in Banyuwangi. *JMIE (Journal of Madrasah Ibtidaiyah Education)*, 2(1), 43. <https://doi.org/10.32934/jmie.v2i1.61>