

The Role of Islamic Educational Institutions in Strengthening National Values in a Multicultural Society: Evidence from Kudus, Indonesia

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ARTICLE INFO	ABSTRACT
Article History: Received: January 21, 2026 Revised: June 2, 2026 Accepted: June 19, 2026 Keywords: Islamic educational institutions; national education; multicultural society	This study aims to examine the role of Islamic educational institutions in strengthening national education within the multicultural society of Rahtawu, Muria Kudus. This research employed a qualitative approach. The data were collected through observations, interviews, and documentation involving religious leaders, community leaders, educators, and residents of Rahtawu Village, Kudus. The data were then analyzed using the interactive model proposed by Miles and Huberman, which consists of data reduction, data display, and conclusion drawing. The findings reveal that Islamic educational institutions strengthen national values through religious education, character building, and various social activities that promote tolerance, mutual cooperation, and social responsibility. In addition, local wisdom traditions, such as <i>sedekah bumi</i>, <i>barikan</i>, and <i>bodo contong</i>, serve as important means of fostering social cohesion, religious moderation, and multicultural awareness. The study reveals that the interaction between Islamic educational values and local traditions creates an inclusive educational environment that supports national unity and peaceful coexistence. This research contributes to the understanding of Islamic education as not only a religious learning space but also a social institution that actively shapes civic identity in multicultural communities.
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INTRODUCTION

Rahtawu, the mountainous region of Muria Kudus, is known for its high cultural, ethnic, and religious diversity. This region has developed as a multicultural space that brings together diverse ethnicities, religions, and traditions. In a multicultural society, maintaining national unity is extremely complex. The people of the Muria Kudus area live side by side in an atmosphere of tolerance and mutual respect. The values of togetherness, mutual cooperation, and respect for ancestral traditions are continuously maintained in daily life. Rahtawu, the mountainous region of Muria Kudus, serves as a concrete example of how cultural heritage and diversity can be a force for strengthening harmony, social integration, and reconciliation.

Islamic educational institutions are an important pillar in instilling national values. Islamic educational institutions play the same role and make the same contributions as other educational institutions in developing a quality generation.¹ Islamic educational institutions actively contribute to shaping a young generation that is not only religious but also nationalistic and open to diversity. Amid the complex social landscape of the Rahtawu, Islamic educational institutions serve as bridges, uniting spiritual and national values within a multicultural society. The strengthening of national education carried out by Islamic educational institutions reflects the harmony between Islamic teachings and the values of Pancasila, thus creating a harmonious society with character and a commitment to national unity, especially in a multicultural society.

A multicultural society comprises diverse ethnic and cultural groups. A multicultural nation is one in which ethnic and cultural groups coexist peacefully, based on the principle of mutual respect and characterized by an attitude of respect for other cultures. Multiculturalism is a concept in which society, within a national context, recognizes cultural diversity, differences, and pluralism, including race, tribe, ethnicity, and religion.² In a multicultural society, cultural diversity must be maintained and respected to prevent division.³ Social change in a harmonious society can be well maintained because knowledge and awareness within a multicultural framework can guide society in everyday life.⁴

Multicultural theory is the basis of a politics of recognition that values cultural diversity, customs, and other aspects of life. Every cultural and religious community needs and deserves appreciation and recognition. Based on the premise that diversity necessitates a balanced, harmonious, and functional order of life, social scientists refer to multiculturalism as cultural pluralism.⁵ The etymological definition of multiculturalism comes from the word

¹ Ifa Afida, "Historitas Lembaga Pendidikan Islam Di Indonesia," *FALASIFA: Jurnal Studi Keislaman* 9, no. 1 (2018): 17–34, <https://doi.org/10.36835/falasifa.v9i1.97>.

² Dewi Anandita Khifadlul Khilmi et al., "Multikulturalisme Dalam Kehidupan Sosial Masyarakat Indonesia," *Jurnal Sains Student Research* 2, no. 2 (2024): 167–72, <https://doi.org/10.61722/jssr.v2i2.1193>.

³ Fitri Lintang Fitri Lintang and Fatma Ulfatun Najicha, "Nilai-Nilai Sila Persatuan Indonesia Dalam Keberagaman Kebudayaan Indonesia," *Jurnal Global Citizen: Jurnal Ilmiah Kajian Pendidikan Kewarganegaraan* 11, no. 1 (2022): 79–85, <https://doi.org/10.33061/jgz.v11i1.7469>.

