PRACTICING RELIGIOUS MODERATION IN RURAL AREAS: EMPIRICAL EVIDENCE FROM LINGGOASRI VILLAGE

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Abstract

This study examines the practice of religious moderation in Linggoasri Village and how tolerance and social harmony are sustained in a religiously diverse community. Using a qualitative case study design, data were collected through in-depth interviews, participatory observation, and document analysis involving religious leaders, community leaders, educators, and local residents. Thematic analysis was conducted to identify key patterns in the practice of religious moderation. The findings reveal six interconnected elements that foster tolerance and social harmony: multicultural education, social and cultural activities, the roles of religious and community leaders, local policies and programs, media and communication, and community and family involvement. These elements complement one another, creating an environment that supports peaceful coexistence and mutual respect among religious communities. Their interaction demonstrates how an integrated, participatory approach can embed religious moderation in everyday life. The findings also highlight the importance of collective engagement in managing religious diversity and maintaining harmonious relationships across religious boundaries. Although based on a single village, the Linggoasri model offers insights for other regions seeking to develop context-sensitive strategies to promote religious moderation and interfaith harmony. This study contributes to understanding how education, community participation, local governance, and social engagement can work together to sustain an inclusive and harmonious society.

Keywords*: Linggoasri Village, Multicultural Education, Religious Moderation, Social Identity*

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INTRODUCTION

Indonesia is renowned for its religious diversity and officially recognizes six religions. Although this diversity can promote unity, it may also lead to conflict when differences are poorly managed. Religious moderation is therefore essential to maintaining peace and tolerance (Mulyoto et al., 2022). In response to this challenge, the Ministry of Religious Affairs launched a national movement to strengthen religious moderation in 2019. The initiative seeks to foster cooperation among religious communities by promoting a shared commitment to humanitarian values (Sazali et al., 2023). In practice, religious moderation involves respecting differences in religious beliefs and practices while recognizing the humanitarian concerns that communities share, regardless of their distinct origins and purposes.

Promoting moderate religious attitudes is particularly important among the millennial generation, which plays a significant role in shaping Indonesia's future. This generation faces considerable challenges from the spread of radical ideologies. In the year referred to by the original source, society was shocked by two terrorist attacks involving perpetrators from the millennial generation. Umar, Hasan, and Sukarno (2024) associate the emergence of this generation with the development of pan-Islamism as a global radical movement. Furthermore, millennials grew up amid the expansion of hardline religious groups that promote intolerance, rebellion, and interpretations of religion that threaten national unity and social cohesion (Susanto et al., 2022).

Linggoasri Village provides a practical example of religious moderation at the community level. In 2023, the village was officially designated a Harmony Aware Village under Decree No. 393 issued by the Head of the Regional Office of the Ministry of Religious Affairs of Central Java. This designation reflects the village's religious diversity, as its residents include Muslims, Hindus, Buddhists, and Catholics. Despite this diversity, the community maintains harmonious relationships and cooperates in various social activities. The village has two places of worship, a mosque and a temple, which serve as visible features of its religious landscape (Bary, 2023).

Located in Kajen Sub-district, Pekalongan Regency, Linggoasri has gained recognition as an example of religious moderation. Its residents maintain harmonious relationships despite differences in religious affiliation. This harmony is evident in their reciprocal participation in religious and cultural events. During Muslim celebrations, such as Maulid, members of the Hindu community participate in organizing committees and related community activities. Similarly, Muslims take part in events organized by Hindu and Buddhist communities, including *Melasti*, *Ogoh-ogoh*, and *Gunungan*. Through this mutual participation, residents collaborate across religious boundaries and support activities organized by other communities (Kuswandi, 2023).

Religious moderation has become increasingly important, particularly in religiously diverse countries such as Indonesia. Government policies and programs promote this approach to address radicalism and preserve national unity. Religious moderation emphasizes tolerance, mutual respect, and inclusiveness in religious life (Mardiana & Rahman, 2021). Its importance is underscored by acts of violence, anarchy, and terrorism associated with radical extremist groups claiming to act in the name of Islam. Such actions have tarnished the image of Islam. Globalization, modernization, and technological advances have also made online media more accessible, facilitating the spread of radical extremist movements at both

national and international levels (Aziz, 2023).

Indonesia's ethnic, religious, and linguistic diversity can create challenges for social cohesion, including the potential for conflict and radicalism. Meanwhile, modernization may challenge traditional beliefs. Nevertheless, the country's spiritual heritage and Pancasila, its unifying national ideology, provide a foundation for promoting tolerance and safeguarding national integrity (Sandi Arifin et al., 2023). To counter extremism, Indonesian leaders advocate religious moderation grounded in Islamic values and local wisdom. Education also plays a crucial role in developing multicultural awareness. Accordingly, implementing a curriculum that promotes religious moderation is essential to fostering respect for diversity and strengthening social cohesion (Nuridin et al., 2021).

