

## Integrating Local Wisdom in Religious Moderation Education: A Study of Mountain Slope Communities

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ARTICLE INFO	ABSTRACT
<p><b>Article History:</b>  Received: January 4, 2025  Revised: May 4, 2025  Accepted: June 10, 2025</p> <p><b>Keywords:</b>  religious moderation;  education based on local  wisdom; social  construction</p>	<p>The slopes of Mount Bromo in Probolinggo represent a multicultural society grappling with the implementation of religious moderation. The area's distinct geographical and cultural context necessitates a localized approach by integrating local wisdom. This study explores how local traditions foster religious moderation using Peter L. Berger's theory of social construction-externalization, objectivation, and internalization. A qualitative method was employed, with data collected through interviews, observations, and documentation. Findings indicate that local wisdom is externalized through cultural practices promoting tolerance, such as <i>gotong royong</i>, and joint religious-cultural ceremonies like <i>Kasada</i> and <i>Melasti</i>. These expressions become objectified as shared rituals and social symbols. These values are internalized through informal education and community socialization, shaping individual and communal attitudes. Integrating local wisdom into religious moderation fosters an inclusive identity, reduces interfaith tensions, and promotes lasting harmony in this diverse society. Viewed through Berger's framework, the process successfully creates sustainable social cohesion. This study concludes that contextualizing religious education through local traditions effectively strengthens multicultural resilience and nurtures peaceful coexistence in rural settings like Mount Bromo.</p>
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## INTRODUCTION

Indonesia is known as a multicultural and diverse country because its society is composed of various ethnic groups, races, cultures, languages, religions, and beliefs.<sup>1</sup> This diversity is a distinctive characteristic of the nation, reflected in its social, cultural, and national life, and it enriches the national identity that upholds the values of tolerance, unity, and cohesion.<sup>2</sup>

The diversity of society, whether in terms of beliefs, race, or ethnicity, often triggers conflicts.<sup>3</sup> This diversity sometimes leads to tensions among communities of different beliefs.<sup>4</sup> However, if managed effectively, such diversity can serve as a source of social capital to build the nation. Conversely, poor management of diversity can result in prolonged social conflict.

Religious conflicts frequently arise when individuals or groups consider their beliefs superior without showing tolerance toward others.<sup>5</sup> While such conflicts are not always solely rooted in differences of faith, they remain a significant issue. In Probolinggo Regency, occasional diversity-related disputes have been observed, especially in the areas on Mount Bromo's slopes.

Sumber and Sukapura sub-districts in this region are highly diverse regarding religion. The communities in these sub-districts consist of adherents of Islam, Hinduism, Christianity, and local beliefs, living side by side in their daily lives. While being a cultural asset, this diversity sometimes poses challenges, as differences in beliefs and traditions can lead to frictions if not adequately managed by stakeholders.<sup>6</sup>

Nevertheless, efforts by local governments, religious leaders, and the community have successfully maintained social stability, preventing significant conflicts in most cases. Given the evolving social dynamics, it is crucial for all parties to remain vigilant and to strengthen interfaith dialogue continuously. Enhancing mutual understanding and tolerance among diverse communities is essential to ensure diversity becomes a foundation for building harmony in Probolinggo Regency, particularly in the Mount Bromo region.<sup>7</sup>

Religious moderation within the communities of Mount Bromo's slopes is integral to

<sup>1</sup> Siti Rohmaturosyidah Ratnawati, 'Multicultural-Based Islamic Religious Education in Ahmadiyya's School: A Strategy to Strengthen The Moderation Vision of Indonesian Islam in School', *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 18, no. 1 (2020): 117–137, <https://doi.org/10.21154/cendekia.v1i1.1787>.

<sup>2</sup> Karin Idevall Hagren, 'Nature, Modernity, and Diversity: Swedish National Identity in a Touring Association's Yearbooks 1886–2013', *National Identities* 23, no. 5 (2021): 473–490, <https://doi.org/10.1080/14608944.2020.1803819>.

<sup>3</sup> Ahmad Zubaidi, 'Multicultural Insight in Promoting Tolerance Movement; Lesson Learned From Islamic Religious Education in the Rural Side', *Pedagogik: Jurnal Pendidikan* 11, no. 1 (2024): 19–35, <https://doi.org/10.33650/pjp.v11i1.7537>.

