Urwatul Wutsqo: Jurnal Studi Kependidikan dan Keislaman
Vol. 15 No. 3, November 2026
P-ISSN: 2252-6099; E-ISSN: 2721-2483
DOI: https://doi.org/10.54437/urwatulwutsqo.v15i3.3798

Harmony in Diversity: A Study of Moderation Practices in the Religious Communities of Tulung Agung and Mataram Villages, Lampung

Muh. Dzihab Aminudin S[1], Fikriansyah[2], Yobi Aprizal[3], Trias Andika MS[4]
Sekolah Tinggi Ilmu Tarbiyah Tanggamus, Lampung, Indonesia [1,2,3,4]
dzihab.aminudin@stittanggamus.ac.id[1], fikriansyah@stittanggamus.ac.id[2]
Yobiaprizal@stittanggamus.ac.id[3], trias.andika@stittanggamus.ac.id[4]

Received: September 21, 2026	Revised: October 19, 2026	Accepted: October 25, 2026	Online: October 27, 2026

Keywords:
Religious Moderation, Plural Society, Interreligious harmony

Abstract

This study examines the practice of religious moderation in pluralistic rural communities, focusing on Desa Tulung Agung and Desa Mataram, Pringsewu Regency, Lampung. Both villages are characterized by long-standing religious diversity, where different religious groups coexist harmoniously without significant conflict. Employing a qualitative approach with a case study design, this research explores how religious moderation is understood, practiced, and sustained in everyday social life. Data were collected through in-depth semi-structured interviews, participant observation, and documentation involving religious leaders, village officials, community organizations, and residents from diverse religious backgrounds. The findings reveal that religious harmony in both villages is rooted in strong theological values across religions, local wisdom, national commitment, and a culture of mutual respect and cooperation. Practices of moderation are manifested through interreligious cooperation in social and religious activities, shared participation in communal events, mutual support during religious celebrations, and tolerance within both interfaith and intrafamily contexts. The study also finds that religious moderation is reinforced by family education, community engagement, and inclusive village governance. This research contributes to the discourse on religious moderation by presenting an empirical model of sustainable interreligious harmony, rooted in inclusivism, the acceptance of differences, and mutual respect. This model is intended to serve as a model that can be used as a reference for other multicultural communities in Indonesia.

Kata kunci:
Moderasi Beragama, Masyarakat Majemuk, Harmoni Antarumat Beragama

Abstrak

Studi ini mengkaji praktik moderasi beragama di masyarakat perdesaan yang majemuk, dengan fokus pada Desa Tulung Agung dan Desa Mataram di Kabupaten Pringsewu, Lampung. Kedua desa ini memiliki karakteristik keragaman agama yang telah lama mengakar, di mana berbagai kelompok keagamaan hidup berdampingan secara harmonis tanpa konflik yang berarti. Dengan menggunakan pendekatan kualitatif dan desain studi kasus, penelitian ini mengeksplorasi bagaimana moderasi beragama dipahami, dipraktikkan, dan dipertahankan dalam kehidupan sosial sehari-hari. Data dikumpulkan melalui wawancara mendalam semi-terstruktur, observasi partisipatif, dan studi dokumentasi yang melibatkan tokoh agama, perangkat desa, organisasi kemasyarakatan, serta warga dari beragam latar belakang agama. Temuan penelitian menunjukkan bahwa harmoni keagamaan di kedua desa tersebut berakar pada nilai-nilai teologis yang kuat di berbagai agama, kearifan lokal, komitmen kebangsaan, serta budaya saling menghormati dan kerja sama. Praktik moderasi terwujud melalui kerja sama antarumat beragama dalam kegiatan sosial dan keagamaan, partisipasi bersama dalam acara kemasyarakatan, dukungan timbal balik saat perayaan hari besar keagamaan, serta sikap toleransi baik dalam konteks antarumat beragama maupun di dalam lingkup keluarga. Studi ini juga menemukan bahwa moderasi beragama diperkuat oleh pendidikan keluarga, keterlibatan masyarakat, dan tata kelola desa yang inklusif. Penelitian ini berkontribusi pada wacana

mengenai moderasi beragama dengan menyajikan model empiris harmoni antarumat beragama yang berkelanjutan melalui inklusivisme, penerimaan perbedaan dan rasa saling menghormati. Model ini diharapkan dapat menjadi salah satu contoh yang dapat dijadikan acuan bagi komunitas multikultural lainnya di Indonesia.