Religious moderation emphasizes common ground rather than differences and is important for three main reasons. First, human dignity: religions uphold the value of human life and promote peace. Second, global complexity: as populations grow and become more diverse, historical religious texts alone may not provide sufficient guidance for addressing every contemporary social challenge. Third, national unity: religious moderation helps preserve Indonesia's distinctive national identity. Through Pancasila, the country's founding fathers established a unified republic that is not a theocracy but nevertheless recognizes the importance of faith in public and everyday life. By integrating religious principles with local customs and state institutions, Indonesia seeks to maintain a peaceful, harmonious, and united society (Badan Litbang dan Diklat Kementerian Agama RI, 2021).

This study examines religious moderation in Linggoasri Village through two theoretical perspectives: social constructivism and multicultural education. These perspectives help explain how religious communities establish and sustain harmony and tolerance. Social identity formation is central to understanding this process, as individuals develop shared meanings and a sense of belonging through social interactions (Adams, 2006). Multicultural education complements this perspective by emphasizing the recognition of diversity and the development of inclusive relationships across cultural and religious boundaries (Bennett, 2000). Linggoasri provides a context for examining how these theoretical perspectives are reflected in everyday practices that support religious moderation.

Previous studies have explored various factors associated with religious values and interreligious relations. Karabulut, Aytac, and Akin (2020) examined research on the Muslim market, while Karabulut et al. (2020) discussed the influence of faith-based values on people's lifestyles. Other studies have identified inclusive religious education, community leadership, and supportive local policies as factors that promote interreligious harmony (Ahmad, 2021). Interreligious dialogue and social activities involving different religious communities have also been recognized as important for fostering peaceful coexistence (Chidongo, 2023). In Linggoasri, local government initiatives reportedly include community harmony programs, cultural festivals involving different religious groups, and training on religious moderation. These initiatives contribute to an environment that supports interreligious cooperation.

Previous research has highlighted the contributions of religious leaders, supportive local policies, early education, and interfaith activities to religious moderation and social harmony. However, further research is needed to explain how these elements interact within a specific village context to sustain religious moderation. Addressing this gap, the present study examines how religious moderation is practiced in Linggoasri

Village and identifies the key factors contributing to its continuity. The findings are expected to inform the development of context-sensitive policies and programs at both local and national levels.

The Linggoasri Participatory Moderation Model conceptualizes religious moderation as an ongoing social process rooted in shared norms of tolerance, mutual respect, and communal harmony. These norms encourage recurring interfaith interactions through social, cultural, educational, and religious activities. Over time, such interactions may foster an inclusive social identity that transcends religious boundaries while preserving distinct religious beliefs. Village government policies, religious leaders, educational institutions, and community organizations reinforce this shared identity. Through these mutually reinforcing processes, religious moderation becomes embedded in everyday social practices. Consequently, moderation in Linggoasri is sustained not merely as an individual attitude but also as a collective practice reinforced by community institutions and shared social norms.

Existing studies on religious moderation have examined education, government policies, interreligious dialogue, and tolerance initiatives, often as separate areas of inquiry. However, research on rural, multireligious communities remains limited, particularly regarding how religious moderation is sustained as an everyday social practice rather than promoted solely through formal programs. Previous studies have also paid insufficient attention to how recurring interfaith encounters, local institutions, education, religious leadership, and shared traditions interact to foster an inclusive collective identity. This study addresses these gaps through a case study of Linggoasri Village. Rather than treating education, dialogue, leadership, and local policies as independent factors, it examines how they interact within a participatory moderation model that integrates religious diversity into everyday village life. The study thus provides an empirically grounded account of how religious moderation is socially constructed, institutionalized, and sustained in a rural, multireligious community.

Literature Review

Research on religious moderation provides a conceptual and empirical foundation for understanding how tolerance and social harmony are fostered in religiously diverse communities. Over the past decade, scholarly attention has increasingly addressed the development of inclusive communities in response to concerns about extremism and identity-based conflict. This literature offers insights into the social, educational, cultural, and institutional factors that shape religious moderation at the local level.

Religious moderation is understood not merely as a theological position but also as a sociocultural practice grounded in balance, fairness, and mutual respect (Mardiana & Rahman, 2021). As a public policy objective, it also serves to address radicalism and strengthen national unity (Sazali et al., 2023). These perspectives highlight that religious moderation requires more than normative commitments; it also depends on supportive social structures, local policies, and active community participation.

Education is another important factor in fostering moderate attitudes and respect for diversity. Multicultural instruction, inclusive curricula, and interfaith activities can help reduce exclusivist attitudes and cultivate appreciation for differences from an early age (Nuridin et al., 2021; Mukhibat et al., 2024). This perspective informs the present study's examination of how formal and nonformal education in Linggoasri Village contributes to the development of an inclusive social identity.