<sup>4</sup> Susanna Anderstaf, Robert Lecusay, and Monica Nilsson, "'Sometimes We Have to Clash': How Preschool Teachers in Sweden Engage with Dilemmas Arising from Cultural Diversity and Value Differences", *Intercultural Education* 32, no. 3 (2021): 296–310, <https://doi.org/10.1080/14675986.2021.1878112>.

<sup>5</sup> Nur Khasanah, Achmad Irwan Hamzani, and Havis Aravik, 'Religious Moderation in the Islamic Education System in Indonesia', *Qalamuna: Jurnal Pendidikan, Sosial, dan Agama* 15, no. 1 (2023): 629–642, <https://doi.org/10.37680/qalamuna.v15i1.4115>.

<sup>6</sup> Yonatan Alex Arifianto, 'Teologi Kontekstual untuk Perdamaian: Merespons Konflik Sosial dan Agama dalam Masyarakat Multikultural di Era Kemajuan Teknologi Digital', *Teokristi: Jurnal Teologi Kontekstual Dan Pelayanan Kristiani* 4, no. 2 (2024): 110–120, <https://doi.org/10.38189/jtk.v4i2.884>.

<sup>7</sup> Romesh Kumar Salgotra and Bhagirath Singh Chauhan, 'Genetic Diversity, Conservation, and Utilization of Plant Genetic Resources', *Genes* 14, no. 1 (2023): 174, <https://doi.org/10.3390/genes14010174>.

fostering a multicultural society with interfaith tolerance, especially in the Sukapura Sub-district.<sup>8</sup> This area, located on the slopes of Mount Bromo, showcases a well-preserved diversity of beliefs, ethnicities, and races.

With their unique environmental characteristics, mountain communities may face specific challenges in accessing and implementing religious moderation education programs.<sup>9</sup> Therefore, a social construction analysis is needed to understand the perspectives and awareness of these communities regarding religious moderation, education, and how local wisdom can be effectively integrated into such initiatives.<sup>10</sup>

The importance of local wisdom-based religious moderation education in mountainous communities is academic and deeply connected to preserving diversity, maintaining social harmony, and ensuring sustainable local development.<sup>11</sup> Thus, this study seeks to answer critical questions about the social construction of communities toward religious moderation education and how this approach can be implemented while considering the local wisdom of mountain communities.

According to the 2024 publication of Kabupaten Probolinggo Dalam Angka by the Central Bureau of Statistics (BPS), Sukapura Sub-district is home to 13,087 Muslims, 146 Protestants, 25 Catholics, 6,443 Hindus, and 8 Buddhists, with a total population of 19,709. The pluralistic nature of Sukapura is also evident from its places of worship. As per BPS data, the sub-district houses 25 mosques, 51 prayer rooms (*mushalla*), 1 Protestant church, 1 Catholic church, and 22 Hindu temples (*pura*), all built and coexisting harmoniously.

Religious moderation is a balanced approach to practicing one's faith while respecting the beliefs of others.<sup>12</sup> Although this concept has been promoted for a long time, its practical implementation fluctuates depending on the models and approaches used.<sup>13</sup> Local wisdom among the communities of Sukapura Sub-district, particularly in the Tengger tribe in villages such as Jetak, Wonotoro, and Ngadisari, remains well-preserved. Adherents of Hindu Dharma in these villages integrate local beliefs, emphasizing faith in *Sang Hyang Agung* (The Great Spirit), ancestral spirits, karma, reincarnation, and moksha.<sup>14</sup>

A study by Zurohman et al.<sup>15</sup> focused on the Tengger tribe's Kasada ceremony as an

<sup>8</sup> Novy Setia Yunas et al., 'Integration of Ecology and Culture in Encouraging Village Government Innovation in the Bromo-Tengger-Semeru Area', *International Journal of Research in Business and Social Science* (2147-4478) 13, no. 1 (2024): 402–409, <https://doi.org/10.20525/ijrbs.v13i1.3148>.

<sup>9</sup> Sanam K. Aksha et al., 'An Analysis of Social Vulnerability to Natural Hazards in Nepal Using a Modified Social Vulnerability Index', *International Journal of Disaster Risk Science* 10, no. 1 (2019): 103–116, <https://doi.org/10.1007/s13753-018-0192-7>.

