

Integration of Islamic Values and Local Wisdom in Strengthening Interreligious Tolerance

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Abstract

This research aims to analyze the integration of Islamic values and local wisdom in shaping the practice of tolerance between religions at the family and community levels. Studies of religious moderation in Indonesia have so far emphasized the role of the state and formal institutions, while the practice of tolerance that grows naturally in the family and local culture is still relatively understudied. This research is located in Gunung Malang Village, Sumberjambe District, Jember Regency, a multicultural village known for having a harmonious social life without open religious conflicts. The research uses a qualitative approach with a case study design. The data was collected through in-depth interviews with 12 informants consisting of religious leaders, traditional leaders, village officials, and interfaith families. Participatory observation was carried out for four months to capture the daily social practices of the community. Data analysis was carried out thematically using the help of NVivo 12 software until it reached the data saturation point. The results of the study show that there are three main patterns of tolerance, namely: (1) Negotiation of religious values in interfaith families, (2) Interfaith social participation in life cycle events such as marriage and death, and (3) Social solidarity based on mutual cooperation. This pattern reflects the integration of Islamic values such as *rahmah*, justice and *ukhuwah insaniyah* with local wisdom in the form of kinship systems and village deliberations. This research contributes to formulating a model of tolerance based on family and local culture as a contextual and sustainable form of religious moderation.

Keywords: Family, islamic values, local wisdom, religious moderation, tolerance.

Abstrak

Penelitian ini bertujuan menganalisis integrasi nilai-nilai Islam dan kearifan lokal dalam membentuk praktik toleransi antarumat beragama di tingkat keluarga dan komunitas. Kajian moderasi beragama di Indonesia selama ini lebih banyak menekankan peran negara dan lembaga formal, sementara praktik toleransi yang tumbuh secara alami dalam keluarga dan budaya lokal masih relatif kurang dikaji. Penelitian ini mengambil lokasi di Desa Gunung Malang, Kecamatan Sumberjambe, Kabupaten Jember, sebuah desa multikultural yang dikenal memiliki kehidupan sosial harmonis tanpa konflik

keagamaan terbuka. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui wawancara mendalam terhadap 12 informan yang terdiri atas tokoh agama, tokoh adat, aparat desa serta keluarga lintas agama. Observasi partisipatif dilakukan selama empat bulan untuk menangkap praktik sosial keseharian masyarakat. Analisis data dilakukan secara tematik menggunakan bantuan perangkat lunak NVivo 12 hingga mencapai titik kejenuhan data. Hasil penelitian menunjukkan adanya tiga pola utama toleransi, yaitu: (1) Negosiasi nilai keagamaan dalam keluarga lintas agama, (2) Partisipasi sosial lintas agama dalam peristiwa siklus hidup seperti pernikahan dan kematian serta (3) Solidaritas sosial berbasis gotong royong. Pola tersebut mencerminkan integrasi nilai Islam seperti rahmah, keadilan dan ukhuwah insaniyah dengan kearifan lokal berupa sistem kekerabatan dan musyawarah desa. Penelitian ini berkontribusi dalam merumuskan model toleransi berbasis keluarga dan budaya lokal sebagai bentuk moderasi beragama yang kontekstual dan berkelanjutan.

Kata Kunci: *Kearifan Lokal, Keluarga, Nilai Islam, Toleransi, Moderasi Beragama.*

A. Introduction

Religious and cultural diversity is the main character of Indonesian society which at the same time holds the potential for social cohesion and conflict. In a pluralistic society, differences in beliefs, ethnicities and traditions can be a source of social strength if managed inclusively, but on the contrary they can trigger tensions when the space for social interaction is weakened. Studies have shown that religion-based conflicts are not always triggered by theological differences, but by limited space for dialogue, communication and mutual understanding between community groups.

Tolerance is an important prerequisite in building a harmonious social life. Etymologically, tolerance comes from the word *tolerate* which means patience and the ability to hold on. In the social context, tolerance is understood as an attitude of respect for differences in religion, ethnicity, language and tradition (Shonhaji, 2017). This attitude has a strategic role in preventing discrimination, social polarization and identity-based violence while guaranteeing freedom of belief as part of human rights (Musbikin, 2021).