Social interaction and cultural activities also play important roles in maintaining harmony among religious communities. Interfaith dialogue, social cooperation, and joint cultural celebrations can reduce prejudice and strengthen trust between groups (Chidongo, 2023; Phan-ae et al., 2023). Similarly, community service, cultural festivals, and interfaith celebrations provide opportunities to practice religious moderation in everyday life in Indonesia (Mibtadin et al., 2022; Astuti et al., 2022). These findings provide a basis for examining how shared activities and recurring interactions contribute to interreligious relationships in Linggoasri.

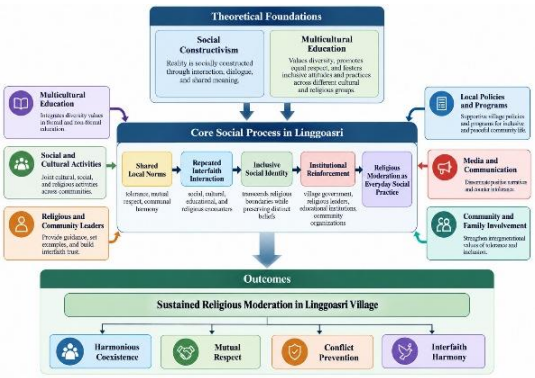
Social constructivism offers a theoretical perspective for understanding how social identities and shared values develop through interaction. From this perspective, identity is not fixed but shaped through communication, education, and collective experience. This approach helps explain how the residents of Linggoasri construct a shared identity that emphasizes tolerance and harmony (Adams, 2006). Complementing this perspective, multicultural education emphasizes the recognition of diversity as a source of social learning (Bennett, 2000; Zhang, 2023). Together, these perspectives inform the analysis of educational practices, social interactions, and the transmission of shared values in Linggoasri.

Despite these contributions, previous studies have often examined education, interfaith dialogue, religious leadership, and public policy separately. Less attention has been given to how these elements interact within rural, multireligious communities to sustain religious moderation through everyday practices. In particular, the relationships among local institutions, shared traditions, recurring interfaith encounters, and collective identity warrant further examination. This study addresses this gap by analyzing Linggoasri as a case in which religious moderation is embedded in village institutions, educational activities, religious leadership, cultural practices, and everyday social interactions. Rather than treating these elements as independent influences, the study examines how they operate together within a participatory moderation model. By focusing on a rural community, it contributes an empirical perspective on how religious moderation is practiced, transmitted, and sustained beyond formal programs and policy initiatives. The findings may also offer insights for other religiously diverse communities seeking to strengthen interfaith harmony through locally grounded approaches.

Conceptual Framework

The conceptual framework presented in Figure 1 illustrates the analytical foundation of this study on religious moderation in Linggoasri Village. It brings together relevant social theories to explain how religious moderation develops and is sustained in a rural, religiously diverse community. By linking theoretical perspectives with social processes and community practices, the framework provides an analytical lens for examining how religious moderation is constructed, maintained, and reproduced through everyday interactions, education, and shared cultural values.

Figure 1. Linggoasri Participatory Moderation Model



Source: Research State of the Art, 2026

Figure 1 integrates social constructivism and multicultural education

as the study's primary analytical perspectives. Social constructivism explains how understandings of tolerance, coexistence, and religious difference emerge through repeated social interactions. Through these interactions, a shared social identity develops, enabling villagers to view religious diversity as compatible with belonging to a common community. Multicultural education complements this perspective by explaining how inclusive values are transmitted and reinforced through formal and informal learning. Together, these perspectives provide a basis for examining how social interactions, education, religious leadership, local governance, and shared cultural practices contribute to the development and maintenance of religious moderation. Within this framework, social harmony is understood as an empirical outcome of these interconnected processes rather than as a separate theoretical construct.

RESEARCH METHOD

This study employed a qualitative case study design to examine the practice of religious moderation in Linggoasri Village. This design enabled an in-depth exploration of social interactions, participants' experiences, and the meanings they attach to religious moderation within a specific community. The research was conducted in Linggoasri Village, Kajen District, Pekalongan Regency, Indonesia. The village was purposively selected for its established practices of interreligious harmony and its potential to provide insights applicable to other religiously diverse communities.

Participants were recruited through purposive sampling based on their knowledge of and involvement in religious moderation practices. The study involved 18 participants representing religious leaders, village and community leaders, educators, and local residents from different religious backgrounds. Table 1 presents the participant categories, institutional backgrounds, and selection rationale.

Table. 1: Research Participants

Participant Category	Religious/Institutional Background	Number	Selection Rationale
Religious leaders	Islam, Hinduism, Buddhism, and Catholicism	4	Direct involvement in religious and interfaith activities
Village/community leaders	Village government and local community organizations	4	Involvement in local policymaking and community activities
Educators	Teachers and educational personnel	5	Involvement in value transmission and multicultural education
Community members	Residents from different religious groups	5	Experience of everyday interreligious interactions

Source**:** Data Analysis, 2026.

