

Contextual Study of Religious Moderation Values in Islamic Education For Multicultural Social Behavior in the Sukra Village Community

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ABSTRACT

This study aims to analyze the implementation of religious moderation values in Islamic education and their contribution to shaping the multicultural social behavior of the community in Sukra Village, Sukra District, Indramayu Regency. Sukra Village is an area with a relatively high level of social heterogeneity in terms of culture, ethnicity, and religion. The research employs a qualitative-descriptive approach, with data collected through observation, in-depth interviews, and documentation. The findings indicate that the internalization of religious moderation values such as *tawasuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *ta'adul* (justice) has been implemented in various formal and non-formal Islamic educational activities, including religious study gatherings, family education, and the roles of religious leaders. This implementation has had a significant impact on strengthening attitudes of tolerance, willingness to deliberate, and rejection of extreme religious ideologies within the community. Supporting factors for the implementation of religious moderation include the role of religious leaders, educational institutions, and the community's open social culture. Meanwhile, the inhibiting factors include the influence of social media, limited digital literacy, and the presence of certain exclusive groups. This study recommends strategies for strengthening religious moderation through contextual, collaborative Islamic education models based on local wisdom values.

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Introduction

Indonesia is a nation rich in cultural, ethnic, religious, and traditional diversity spread across various regions of the archipelago. This diversity is a gift that becomes a social force, but at the same time it has the potential to cause various forms of friction if not managed properly. In this context, religious moderation is one of the strategic approaches to maintain harmony and strengthen tolerance between community groups (Ananda & Puspita, 2024). Islamic education as part of the national education system has an important role in instilling these moderation values to students and society at large (Muaz & Ruswandi, 2022). Values such as *tawassuth*, *tawazun*, *i'tidal*, and *tasamuh* are moral foundations that need to be

internalized in daily life (Athoillah et al., 2024). When these values are practiced, people will be better able to accept differences and build healthy social interactions (Susanti, 2022). Therefore, efforts to strengthen religious moderation through Islamic education are becoming an increasingly urgent need.

Sukra Village as a coastal area in Indramayu Regency has a heterogeneous community character in terms of religion, ethnicity, and culture. The social life of the community shows a unique dynamic, where harmony goes hand in hand with the potential for conflict that arises due to differences of views (Sudargini & Purwanto, 2020). Several cases of intolerance in this village show that the values of tolerance have not been fully internalized in the daily lives of the residents. This condition indicates the need for a more systematic effort to instill religious moderation as a common social guideline. Islamic education, both through formal institutions and non-formal religious activities, is a strategic space to strengthen inclusive religious understanding (Astuti et al., 2018). With proper education, people can be directed to understand the teachings of Islam that are *rahmatan lil 'alamin*. This is very important so that diversity does not develop into a source of conflict, but becomes a unifying social force.

The study on religious moderation in Sukra Village needs to be carried out contextually in order to describe the real conditions of the community and its challenges. This contextual approach allows researchers to see how the values of religious moderation are understood and practiced in a multicultural social environment. In addition, this research can explain the influence of Islamic education on people's social behavior, especially in building a tolerant and harmonious attitude. Thus, the results of the research are expected to be a reference in formulating strategies to strengthen religious moderation that are relevant to the needs of the community. This kind of study can also make a theoretical contribution to the development of Islamic education in the context of a multicultural society. Strengthening religious moderation is not only a matter of understanding, but also a social practice that must be achieved through habituation (Ridwan & Mahmudi, 2023). Therefore, it is important to map the supporting and inhibiting factors for the implementation of moderation values in people's lives.

Based on this phenomenon, this study aims to examine in depth how the values of religious moderation are applied in Islamic education in Sukra Village. This study also seeks to analyze the influence of moderation values on the multicultural social behavior of local communities. In addition, this study seeks to find strategies that can be used to strengthen tolerant attitudes in the midst of people who have different backgrounds. The results of the research will provide a comprehensive overview of the role of Islamic education in building a harmonious and inclusive society. This finding is expected to be a reference for religious leaders, educators, and policy makers in developing community development programs. Thus, this research has strategic value in an effort to maintain harmony and prevent the emergence of social conflicts. In the end, this research contributes to the development of the Sukra Village community that has a moderate, tolerant, and respectful character.

Method

This study uses a descriptive qualitative approach that aims to deeply understand the phenomenon of religious moderation in the context of Islamic education and multicultural social behavior of the Sukra Village community. This approach was chosen because it allows researchers to explore the meaning, experience, and religious practices of the

community naturally according to the field situation (Waruwu, 2024). Primary data were obtained through direct observation of socio-religious activities, in-depth interviews with community leaders, ustadz, youth, and villagers, and the distribution of questionnaires to strengthen the findings. Meanwhile, secondary data was collected through documentation studies, including literature, previous research results, village documents, and relevant references (Rukhmana, 2024). The research subjects consist of community leaders, religious activists, and residents of Sukra Village who have a role in the dynamics of harmony and multicultural interaction.