This is an open-access article under the CC BY-SA license.

Copyright:
© 2026 by the authors.
Licensee: LP3M Al-Urwatul Wutsqo Jombang, Indonesia. This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution-ShareAlike (CC BY-SA) license (https://creativecommons.org/licenses/by-sa/4.0/)

Corresponding Author:
Muh. Dzihab Aminudin S.
Sekolah Tinggi Ilmu Tarbiyah Tangamus, Indonesia; dzihab.aminudin@stittanggamus.ac.id

Introduction

One effort to promote religious moderation is through the practice of harmony based on the norms, values, and customs of community groups that have religious and cultural differences but have the ability to manage these differences into harmonious, well-established religious moderation that has been practiced for a long time. In a journal written by (Sutrisna, 2021), it is stated that a pluralistic society will behave socially with guidelines for social norms that are highly respected and applied in daily life under the umbrella of local wisdom which is used as a series of morals, norms, social values, and rules that originate from the cultural aspects of society and are used as a reference in interactions between people in a pluralistic society. Examples include Sintuwu Maroso in Poso, Central Sulawesi (Nur, 2020), and the traditions (*Bobahasaan*) of the Bolaang Mongondow tribe in Kotamobagu (Karim et al., 2021). These examples illustrate religious moderation practiced over a long time. This is a value that is relevant to the Islamic principle called *rahmatan li al-'alamin* (giving love to all of nature).

Religious moderation can at least play a role in reducing social tensions and interfaith conflict and increasing interfaith understanding and religious tolerance in a multicultural society (Bhattacharya & Singh, 2026; Idi & Priansyah, 2023; Setinawati et al., 2025).This is what happened in Tulung Agung Village, Gading Rejo District, Pringsewu Regency, Lampung, which has at least two faiths: Islam and Catholicism. According to the Head of the Government Section, Tulung Agung Village previously had three different religions, but due to the migration of the last Hindu family in the village, only two faiths still exist.

Furthermore, researchers had the opportunity to expand their data in Mataram Village, which also shares the same unique characteristics with varying complexities. These villages are often referred to as Pancasila Villages due to their pluralistic religious practices: Islam, Catholicism, Hinduism, and Buddhism. The researchers' observations revealed that the socio-religious life of the two villages demonstrates harmony, with minority communities easily able to establish their own places of worship. This interesting phenomenon provides a compelling reason for researchers to delve deeper into how these communities' *way of life* principles can maintain harmony amidst the growing number of claims to truth.

Although research on religious moderation and local wisdom has grown, most studies tend to be normative and focused on single cases. While these studies generally suggest that local wisdom fosters harmony, they often fail to elaborate on the social mechanisms communities employ to manage differences in belief, competing truth claims, and the protection of minority rights. Furthermore, few studies have compared communities with varying configurations of religious plurality. Consequently, it remains unclear whether of local wisdom functions differently depending on factors such as the number of religions present, the status of minority groups, and specific local histories.

This study makes three contributions. Theoretically, it expands the literature on religious moderation by emphasizing social mechanisms and negotiation, rather than focusing solely on harmonious outcomes. Empirically, it provides comparative evidence from two villages in Lampung that feature different configurations of plurality. Practically, these findings can serve as a reference for village authorities, religious leaders, and policymakers in managing diversity based on local wisdom.

Method

This research is a qualitative study with a case study method. This study will be conductes at community groups in Tulung Agung village, Pringsewu Regency, Lampung, who have plurality in beliefs but are able to manage them so that there is harmony in religious moderation. The subjects in this study were the people of Pekon Tulung Agung and Mataram, which is divided into (1) community leaders consisting of religious leaders and traditional leaders, (2) village government, (3) religious organizations/groups (5) the general public from various backgrounds, with socio-religious aspects involved in daily religious interactions. Furthermore, the object From this research, there is a practice of religious moderation in Tulung Agung village. The types of data in this study consist of primary and secondary data ("Research Design: Qualitative, Quantitative, and Mixed Methods," 2009). Primary data is the result of interviews, observations and researcher documentation. Meanwhile, secondary data consists of various books and relevant research results. as support in designing this research. Furthermore, the data sources in this research are divided into: (1) community figures consisting of religious leaders and traditional figures, (2) village government which provides policies for managing plurality in Tulung Agung village, (3) religious organizations/groups which are established and exist in Tulung Agung village (5) the general public from various religious and social backgrounds who are involved in daily religious interactions.