Indonesia as a nation that stands on the principle of *Bhinneka Tunggal Ika* have long experience in managing diversity. With hundreds of ethnic, regional and religious groups, tolerance is not just a normative choice, but a basic social need. History records that social conflicts based on religious and ethnic backgrounds have occurred in various regions such as Ambon and Poso which shows that tolerance must be realized in real-life practice not just as a moral discourse (Setiawan et al., 2021; Rumahuru et al. 2021).

It is in this context that studies on religious moderation are growing rapidly in Indonesia. Most of the research focuses on the role of the state, formal educational institutions, public policy and interfaith dialogue as a strategy to maintain harmony (Arifin and Huda, 2024). This approach has an important contribution, but tends to place the community as the object of the program. As a

result, the practice of tolerance that grows naturally in families and local traditions still receives relatively little academic attention.

A number of studies have discussed local wisdom as social capital in maintaining community harmony. However, most studies position culture and religion separately, so they have not explained how Islamic values interact concretely with everyday cultural practices. In fact, in rural Muslim societies, Islamic values are not always present in the form of doctrinal normative but are internalized through social customs, kinship relations and community traditions. This condition shows that there is a research gap, especially related to the role of the family and local wisdom as a space for the integration of Islamic values and tolerance.

Gunung Malang Village, Sumberjambe District, Jember Regency has a unique social character and is relevant to the issue. This village is inhabited by interfaith people with a long history of coexistence without open conflict. In daily life, people show the practice of tolerance through interfaith mutual cooperation, joint involvement in marriage and death events and social solidarity when facing disasters. This practice is not born from formal regulations alone, but grows organically from customs, traditions and family relations that have taken root in the country (Himam, 2018); Fithriyah et al. 2021).

This phenomenon shows that tolerance can grow from daily life practices that are inherited from generation to generation. (Rumahuru et al., 2021; Sugarda, 2022). In the midst of modernization and globalization that often erode traditional values, local wisdom continues to play a vital role in maintaining social harmony (Kurniawan, 2020). Therefore, studies that highlight the integration of Islamic values with local wisdom are becoming increasingly important, especially to understand how religious moderation works at the grassroots level.

Islamic values such as *rahmah* (affection), justice (*'adl*) and respect for fellow human beings (*ukhuwah insaniyah*) are basically universal. These values find their relevance when interacting with local wisdom in the form of mutual cooperation, deliberation, togetherness and social solidarity (Yuliantoro, 2015). The integration between the two has the potential to give birth to a model of tolerance that is contextual, grounded and in accordance with the social reality of Indonesian society.

Based on the empirical conditions and literature review, this study focuses on the integration of Islamic values and local wisdom in shaping the practice of tolerance between religious communities. This research aims to analyze how religious values and local traditions are internalized in family and community life and formulate a model of tolerance based on family and local culture that is applicable and sustainable.

B. Theory/Concept

1. Islamic values

Islamic values in this study are not understood solely as normative doctrines, but as ethical principles that shape the orientation of the social behavior of Muslims. These values are sourced from the Qur'an, Hadith and Islamic intellectual traditions and serve as a guideline in regulating human relations with God, fellow humans and the environment (Santoso, 2022). Thus, Islamic values are positioned as a moral framework that is applicative and contextual in the social life of the community.

In this framework, monotheism is not only interpreted as a theological belief, but as a foundation of social ethics that affirms the equality of human beings before God. This awareness gives birth to a non-discriminatory attitude, respect for human dignity and rejection of domination based on religious identity (Rahman, 2022). Therefore, monotheism serves as a moral basis for the growth of inclusive attitudes in a pluralistic society.

Value Justice (*'adl*) is a social mechanism to manage diversity proportionately. Justice is not understood as uniformity, but rather as recognition of differences and the fulfillment of the rights of each individual according to their social context. In a pluralistic society, this principle intersects directly with tolerance because both demand recognition of the existence of the other party without the coercion of belief (Mukzizatin, Umar, and Saihu 2025).

While that is, social concern in Islam which is reflected through the practice of solidarity and help-helping serves as a bridge of cross-identity interaction. This value emphasizes that social relations are not limited by religious differences, but by the responsibility of common humanity (*ukhuwah insaniyah*) (Sugarda 2022). In the local context, these values are often realized through cultural practices such as mutual cooperation, deliberation and togetherness.