Participants were selected according to four criteria: (1) direct involvement in religious, social, educational, or village activities in Linggoasri; (2) knowledge of local interreligious relations; (3) representation of diverse religious or institutional backgrounds; and (4) willingness to participate. Data were collected between January and June 2026 through semi-structured interviews, participant observation, and document analysis.

The interviews lasted approximately 30 minutes each and explored participants' understanding and experiences of religious moderation. Their semi-structured format allowed the researcher to pursue relevant issues in greater depth. Interviews continued until additional data yielded no substantively new codes or themes. Before each interview, participants were informed of the study's purpose, voluntary participation, intended data use, and their right to withdraw. Verbal or written informed consent was obtained before interviewing and recording participants. Personal identities were anonymized

unless participants explicitly agreed to be identified in the publication.

Participant observation involved direct engagement in religious and social activities to examine how moderation was practiced in everyday village life. Observations focused on interreligious interactions, communal activities, religious celebrations, village meetings, educational activities, and shared public spaces. The researcher systematically recorded observations in field notes. Documentary evidence included local policies, community harmony programs, religious education materials, records of interfaith activities, and the *Report on Religious Moderation in Linggoasri*. These sources provided additional context for interpreting participants' accounts and observed practices.

The collected data were analyzed thematically through four stages: transcription, coding, categorization, and interpretation. Interview recordings and observation notes were converted into written records, which were then coded to identify recurring ideas and emerging themes. Related codes were grouped into broader categories, and the resulting patterns were interpreted to examine relationships and meanings associated with religious moderation. Table 2 summarizes the analytical procedures.

Table. 2: Stages of Data analysis

Stage	Procedure
Data transcription	Transcribing interviews and preparing observation notes as written records.
Coding	Identifying and assigning codes to recurring ideas and emerging themes.
Categorization	Grouping related codes into broader thematic categories.
Interpretation and conclusion drawing	Examining patterns, relationships, and meanings relevant to the research objectives.

Source: Data Analysis, 2026.

To enhance the trustworthiness of the findings, the study employed source, method, and researcher triangulation. Source triangulation involved comparing accounts from religious leaders, community leaders, educators, and local residents. Method triangulation involved examining evidence obtained through interviews, observations, and documents. Researcher triangulation involved more than one researcher in the analytical process to reduce individual interpretive bias. Table 3 summarizes these procedures.

Table**. 3:** Data Triangulation Procedures

Type	Procedure
Source triangulation	Comparing information provided by religious leaders, community leaders, educators, and local residents.
Method triangulation	Cross-checking findings from interviews, participant observations, and documentary evidence.
Researcher triangulation	Involving multiple researchers in data analysis to reduce individual interpretive bias.

Source**:** Data Analysis, 2026.

Together, these methodological procedures enabled a contextualized examination of religious moderation practices in Linggoasri Village and the social, educational, cultural, and institutional factors contributing to their continuity.

DISCUSSION

Social Identity in Religious Moderation Practices

Education plays an important role in shaping an inclusive social identity in Linggoasri Village by introducing respect for religious diversity from an early age. Schools promote these values through multicultural curricula, character education emphasizing empathy and mutual respect, and extracurricular activities that expose students to different religious traditions. Visits to places of worship and collaborative interfaith projects enable students to learn about religious differences through direct experience and cooperation. Teacher training further supports these efforts by equipping educators to address religious

differences, facilitate constructive discussions about tolerance, and maintain inclusive learning environments (Sholeh, 2023).

The significance of these educational practices is also reflected in residents' accounts of how children learn to appreciate religious diversity. As Waris explained:

> "Our children learn to respect different *religions through school activities and shared experiences. As Hindus, we believe these interactions strengthen tolerance, friendship, and harmony in Linggoasri."* (Waris, personal communication, 2026).

While schools provide an important foundation for learning about diversity, the development of an inclusive social identity also depends on opportunities to practice these values beyond the classroom. In Linggoasri, social and cultural activities create spaces where residents from different religious backgrounds interact and cooperate. Religious festivals and cultural events featuring art, music, and food allow community members to celebrate local traditions while building positive relationships. Collaborative initiatives, including the construction of public facilities, environmental cleanups, and social services, further strengthen community ties. Open forums also enable residents to exchange perspectives, address misunderstandings, and develop a shared understanding of religious moderation (Phan-ae et al., 2023).

These everyday interactions illustrate how respect for religious differences can extend beyond formal education and become part of community life. Taswono described this approach as a middle path that respects the religious practices of different communities:

> *"The people of Linggoasri Village are neither extreme right nor extreme left; rather, they take a middle path by respecting the religious practices of Muslims, Hindus, and Buddhists in their respective religious activities."* (Taswono, personal communication, 2026).