This research was conducted in three stages, namely (1) data collection, (2) analysis data, (3) data validation ("Research Design: Qualitative, Quantitative, and Mixed Methods," 2009). Researchers will collect data through various methods. data collection method to be analyzed and interpreted to produce results comprehensive conclusions to describe this research. In this study, researchers collected data using the following techniques(Miles & Huberman, 2007; "Research Design: Qualitative, Quantitative, and Mixed Methods," 2009): *first,* Interviews; Interviews were conducted using semi-open techniques. Interviews were conducted to gather data on how the community in Tulung Agung Village carried out a series of activities to determine how religious moderation practices were carried out and to determine the implications of religious moderation in Tulung Agung Village for the social life of the

community in the village. To facilitate the interview process, researchers used interview guidelines developed according to needs.

Second, observations were conducted to see how community activities in the form of religious moderation practices were carried out in the community of Tulung Agung Village in the form of daily activities, conversations, and so on. The researcher created an observation sheet that adjusted to the needs. *Third,* documentation was used if there are materials in the form of archives of policies or activities carried out in the Tulung Agung Village community. Documentation can take the form of written documents, visuals, or digital media. This data serves as material for deepening the discussion in the research the researcher is conducting.

The validity of the data in this study was carried out using triangulation techniques and data sources (Miles & Huberman, 2007; "Research Design: Qualitative, Quantitative, and Mixed Methods," 2009). Data were collected by researchers through various data collection methods, namely interviews, observation, and documentation. Furthermore, the data sources obtained by researchers also come from various sources, namely the results of interviews with various parties, observation documents, and documentation analysis. Data analysis techniques are carried out in the following stages (Miles & Huberman, 2007; "Research Design: Qualitative, Quantitative, and Mixed Methods," 2009): a) Organizing/collecting data; The first step, researchers collect data using various methods and data collection instruments that have been planned and adjusted to the needs. b) Presentation and visualization of data at this stage, researchers display all the data that they obtain in the field. c) Data interpretation: At this stage, the researcher classifies the data that the researcher needs according to the research context and conducts in-depth analysis and interprets the results. findings. d) Concluding. The final stage, the researcher concludes the data that has been interpreted.

This study employs a qualitative approach with a multiple-case study design. Two cases were selected due to their characteristics of religious plurality, which are relevant to the practice of religious moderation: the villages of Tulung Agung and Mataram. Informants were selected purposively based on criteria such as their involvement in interfaith practices, their socio-religious roles, and their knowledge of the local context; this was supplemented by snowball sampling until data saturation was reached. Data were collected through semi-structured interviews, observations, and documentation over 4 months. Each interview lasted 45–90 minutes, was recorded with the informant's consent, and was transcribed verbatim. Analysis was conducted through data reduction, data display, and conclusion drawing; each case was analyzed individually and subsequently compared using a cross-case matrix. Contradictory information was examined through negative case analysis and triangulation. To mitigate researcher bias, the study utilized a reflexive journal, peer debriefing, and member checking.

Result And Discussion

Result

Religious Diversity in Tulung Agung and Mataram Villages

Tulung Agung and Mataram villages have a long history of religious diversity. Both villages are characterized by communities with more than two faiths coexisting. Initially, Tulung Agung Village had three faiths: Islam, Christianity, and Hinduism. However, due to conversion, only two remained: Islam and Christianity. This was conveyed by Mr. (S);

> *Since long ago, Tulung Agung village has had three religions, the majority being Islam, but due to changes in residential addresses, there are now only two, namely Islam and Christianity, while previously there were Hindus.*

Slightly different from Tulung Agung, Mataram still maintains a rich diversity of beliefs. A total of four faiths exist in the village: Islam, Christianity, Hinduism, and Buddhism. This information was obtained by researchers from interviews with Mr. (M);

> *Yes, sir, this village is known as the Pancasila village because it has many religions. There are four religions in total: Islam, Christianity, Hinduism, and Buddhism. Thank God, all religions can coexist without conflict.*

The information the researcher obtained above aligns with information publicly posted by each village on its village website. The following is the information (Tulung Agung, 2025):