Results and Discussion

Result

The results of the study show that the people of Sukra Village have a fairly good understanding of the basic values of religious moderation such as *tasamuh*, *tawassuth*, *tawazun*, and *i'tidal*. This understanding is mainly obtained through non-formal Islamic education such as recitations, *taklim* assemblies, and village religious activities. However, such a good understanding has not been fully followed by consistency in its implementation in daily life. This can be seen from several cases of social tension that occurred due to differences in religious and cultural views. However, most residents still show an open attitude and are willing to dialogue when differences occur. Community leaders have an important role in maintaining a conducive atmosphere through persuasive and educational approaches. In general, the value of religious moderation is beginning to take root, although it requires strengthening in social practices.

As a result of an interview with Ustadz Rokmat on December 20, 2025, he explained that religious moderation is the main principle that needs to be instilled in society so that social life runs in harmony. He emphasized that the values of *tawasuth*, *tasamuh*, and *tawazun* must be introduced from school age through Islamic Religious Education lessons. According to him, differences in religious practices are natural in a heterogeneous society such as Sukra Village, so Muslims must be able to be open-minded. Ustadz Rokmat also said that many religious activities in the village, such as routine recitation and *taklim* assembly, were used as educational spaces about the importance of moderation. He assessed that the people of Sukra already understand the concept of moderation enough, but it needs to be fostered so that they are not influenced by extreme religious beliefs that are easily spread through social media. According to him, the role of teachers and religious leaders is very important to provide a correct and balanced understanding. He hopes that religious moderation will continue to be a culture that lives in the community.

Islamic education, whether it takes place in mosques, prayer rooms, or formal educational institutions, has proven to have a significant influence in shaping public views on religious moderation. Material on tolerance, fairness, and the importance of maintaining harmony is often delivered by ustadz in various religious activities. Educators also often insert *wasathiyah* values in the teachings of morality and *fiqh* so that people are able to understand differences more maturely. However, the delivery of religious moderation material still tends to be theoretical and is not always accompanied by applicable examples. This causes some people to not understand how to apply moderation in daily problems. This condition shows the need for a more contextual and need-based learning method for the village community. Thus, Islamic education in Sukra Village still has a large space to strengthen the awareness of religious moderation.

The multicultural social interaction of the people of Sukra Village gives an idea that religious, cultural, and ethnic differences are able to create harmony if managed properly. Residents from various cultural backgrounds can mingle in social activities such as mutual cooperation, village deliberations, and celebrations of local traditions. The presence of

religious moderation values makes the community wiser in responding to these differences. However, there are still small groups that have exclusive views and are less open to differences. This exclusive attitude sometimes triggers friction that requires the handling of community leaders to reduce tensions. In the process, moderate Islamic values play an important role as a counterbalance between groups. This proves that religious moderation has a real contribution to forming harmonious social behavior.

The results of Ustadz Nasir's interview on December 22, 2025 said that religious moderation is not only taught, but must be exemplified directly in daily life. He assessed that the people of Sukra Village have shown good social behavior, especially in terms of tolerance and cross-group cooperation. However, Ustadz Nasir admitted that the challenges of the digital era often give rise to invalid religious information, so that it can cause misunderstandings among the public. He explained that community leaders try to provide a persuasive and dialogical approach when there are differences of opinion. In his view, Islamic education plays a major role in building moderate character, especially through activities involving adolescents and youth. He emphasized the importance of the role of parents, teachers, and religious leaders in maintaining social harmony that has been built. According to him, religious moderation is a strong foundation in building a harmonious and multicultural society.

The role of religious leaders and local leaders is very dominant in shaping the moderate social behavior of the community. They act as mediators in social conflicts and as informal educators in instilling the values of tolerance. Their example in interacting across religions also influences the way people think. Through sermons, lectures, and religious activities, they convey a message of peace that is relevant to people's lives. Religious leaders also often hold dialogues to resolve issues related to differences of opinion. This shows that leadership figures have a strategic contribution in maintaining harmony. Thus, the existence of religious leaders with moderate views is a very important social asset for Sukra Village.