Beyond direct interpersonal encounters, communication and cooperation also help reinforce these shared values across the wider community. Through joint social and cultural activities, residents develop relationships based on mutual respect and trust. Sharing cultural experiences provides opportunities to challenge stereotypes and deepen understanding of religious differences. Local and social media can extend the reach of these interactions by disseminating messages of harmony and highlighting positive examples of interfaith cooperation. In this way, communication both reflects and reinforces the inclusive relationships established through everyday community engagement (Ahmad Rizal & Kharis, 2022).

The importance of sustaining these relationships is also evident in local leaders' emphasis on dialogue and cooperation. Wiryo Santoso highlighted the broader significance of maintaining harmony among religious communities:

> *"This village has shown that harmony and tolerance can be a force in building a harmonious and prosperous society. He invited all parties to continue prioritizing dialogue and cooperation between religious communities."* (Wiryo Santoso, personal communication, 2026).

Such calls for continued cooperation point to the role of local governance in supporting the values developed through education and social interaction. Nuryanto explained how village government initiatives seek to incorporate religious harmony into everyday community life:

> *"Our village government promotes religious harmony through inclusive education, interfaith dialogue, cultural activities, and equal public services, ensuring that mutual respect and tolerance become part of everyday community life."* (Nuryanto, personal communication, 2026).

Taken together, these accounts suggest that religious moderation in Linggoasri is sustained through the interaction of educational practices,

community engagement, communication, and local governance. Education introduces values of tolerance and respect, while social and cultural activities provide opportunities to put these values into practice. Communication helps reinforce shared understandings, and local policies provide institutional support for continued interreligious cooperation. This interpretation is consistent with Maretha (2020), who highlights the importance of local policies and social norms in sustaining religious moderation. Rather than functioning as isolated initiatives, these elements work together to make respect for religious diversity part of everyday community life and to foster a shared social identity that accommodates religious differences.

The Linggoasri Village government supports religious harmony through regulations that ensure safe worship and equitable access to public spaces for different religious communities. By coordinating schedules and shared facilities, local authorities seek to prevent conflicts. Interfaith forums also enable religious leaders and community representatives to address disputes, exchange perspectives, and plan joint initiatives. Additionally, educational campaigns and training on religious moderation and conflict management target teachers, community leaders, and the wider public to strengthen mutual respect (Salim & Amrina Rosada, 2023).

These institutional efforts are reinforced by residents' participation in everyday community activities. Cultural festivals, shared holiday celebrations, and community service projects, including the construction of public facilities, encourage cooperation across religious boundaries. Regular dialogues help resolve misunderstandings, while religious and community leaders promote tolerance by facilitating interfaith events and emphasizing harmony in religious gatherings. Through these practices, tolerance and unity become part of everyday life rather than merely abstract principles (Ragnarsdóttir et al., 2020).

Repeated interactions also reinforce social norms that support religious moderation. In Linggoasri, these norms are reflected in positive interreligious relationships, collaborative community projects, and participation in cultural and religious celebrations. Such experiences strengthen social ties and understanding of religious differences (Riyadi et al., 2026). Education and social interaction further encourage residents to respect diverse beliefs and regard religious diversity as a shared asset rather than a source of conflict (Sholichah, 2019).

These findings can be understood through social constructivist theory, which explains how identities and shared meanings develop through social interaction and collective experience (Zhang, 2023). In Linggoasri, government policies, education, community traditions, and interfaith encounters provide opportunities for residents to develop shared understandings of religious diversity. Through these recurring interactions, tolerance and mutual respect become collective values that shape social identity while allowing religious communities to maintain their distinct beliefs.

Overall, religious moderation in Linggoasri is sustained through the interaction of institutional support, community participation, and shared social norms. Government policies provide an enabling environment, while everyday interfaith practices reinforce tolerance and mutual respect. This interplay illustrates how collective identities develop through social interaction, consistent with social constructivist theory. Linggoasri thus offers an empirical example of how local governance and grassroots participation can support peaceful coexistence in a religiously diverse community.

Multicultural Education and Religious Moderation

In Linggoasri Village, interfaith dialogue provides a platform for religious leaders, community representatives, and residents to discuss diversity and promote religious tolerance. These efforts are reinforced by cooperative activities, joint religious celebrations, and cultural festivals that strengthen relationships across religious communities. Religious and community leaders also promote moderation through inclusive leadership and community empowerment initiatives involving different religious groups. One example is the collaboration between the UIN Empowerment Team, led by K.H. Abdurrahman Wahid, and local community figures. This initiative aims to strengthen community capacity and establish a foundation for sustainable religious moderation.

> *"Our community empowerment initiatives bring different religious groups together, strengthening cooperation, tolerance, and harmony."* (Rifa'i, personal communication, 2026).

Beyond community empowerment, early intervention is considered important in preventing radicalism and fostering moderate attitudes among students. As Sholehuddin explained:

> *"It is hoped that this activity will be the first step in protecting ourselves from the threat of radicalism among students. Participants in this moderation camp will become ambassadors for religious moderation in their respective schools and environments. Self-awareness of being a moderate human does not automatically emerge. Still, it requires strengthening and processing from an early age to form a moderate student character and remain firm in their beliefs"* (Sholehuddin, personal communication, 2026).