⁴ Andi Markarna et al., "Islamic Education Based on Multiculturalism in Post-Social Conflict Reconciliation," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 17, no. 1 (2025): 515–26, <https://doi.org/10.37680/qalamuna.v17i1.7077>.

⁵ Muhammad Ali, *Teologi Pluralis Multikultural: Menghargai Kemajemukan, Menjalani Kebersamaan*, cetakan 1 (Jakarta: Kompas Media, 2003).

"*multi*," meaning many, and "*kultur*," meaning culture. Multiculturalism, therefore, refers to diverse cultures. Culture itself is inseparable from four elements: religious affiliation, race, ethnicity, and culture. This demonstrates that multicultural discussions are not only concerned with cultural differences but also with religious, racial, and ethnic diversity. According to Banks,⁶ Multicultural education must be implemented systematically, including through learning activities that accommodate students' cultural backgrounds. James A. Banks states that multicultural education aims to:

- a. Appreciating cultural diversity
- b. Developing social awareness
- c. Cultivating an inclusive attitude
- d. Improving justice and equality in education

According to Moh Abd Ghofur, Wayan Mudana, and Tuty Maryati⁷ in a study entitled "The Role of the At-Taubah Mosque in Mumbul Village, Banjar Jawa, Buleleng, Bali in maintaining the integration of multicultural society (its potential as a source of sociology learning in high school)". This study shows that the At-Taubah Mosque in Buleleng, Bali, plays an important role in maintaining the integration of a multicultural society through the Fardhu Kifayah recitation program, distribution of sacrifices to non-Muslims, interfaith Halal bi Halal, and Friday sermons with the theme of tolerance. These programs not only strengthen social harmony but also foster religious values, tolerance, national pride, and love for the homeland.

In their study, Mu'ayyadah, Noot Fatmawati, and Dany Miftah M. Nur found that preserving local culture through the Barikan rite contributes to social harmony while also serving as a practical manifestation of religious moderation and national education within a multicultural society.⁸ The study highlights the importance of local traditions in maintaining social cohesion within communities. It also demonstrates that cultural practices can function as effective media for transmitting values of tolerance and mutual respect. Furthermore, preserving local wisdom strengthens community resilience amid social and cultural diversity.

This study has significance for building a multicultural society and fostering national education based on strengthening Islamic educational institutions, a need for all communities. Islamic educational institutions play a strategic role in promoting values of tolerance, mutual respect, and social harmony within diverse social environments. In addition, they serve as important agents in strengthening religious moderation and preventing social conflict in multicultural settings. It also aims to describe the role of Islamic educational institutions in the multicultural society of Rahtawu, the mountainous region of Muria Kudus.

⁶ James A. Banks, "Cultural Diversity and Education: Foundations, Curriculum, and Teaching," *Cultural Diversity and Education: Foundations, Curriculum, and Teaching*, 2015, 1–342, <https://doi.org/10.4324/9781315622255>.

⁷ Moh Abd Ghofur, Wayan Mudana, and Tuty Maryati, "Peran Masjid At-Taubah Di Kampung Mumbul, Banjar Jawa, Buleleng, Bali. Menjaga Integrasi Masyarakat Multikultur (Potensinya Sebagai Sumber Belajar Sosiologi Di SMA)," *Journal Pendidikan Sosiologi Universitas Pendidikan Ganesha Jurusan Sejarah Sosiologi Dan Perpustakaan* 1, no. 1 (2019): 56–65.

⁸ Mu'ayyadah, Noor Fatmawati, and Dany Miftah M Nur, "Membangun Moderasi Beragama Melalui Barikan Punden Di Desa Ternadi," *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya* 7, no. 1 (2022): 76–85, <https://doi.org/10.25217/jf.v7i1.2225>.

In their study, Ahmad Zubaidi and Hasan Jali entitled “Integrating Local Wisdom in Religious Moderation Education: A Study of Mountain Slope Communities”.⁹ This study concludes that contextualizing religious education within local traditions effectively strengthens multicultural resilience and nurtures peaceful coexistence in rural settings such as Mount Bromo. This study is significant because integrating local values and religious moderation must continue to be promoted to create an inclusive and sustainable society.