<sup>10</sup> Sri Suhartini et al., 'Social Construction of Student Behavior through Character Education Based on Local Wisdom', *Journal of Social Studies Education Research* 10, no. 3 (2019): 276–291.

<sup>11</sup> Peng Zhang and Shuai Li, 'Associative Cultural Landscape Approach to Interpreting Traditional Ecological Wisdom: A Case of Inuit Habitat', *Frontiers of Architectural Research* 13, no. 1 (2024): 79–96, <https://doi.org/10.1016/j.foar.2023.09.008>.

<sup>12</sup> Fitri Amira and Inayatillah Ridwan, 'Penerapan Moderasi Beragama dalam Hukum Islam dan di Indonesia', *Iuris Studia: Jurnal Kajian Hukum* 5, no. 3 (2024): 725–731, <https://doi.org/10.55357/is.v5i3.697>.

<sup>13</sup> Sven Kevin van Langen et al., 'Promoting Circular Economy Transition: A Study about Perceptions and Awareness by Different Stakeholders Groups', *Journal of Cleaner Production* 316 (2021): 128–166, <https://doi.org/10.1016/j.jclepro.2021.128166>.

<sup>14</sup> Faiz and Ahmad Zubaidi, 'Filsafat Eksklusivisme, Inklusivisme, dan Pluralisme dalam Dialog Antaragama: Studi Kasus pada Komunitas Tengger', *Kartika: Jurnal Studi Keislaman* 5, no. 1 (2025): 12–25, <https://doi.org/10.59240/kjsk.v5i1.122>.

<sup>15</sup> Achmad Zurohman, Babul Bahrudin, and Fina Risqiyah, 'Nilai Budaya Lokal pada Upacara Kasada

element of local wisdom. The study identified key cultural values of the ceremony, including: (1) Reverence for ancestors, (2) Obedience, (3) Unity and harmony, and (4) Tourism potential. Similarly, Telaumbanua et al. analyzed cultural diversity in Sibolangit village, highlighting an awareness of multiculturalism, respect for differences, and social interactions characterized by fairness.

Building on these studies, this research adds novelty by dialoging between the values of local wisdom in the Tengger community of Probolinggo Regency and religious moderation in multicultural societies. This approach makes the study unique and significant as a model for pluralistic communities.

This research explicitly examines how local wisdom is implemented as a foundation for fostering religious moderation among the communities on the slopes of Mount Bromo, particularly in the districts of Sumber and Sukapura, which are known for their multicultural composition. It also seeks to analyze the social construction of religious moderation within these communities through Peter L. Berger's theoretical framework, which includes the interconnected processes of externalization, objectivation, and internalization.

In line with these objectives, the study is guided by key questions concerning how local wisdom, manifested through traditions, rituals, and social practices, is integrated into daily life to promote religious moderation. It further explores how these practices are socially constructed and internalized as shared values across religious boundaries. Additionally, the study investigates how applying local wisdom contributes to building and sustaining social harmony within a religiously diverse environment.

## RESEARCH METHOD

This study employs a qualitative approach to uncover and describe the research focus through in-depth observation in natural settings. The objective is to obtain a holistic, comprehensive, and integral understanding of Religious Moderation Education Based on Local Wisdom: A Social Construction Analysis in the Mountain Slope Communities of Probolinggo Regency. The qualitative approach allows the researcher to explore social realities as they naturally occur and generate descriptive data from spoken or written words and observed behaviors. It focuses on understanding the meanings ascribed by individuals and communities to the issue of religious moderation as socially constructed through local wisdom.

The theoretical foundation of this research lies in Peter L. Berger's social construction theory, which views social reality not as a fixed entity but as something formed and sustained through dynamic interactions between individuals. Berger identifies three interrelated processes in forming social reality: externalization, objectivation, and internalization. This approach is particularly relevant in analyzing how a religiously and culturally diverse society, such as the mountain slope communities of Probolinggo, can sustain social harmony through shared norms and values constructed collectively.