The results of an interview with Mrs. Markhamah on December 24, 2025, explained that the village government strongly supports strengthening the value of religious moderation in people's lives. According to him, Sukra Village is a socially and culturally heterogeneous village, so the value of moderation is very important to maintain the harmony of its citizens. He emphasized that the village government often involves religious leaders and community leaders in every community activity to ensure that these activities run inclusively. Mrs. Markhamah assessed that Islamic education in schools and recitations has a great contribution in shaping the tolerant attitude of the community. The village government also routinely facilitates social programs such as mutual cooperation, youth activities, and citizen deliberations which are spaces for religious moderation practice. He added that social conflicts rarely occur in Sukra Village because the relationship between residents has been well established. According to him, strengthening religious moderation is an important step so that Sukra Village remains a harmonious, peaceful, and mutually respectful society.

Formal educational environments such as schools and madrassas also support the strengthening of religious moderation through the internalization of moderate Islamic values in the learning process. PAI teachers strive to integrate tolerance, non-violence, and appreciation for local culture in teaching and learning activities. However, religious moderation learning has not been fully structured in the school curriculum so its implementation still depends on the teacher's initiative. This condition affects the

effectiveness of moderation habituation among students. On some occasions, students show a tolerant attitude, but on the other hand some of them are still influenced by narrow religious narratives from outside the school. This shows the need for a more targeted school program in instilling religious moderation. The integration of the religious moderation curriculum is an important need to improve the quality of social interaction of the younger generation.

Overall, this study shows that religious moderation has a positive influence in encouraging the realization of multicultural social behavior of the people of Sukra Village. People are beginning to understand that diversity is a reality of life that must be respected, not a threat. Islamic education is the main pillar that helps strengthen these values through a continuous internalization process. Although there are still a number of challenges, steps to strengthen moderation have begun to be seen through the cooperation of religious leaders, educational institutions, and village governments. The implementation of the values of religious moderation has been proven to prevent the emergence of social conflicts and improve the quality of community harmony. For the sustainability of the moderation program, a more systematic, measurable, and involving all elements of society is needed. Thus, Sukra Village has great potential to become a harmonious multicultural community through strengthening religious moderation.

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Discussion

The results of the study show that the value of religious moderation taught through Islamic Education has a big role in shaping the social behavior of the people of Sukra Village. The overall discussion of the research shows that the values of religious moderation have been well internalized through the process of Islamic education, both in schools and in the community. PAI teachers use a contextual approach that connects the teachings of moderation with the reality of the lives of the residents of Sukra Village, so that students understand moderation applicatively. This is strengthened by the explanation of Ustadz Rokmat and Ustadz Nasir who emphasized the importance of teaching the values of *tawasuth*, *tasamuh*, *tawazun*, and *i'tidal* in daily life.

Learning that is oriented towards strengthening character makes religious moderation not only a concept, but also a habit of thinking and behaving. Religious activities such as recitation and taklim assemblies further expand the internalization of these values at the community level (Muhyiddin, 2022; Siregar & Rohman, 2023). The role of teachers and religious leaders in providing moderate understanding makes Sukra Village have a conducive religious ecosystem. Thus, Islamic education is the main instrument in forming a moderate and inclusive society. Islamic education has succeeded in becoming the main medium in internalizing the values of *tawasuth*, *tasamuh*, *tawazun*, and *i'tidal* to students and society (Kharismatunisa' & Darwis, 2021). PAI teachers consistently associate Islamic teachings with the social conditions of the local community so that learning feels relevant and easy to understand. These findings show that Islamic education is not only a cognitive subject, but also a process of forming a moderate social character. The people of Sukra Village responded positively to this effort by actively participating in religious

activities that strengthened the practice of moderation. The role of religious leaders is also an important support in expanding the understanding of religious moderation in various age groups. Overall, Islamic education has built a strong foundation for the creation of a harmonious social life (Chailani et al., 2024).

This also shows that the application of religious moderation values has a direct impact on increasing the multicultural social behavior of the people of Sukra Village. The community shows a tolerant attitude in various forms of social interaction, both in village activities, deliberations, and economic activities (Sinaga et al., 2026). The value of mutual respect arises because people are used to interacting with diverse cultural backgrounds (Sari et al., 2024). The discussion also showed that the application of the value of religious moderation has a significant impact on the increase in multicultural social behavior of the Sukra community. The values of tolerance, mutual respect, and social empathy that emerge in daily life are the result of the process of internalizing religious values that run consistently (Rozak et al., 2025).

The findings from the interview with Ustadz Nasir show that the Sukra people are used to coexisting with differences in ethnicity, professions, culture, and religious views. The social interaction of the community in mutual cooperation activities, village deliberations, and religious activities reflects strong moderation practices. This shows that religious moderation has become a social capital that prevents conflicts and strengthens harmony between citizens. The presence of religious leaders and community leaders as social mediators strengthens the practice of healthy multiculturalism (Walean, 2024). Thus, religious moderation can be the main pillar of the creation of a peaceful, harmonious, and multicultural society (Rozaq et al., 2024).