However, previous studies mostly focus on either mosque-based integration or local cultural traditions separately. Existing research has demonstrated the importance of religious institutions in promoting social harmony and the role of local wisdom in strengthening multicultural values. There is still limited research examining how Islamic educational institutions integrate formal education with local wisdom practices to strengthen national education. Therefore, further research is needed to provide a more comprehensive understanding of the role of Islamic educational institutions in a multicultural society and national education.

The novelty of this study lies in its examination of the role of Islamic educational institutions in strengthening national values in a multicultural society. It involves *sedekah bumi*, *barikan*, and *bodo contong* in Kudus, Indonesia. This study provides a more comprehensive understanding of how Islamic educational institutions serve as strategic agents in promoting national unity and social cohesion within a multicultural society. Therefore, this study aims to analyze the contribution of Islamic educational institutions to strengthening national education in the multicultural society of Rahtawu, a mountainous region in the Muria Kudus area.

RESEARCH METHOD

This research employed qualitative methods with a case study design of Rahtawu, a multicultural area on the slopes of Muria Kudus. This study employed a qualitative case study design to gain an in-depth understanding of the role of Islamic educational institutions in strengthening national education in a multicultural society. A case study design was chosen because the research focused on a specific context: the multicultural community of Rahtawu in the Muria Kudus area, characterized by religious, cultural, and local traditional diversity. Qualitative research aims to generate descriptive data sourced from oral speech, written texts, and observations of observed behavior.¹⁰ The research was conducted in May-June 2025. The focus of this study was the role of Islamic educational institutions in strengthening national education for the multicultural community in Rahtawu, Muria Kudus. Data were collected through in-depth interviews, observation, and documentation. The research informants were 4 purposively selected individuals, including 1 madrasa teacher, 1 Kampung Pancasila resident, 1 interfaith leader, and 1 community leader. Informants were selected purposively based on certain criteria deemed appropriate and supportive of achieving the

⁹ Ahmad Zubaidi and Hasan Jali, “Integrating Local Wisdom in Religious Moderation Education: A Study of Mountain Slope Communities,” *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 23, no. 1 (2025): 106–20, <https://doi.org/10.21154/cendekia.v23i1.10173>.

¹⁰ Abdul Fattah Nasution, *Metode Penelitian Kualitatif*, ed. Meyniar Albina, Cetakan Pe (Bandung: CV. Harfa Creative, 2023).

research objectives.¹¹

The data collected covered the programs and strategies of Islamic educational institutions for maintaining harmony, the challenges they face, and the solutions they implement. Furthermore, the research explored the traditions of the multicultural Rahtawu community and the role of *Kampung Pancasila* in fostering interfaith harmony. Data were analyzed using the interactive model of Miles and Huberman, which consists of data reduction, data display, and conclusion drawing/verification.¹² During the data reduction stage, the researcher selected and focused on data related to the contribution of Islamic educational institutions, national education values, and multicultural practices within the community. The reduced data were then presented descriptively to facilitate interpretation before conclusions were drawn and verified based on emerging patterns and findings. The trustworthiness of the data was ensured through source triangulation, technique triangulation, and member checking.

RESULT AND DISCUSSION

RESULT

Programs and Strategies of Islamic Educational Institutions in Strengthening National Values

The first finding concerns the programs and strategies implemented by Islamic educational institutions and community groups to strengthen national values within Rahtawu's multicultural society. MI NU Wahid Hasyim Rahtawu Gebog Kudus is one of the Islamic educational institutions in the Muria Kudus area. Madrasah Wahid Hasyim, a formal madrasah, encourages children in the mountainous region of Muria Kudus, many of whom come from underprivileged families, to attend school free of charge and receive basic Islamic religious and general knowledge. This madrasah has made it a habit for fourth-grade students at MI NU Wahid Hasyim Rahtawu Gebog Kudus to recite Juz Amma in the morning. This habitual recitation of Juz Amma, performed before the start of learning activities, is one way to develop students' religious character and discipline. This activity strengthens national education and fosters religious character.¹³

According to an interview with the imam of the mosque in the Pancasila village of Rahtawu, the community always fosters harmony among religious communities.¹⁴ Furthermore, the mosque's imam, Supriyanto, emphasized that the interfaith community in the Pancasila village lives side by side and respects each other. In addition to maintaining

¹¹ Abdul Hafid and Raodah, "Makna Simbolik Tradisi Ritual Massorong Lopi-Lopi Oleh Masyarakat Mandar Di Tapango, Kabupaten Polman, Provinsi Sulawesi Barat Symbolic Meaning in Ritual Tradition of Massorong Lopi-Lopi By Mandar Community in Tapango, Polman Regency, West Sulawesi Provin," *WALASUJI: Jurnal Sejarah Dan Budaya* 10, no. 1 (2019): 33–46, <https://media.neliti.com/media/publications/292861-makna-simbolik-tradisi-ritual-massorong-0440b4f0.pdf>.