Berger's theory is used as a conceptual framework and operationalized throughout the

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dalam Upaya Pelestarian Kebudayaan Masyarakat Suku Tengger Desa Ngadisari Kecamatan Sukapura Kabupaten Probolinggo', *Pendekar: Jurnal Pendidikan Berkarakter* 5, no. 1 (2022): 27, <https://doi.org/10.31764/pendekar.v5i1.8363>.

data collection and analysis. The application of this approach begins with identifying and understanding how values of religious moderation are expressed by the community (externalization), how those values become part of the accepted and shared social reality (objectivation), and how individuals adopt these values as part of their identity and worldview (internalization).

Data collection in this study was conducted using documentation, participatory observation, and in-depth interviews. Documentation was used to collect written and visual materials related to religious practices, customary traditions, and community narratives that reflect local wisdom and moderation values. Sources included village records, religious manuscripts, customary law documents, and social media content produced by the community.

Participatory observation was conducted by directly engaging with the community and participating in various social and religious activities, such as traditional ceremonies, interfaith gatherings, and communal decision-making events. This method allowed the researcher to gain an authentic understanding of how values of religious moderation are embodied in everyday life. Rather than remaining a passive observer, the researcher became actively involved in community interactions, capturing subtle cultural meanings and symbolic actions that are often invisible through interviews alone.

In addition, in-depth interviews were conducted with key informants selected purposively, including religious leaders, community elders, youth representatives, women, and village officials. These semi-structured interviews enabled flexibility and allowed the researcher to explore the informants' experiences and perspectives on religious moderation, social interaction, and value transmission. Probing techniques were used to gain deeper insights into how individuals interpret and live the values. The interviews were dialogical, building mutual trust to ensure openness and honesty in shared information.

The data obtained through these methods were analyzed using Berger's three-phase model. The first phase was externalization. It examined how community members outwardly express moderation values through symbolic practices, cultural rituals, and religious behavior. The second phase was objectification. It focused on identifying how these expressions become institutionalized and accepted as social facts or community norms. Finally, the internalization phase analyzed how individuals internalize these norms, shaping their beliefs, attitudes, and behaviors in line with the collectively constructed social reality.

Through this approach, the study seeks to comprehensively understand the dynamics of social and cultural processes in forming and perpetuating religious moderation values grounded in local wisdom. Combining empirical data from observation, interviews, and documentation with Berger's theoretical lens, the study aims to provide theoretical insight and practical contributions in addressing religious moderation education in the context of diverse and locally rooted communities.

## **RESULT AND DISCUSSION**

### **Local Wisdom: Strategies and Patterns of Moderation on Mountain Slopes**

The mountainous slopes of Probolinggo are renowned for their captivating natural beauty and a community life rich in local wisdom. This area is inhabited by a multicultural

community comprising diverse religious, ethnic, and cultural backgrounds. This diversity forms a fundamental strength underpinning the harmonious way of life among its people.<sup>16</sup>

Local wisdom plays a crucial role as the foundation for developing moderation strategies within the community.<sup>17</sup> Traditional values such as cooperation (*gotong royong*), mutual respect, and deliberation for consensus are essential to maintaining social stability.<sup>18</sup> These values are practiced daily and passed down through generations, fostering harmonious social interactions.

Harmonious social interactions are evident in various daily activities. For instance, in farming or cultivating the land, the community often works together regardless of religious or ethnic differences. This cooperation not only strengthens social bonds but also fosters solidarity among them.

In the religious sphere, tolerance is a hallmark of these mountain-slope communities. Mosques, prayer houses (*mushalla*), and temples stand side by side in several villages, reflecting how religious differences do not hinder the creation of harmony. Religious celebrations such as Eid al-Fitr, Galungan, or Christmas are often observed with the participation of the entire community, irrespective of their beliefs.

The daily lives of the community are also enriched by various local traditions that hold deep philosophical values. Traditional ceremonies, such as *sedekah bumi* (earth thanksgiving) or rituals to welcome the planting season, are expressions of gratitude to God and a means to strengthen social ties.<sup>19</sup> During these ceremonies, people from different backgrounds collaborate and share joy.

Additionally, the role of traditional leaders and religious figures is pivotal in maintaining social harmony. They often mediate conflicts and promote values of local wisdom that support peace and unity. All segments of society respect these leaders for their ability to embrace the entire community impartially.

Education also serves as a vital tool in strengthening moderation values among the younger generation. Schools in this region often incorporate tolerance and appreciation of diversity as part of their formal and informal curricula. Young people are encouraged to understand the importance of respecting differences and working together for the common good.