Tabel Agama

No	Kelompok	Jumlah		Laki-laki		Perempuan	
		Jiwa	%	Jiwa	%	Jiwa	%
1	ISLAM	4840	99,00%	2568	52,53%	2272	46,47%
2	KRISTEN	8	0,16%	3	0,06%	5	0,10%
3	KATHOLIK	41	0,84%	16	0,33%	25	0,51%
	JUMLAH	4889	100,00%	2587	52,91%	2302	47,09%
	BELUM MENGISI	0	0,00%	0	0,00%	0	0,00%
	TOTAL	4889	100,00%	2587	52,91%	2302	47,09%

Diperbarui pada : 27 November 2025

Figure 1. Table of Distribution of Religion in Tulung Agung Village

Basic Values of the Moderate Attitude of the Tulung Agung and Mataram Communities

Religious communities naturally adopt attitudes and actions based on a variety of inspirations, including the theological perspectives each religion holds for its followers. Tulung Agung and Mataram villages have strong theological perspectives. During interviews, researchers gathered information from religious leaders in the two villages. One such perspective was expressed by Mr. (H), the Head of the STASI (Indonesian Student Association) in Tulung Agung village.

> *In Christian teachings, we are taught the value of love for all human beings. This love teaches brotherhood, camaraderie, forgiveness, and humility.*

The statement from Mr. (H) was also strengthened by Mr. (S) who is a Christian figure in Mataram Village;

> *The value of love is the foundation for always doing good to everyone. When we have this value within us, we will experience inner and outer peace.*

Next, the researcher continued the data collection by conducting an interview with Mr. Suparmo, who is a Hindu figure in Mataram Village.

> *In Hinduism, we are taught the Tri Hita Karana principle, derived from the Sloka Scriptures, which regulates the relationship between humans, their tools, and God. Furthermore, there is the teaching of Vasudhaiva Kutumbakam, which means we are all brothers and sisters.*

In line with the results of the interview above, theologically, Islam also highly prioritizes the attitude of religious moeracy by referring to al-Asma al-Husna "al-Rahim" as conveyed by Mr. Sanen.

> *In Islam, we know that one of Allah's attributes is al-Rahman and al-Rahim (Most Gracious and Most Merciful). The Quran also says lakum diinukum wa liyadin (for you your religion and for me my religion).*

This statement was reinforced by Mr. Irfan, who is the administrator of the Mosque in Pekon Mataram;

> *Allah is most merciful and merciful, bro. So there is no reason for us not to be loving and merciful to our fellow creatures.*

Moderation Practices in Tulung Agung and Mataram Villages

The practice of religious moderation in Tulung Agung and Mataram villages has been practiced for a long time. This practice is evident in the tolerance and spirit of mutual cooperation shared by all levels of society. The people of Tulung Agung and Mataram villages are accustomed to coming together to help each other when a member of the community needs assistance, such as with funeral arrangements, building houses of worship, managing government organizations, and even celebrating religious holidays. As Heri Purnama stated:

> *We are accustomed to doing things together, whether religious or not. For example, when the village mosque was undergoing repairs, I, as an elder in the Christian community, tried to encourage my fellow Christians to continue helping. Furthermore, we also participate in funeral services. When a fellow Muslim dies, we quickly help as much as we can. And vice versa. Our fellow Muslims are also quick to help us when such a tragedy befalls our community. We were asked to be on the committee for the 1st Muharram commemoration more than once. In fact, I was entrusted with chairing the committee several times, and thankfully, the event ran smoothly.*

The above statement is also supported by Mr. Silverius who said that in the village of Mataram it is also common to carry out religious activities together;

> *We're here during Christmas celebrations. Muslims, Hindus, and Buddhists alike come here to share in the joy of the Christian community. They also guard our church during our Christmas celebrations.*
>
> *On the other hand, when Muslims or others celebrate their religious holidays. We share their joy by attending and helping as much as we can. People from other faiths guard the mosque during Tarawih prayers for 30 days in shifts. We also attend when invited to Muharram celebrations, the Prophet's birthday, and so on. The same goes for the Hindu celebration of the ogoh- ogoh. Other communities also help, from the construction to the festival itself. These are common practices.*

Mr. Suparno also said something similar that the ogoh-ogoh festival might be quite difficult if only our community was in this village:

> *So, the Ogoh-Ogoh festival is also supported by other communities. We hold this before Nyepi. The committee is comprised of other communities, and those who participate are certainly from other communities around here. The last one reached 7 million parking lots, sir. If we did this alone, it would probably be very difficult.*

Furthermore, the practice of religious moderation in Tulung Agung and Mataram villages is evident in religious diversity, not only within families but also within families. Researchers found families with parents and children of different faiths, and even families with husbands and wives of different faiths. These families live side by side harmoniously. This is evident in the family of Mr. Sartoyo (Muslim) and Sukitri (Catholic), who have been married for decades and have different faiths. Their four children also chose different faiths (three are Muslim and one is Catholic).