Another value that is no less important is noble morality. Morality is the moral identity of Muslims that distinguishes good and bad behavior in daily life. In classical studies, morality is placed as the fruit of faith and worship as well as as a tangible manifestation of religious perfection. Morality applies not only in the personal realm but also in social relationships, including the ethics of speaking, working, socializing and being a state (Saraswati, Bramasta, and Eka 2020).

In addition to the spiritual, social and moral dimensions of Islam, it also emphasizes the aspects of education and *ijtihad*. Education is understood as a way to give birth to a generation of knowledge and character. Meanwhile, *ijtihad* emphasizes the encouragement to continue learning, thinking critically and innovating in answering life's problems. In the spirit of *ijtihad*, Islamic values are dynamic and not rigid and are able to interact with the changing times without losing their basic principles (Suprayitno and Moefad, 2024).

Evaluatively, Islamic values can be categorized into several important aspects: spirituality (monotheism), ethics (moral), social (concern) and

intellectual (education and *ijtihad*). Several previous studies have linked Islamic values to strengthening the nation's character and the formation of a civil society that upholds democracy, equality and justice (Efendi, 2018). However, the weakness of some of these studies is the tendency to emphasize normative aspects rather than real practices in multicultural societies. In fact, Islamic values such as tolerance, compassion and justice have a practical function, as a guideline in managing differences between religions and between groups (Dzofir and M. Nur, 2024).

In the context of this research, Islamic values are not positioned as closed doctrines that only apply in the theological space, but as integrative instruments capable of dialogue with local traditions. This is important, because religious practices at the community level are often influenced by the encounter between religious texts and cultural contexts. Local traditions are often a medium for the application of religious values, so that the integration of the two gives birth to a typical practice of tolerance, in accordance with the needs and character of the local community (Dzofir and M. Nur, 2024).

Thus, this research seeks to expand the understanding that Islamic values are not only relevant in the normative realm, but can also be applied in the context of diversity. This more contextual approach is important so that religious values are not seen exclusively, but present as a social force that is able to strengthen harmony, build harmony and answer the challenges of diversity in Indonesia (Suprayitno and Moefad, 2024).

Based on this description, Islamic values in this study are positioned as a source of social ethics that is integrated with local wisdom. This integration becomes an analytical framework for understanding how tolerance is not formed through doctrine alone but through the encounter between religious values and social practices that live in communities.

2. Local Wisdom

Local wisdom can be interpreted terminologically as a cultural identity that is born, grows and is inherited from generation to generation which serves as a guideline for people's lives (Wibowo and Gunawan, 2015; Nurdayati et al., 2021). This definition emphasizes that local wisdom is not only limited to hereditary customs but also includes knowledge, norms and values inherent in everyday social practices. From an anthropological perspective, Koentjaraningrat and Clifford Geertz explain that local wisdom is the result of people's adaptation to their environment which then settles in a value system that provides direction in social, political and cultural decision-making (Neonbasu et al. 2024). Thus, local wisdom is not static but dynamic because it continues to interact with the changing times.

Concrete examples of local wisdom can be found in various regions in Indonesia, including in Java. For example, the tradition of *ruwahan* ahead of the month of Ramadan which serves as a means to strengthen family relationships as

well as a moment to pray for ancestors. There are also traditions of konjengan or procession, koleman and alabet which represent a pattern of social interaction that is loaded with the value of togetherness (Sibarani and Lubis, 2019). This tradition is not only a ritual, but also a symbol of togetherness and solidarity between citizens. It serves as a medium to strengthen social networks, strengthen people's identities and provide informal education for the younger generation about the importance of maintaining harmonious relationships in the midst of differences.

Table. 1
Conceptual Framework of Integration

Yes	Islamic Values	Local Wisdom	Form of Tolerance Practice
1	<i>Rahmah</i>	Mutual Cooperation	Cross Religious Assistance
2	<i>Justice (Adl)</i>	Deliberation	Equal Social Participation
3	<i>Ukhuwah Insaniyah</i>	Kinship System	Interfaith Solidarity

Local wisdom thus plays a role as an instrument of social solidarity, moral guidelines and educational means that shape the identity of the community. In the rural context, especially among the older generation, this value is still maintained as a form of cultural preservation as well as social control. For example, when there are residents who deviate from social norms, the community will reprimand or give moral sanctions based on the value of local wisdom. In this way, local wisdom not only maintains social harmony but also becomes an internal mechanism to ensure order in common life (Nurdayati et al. 2021).