On the other hand, the community's economic activities also reflect strong collective values. Traditional markets are spaces where people from various backgrounds interact intensively. In these economic exchanges, trust and openness serve as fundamental principles, creating a conducive atmosphere for local economic growth.

<sup>16</sup> Siti Rohmaturosyidah Ratnawati, 'Multicultural-Based Islamic Religious Education in Ahmadiyya's School: A Strategy to Strengthen the Moderation Vision of Indonesian Islam in School', : 117–137.

<sup>17</sup> Akhsin Ridho and Aslam Sa'ad, 'Reconstruction of Theological Narrative: Integration of Local Wisdom into Religious Practices for Social Cohesion in Multicultural Societies of Southeast Asia', *Islam Transformatif: Journal of Islamic Studies* 8, no. 2 (2024): 220–242, <https://doi.org/10.30983/it.v8i2.8761>.

<sup>18</sup> Suud Sarim Karimullah, Muâ€™adil Faizin, and Aufa Islami, 'Internalization of Islamic Moderation Values in Building a Civilization of Love and Tolerance', *Al-Insiyroh: Jurnal Studi Keislaman* 9, no. 1 (2023): 94–125, <https://doi.org/10.35309/alinsiyroh.v9i1.227>.

<sup>19</sup> Xin Xiang et al., 'Insight into Fluid Occurrence and Pore Structure of Lacustrine Shale from the Cretaceous Tengger Formation, A'nan Sag, Erlan Basin, China', *Energy & Fuels* 38, no. 14 (2024): 12960–12977, <https://doi.org/10.1021/acs.energyfuels.4c02071>.

The distinctive mountainous environment inspires the community to live in harmony with nature.<sup>20</sup> Local wisdom in managing natural resources, such as traditional irrigation systems and organic farming practices, exemplifies how the community integrates tradition with modern needs. This approach ensures environmental sustainability and strengthens social bonds among them.

Overall, the community on Mount Probolinggo's slopes is a tangible example of how diversity can become a strength to create a harmonious life. They have successfully developed effective moderation strategies through local wisdom, strengthened social relationships, and maintained harmony amidst differences.

These values represent a valuable legacy that deserves preservation and further development in the future.

The following are some of the moderation strategies and patterns that emerge from local wisdom in the region:

1. *Gotong Royong* as a Social Foundation

*Gotong royong* is not just a concept of cooperation among the people of the Probolinggo mountainside, but also a foundation that strengthens collective identity and overcomes differences. *Gotong royong* activities are carried out in various forms, such as helping someone build a house, cultivating agricultural land, and other social activities, such as cleaning the environment. In all these activities, the participation of the community regardless of religious or ethnic background is essential, because *gotong royong* becomes a space to break down the barriers of these differences.

Not just a physical activity, *gotong royong* also carries the value of togetherness and unity passed down from generation to generation. When people work together to solve a job or problem, they feel a shared responsibility to maintain harmony in the community. This is very effective in creating a moderate pattern of interaction, where mutual respect and tolerance are deeply embedded. With this spirit of *gotong royong*, differences do not become a barrier, but rather a force that unites all elements of society.

In social and religious contexts, *gotong royong* often occurs without questioning a person's background.<sup>21</sup> For example, when a traditional ceremony involves the entire community, everyone willingly gets involved regardless of their faith. The tradition of *gotong royong* carried out at moments like this shows that the people of the Probolinggo mountainside have an inclusive approach that can be an example in creating a peaceful multicultural society.

Local wisdom through *gotong royong* is an important instrument for creating stability amid the diversity of the Probolinggo mountainside community. Apart from being a concrete action, this mutual cooperation also serves as a medium to build trust between individuals and groups. This is very important in creating a pattern of

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<sup>20</sup> Jun Tang and Yi Shen, 'Research on Mountain Environment Factors and Tang Poetry's Natural Ecology Using Big Data in the Ecological Urbanization', *Journal of King Saud University - Science* 34, no. 7 (2022): 102150, <https://doi.org/10.1016/j.jksus.2022.102150>.