¹² Fajar Arwadi Sapto Haryoko, Bahartiar, *Analisis Data Penelitian Kualitatif (Konsep, Teknik, & Prosedur Analisis)*, ed. Badan Penerbit UNM, Cet. 1 (Makassar: Badan Penerbit Universitas Negeri Makassar, 2020).

¹³ Umami Anisa, "Pembentukan Karakter Anak Melalui Pembiasaan Hafalan Juz Amma Di TK," 2021, 55–101.

¹⁴ "Interview with Supriyanto, Community Leader of Kampung Pancasila, Rahtawu Village, Kudus, Indonesia, 18 June 2025."

community harmony, the Pancasila village also holds joint interfaith activities. These activities include community service and mutual cooperation in cleaning the environment; celebrating the first night of Suro; commemorating religious holidays; village cleaning activities; giving alms to the earth; building mosques; and building temples. This demonstrates the synergy between educational institutions and community programs and strategies in maintaining harmony. According to Sarep, a Buddhist religious figure, peaceful coexistence is the key to maintaining unity amidst differences. It is said that living side by side peacefully is the key to maintaining unity amidst differences.¹⁵

The *Kampung Pancasila* community also demonstrates strong solidarity during religious ceremonies and times of grief or disaster. The provision of alms demonstrates this to those deemed less fortunate by those of different faiths. Furthermore, they provide support in accordance with religious teachings and attend religious and mourning ceremonies. The Pancasila village community also demonstrates a strong awareness and responsibility for interfaith health services. This is evidenced by the provision of free medical treatment for people of different faiths.¹⁶ Apart from these activities, the Pancasila village community also holds regular tahlilan at the An-Nur Mosque every Tuesday and Thursday, and Friday *tahlilan* at residents' homes, which are held in person.

Apart from religious activities, the community is also active in social activities, including the *rewang* tradition, which helps people in need during celebrations, deaths, and large interfaith religious events.¹⁷ *Rewang* is a traditional manifestation of social harmony and solidarity among residents, demonstrating the values of tolerance and national education. Supriyanto, a Muslim figure in the Pancasila village, emphasized that the spirit of togetherness is the key to harmony amidst diversity.¹⁸

Multicultural Traditions In Rahtawu, Kudus

The second finding on the multicultural traditions of the Muria Kudus region includes three things: *sedekah bumi*, *barikan*, and *bodo contong*. *Sedekah bumi* is a traditional ceremony that symbolizes human gratitude to God Almighty for providing sustenance through the land in the form of various agricultural products. The offering of earth is an expression of gratitude for the food received and a request for hope for an abundance of food in the future.¹⁹

Each region has its own concept for carrying out this tradition, which is adapted to ancestral traditions passed down from generation to generation. The people of Muria Kudus appreciate the harvest they receive through the tradition of giving gifts from the land/earth. *Sedekah bumi* is usually held at the Village Hall every Saturday *Klimon*. This is evidenced by each house collecting market snacks such as *jenang edal-edol* typical of Rahtawu, *kue cucur*,

¹⁵ "Interview with Sarep, Interfaith Community Leader, Rahtawu Village, Kudus, Indonesia, 15 June 2025," n.d.

¹⁶ "Interview with Supriyanto, Community Leader of Kampung Pancasila, Rahtawu Village, Kudus, Indonesia, 18 June 2025."

¹⁷ Suryati, "Interview with Suryati, Resident of Rahtawu Village, Kudus, Indonesia, 18 June 2025."

¹⁸ "Interview with Supriyanto, Community Leader of Kampung Pancasila, Rahtawu Village, Kudus, Indonesia, 18 June 2025."