> *My wife and I have different beliefs, but we maintain our marriage. I married my wife as a Muslim at the time, but some time later, she chose to revert to Catholicism. However, I believe this marriage should continue. We have four children at home: three Muslims and one Catholic. We don't force our children to embrace any religion. We practice our religion according to our respective beliefs and try not to make it a problem. We believe that faith shouldn't be forced. During holidays, we feel happy when family members celebrate and continue to show concern for each other.*

Furthermore, this attitude of religious tolerance is also maintained when a family member declares a change of faith, such as a Christian choosing Islam, a Muslim choosing Hinduism, and so on. This is due to various factors, both personal and external. Internal reasons, such as struggling with a spiritual journey and personal religious exploration, are contributing factors to the shift to a different religion.

Additionally, friendships, marriage, and external information are also factors that contribute to someone choosing to convert. This is what researchers found in the family of Dwi (Tulung Agung), who chose to convert to Islam after marrying a Muslim woman (Researcher Observations).

In addition, a Catholic who often socialized with his friends and played at the TPA also chose to convert to Islam. As conveyed by Mr. sanen:

> *There are also non-Muslims who, because they often play with Muslims, join in the Koran study at the TPA every day, over time they become interested and choose to become Muslims.*

This is supported by Mr. Suparmo (Mataram) who found a Muslim who came to him to become a Hindu because of the spiritual journey he experienced.

> *There was a Muslim at that time who came to the house, told about his spiritual journey and chose to become a devout Hindu until now.*

The above represents a form of religious moderation in the villages of Tulung Agung and Mataram that has been maintained for a long time. Essentially, the theological reasons behind every existing religion teach mutual respect and uphold the value of tolerance. There is no compulsion for anyone to embrace any religion. Each person has a different orientation and background that inform their choice of religion.

Discussion

From the data that the researcher has presented, we can draw conclusions into several discussion topics; *First,* religious plurality is an inevitability that cannot be rejected by humans. Every existing religion is an empirical fact that must be accepted by every human being. To prevent these religious differences from becoming conflict, every adherent must be open to accepting differences (Arif, 2021; Bhattacharya & Singh, 2026; Ezegwu & Okoye, 2024; Razak et al., 2025). In the Indonesian context, it is crucial to present a moderate attitude for every religious adherent because Indonesia is a country blessed with religious, ethnic, and cultural plurality (Anas et al., 2025; Bourchier, 2019; Engler, 2023; Kurniawan & Maknun, 2023; Nilasari et al., 2026; Zaluchu et al., 2025). One effort to maintain this diversity so that it does not become internal conflict is by strengthening the basic values of various existing religions and cultures as an effort to seek meeting *(kalimatun sawa)* (Alatas & Slama, 2022; A'yun & Said, 2019; Muthohirin, 2025; Nuraeni, 2020).

Second, Indonesia has Pancasila and Bhinneka Tunggal Ika as concepts and values formulated based on the principles of humanity, justice, mutual cooperation, and openness, which state that every Indonesian citizen is united in diversity (Badrun et al., 2023; Muthohirin, 2025; Nuraeni, 2020; Prabandani, 2022; Solissa, 2020). Furthermore, theologically, religions also possess philosophical values and concepts that foster the spirit of inclusivism among their adherents. One such example is Islam. with the concept of rahmatan *li al-'alamin* (compassion for all nature) (Farhana et al., 2021; Farraz & Kusnadi, 2022; Jamaluddin, 2020; Nurhayati, 2016; Sauri et al., 2022) Christians have the value of *love* that makes them aware of giving to anyone regardless of religion (Franco & Tavares, 2021; Nahak et al., 2025; Zalukhu, 2025), Hindus have the teachings of *vasudaiva kutumbakam* (The world is family) as a foundation for mutual acceptance and openness ((Dash & Sharma, 2024; Kumar et al., 2023) and if we dig deeper into other existing religions, we will be able to know how these religions teach inclusivism. However, the problem is how religious adherents understand more deeply the teachings of their religion and implement them in their daily lives.