<sup>21</sup> Ari Prasetyo, 'The Phenomenon of Gotong Royong in Java Community: A Case Study Nyumbang', *Indonesian Journal of Multidisciplinary Science* 1, no. 7 (2022): 792–801, <https://doi.org/10.55324/ijoms.v1i7.145>.

moderation because when there is trust and mutual respect, the possibility of social conflict can be minimized.

## 2. Traditions of Ceremony and Celebration Together

Traditional ceremonies and joint celebrations are an integral part of the moderation patterns of the mountain communities in Probolinggo, where religious and cultural diversity does not hinder them from celebrating togetherness. During major religious holidays or traditional ceremonies, people from various religious and ethnic backgrounds gather and participate. This creates an inclusive environment where everyone feels valued and accepted as part of the community, regardless of their identities.<sup>22</sup>

One form of celebration often used to foster togetherness is the traditional ceremony, which holds spiritual and social significance for the community. Community members play an important role during these events, whether in preparation, organization, rituals, or processions. The presence of various religious groups in these events strengthens the sense of solidarity and allows the community to view differences as a richness that enhances shared life.

Each traditional ceremony held by the communities of Sukapura, Probolinggo, reflects local wisdom that symbolizes spiritual and cultural values and a social construction that reinforces social cohesion. According to the social construction theory by Peter L. Berger and Thomas Luckmann, each of these traditions encompasses the processes of externalization, objectivation, and internalization of social values. Through this approach, we can understand how the community constructs its social reality and brings the values of moderation to life through every traditional ceremony.

**Table 1.** Social Construction of Local Ceremonies in the Slopes of Mount Probolinggo

<b>Ceremony</b>	<b>Social Construction Process</b>	<b>Constructed Values</b>	<b>Role in Social Life</b>
<i>Kasada</i>	Externalization through community participation from various backgrounds, objectivation in ritual symbols, and internalization of inclusive values.	a) Social harmony; b) Inclusiveness; c) Strengthening community bonds	- Symbol of social integration; - Instrument of moderation; - Medium for preserving local wisdom
<i>Karo</i>	Externalization through cultural elements (dance, food, games), objectivation in ancestral	a) Solidarity; b) Respect for ancestors; c) Togetherness	- Strengthening social relations;

<sup>22</sup> Faiz Faiz, Muhammad Iqbal, and Siti Sri Wahyuningsih, 'Integrasi Nilai Filsafat dalam Pendidikan Multikultural: Membangun Identitas yang Inklusif di Kalangan Peserta Didik', *Jurnal Ilmu Pendidikan Islam* 22, no. 4 (2024): 25–31, <https://doi.org/10.36835/jipi.v22i4.4192>.



Ceremony	Social Construction Process	Constructed Values	Role in Social Life
	rituals, and internalization of togetherness.		- Creating an inclusive space for outsiders
<i>Melasti</i>	Externalization through purification symbols, objectivation in the relationship between humans and nature, and internalization of spiritual values.	a) Moderation; b) Tolerance; c) Preservation of environmental balance	- Instrument for social harmony; - Encouragement to respect nature; - Spiritual self-purification

The table above illustrates how the three traditional ceremonies of the Tengger community—Kasada, Karo, and Melasti—serve as media for social construction that strengthen the values of harmony, inclusivity, and moderation in the Sukapura community's life. Each ceremony involves a social process that includes externalization (expression of values through rituals), objectivation (symbolization of values in cultural elements), and internalization (absorption of values into the community's behavior). Kasada, for instance, acts as a symbol of social integration, allowing everyone, regardless of their background, to participate and experience the value of togetherness. This makes it not only a religious ritual but also a means of moderation and preserving tradition, creating harmony among community members.<sup>23</sup>

Additionally, the Karo and Melasti ceremonies demonstrate how tradition can connect humans harmoniously with their ancestors and nature. Karo strengthens solidarity through cultural elements such as dance and food, bridging differences among various community groups. Meanwhile, Melasti teaches the importance of maintaining environmental balance as a form of moderation that transcends religious boundaries, attracting attention from Hindus and broader society. In this way, the three ceremonies become symbols of a moderate and inclusive life that respects diversity and strengthens social bonds cultivated over generations.