¹⁹ Moh. Rizki Maulana et al., "Kearifan Lokal Tradisi Sedekah Bumi Dalam Pembentukan Karakter Masyarakat Dibee Lamongan," *Jurnal Pendidikan Sosial Keberagaman* 9, no. 2 (2022): 1–7, <https://doi.org/10.29303/juridiksiam.v9i2.375>.

gedang, and other foods. Usually, the food is wrapped in woven bamboo *Kreneng*. Mbah Sutami also emphasized that the food is brought to the Rahtawu village hall for distribution to the community. Usually, during the sedekah bumi in Rahtawu village, an activity is held to slaughter buffalo collected from community contributions. After that, the buffalo meat is distributed evenly among the community.²⁰ This activity is a manifestation of gratitude to the creator and a way to maintain harmony with others and the environment.

The *Barikan* tradition means feeding deceased ancestors. It involves feeding ancestors whose families have abandoned them or forgotten their ancestors' services. *Barikan* is a tradition in which people hold a thanksgiving ceremony, or *kenduren*, at an intersection or three-way junction. These are ideal locations because many invisible creatures often wait at these intersections or three-way junctions. The *Barikan* tradition began during the colonial era, stemming from the supernatural aspects of society. It is an expression of respect for ancestors. The *Barikan* tradition is one of the many traditions that developed on the island of Java, particularly in the Muria Kudus region.²¹

The *Barikan* tradition in the Muria area of Kudus is carried out differently depending on its purpose and intent. The *Labuan Barikan* is participated in by people of various religions, including Muslims and Buddhists. The *Barikan* tradition begins with the slaughter of a goat. Then, the goat's head, legs, and bones are buried in the right and left corners of the village where the *Labuan Barikan* is held. Mr. Sarep emphasized that the *Labuan Barikan* tradition is carried out to ward off disaster for the people of the Muria area of Kudus. He said that *barikan* was for warding off misfortune for the Muria Kudus's society.²²

In addition, there is also a *barikan punden* (a ritual offering) held on Friday *Wage*. The *barikan punden* is often referred to as the *bukak lumur* (opening ceremony). Mbah Sutarni, a community elder in the Muria area of Kudus, also explained that a *barikan* is held at intersections, believed to ward off disaster. The *barikan* activity usually begins with preparing or bringing seven-colored *kuluban* (a type of offering), eggs, and rice wrapped in banana leaves. The rice wrapped in banana leaves is usually not taken home but left at the intersection.²³ This tradition shows multicultural values and national education in living side by side.

The *barikan* tradition demonstrates that local wisdom can strengthen social ties within a diverse society. The involvement of people from various religious backgrounds in the implementation of this tradition demonstrates that cultural values can serve as a meeting point that strengthens tolerance and social cohesion. Thus, *Barikan* not only serves a cultural and spiritual function but also contributes to strengthening multicultural education and national education.

The *Bodo Contong* tradition is an activity held during the month of *Rumab* or *Nishfu Sya'ban*. It typically occurs on the 15th day of the Javanese calendar. The community has

²⁰ "Interview with Sutarni, Resident of Kampung Pancasila, Rahtawu, Kudus Indonesia, 26 June 025."

²¹ Sarwi, "Makna Simbolik Tradisi Barikan Dan Relevansinya Dengan Pattidana Dalam Buddhisme," *Sabbhata Yatra: Jurnal Pariwisata Dan Budaya* 1, no. 2 (2020): 102–13, <https://doi.org/10.53565/sabbhatayatra.v1i2.254>.

²² "Interview with Sarep, Interfaith Community Leader, Rahtawu Village, Kudus, Indonesia, 15 June 2025."

²³ "Interview with Sutarni, Resident of Kampung Pancasila, Rahtawu, Kudus Indonesia, 26 June 025."

carried out this tradition for generations.²⁴ The Bodo Contong tradition is one manifestation of this respect, especially as the holy month of Ramadan approaches. Bodo Contong literally means "Eid al-Fitr," where "contong" refers to a cone-shaped container made of banana leaves, typically used to wrap foods such as *apem* (rice cakes). This is a form of prayer to ancestors and remembrance of their services. This is symbolized by *apem*, which comes from the Arabic word *afuwwun*, meaning forgiveness. This means that in addition to remembering the services of ancestors, it also seeks forgiveness from God Almighty.