These initiatives illustrate the complementary roles of community engagement and education in promoting religious moderation. In Linggoasri, multicultural education has contributed to interreligious understanding, community well-being, and an inclusive shared identity. Nevertheless, lingering prejudice and exclusive attitudes remain potential challenges. Sustained support for inclusive educational and community programs is therefore necessary to maintain these achievements (Mukni'ah, 2023).

Local traditions also contribute to this process by transmitting values of tolerance and coexistence across generations. Taswono emphasized the importance of inherited traditions in maintaining interreligious harmony:

> *"The Linggoasri Village Government has been important in maintaining harmony since immemorial. One of the keys to harmony in Linggoasri Village is an inheritance from ancestors, namely an intangible legacy in the form of tradition which, if understood, contains a message of goodness for the people of Linggoasri"* (Taswono, personal communication, 2026).

These community values are complemented by formal education, which provides structured opportunities to develop an understanding of religious and cultural diversity. Religious moderation emphasizes a balanced approach to religious life through tolerance, dialogue, and social harmony (Abidin et al., 2023). Schools in Linggoasri integrate tolerance, mutual respect, and interfaith dialogue into Religious Education, Civics, and History. Textbooks introduce Indonesia's religious and cultural diversity, while group discussions, role-playing, and case studies help students engage with these issues. Collaborative projects, including murals and cultural events, further encourage cooperation among students from different religious backgrounds. Teacher training also supports inclusive classroom practices, the teaching of religious moderation, and the management of potential conflicts (Mukhibat et al., 2024).

The perceived outcomes of these efforts are reflected in residents' accounts of everyday interreligious relationships. Mustajirin described the situation in the village as follows:

> *"In Linggoasri Village, there is no conflict between people of different religions, but they all get along well in carrying out the activities or worship carried out in Linggoasri Village"*

(Mustajirin, personal communication, 2026).

At the policy level, religious moderation is also linked to broader governmental responsibilities. Susanto referred to Government Regulation No. 58 of 2023 concerning the strengthening of religious moderation and emphasized the need for coordination across government institutions:

> *"This is a response to Government Regulation No. 58 of 2023 concerning Strengthening Religious Moderation. The spirit of this regulation mandates that strengthening religious moderation is the responsibility of all ministries and governments at all levels so that the issue of economic independence can be connected with these various agencies"* (Susanto, personal communication, 2026).

Schools in Linggoasri Village promote religious moderation through a curriculum and learning environment that emphasize tolerance, mutual respect, and cooperation. Interfaith discussion clubs, cultural festivals, and collaboration with parents and local religious leaders provide opportunities for open dialogue and interaction across religious boundaries. These initiatives encourage students to appreciate diversity and may help reduce the risk of interreligious conflict, preparing them to participate constructively in a diverse society.

Beyond classroom instruction, extracurricular activities provide direct experiences through which students can learn about religious and cultural differences (Ardiansyah & Erihadiana, 2022). Guided interfaith discussions bring students from different religious backgrounds together in small groups to explore moral values, religious traditions, and social issues. These exchanges deepen their understanding of different faiths while developing their ability to communicate respectfully and constructively (Kristiawan, 2020).

Collaborative projects further translate these values into practice. Students from diverse religious backgrounds work together to create murals celebrating diversity, organize community events, and undertake environmental initiatives such as tree planting. By working toward shared goals, students develop cooperation and social skills while learning to appreciate their differences. Similarly, social service activities, environmental campaigns, and community cleanups encourage students to contribute to the public good. Initiatives such as assisting residents in need and organizing health campaigns also foster social responsibility and strengthen relationships among students from different backgrounds.

Cultural and artistic activities provide another avenue for promoting multicultural understanding. Through traditional dance, music, drama, and art exhibitions, students explore the cultural diversity of their community. Schools also organize educational visits to mosques, churches, temples, and monasteries, where religious leaders explain their beliefs and practices. Subsequent discussions and reflections help students process these experiences and develop a deeper appreciation of different religions and traditions (Oktafiani et al., 2022).

These learning experiences are complemented by joint celebrations of religious holidays, including Eid al-Fitr, Christmas, Nyepi, and Vesak. Through presentations, shared meals, artistic performances, and games, students gain firsthand exposure to different religious traditions. Such activities encourage meaningful interaction, strengthen tolerance and solidarity, and help students develop communication and conflict-resolution skills (Diana & Farokhah, 2023).

Taken together, these practices demonstrate how multicultural education and religious moderation can be integrated into everyday educational activities. Both approaches emphasize respect for diversity, tolerance, and peaceful coexistence (Jayadi et al., 2022). In Linggoasri, interfaith discussions, cultural

festivals, and other collaborative activities provide practical opportunities for students to appreciate differences (Anwar, 2021). Specially trained teachers further support this process by using active learning methods that encourage students to explore and discuss diversity and religious moderation in an inclusive environment.