Third, the practice of moderation practiced by the people of Tulung Agung and Mataram Villages must be maintained. If we return to the indicators of religious moderation formulated by the government through the Ministry of Religious Affairs of the Republic of Indonesia, namely national commitment, tolerance, non-violence, and acceptance of local traditions (Saifuddin, 2019), then the people of Tulung Agung and Mataram Villages can be a model for practicing religious moderation that can be emulated by many community groups elsewhere in Indonesia. Efforts to cultivate religious moderation can certainly start from many directions and require collaboration between families, schools, communities, and the government (Aulia & Albina, 2025; Farhana et al., 2021). The family is the main pillar in

instilling a moderate attitude. According to (Supiah & Mariaty, 2024), the family contributes 75% in equipping its members to have a moderate attitude in Families can act as role models in instilling attitudes of equality, humanity and democratic attitudes (Altıntaş, 2025; Hasani, 2023; Raesi et al., 2025; Schafer & Upenieks, 2024; Zong et al., 2025).

Furthermore, cooperation between the government and society also determines how a moderate attitude in religion can become part of the culture in the community. The government, starting from the lowest level, can create good governance through policies and programs designed to carried out social management so that religious differences in the area do not become a threat but become an opportunity to be developed (Putri et al., 2025). As initiated by the Maluku Regional Office of the Ministry of Religious Affairs which strengthens religious moderation by establishing a Moderation Village (Hetsan, 2025) or as in Mataram Village which was established as a Pancasila village (Wiratna Dewi et al., 2025) and many other efforts that can carried out by the government and religious leaders in the region. On the other hand, education in higher education institutions should also foster a spirit of moderation through the implemented curriculum and classroom instruction (Anwar & Muhayati, 2021; Fauzi, 2022; Harmi, 2022; Khasanah et al., 2023; Raharjo et al., 2022; Saada, 2023; Schafer & Upenieks, 2024; Zong et al., 2025)

Once the efforts to internalize the values of religious moderation within the community are successful, a society will emerge that is open to the various differences within its environment. This openness will create an opportunity to be managed effectively, fostering a spirit of mutual cooperation, empathy, and mutual respect. The results of this research are expected to enrich the narrative of models of religious moderation practices within society, which are still crucial for strengthening religious moderation in Indonesia. This approach has the potential to foster togetherness, thereby strengthening national resilience and nationalism.

Conclusion

Based on data from interviews, observations, and village documents collected during the research period, this study concludes that the practice of religious moderation in Tulung Agung and Mataram manifests through the interaction of four dimensions: religious resources activated in daily life; local social relations that build "*bridging social capital*"; the leadership of religious and traditional figures who act as intermediaries; and village governance that facilitates diversity. In Mataram, these mechanisms are reinforced by village policies and its status as a "*Pancasila Village*," whereas in Tulung Agung, they rely more on personal relationships and the influence of key figures. According to informants and available documentation, no open religious conflicts leading to violence occurred during the research period; however, this claim is limited to the perspectives of the informants and the specific timeframe of the study, and it does not constitute an independent verification of the entire history of these two villages.

Theoretically, this study contributes to the literature on religious moderation rooted in local wisdom by demonstrating that mechanisms for coexistence are contextual rather than following a single, uniform pattern. It also expands the discourse on "everyday peace" and social capital by showing that practical reciprocity—such as cooperation in maintaining security during religious holidays—can serve as an effective cohesive force at the village level. This study has several limitations: the multiple-case study design, covering only two villages,

does not allow for statistical generalization; the data were collected over a limited period and derived from informant accounts and village documents; furthermore, the study does not explore in depth potential tensions that may not have surfaced during the interviews. Thus, these findings can serve as a reference for managing diversity at the village level, provided that inclusive leadership, supportive village policies, and well-maintained social relations are upheld. Meanwhile, any claims regarding broader impacts on national resilience would require further research with a more comprehensive scope and design.

Acknowledgments

The authors would like to express their sincere gratitude to the village governments, religious leaders, traditional leaders, community organizations, and residents of Tulung Agung and Mataram Villages, Pringsewu Regency, Lampung, for their cooperation and valuable contributions to this research. Appreciation is also extended to Sekolah Tinggi Ilmu Tarbiyah Tanggamus for its academic support during the research and manuscript preparation.