If evaluated evaluatively, local wisdom can be categorized into three main dimensions. First, the social dimension that reflects community cohesion through the practice of mutual cooperation, deliberation and solidarity. These values help communities overcome common problems, from village development to disaster management (Afriansyah and Sukmayadi, 2022). Second, the cultural dimension that marks the identity of a community. Through traditions, languages, arts and rituals, people build collective pride and strengthen their sense of belonging to their culture (Amananti, 2024). Third, the ecological dimension is the harmonious relationship of the community with nature. There are many local traditions that serve to maintain the balance of the ecosystem, such as the tradition of not cutting down certain trees, agricultural rituals or water source conservation practices (Holilah, 2016). These three dimensions show that local wisdom has a broad scope and is relevant to confronting contemporary challenges, including social and environmental crises.

Previous research has shown that local wisdom plays a big role in maintaining social harmony. However, a weakness that often arises is the reductive view that considers it to be nothing more than a ceremonial tradition with no practical meaning. In fact, local wisdom has a strategic function as social capital, namely non-material resources that can strengthen relationships between

individuals and groups. This social capital can be used to build trust, strengthen cooperation and become the basis for overcoming conflicts (Kono et al. n.d., 2022; Scientific et al. 2025).

In the context of Gunung Malang Village, local wisdom is not only a cultural heritage that is preserved for the sake of identity but also serves as a means to actualize the value of interfaith brotherhood. For example, in certain social traditions, citizens of different religions remain actively involved regardless of religious background. This shows that local wisdom is able to be an inclusive forum that accommodates differences while strengthening tolerance.

Thus, the position of this research is to affirm that local wisdom is not a static entity, but rather a dynamic asset that can interact with religious teachings to strengthen social tolerance. When normative religious values are combined with grounded local traditions, a more contextual and effective model of harmony is born. This view is important, because it proves that local wisdom has strategic relevance in building a harmonious society in the midst of diversity and can be a source of inspiration for efforts to maintain national unity.

3. Religious Tolerance

Conceptually, religious tolerance is defined as the attitude of respecting and acknowledging the existence of other religions and their worship practices without having to weaken one's beliefs in one's own religion (Nasir and Arisandy, 2022). This means that a tolerant Muslim adheres to his teachings but at the same time respects people of other religions who perform rituals according to their beliefs. This concept is different from relativistic pluralism, which is often understood as the understanding that all religions are the same or open up opportunities to change beliefs. In recognized religious tolerance is difference as an inevitable social reality while individual beliefs remain steadfast in their respective religions.

Tolerance is very important in a pluralistic society like Indonesia, as it is related to the basic right to freedom of religion guaranteed by the constitution. Without tolerance, the existing religious diversity has the potential to cause conflict, discrimination and even national disintegration. Therefore, tolerance is seen as social capital to maintain stability and harmony in common life. From an Islamic perspective, tolerance is not just a choice but a moral and social imperative. The Qur'an, for example, affirms the principle of *la ikraha fi al-din* (there is no coercion in religion) which means that religious diversity is part of Allah's provisions. This encourages Muslims to coexist peacefully, not impose beliefs and uphold the principle of justice.

Another concept that is very related is religious moderation. Moderation is understood as a balanced attitude that does not go extreme to the right or left and rejects excessive fanaticism that can fuel division. Religious moderation also means understanding religious teachings in proportion so that religion is truly a blessing to the whole of nature, not a source of conflict. Thus, religious tolerance

and moderation are interrelated, tolerance becomes manifest in interreligious relations, while moderation becomes the basis of internal attitudes in religion. Both serve to build a harmonious social life, prevent conflicts and strengthen the integration of the nation (RI, 2019; Nurlaili et al. 2024).

Evaluation of previous research shows that tolerance is often understood only as a normative discourse or policy slogan. Much of the literature describes tolerance as an important concept but lacks a description of how it is practiced in everyday life. In fact, true tolerance can only be realized if there is a real basis to support it, such as the role of the family, local traditions and social interaction. Similarly, in the study of religious moderation, most of them still focus on the role of formal institutions, such as educational institutions, religious organizations or state regulations. Meanwhile, moderation practices at the grassroots level in small communities, families and villages are still poorly documented (Hamdi and Awalia, 2023; Isnaini and Aniati, 2024).