These findings hold significant implications for strengthening religious moderation education within the local context, particularly in the mountainous regions of Probolinggo, which are rich in diversity and traditional wisdom. The inclusive and tolerant patterns of social interaction—rooted in mutual cooperation (*gotong royong*) and collective participation in traditional ceremonies—reflect a contextual model of character education. Religious moderation education should not be confined to normative or instructional approaches commonly found in formal classrooms. Instead, it should be internalized through lived experiences within the community. Schools in this region can utilize local traditions such as

<sup>23</sup> Setinawati et al., 'The Framework of Religious Moderation: A Socio-Theological Study on the Role of Religion and Culture from Indonesia's Perspective', *Social Sciences & Humanities Open* 11 (2025): 101271, <https://doi.org/10.1016/j.ssaho.2024.101271>.

Kasada, Karo, and Melasti as contextual learning materials in subjects like Religious Education or Pancasila and Civic Education. They can also be integrated into extracurricular activities that promote cross-cultural and interfaith engagement.

Moreover, the role of traditional and religious leaders who actively preserve harmony and mediate social conflicts can be leveraged as community-based partners in educational programs. This approach enables a more participatory and grounded form of learning, where moderation values are not merely taught but embodied through the exemplary conduct of respected community figures. In doing so, students are cognitively aware of tolerance and emotionally and socially engaged in practicing it daily. Such educational models can shape a younger generation with social sensitivity, openness to diversity, and a deep commitment to peace—qualities essential for maintaining national unity amid religious and cultural pluralism.

Through this local wisdom-based approach, religious moderation education can be developed more effectively, remaining deeply rooted in cultural traditions while offering authentic learning experiences. Taking the mountain communities of Probolinggo as a model, it becomes evident that moderation values must grow organically from the ground up—from long-standing social practices—and be systematically reinforced through formal and informal education. This long-term strategy is not only locally relevant but also contributes meaningfully to the broader vision of building a culture of peace at the national level.

### Implementation of Local Wisdom-based Religious Moderation Education

Every local wisdom value certainly has implications for the community. The implementation of local wisdom-based religious moderation education in strengthening the identity and diversity of the community on the slopes of the mountains of Probolinggo Regency, based on the perspective of social construction theory, can be seen in the table below:

**Table 2.** Implementation of Religious Moderation Education Based on Social Construction Theory in the Slopes of Mount Probolinggo

Aspect	Implementation of Religious Moderation Education	Social Construction Theory	Example in the Slopes of Mount Probolinggo
Creation of Shared Reality	Integrating local wisdom into traditions, such as Sedekah Bumi and traditional ceremonies, involves all levels of society, including various religions.	Social reality is created through social interactions that build a collective understanding of the importance of diversity.	All religions participate in Sedekah Bumi, creating a social reality in which diversity is part of daily life.
Formation of Collective Identity	Developing an inclusive collective identity through education that involves all religions in cultural and social activities.	Collective identity is formed through repeated social interactions that show diversity as a	Citizens view diversity as part of their identity because they often interact in cross-religious events.

		natural part of the community.	
Formation of Inclusive Reality	Joint activities involving all religions create an inclusive reality, showing diversity as natural and positive.	Inclusive reality is formed through collective experiences that are accepted as social truth.	All religions participate in traditional activities, creating a collective understanding that all religions have a place in the community.

From the table above, we can see that religious moderation education in building the social order on the slopes of Mount Probolinggo positively impacts preserving diversity. This education also facilitates internalizing the values of tolerance, making it part of the community's identity. The community regularly participates in mutual cooperation and interfaith collaboration, strengthening the values of tolerance and mutual respect in daily life. This aligns with the stage of internalization in social construction, where values frequently practiced become accepted habits or norms. For example, the community is accustomed to helping each other during different religious celebrations, such as ensuring security during the celebrations of other religions, which fosters a collective identity based on tolerance and diversity.

Religious moderation education also forms social norms related to harmony and interfaith cooperation.<sup>24</sup> The habit of respecting other religions during religious celebrations creates an unwritten norm that becomes a behavioral guide for the community. In the slopes of Mount Probolinggo, residents are accustomed to showing mutual respect during certain religious celebrations, which has become a strong social norm. Religious moderation education also reduces negative stereotypes between religions by encouraging deeper interaction through mutual cooperation or joint celebrations. For example, mutual cooperation during harvest activities dismantles any negative stereotypes that may have existed and builds a positive view between religious groups.