Through *Bodo Contong*, people from diverse religious backgrounds unite, affirming the deeply rooted values of harmony and tolerance in everyday life. One of the core values of the Bodo Contong tradition is tolerance. Tolerance is defined as an attitude or trait of respecting, allowing, and permitting someone's stance, whether it be an opinion, viewpoint, belief, habit, or other stance that differs from or contradicts one's own.²⁵ Distributing cones to others, regardless of religion, creates a sense of equality among residents. This can strengthen the thesis of multiculturalism in the Muria Kudus area. According to Mujiyono, a religious figure who serves as a priest, he emphasized that harmony is not about being the same, but about living in harmony amidst differences.²⁶ Despite gathering in a mosque, a place of worship for Muslims, each individual maintains their own beliefs. There is no imposition of faith, but rather an acknowledgment of diverse beliefs within a shared framework. Therefore, the Bodo Contong activity represents multicultural education in the Muria Kudus community. Bodo Contong is not merely a cultural ritual but a symbol of the community's success in nurturing diversity as a social force that can unite and foster harmony amid differences.

Table 1. The Role of Islamic Educational Institutions and Local Wisdom in Strengthening National Education in Rahtawu

Finding	Field Evidence	Role of National Education
<i>Kampung Pancasila</i>	Interfaith cooperation and mutual cooperation (<i>gotong royong</i>)	Strengthens tolerance and unity
<i>Sedekah Bumi</i>	Community participation in shared traditional rituals	Strengthens social solidarity
<i>Barikan</i>	Preservation of local traditions	Builds multicultural awareness
<i>Bodo Contong</i>	Interfaith community interaction	Strengthens harmony and tolerance
MI NU Wahid Hasyim	Religious habituation and character education practices	Instills religious values and nationalism

²⁴ Linda Nurul Amaliyah et al., "Local Wisdom Tradisi Bodo Contong Sebagai Aktualisasi Guyub Rukun Masyarakat Desa Rahtawu," *Jurnal Sosial Dan Humaniora* 1, no. 3 (2024): 70–74.

²⁵ Syukur Aman Harefa and Adrianus Bawamenewi, "Penanaman Nilai Toleransi Umat Beragama Dikalangan Siswa SMK Negeri 1 Gunungsitoli Utara," *Jurnal Review Pendidikan Dan Pengajaran (JRPP)* 4, no. 2 (2021): 419–25.

²⁶ "Interview with Mujiyanto, Resident of Kampung Pancasila, Rahtawu, Kudus, Indonesia 25 June 2025."

DISCUSSION

Social harmony and interfaith tolerance are interrelated concepts that help foster peaceful relationships among individuals and groups in a pluralistic society. Tolerance refers to an attitude of accepting and respecting differences, including religious beliefs and practices, without sacrificing personal principles and identity. These findings indicate that the harmony of the Pancasila Village community did not develop spontaneously, but rather through a social process supported by Islamic educational institutions, religious leaders, and community participation. Various interfaith activities conducted collaboratively have fostered social awareness, mutual respect, and collective responsibility for maintaining unity. From Banks' multicultural education perspective, these practices reflect respect for diversity and strengthen national values in everyday community life.

The earth alms tradition not only expresses gratitude for agricultural produce but also strengthens social solidarity. The involvement of all residents in this activity demonstrates a spirit of togetherness and a sense of belonging to the community. These values align with the goals of national education, which emphasize unity, mutual cooperation, and respect for diversity in social life.

Sedekah bumi is a traditional ceremony that symbolizes human gratitude to God Almighty, who has provided sustenance through the land in the form of various agricultural products. The offering of earth is an expression of gratitude for the food received and a request for hope for an abundance of food in the future. The *Sedekah Bumi* tradition demonstrates how local wisdom strengthens social cohesion and promotes religious moderation within a multicultural society. This finding is consistent with Zubaidi and Jali, who argue that local wisdom functions as a medium for transmitting values of tolerance, cooperation, and religious moderation across generations.²⁷ Furthermore, Nuruddin explains that local wisdom serves as a social glue, enabling people from different religious backgrounds to maintain harmonious social relationships.²⁸

The *Barikan* tradition demonstrates the important role of local wisdom in fostering religious moderation and harmonious social relations in a multicultural society. The participation of community members from different religious backgrounds in the preparation and implementation of the tradition reflects a shared commitment to preserving cultural heritage while maintaining peaceful coexistence. This finding suggests that local traditions can function as social spaces where individuals interact, communicate, and strengthen interpersonal relationships despite differences in religious beliefs and cultural backgrounds. The collective nature of *Barikan* encourages community members to prioritize common interests, mutual respect, and social solidarity.²⁹ These findings support Mu'ayyadah's argument that *Barikan* serves as an effective medium for strengthening

²⁷ Zubaidi and Jali, "Integrating Local Wisdom in Religious Moderation Education: A Study of Mountain Slope Communities."