The findings suggest that extracurricular programs are an important component of religious moderation and multicultural education in Linggoasri Village. By combining interfaith interaction, collaborative projects, cultural experiences, and community service, these programs provide opportunities for students to practice tolerance rather than merely learn about it. In doing so, they support mutual understanding, cooperation, and the social cohesion needed to sustain harmonious relationships in a religiously diverse community.

Implementing Religious Moderation Values in Linggoasri Village

Linggoasri Village promotes tolerance and harmony through social interaction, inclusive policies, and collaborative community activities (Zainuri et al., 2022). Education plays a central role in this effort. Local schools integrate religious and cultural diversity into their curricula to help students develop positive attitudes toward differences. Teachers also receive training in multicultural education to strengthen their capacity to manage inclusive classrooms and address sensitive religious topics. Beyond classroom instruction, students encounter diversity through extracurricular activities, including visits to places of worship, interfaith discussions, and cultural arts projects. These initiatives provide practical opportunities for students to develop respect for religious and cultural differences (Rohman & Hairudin, 2018).

Although education provides an important foundation, religious moderation in Linggoasri is reinforced through broader community engagement and institutional support. Social and cultural events, including interfaith festivals and collaborative community projects, create opportunities for people from different religious backgrounds to interact and develop mutual respect (Mibtadin et al., 2022). Religious and community leaders also contribute by serving as role models and promoting unity through sermons and interfaith dialogue, which can help address misunderstandings (Fadiansyah et al., 2023). The policy level, local initiatives support these community-based efforts through interfaith forums for conflict mediation and educational programs on religious moderation (Setiawan, 2023). Traditional and social media further reinforce these messages by disseminating information about peace, publicizing inclusive events, and facilitating constructive discussion (Astuti et al., 2022). These efforts are complemented by family involvement, where early education at home and participation in joint community programs help cultivate mutual respect and social cohesion (Prasitiya et al., 2024).

The importance of education and collective responsibility is also reflected in the following interviews. One participant emphasized the role of schools in cultivating respect for religious differences:

> *"We teach students to respect religious differences through classroom learning, shared activities, and community participation."* (Ridhoka, personal communication, 2026).

Another participant highlighted the need for sustained collective efforts to preserve the village's longstanding harmony:

> *"Linggoasri has been harmonious for a long time, but the community needs to take care of it. There is a term that if goodness is not organized, it will be inferior to things that are not good but organized."* (Mustajirin, personal communication, 2026).

These accounts underscore an important point: maintaining religious harmony requires more than the presence of positive interfaith relationships. It also depends on deliberate, continuous efforts by schools, families, community members, religious leaders, and local government. In this context, religious moderation is reflected in everyday practices that uphold justice, reject violence, encourage cooperation, and respect freedom of religion. The combination of educational initiatives and active community participation provides a locally grounded approach to fostering interfaith harmony. Although the experience of Linggoasri may offer useful insights for other communities, its applicability elsewhere would depend on local social, cultural, and institutional contexts.

Table. 4: Religious moderation practices in Linggoasri Village

Value	Concrete example
Tolerance	Residents demonstrate mutual respect for different religious beliefs and practices. This is reflected in joint activities involving different religious groups during village events. Community members celebrate religious holidays and support one another without discrimination.
Justice	The village government seeks to provide equitable services to all residents, regardless of religion, ethnicity, or socioeconomic status. Social assistance and administrative services are distributed fairly and transparently.
Balance	Residents balance religious activities with daily responsibilities, including work and education. Religious activities are scheduled regularly with consideration for other commitments.
Deliberation	Village-level decisions are often made through deliberation and consensus involving different stakeholders. Village meetings bring together religious leaders, young people, and women to discuss development programs.
Freedom of Religion	Residents are free to practice their chosen religion and worship according to their beliefs. No one is coerced or pressured to adopt or practice a particular religion.
Non-violence	The village emphasizes peaceful social relations and conflict resolution. Disputes are addressed through mediation and dialogue rather than physical or verbal violence.
Cooperation and Solidarity	Interreligious cooperation is evident in *gotong royong* (collective community work), village infrastructure development, and humanitarian activities. Residents from different religious backgrounds work together on public infrastructure projects, including roads, bridges, and places of worship.

Source**:** Field Observations, 2026.

Linggoasri Village in Pekalongan Regency demonstrates how religious moderation can be fostered through the integration of humanistic values, including humanity, rationality, and respect for individual rights. The village cultivates a tolerant, inclusive, and peaceful environment through collaboration among religious leaders, local government, educational institutions, and community members. These stakeholders contribute to social harmony by promoting religious moderation, implementing supportive policies, integrating inclusive educational initiatives, organizing sociocultural activities, facilitating conflict resolution, and encouraging active community participation. This experience illustrates that religious harmony requires deliberate and sustained collective effort rather than occurring by chance. Although the approach may offer valuable lessons for other regions in Indonesia, its adaptation should account for differences in local social, cultural, and institutional contexts.