Ethical Statement

This study involved qualitative interviews, observations, and documentation within religiously diverse communities. The research was conducted with consideration for voluntary participation, respect for religious and cultural differences, and the responsible handling of information provided by participants. Interviews were recorded with the informants' consent. Particular attention was given to the ethical sensitivity of religious identities, interfaith relationships, and personal experiences. Research findings were presented for academic purposes with consideration for participants' privacy and the accurate representation of their perspectives.

Artificial Intelligence (AI) Use Statement

The authors used artificial intelligence (AI) tools solely to assist with language editing, grammatical refinement, and improvement of manuscript clarity and readability. AI was not used to generate or manipulate interview data, observation records, or research findings, nor to conduct qualitative data analysis or formulate research conclusions. All interpretations, scholarly arguments, references, and substantive content were reviewed and verified by the authors, who take full responsibility for the accuracy, originality, and integrity of the manuscript.

Author Contributions

Muh. Dzihab Aminudin S. contributed to the conceptualization, research design, field investigation, data analysis, and preparation of the original manuscript. Fikriansyah contributed to the development of the methodology, field investigation, data collection, and interpretation of the findings. Yobi Aprizal contributed to data collection, documentation, data organization, cross-case analysis, and literature review. Trias Andika MS contributed to the validation of research findings, theoretical interpretation, critical review, and manuscript

editing. All authors participated in reviewing the manuscript and approved the final version for publication.

Funding Statement
This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Conflict of Interest Statement
The authors declare that they have no financial, professional, institutional, or personal conflicts of interest that could have influenced the research process, interpretation of findings, or publication of this study.

REFERENCES

Alatas, I. F., & Slama, M. (2022). Rethinking Diasporic Returns. *Bijdragen Tot de Taal-, Land- En Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia*, *178*(4), 410–439. https://doi.org/10.1163/22134379-BJA10046

Altıntaş, M. C. (2025). Family relations and religious education among Assyrians in Türkiye. *International Journal of Sociology and Social Policy*, *45*(7–8), 678–695. https://doi.org/10.1108/IJSSP-10-2024-0478

Anas, M., Saraswati, D., Ikhsan, M. A., & Fiaji, N. A. (2025). Acceptance of "the Others" in religious tolerance: Policies and implementation strategies in the inclusive city of Salatiga Indonesia. *Heliyon*, *11*(2), e41826. https://doi.org/10.1016/J.HELIYON.2025.E41826

Anwar, R. N., & Muhayati, S. (2021). Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Pada Mahasiswa Perguruan Tinggi Umum. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, *12*(1), 1–15.

Arif, K. M. (2021). Concept And Implementation Of Religious Moderation In Indonesia. *Al-Risalah*, *12*(1), 90–106. https://doi.org/10.34005/alrisalah.v12i1.1212

Aulia, N., & Albina, M. (2025). *Esensi Komitmen Terhadap Nilai-Nilai Kebangsaan*. *2*(5), 46. https://doi.org/10.5281/zenodo.14643504

A'yun, Q., & Said, H. A. (2019). KALIMATUN SAWÂ` in the Perspective of Indonesian's Interpretation. *Afkaruna*, *15*(1). https://doi.org/10.18196/aiijis.2019.0095.55-81

Badrun, Sujadi, Warsah, I., Muttaqin, I., & Morganna, R. (2023). Pancasila, Islam, And Harmonising Socio-Cultural Conflict In Indonesia. *Al-Jami'ah*, *61*(1), 137–156. https://doi.org/10.14421/AJIS.2023.611.137-156

Bhattacharya, S., & Singh, R. (2026). Religious identity in retail brand dynamics: a hybrid systematic literature review using BERTopic approach and future research agenda. *Journal of Islamic Marketing*, 1–26. https://doi.org/10.1108/JIMA-08-2025-0554

Bourchier, D. M. (2019). Two Decades of Ideological Contestation in Indonesia: From Democratic Cosmopolitanism to Religious Nationalism. *Journal of Contemporary Asia*, *49*(5), 713–733. https://doi.org/10.1080/00472336.2019.1590620

Creswell, J. W. (2009). Research design: Qualitative, quantitative, and mixed methods. In *Sage Publications* (Vol. 8). Sage Publication, Inc.