To clarify tolerance can be categorized into several dimensions. First, the personal dimension is an individual's attitude in family life. For example, a child who is of a different religion from his parents is still treated with affection without discrimination (Personal, 2023). Second, the communal dimension is the social practice of the community, such as attending celebrations, helping when disasters occur or maintaining harmony in the celebration of religious holidays (Yulastuti, M. Hum. and Pujimahanani, 2021). Third, the institutional dimension which includes the support of religious leaders, traditional leaders and village governments in building a conducive social climate (Andanasari, Yuliatin, and Dahlan, 2022).

A concrete example of these three dimensions can be seen in Mount Malang Village. In this village, there are families from religious religions who continue to live in harmony respecting each other's worship and upholding togetherness. In the celebration of marriage or circumcision, interfaith communities help each other without questioning differences in beliefs. Even when a disaster occurs, all residents participate in the solidarity process, starting from mutual cooperation to joint prayer. In addition, the role of religious leaders and village governments is also very significant in maintaining harmony by providing examples of inclusive attitudes and creating spaces for dialogue.

Based on this description, this study emphasizes the importance of linking tolerance with religious moderation as a practical strategy in building harmony in the midst of differences. Tolerance serves as a bridge between religious communities, while religious moderation is the basic attitude that prevents individuals from getting caught up in extremism and exclusivism. When the two go hand in hand, a peaceful, inclusive and adaptive society will be formed to the challenges of diversity in the modern era (Haqqullah and Harisah, 2025; Setia and Rahman, 2022).

Nevertheless, most studies on religious tolerance and moderation still place both within normative and institutional frameworks. Previous research has mostly discussed moderation as a policy discourse, educational curriculum or state program so that the practice of tolerance is often understood as the result of formal intervention alone. This approach tends to ignore social dynamics at the family and local community level, even though this space is the initial arena for the formation of a person's religious attitudes.

In addition, previous studies have generally not examined in depth how the values of religious moderation are internalized through kinship relations, local traditions and daily social practices. As a result, tolerance is often portrayed as an ideal concept rather than as a life experience that people live. This limitation shows that there is a significant research gap, namely the need for studies that place family and local wisdom as the main actors in grounding religious moderation contextually.

Thus, this research is here to fill this gap by analyzing the integration of Islamic values and local wisdom in the practice of tolerance at the family and community levels. This approach is expected to provide a more empirical understanding of how religious moderation is not only built through regulation and discourse, but also through lively and sustainable social practices in society.

C. Research Methods

The selection of issues regarding the integration of Islamic values and local wisdom in building religious tolerance is based on the social reality of Indonesian society which is very plural, both in terms of religion, ethnicity and culture. This reality demands a deeper understanding of how religious values and local traditions interact in everyday life. This phenomenon is important to study because tolerance is not only rooted in normative religious teachings, but is also influenced by local cultural practices that govern patterns of social interaction at the community level. Therefore, this research is designed using a qualitative approach that is considered the most appropriate to explore the meaning, value and social dynamics that cannot be reduced to numbers or quantitative data (Creswell and Poth, 2016) (Moleong and Surjaman, 2014).

Qualitative methods provide flexibility for researchers to understand phenomena in depth and contextually. With this approach, researchers not only describe social events, but also interpret the symbolic meanings behind the practices that occur. The qualitative approach also allows research to run in a naturalistic manner, i.e. exploring the experience of the research subject as it is, without artificial intervention. (Denzin, 2005). Thus, this research is expected to explain the reciprocal relationship between Islamic values, local traditions and the practice of tolerance more comprehensively not only from a normative point of view but also within the empirical framework of living in society.

This study uses a qualitative approach with a case study design. The research informants totaled 12 people, consisting of religious leaders, traditional leaders, village officials, interfaith families, religious extension workers and administrators of the Religious Moderation Village. Data collection was carried out through in-depth interviews and participatory observation for four months. Case studies emphasize a comprehensive understanding of unique and contextual realities, allowing researchers to capture small details that are often overlooked in large-scale research (Stake, 1995; Yin, 2018). The research location that was chosen was deliberately chosen was Mount Malang Sumberjambe Village, Jember, which is known as one of the Religious Moderation Villages. The village represents a multicultural community with a long history of practicing tolerance and interfaith interaction, making it highly relevant to the research objectives.