²⁸ Ayu Lestari Nuruddin, "Local Wisdom As Social Cohesion In Establishing Inter-Religious Life In Donggo District Of Bima," *SANGKÉP: Jurnal Kajian Sosial Keagamaan* 5, no. 01 (2022), <https://doi.org/10.20414/sangkep.v2i2.p-ISSN>.

²⁹ Shindid Gunagraha, "Relevansi Nilai-Nilai Moderasi Beragama Terhadap Kearifan Lokal Dalam Dinamika Masyarakat Islam Di Indonesia: Studi Literatur," *Academic Journal of Islamic Principles and Philosophy* 7, no. 1 (2026).

religious moderation and promoting harmonious relationships among diverse groups. Similarly, recent studies on local wisdom and moderation values emphasize that cultural traditions can significantly reduce social tensions and strengthen mutual understanding in pluralistic societies. Through the *Barikan* tradition, values of tolerance, cooperation, and inclusiveness are practiced directly within community life rather than merely taught as abstract concepts. Consequently, *Barikan* functions not only as a cultural ritual but also as a mechanism for strengthening social harmony, multicultural awareness, and national integration.

The Bodo Contong tradition illustrates how diversity can be managed harmoniously through local culture. This activity provides a space for social interaction that brings together people from diverse backgrounds without diminishing their respective religious identities. These findings demonstrate that local traditions play a crucial role in instilling values of tolerance, strengthening social integration, and fostering a harmonious multicultural society.

The findings regarding the *Bodo Contong* tradition indicate that local cultural practices continue to play an important role in strengthening multicultural values and social unity within the Rahtawu community. The involvement of residents from diverse religious backgrounds in preparing and distributing food illustrates a pattern of social interaction grounded in mutual respect, cooperation, and collective participation. This finding demonstrates that cultural traditions can create inclusive social environments where diversity is accepted as a normal and valuable aspect of community life. The tradition provides opportunities for individuals to interact positively with others, thereby strengthening interpersonal trust and social networks among community members. Recent studies on multicultural education and local wisdom suggest that cultural traditions serve as effective means of transmitting values of tolerance, inclusiveness, and peaceful coexistence across generations.³⁰ The *Bodo Contong* tradition reflects these values through its emphasis on sharing, togetherness, and community participation. In addition, the tradition contributes to the development of social capital by fostering reciprocal relationships and strengthening community resilience. Therefore, *Bodo Contong* should be understood not only as a cultural heritage practice but also as a valuable social resource for promoting multicultural awareness, social cohesion, and national values within a diverse society.³¹

The findings indicate that the harmony observed in *Kampung Pancasila* is not formed spontaneously but is developed through continuous interaction, cooperation, and shared social activities among community members. The active participation of Muslims and Buddhists in social, cultural, and religious activities demonstrates that diversity can become a source of social strength rather than division. These findings suggest that *Kampung Pancasila* functions as a social space where multicultural values are practiced in everyday life through mutual respect, cooperation, and collective responsibility. Tolerance is an attitude

³⁰ Shahibah Yuliani Salma Khoerunisa, "The Emergence of Religious Moderation in Indonesia's Multicultural Society," *JISMB: Jurnal Indonesia Studi Moderasi Beragama* 2, no. 2 (2025): 78–89.

³¹ Adawiyah pettalongi Sodikin, Arifuddin M. Arif, Ahmad Syahid, "Integration of Islamic Religious Education and Local Wisdom in Forming Multicultural Character," *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 9, no. 1 (2026): 15–28.

of accepting and respecting differences, including religious beliefs and practices, without sacrificing personal principles and identity.³²