Research shows that religious moderation can be a filter for potential conflicts that may arise from differences of views. In daily life, people prefer dialogue and deliberation to confrontation when facing differences of opinion. Strengthening the value of moderation also makes society more open and able to adapt to social changes (Rozaq et al., 2024). Thus, religious moderation can be understood as the key to the formation of a peaceful and inclusive multicultural society (Hadi et al., 2024).

The contextual approach has proven to be an effective strategy in strengthening the understanding of religious moderation among the younger generation (Sari et al., 2024). PAI teachers associate Islamic teachings with local culture such as mutual cooperation, village wisdom, and the values of togetherness that are the identity of the Sukra community. The integration of religious values with the context of daily life makes people able to see the relevance of moderation in real life (Inayati et al., 2024). Project activities, discussions, and cross-group collaborations provide students with hands-on experience in practicing the value of multiculturalism. This method not only fosters intellectual understanding, but also strengthens people's attitudes and actions in dealing with diversity. This process is in line with the goal of religious moderation which emphasizes balance in the way of thinking, behaving, and acting (Susanti, 2022). Thus, contextual learning is one of the main factors for the success of internalizing the value of religious moderation.

The interview with Mrs. Markhamah as the Kuwu of Sukra Village showed that the village government also played an important role in maintaining harmony and strengthening religious moderation. The village government actively involves religious leaders and community leaders in every social activity so that the values of inclusivity and cooperation are maintained. Village programs such as mutual cooperation, youth training,

and village deliberations become real practice spaces for the implementation of moderation values. The village government also ensures that social activities do not cause divisions, but rather strengthen solidarity between groups. This role shows that religious moderation is not only the responsibility of educational institutions, but also the local government as the manager of the social life of the community. Collaboration between the village government, PAI teachers, and religious leaders is a collective force in encouraging the community to remain harmonious in the midst of diversity (Bashori, 2022). Therefore, the success of religious moderation in Sukra Village is the result of the joint work of all elements of society.

Although the results of the study showed success, the discussion also revealed several challenges that need serious attention. The influence of social media that spreads extreme religious information is the biggest threat to the younger generation who have limited digital literacy. This is affirmed by both Ustadz Rokmat and Ustadz Nasir who observed the increasing exposure of religious narratives that are not credible. Synergy is needed between PAI teachers, religious leaders, and village governments to provide appropriate education and strengthen digital literacy. Dialogue-based education programs, youth mentoring, and strengthening discussion spaces are strategic steps to counteract deviations in religious understanding (Rahmawati et al., 2023). With this challenge, strengthening religious moderation must be carried out in a sustainable and adaptive manner to the times (Fauzi, 2019). Overall, this study confirms that religious moderation is the key to maintaining social stability and building a peaceful multicultural society in Sukra Village.

This research also shows success, but the implementation of religious moderation in Sukra Village still faces some serious challenges. The rapid flow of digital information makes people vulnerable to receiving religious information that is not credible, so it has the potential to give rise to extreme attitudes. The lack of digital literacy makes it difficult for some people to distinguish between moderate information and information with provocative content (Mubarok & Sunarto, 2024). Religious leaders, PAI teachers, and village governments have an important role in providing appropriate clarification and education to the community. The collaboration of these various parties has been proven to be able to suppress the negative impact of invalid religious information. Village governments also need to ensure that social and religious programs remain oriented to the principles of inclusivity and dialogue (Astafi et al., 2024; Haqqullah & Harisah, 2025). Thus, the continuous strengthening of the value of religious moderation needs to continue to be carried out so that the Sukra community remains a peaceful and multicultural community.

Table 1. A Contextual Study of the Value of Religious Moderation in Islamic Education for Multicultural Social Behavior in the Sukra Village Community

Yes	Description	Information
1	Research Focus	Study of the value of religious moderation in Islamic education in Sukra Village
2	Research Objectives	Analyze the influence of the value of religious moderation on the multicultural social behavior of the community
3	Location Context	The people of Sukra Village are heterogeneous in terms of religion, culture, and social



Fig. 1. Peta Penelitian

Conclusion

Based on the results of the research and discussion, it can be concluded that religious moderation has an important role in shaping the multicultural social behavior of the people of Sukra Village through the internalization of the values of tawassuth, tawazun, i'tidal, and tasamuh that are instilled in Islamic education, both formal and non-formal, so as to be able to encourage the creation of tolerance, mutual respect, and harmony in the midst of diversity; However, there are still challenges such as the influence of social media and the limitations of religious literacy that need to be anticipated through strengthening contextual education, the active role of religious leaders, and collaboration between the village government and the community so that the values of religious moderation can continue to be maintained and develop sustainably in a peaceful and inclusive social life.

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