The research data consists of primary and secondary data. The selection of informants was carried out by purposive sampling technique, namely selecting subjects who were considered to have experience, involvement and strategic roles in building interfaith harmony (Patton, 2015). Data collection techniques were carried out through in-depth interviews, participatory observations, and documentation studies. In-depth interviews are used to explore personal understandings, experiences and narratives of tolerance practices from the perspectives of various informants. Participatory observation was carried out by directly participating in socio-religious activities such as celebrations, traditional traditions and religious celebrations so that researchers can capture the dynamics of social interaction authentically. Documentation in the form of village archives, records of Religious Moderation Village activities, photos and local news became complementary data to strengthen the validity of field findings (Sugiono, 2016).

The data analysis process is carried out inductively with several stages. First, data collection, data reduction, data presentation and drawing conclusions (Miles et al. 2014). In addition, data analysis is carried out thematically using NVivo 12 to facilitate the process of coding and searching for themes. Data saturation was achieved in the 10th interview when no new themes were found. To maintain the credibility and validity of the data, the source and method triangulation techniques are used, namely comparing data from interviews, observations and documentation (Denzin, 2017). With this systematic analysis process, the research not only produces a description of the phenomenon but also makes a theoretical contribution in understanding the relationship between religious values, local wisdom and the practice of tolerance as well as a practical contribution to strengthening social harmony in society.

Figure 1.
Data Analysis Techniques



D. Results and Discussion

The results of this study show that the integration of Islamic values with local wisdom has proven to be an important foundation in building tolerance in the Religious Moderation Village, Gunung Malang Village, Sumberjambe, Jember. These findings show that tolerance is not only present in normative discourse or policy jargon but actually lives in everyday societal practices (Ainiyah, 2023); (Isnaini and Aniati, 2024b). This integration is evident through various social and religious activities that involve interfaith participation, resulting in harmonious patterns of interaction and a sense of togetherness (Tang et al. 2025).

One of the most prominent phenomena is the practice of mutual cooperation, a tradition of local wisdom that is still maintained today. Gotong Royong is not limited to activities with religious nuances but also permeates into the social context of the community. For example, community service activities to clean the environment or improve public facilities always involve people from various religious backgrounds. In these activities, there are no obstacles or limitations on religious identity that are obstacles but the spirit of togetherness for the common good (Endayani 2023; Koentjaraningrat and Pembangunan, 2009). As conveyed by religious leaders that In our family, religion is not a reason to break off a relationship. The important thing is to respect each other. This statement shows that the value of tolerance has been firmly internalized in social and family relationships.

In addition, interfaith solidarity is also evident in the organization of social events such as weddings. In each celebration, the people of Gunung Malang Village are actively involved in the entire series of preparations starting from the installation of tents, the provision of consumption to the implementation of traditional processions without questioning the religious differences of the event organizers. This tradition has been going on for generations and has become part of the village's social identity. This was emphasized by one of the traditional leaders who stated that we are used to coming to each other when there is a

celebration, even though we are different religions. It has been a hereditary tradition.

In addition, in the context of the wedding celebration, the people of Gunung Malang Village showed very inclusive solidarity. The preparation of the event, from the installation of tents, the provision of consumption to the implementation of the traditional procession is carried out together by the residents regardless of whether the event is organized by Muslim or non-Muslim families. This indicates that the *Ukhuwah* (brotherhood) taught in Islam is truly manifested in social relationships that transcend religious boundaries (2025). These values are not only understood theoretically but implemented through concrete actions that strengthen social bonds between citizens (Ambarwati et al. 2025).

Another phenomenon that strengthens tolerance is solidarity in the face of disasters. When there are residents who are hit by disasters, whether fires, deaths, or economic difficulties, all levels of society intervene to help. Help is not only material but also emotional and moral support. The presence of interfaith communities in funeral processions or *tahlilan*, for example, reflects the form of affection (*rahmah*) taught by Islam as well as a form of respect for local traditions that emphasize togetherness (Lubis et al. 2025). This practice also emphasizes that tolerance does not stop at mutual respect, but evolves into a real act of solidarity (Haqqullah & Harisah, 2025).