Furthermore, religious moderation education emphasizes the importance of social solidarity through interaction and cooperation in a multicultural society.<sup>25</sup> In Probolinggo Regency, this education emphasizes mutual cooperation and collective activities involving various religious groups, such as repairing houses or public facilities. Such social interaction strengthens solidarity among community members and forms social resilience amidst diversity. This approach also allows local values to adapt to contemporary issues, such as intolerance, ensuring that tolerance remains relevant in modern life.

Ultimately, collective activities involving all religious adherents create symbolic meaning that strengthens social bonds among residents. From the social construction perspective, shared practices such as interfaith mutual cooperation (*gotong royong*), joint celebration of religious holidays, and interfaith prayers become tangible symbols of harmony

<sup>24</sup> Genti Kruja, 'Interfaith Harmony through Education System of Religious Communities', *Religion & Education* 49, no. 1 (2022): 104–117, <https://doi.org/10.1080/15507394.2021.2009305>.

<sup>25</sup> Firmansyah Firmansyah, 'Class Together in Realizing the Values of Moderation of Islamic Education Through Multicultural School Culture', *Journal Education Multicultural of Islamic Society* 2, no. 1 (2022): 1–12, <https://doi.org/10.33474/jemois.v2i1.13119>.

and inclusiveness. These symbols reaffirm tolerance values in daily life and reinforce the community's understanding that diversity is a shared strength, not a source of division. For instance, when all elements of society participate in traditional and religious rituals with mutual respect, they practice tolerance and build a collective and inclusive social identity.

The implementation of religious moderation education based on local wisdom in the foothills of Mount Probolinggo has successfully embedded these values as part of the cultural identity upheld by the community. In addition to impacting educational and social realities, religious moderation education also influences the local leadership style in this region. Community leaders—such as village heads, religious figures, and traditional elders—strategically maintain social cohesion through approaches that emphasize dialogue, deliberation, and local values. They serve not only as mediators in resolving conflicts but also as agents of change who promote the creation of an inclusive social order. Their collaborative leadership character enables them to bridge religious and cultural identity differences, transforming these differences into social assets that strengthen solidarity and community resilience.

These findings carry several significant implications—theoretical, practical, and policy-related. Theoretically, this research reinforces the study of social construction by emphasizing that values such as tolerance and harmony are not static; instead, they can be shaped, constructed, and internalized through social mechanisms such as education and collective symbolism. Religious moderation education has proven to be a social instrument capable of transforming perceptions, behaviors, and societal norms regarding diversity.

Practically, the local wisdom-based educational approach implemented in the Probolinggo highlands can serve as a strategic model for multicultural social development in other regions. This approach has proven effective in reaching the cultural roots of society, making it more easily accepted and internalized by the community. Furthermore, involving local figures in religious moderation education is key to its success, as they possess social legitimacy and emotional closeness with the community.

From a policy standpoint, these findings indicate the importance of mainstreaming religious moderation values in formal and non-formal education curricula, particularly those based within communities. Local and central governments can adopt participatory and community-based approaches when designing policies related to tolerance and diversity. By strengthening the synergy between educational institutions, community leaders, and the government, social resilience can be sustainably enhanced against intolerance, radicalism, and disintegration. In the future, local wisdom-based religious moderation education can become the foundation for building a peaceful, inclusive Indonesian society that values diversity as a shared identity.

## CONCLUSION

Based on the research findings, local wisdom on the slopes of Mount Bromo plays a significant role in fostering religious moderation by integrating cultural values and local traditions, such as communal cooperation (*gotong royong*) and traditional ceremonies. Peter L. Berger's social construction framework comprehensively explains how communities internalize moderation values through externalization, objectivation, and internalization

processes. This study highlights the successful integration of religious moderation values into daily life, creating social stability within a diverse multicultural society.

However, this research is limited in its geographical scope and lacks exploration of the role of technology in supporting moderation education. Future studies should delve deeper into the moderation of education's digitalization and conduct cross-regional analyses to compare the effectiveness of local wisdom-based approaches in other regions. Overall, this article contributes to understanding religious moderation based on local wisdom, illustrating how diversity can serve as a foundation for social harmony. The study also emphasizes the importance of stakeholder collaboration to sustain diversity as a shared asset. In conclusion, the integration of local values and religious moderation must continue to be promoted to create an inclusive and sustainable society.

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