This finding is consistent with Banks' concept of multicultural education, which emphasizes respect for diversity, equality, and inclusive participation in society.³³ The collaborative activities conducted in *Kampung Pancasila* provide opportunities for community members to learn and experience multicultural values directly through social interaction. In addition, the findings support Raihani's view that multiculturalism requires recognition and appreciation of differences while maintaining social harmony.³⁴ The harmony observed in Kampung Pancasila demonstrates that continuous interaction, mutual trust, and community participation contribute significantly to religious moderation and social integration. Previous studies indicate that multicultural approaches within Islamic education strengthen tolerance, inclusivity, and social harmony among diverse groups.³⁵ The harmony observed in *Kampung Pancasila* demonstrates that continuous interaction, mutual trust, and community participation contribute significantly to religious moderation and social integration. Previous studies indicate that multicultural approaches within Islamic education strengthen tolerance, inclusivity, and social harmony among diverse groups.³⁶ Therefore, *Kampung Pancasila* can be regarded as a practical model for strengthening national values and multicultural awareness within a diverse society.

Overall, the findings demonstrate that Islamic educational institutions and local wisdom traditions play complementary roles in strengthening national values within the multicultural society of the Muria Kudus region. Educational activities implemented through madrasas, religious institutions, and *Kampung Pancasila* foster tolerance, mutual respect, and social responsibility among community members. At the same time, local traditions such as *Sedekah Bumi*, *Barikan*, and *Bodo Contong* serve as cultural mechanisms that reinforce social cohesion, religious moderation, and multicultural awareness through collective participation and shared cultural experiences. These findings support recent studies on multicultural education and local wisdom, which emphasize that diversity can become a source of social strength when supported by inclusive educational practices and community-based cultural traditions. Therefore, integrating Islamic educational values and local wisdom is an effective approach to strengthening national unity, preserving social harmony, and promoting peaceful coexistence within Indonesia's multicultural society.

CONCLUSION

³² Yosefo Gule, "The Role of Religious Moderation in Enhancing Social Harmony and Interfaith Tolerance among University Students," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 17, no. 1 (2025): 611–22, <https://doi.org/10.37680/qalamuna.v17i1.7101>.

³³ Banks, "Cultural Diversity and Education: Foundations, Curriculum, and Teaching."

³⁴ Abdrakhman Raihani, Gulnur, Tri Maulana, "Multicultural Education in Indonesia's 'Merdeka' Curriculum," *The Journal of Education Cultur and Society*, no. 01 (2025).

³⁵ Muh Khamdan, Criminology Program, and West Java, "Mainstreaming Social-Cultural Competencies Through a Religious Moderation Model Based on Local Wisdom," *MONAS: Jurnal Inovasi Aparatur* 6, no. 2 (2024): 119–30.

³⁶ Andi Anugrah Surya Ardhy Fauziah, "TRUST as A Pillar of Religious Moderation in Islamic Education : A Multicultural Approach to Diversity," *Dialogia: Jurnal Studi Islam Dan Sosial* 23, no. 02 (2025): 178–201, <https://doi.org/10.21154/dialogia.v23i02.10727>.

This study demonstrates that Islamic educational institutions play a crucial and strategic role in strengthening national education within the multicultural society of the Muria Kudus region. Amidst ethnic, cultural, and religious diversity, these institutions serve not only as centers of formal learning but also as agents of social change, instilling the values of tolerance, mutual cooperation, and patriotism. Through educational activities at madrasas such as MI NU Wahid Hasyim, children are introduced to the values of religiosity and nationalism simultaneously, for example, through the habit of reciting Juz Amma and learning activities integrated with the local cultural context. Furthermore, mosques and community groups play a significant role in fostering social cohesion. Interfaith activities such as community service, the traditional celebration of *sedekah bumi* (earth offerings), *barikan* (traditional offerings), *bodo contong* (traditional offerings), and other socio-religious activities serve as spaces for the actualization of Pancasila values in real life. These traditions not only strengthen local cultural identities but also strengthen interfaith bonds through unifying collective experiences.

Therefore, Islamic educational institutions have successfully bridged religious and national values. This effort serves as a model that can be replicated in other regions to create peaceful, harmonious societies amid diversity. Thus, it is crucial to continue strengthening the synergy between Islamic education, local wisdom, and national education policies to maintain the integrity of the pluralistic Indonesian nation. This study focused on the role of Islamic educational institutions and did not examine in depth the contributions of other educational and social institutions in strengthening national education. Therefore, future research may expand the scope of investigation to different multicultural settings and employ comparative approaches to identify similarities and differences in the roles of educational institutions. In addition, further studies may examine the long-term impact of integrating local wisdom and multicultural values into educational practices to strengthen national unity and social cohesion.

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