Furthermore, the results of the study also revealed the existence of the practice of dialogue and friendship that is built naturally. Daily interactions such as visits between residents, light discussions in coffee shops to non-Muslim participation in Islamic religious activities show that there is an open space for communication. A concrete example is the involvement of non-Muslims in mosque painting activities or in *tahlilan* events which are usually synonymous with Muslims. Their presence is well received and even considered a form of social concern that strengthens community cohesion (Hariyanti, 2024). This situation illustrates that local wisdom acts as a bridge that facilitates the integration of religious values with social practices.

Thus, it can be affirmed that tolerance in Gunung Malang Village is not an abstract concept or just a slogan but a real action based on two main things: Islamic teachings that emphasize brotherhood, compassion and justice and local traditions that uphold mutual cooperation, solidarity and togetherness. The synergy between the two results in a harmonious coexistence that can be used as a model for strengthening tolerance in a pluralistic Indonesian society (Haitomi et al. 2022).

Figure 2.
Tolerance Through Local Wisdom



The phenomenon of integrating Islamic values with local wisdom in building tolerance in the Religious Moderation Village was not born suddenly but was the result of a combination of various social, cultural and religious factors that complemented each other. The main underlying factor is the existence of Islamic values that from the beginning emphasized the importance of *Ukhuwah* (brotherhood), justice and compassion (*rahmah*). Value *Ukhuwah* encouraging the ummah to establish harmonious relations not only with fellow Muslims, but also with adherents of other religions (Rahman, 2022). The value of justice directs all citizens to be treated equally in social life without discrimination based on religious identity (Santoso, 2022). Meanwhile, the value of compassion (*rahmah*) is a moral foundation that gives birth to empathy, solidarity and social concern (Nasir and Arisandy, 2022). These three values, when put into practice, provide a strong normative basis for the creation of a tolerant life in a pluralistic society.

The second factor that is very influential is the local wisdom of the Madurese people who in their daily lives uphold the value of togetherness. The tradition of mutual cooperation, deliberation and social solidarity is an integral part of the life of local communities (Sibarani and Lubis, 2019). This tradition is not only ceremonial but fully embedded in the practice of daily life. For example, the involvement of all parties in village mutual cooperation activities shows that interfaith cooperation is commonplace and even considered a moral obligation for every citizen (Stuart and Stuart, 2015). This kind of tradition reinforces the belief that religious differences are not an obstacle to maintaining harmony but part of the social dynamics that actually enrich interactions (Ainiyah, 2023).

In addition, regional languages also play an important role as social glue. In the practice of worship and social activities, the use of the Madurese language functions as a symbol of identity as well as a means of communication that builds

emotional closeness between residents (Sudirman et al. 2025). The presence of this regional language shows that religion and culture can interact harmoniously without eliminating each other. The use of the Madurese language in prayer, recitation or daily communication makes Islamic values easier to accept because they are conveyed with cultural nuances that are familiar to the community (Isnaini & Aniati, 2024).

The next factor is the social structure of the community which is still strong in maintaining the value of togetherness. Gunung Malang Village has close social ties, especially because the community still relies on traditional social relations based on kinship and cultural closeness. In this context, every citizen feels a moral responsibility to maintain social harmony because harmony is considered a common asset. This strong social structure allows for the creation of effective social supervision (Social Control) where deviations from the value of togetherness can be immediately corrected by the community (Sudirman et al. 2025).

No less important is visionary and inclusive local leadership. Religious leaders, indigenous leaders and village officials have a central role in encouraging collective participation and maintaining environmental peace. Fair and open leadership is able to create a space for dialogue between citizens and facilitate interfaith joint activities. The support of these local leaders ensures that the value of tolerance is not only the responsibility of the individual, but a collective agenda that is upheld by all levels of society (Haqullah & Harisah, 2025).

Thus, the emergence of the phenomenon of tolerance in Gunung Malang Village can be understood as a result of the symbiosis between Islamic values, local wisdom, cohesive social structure and strong local leadership. All of these factors are interrelated and mutually reinforcing so that they form a strong foundation for the sustainability of religious moderation in the midst of diversity (Nasir and Arisandy 2022).