The importance of humanistic and religious values is also reflected in perspectives on religious moderation within different faith traditions. Alfaatih (2024), for example, highlights the role of *Catur Paramita* in Hinduism as a foundation for practicing religious moderation. Similarly, Adji (2024) describes how the peaceful atmosphere of Linggoasri encourages residents to appreciate diversity and cultivate unity:

> *"Religious moderation in Hinduism uses the Catur Paramita as a basis for implementing religious moderation."* (Alfaatih, 2024).
>
> *"In every corner of Linggoasri Village, you can always feel a sense of peace. Through this*

nuance, we are invited to appreciate diversity and promote unity. Together, Linggoasri Village has become a symbol where religious moderation is not just a concept, but also a principle of life carried out with love." (Adji, 2024).

These perspectives underscore the relationship between religious principles and their expression in everyday community life. In Linggoasri, religious and community leaders play an important role in translating these values into collective practices. Through interfaith dialogue, the dissemination of messages promoting moderation, joint social activities, communication forums, and educational initiatives, they help create opportunities for interaction and mutual understanding across religious boundaries. Their engagement also reinforces local values that support peaceful coexistence. This role highlights the importance of collaborative leadership in sustaining religious moderation at the community level.

Alongside community leadership, local policies and inclusive programs provide institutional support for interreligious harmony. As discussed by Arifand et al. (2023), Linggoasri's approach involves engagement across different segments of society through interfaith communication forums, community harmony programs, inclusive education, and initiatives that empower women and young people. Cooperation among the village government, religious leaders, and residents helps address differences and strengthen relationships across religious groups. These initiatives illustrate how local governance can complement grassroots efforts by providing spaces for dialogue, participation, and conflict prevention. The Linggoasri experience may therefore inform the development of context-sensitive policies that support religious moderation and peaceful coexistence in other communities (Arifand et al., 2023).

Education constitutes another important component of this approach. Formal and non-formal educational institutions in Linggoasri promote religious moderation and tolerance among younger generations through inclusive curricula, interfaith extracurricular activities, and character education. These initiatives are reinforced by ongoing teacher training and engagement with parents and the wider community. By connecting classroom learning with experiences of diversity beyond the classroom, educational institutions can help students develop respect for different beliefs and learn to coexist peacefully in a pluralistic society (Setiawan et al., 2023). This approach also offers insights for other regions seeking to develop educational practices that support religious moderation, provided that such practices are adapted to local needs and circumstances (Wagiu et al., 2026).

Beyond leadership, policy, and education, sociocultural collaboration provides practical opportunities for residents to enact religious moderation in their daily lives. In Linggoasri, interfaith cultural festivals, shared celebrations of religious holidays, joint social service activities, and community discussions bring people from different religious backgrounds together. These activities are supported by cooperation among the local government, religious leaders, educational institutions, and residents. By creating opportunities for sustained interaction and collective action, such initiatives help translate abstract principles of tolerance and respect for human dignity into everyday social practices. Together, these efforts illustrate how humanistic values, institutional support, and community participation can contribute to social solidarity and interreligious harmony. Linggoasri's experience offers a potentially useful reference for other Indonesian communities seeking to strengthen mutual understanding and peaceful coexistence amid religious diversity.

CLOSING

This study illustrates how religious moderation in Linggoasri Village, Pekalongan Regency, is practiced through collaboration among the village government, religious leaders, community leaders, and residents to foster tolerance and prevent conflict. These efforts are reflected in everyday practices, including joint religious holiday celebrations, interfaith cultural festivals, and collaborative humanitarian activities. Education also plays an important role in nurturing religious moderation from an early age through inclusive multicultural curricula, character education, and interfaith extracurricular activities. In addition, collaborative initiatives, such as the construction of public facilities, strengthen interreligious relationships while contributing to community welfare. Active participation and open communication further support an inclusive environment in which people from different religious backgrounds can coexist peacefully. Overall, the findings highlight the importance of integrating educational initiatives, supportive local leadership, and community participation in sustaining religious moderation. The experience of Linggoasri offers insights for understanding and promoting religious moderation in Indonesia, while recognizing that similar approaches need to be adapted to local contexts.

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Interview:

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Interview with Mustajirin (Leader of the Muslim Community at Linggoasri),

2026.
Interview with Susanto (Resident of Linggoasri Village), 2026.
Interview with Taswono (Hinduism Leader at Linggoasri), 2026.
Interview with Waris (Buddhism Leader at Linggoasri), 2026.
Interview with Wiryo Santoso (Pekalongan Regency Civil Service and Human Resources Development Agency), 2026.