Figure 3.
Factors Affecting Religious Moderation



The implications of integrating Islamic values in local wisdom have a transformative nature because they do not only stop at the normative dimension, but actually affect people's mindsets, attitudes and behaviors in daily life. This integration results in a more inclusive society that is open to diversity, able to accept differences and not easily trapped in an exclusivist attitude that limits interaction only to religious groups (Nasir and Arisandy, 2022). Such social life creates a peaceful and harmonious climate where every citizen, whether Muslim or non-Muslim, has a space to coexist with mutual respect (Rahman, 2022).

One obvious implication is how local traditions based on Islamic values serve as instruments for maintaining cultural identity as well as mechanisms for conflict resolution. For example, the tradition of mutual cooperation, deliberation and solidarity in celebrations or disasters is not only a form of cultural heritage but also a forum for the actualization of the values of justice, compassion and *Ukhuwah Islamiyah* (Stuart and Stuart, 2015). When religious and cultural values are combined, they act as social buffers that can reduce the potential for interreligious conflicts. Differences in beliefs that can basically be a source of tension are managed into a space for collaboration through local traditions that are full of the meaning of togetherness (Ainiyah, 2023).

The next implication is the birth of a community-based model of socio-religious education. The Religious Moderation Village in Gunung Malang Village can be seen as a social laboratory, where the practice of tolerance is taught not only in classrooms or formal forums, but through habituation in real life. Children learn about tolerance when they see their parents engaging in interfaith joint activities. The younger generation understands that maintaining harmony is not only a religious teaching, but also a tradition that is passed down from generation to generation (Isnaini and Aniasi, 2024a). Thus, this village becomes an effective non-formal education model because it touches the affective and psychomotor (behavior) realms directly.

The broader implications of this phenomenon are the formation of societies that have cultural and spiritual resilience. In the midst of globalization that often brings cultural homogenization and the potential for polarization of religious identity, a society based on the integration of religious values and local wisdom has stronger resilience (Haqqullah and Harisah, 2025). Cultural resilience is reflected in the ability of people to maintain traditions while adapting them to religious values so that they do not lose their identity even when faced with modernity (Koentjaraningrat, 2009). Meanwhile, spiritual resilience is manifested in the consistency of society in practicing religious teachings without being trapped in extremism, narrow fanaticism or intolerance (Haitomi et al. 2022).

Thus, it can be emphasized that the implications of the integration of Islamic values and local wisdom are not only relevant in the context of Mount Malang Village, but can also be replicated in other areas. This village has shown that social harmony can be realized through a combination of religious teachings

and traditional wisdom. If this model is applied more widely, the Indonesian people have great potential to face the challenges of globalization while maintaining plurality and diversity (Santoso, 2022). In other words, this integration is an important capital in building a tolerant, harmonious and sustainable nation.

Figure 4.
Integration of Islamic Values for Social Harmony



E. Conclusion

Based on the results of the research, it can be concluded that the integration of Islamic values with local wisdom is the main foundation in building tolerance between religions in the Religious Moderation Village of Mount Malang. The findings of the study show that tolerance is not formed through formal approaches or normative discourse alone, but rather grows through daily social practices rooted in family relationships, communal traditions, and collective habits of the community. This integration results in a pattern of tolerance that is lively, contextual and sustainable. The main contribution of this research lies in two aspects. First, this research strengthens the perspective that the family and local traditions are strategic spaces for internalizing religious moderation that has so far received less attention in academic studies. Second, this study offers a tolerance model based on the integration of Islamic values and local culture that does not rely on the structural intervention of the state but on the social forces of the community itself. This model expands the understanding of religious moderation from an institutional approach to a cultural and relational approach.

However, this study has limitations. The study is local and descriptive with a focus on a single community so the findings cannot be generalized widely. In addition, research has not quantitatively measured the level of tolerance or the effectiveness of the role of the family in shaping attitudes of religious moderation. Therefore, further research is recommended to develop a quantitative approach by examining variables such as family roles, intensity of interfaith interactions, internalization of religious values and attitudes of social tolerance. Cross-village

or cross-regional comparative studies are also needed to test the applicability of family-based tolerance models and local wisdom in different social contexts.

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