Dash, Dr. P. K., & Sharma, M. A. (2024). Vasudhaiva Kutumbakam in the Context of Globalization: Ideals, Realities, and Contemporary Challenges. *Pakistan Journal of Life and Social Sciences (PJLSS)*, *22*(1). https://doi.org/10.57239/pjlss-2024-22.1.00257

Engler, S. (2023). Umbanda: Hybridity, Tradition and Semantic Plurality. *Interdisciplinary Journal for Religion and Transformation in Contemporary Society*, *9*(2), 311–334. https://doi.org/10.30965/23642807-BJA10033

Ezegwu, C., & Okoye, D. (2024). Political bargaining, religion, and educational development: The Nigerian experience from the takeover of schools from christian missions. *International Journal of Educational Development*, *106*, 103000. https://doi.org/10.1016/J.IJEDUDEV.2024.103000

Farhana, I., Markham, C., & Basri, H. (2021). Implementing Islamic principles and values in public budgeting: a battle of mindset. *Journal of Islamic Accounting and Business Research*, *13*(3), 444–463. https://doi.org/10.1108/JIABR-01-2021-0015

Farraz, I., & Kusnadi, H. (2022). Dakwah Rahmat Lil Al-Alamin As Solutive Da'wah: A Study Of The Study Of Tafsir Science With The Approach Of Sharah Hadith. *Ar-Raniry, International Journal of Islamic Studies*, *9*(2), 102–119. https://www.cnnindonesia.com/nasional/20181103182540-32-343764/ustaz-abdul-somad-bahas-

Fauzi, M. (2022). De-radicalization Efforts Through Religious Moderation for State Islamic University of Raden Fatah Palembang Students. *Tàdib: Journal of Islamic Education*, *27*(1), 2022. https://doi.org/10.19109/tjie.v27i1.10178

Franco, J. E., & Tavares, C. (2021). New Christians, Converted Hindus, Jesuits, and the Inquisition. *Journal of Jesuit Studies*, *8*(2), 195–213. https://doi.org/10.1163/22141332-0802P003

Harmi, H. (2022). Analysis of the Level of Religious Moderation of High School Students in Rejang Lebong. *Jurnal Pendidikan Islam*, *27*(1), 2022. https://doi.org/10.19109/tjie.v27i1.11151

Hasani, B. (2023). Peran Keluarga Dalam Penguatan Moderasi Beragama Untuk Pemantapan Empat Pilar Kebangsaan. *Jurnal Pendidikan Sejarah Dan Riset Sosial Humaniora (KAGANGA)*, *6*(1). https://doi.org/10.31539/kaganga.v6i1.5593

Hetsan. (2025, December 17). Kemenag MBD Perkuat Moderasi Beragama Melalui Implementasi Kampung Moderasi. *Kementerian Agama Provinsi Maluku*.

Idi, A., & Priansyah, D. (2023). The Role Of Religious Moderation In Indonesian Multicultural Society: A Sociological Perspective. *Asian Journal of Engineering, Social and Health*, *2*(4), 246–258. https://doi.org/10.XXXXX

Jamaluddin, M. N. (2020). Wujud Islam Rahmatan Lil Âlamin Dalam Kehidupan Berbangsa Di Indonesia. *Adliya: Jurnal Hukum Dan Kemanusiaan*, *14*(2), 271–294. http://www.iain-

Karim, Abd., Nensia, Aldeia, A. S., Aflahah, St., & Muslim, A. (2021). Moderasi Beragama dalam Praktik Bobahasaan Mongondow (Teks dan Makna Kearifan Lokal Berbagai Sikap Kebahasaan dan Lirik Lagu). *Jurnal Lektur Keagamaan*, *19*(1), 103–140. https://doi.org/10.31291/jlka.v19i1.905

Khasanah, N., Irwan Hamzani, A., & Aravik, H. (2023). Religious Moderation in the Islamic Education System in Indonesia. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, *15*(1), 629–642. https://doi.org/10.37680/qalamuna.v15i1.4115

Kumar, A., Badasahi, K., College Badasahi, P. S., Mayurbhanj, O., & Kumar Kar, A. (2023). The concept of Vasudhaiva Kutumbakam (The World is a Family): Insights from the Mahopanisad. *National Journal of Hindi & Sanskrit Research*, *1*(49), 42–45. www.sanskritarticle.com

Kurniawan, S., & Maknun, M. L. (2023). Moderasi Beragama di Indonesia: Peluang dan Tantangannya. In *Moderasi Beragama: Akar Teologi, Nalar Kebudayaan, dan Kontestasi di Ruang Digital*. Penerbit BRIN. https://doi.org/10.55981/brin.904.c737

Miles, M. B., & Huberman, A. M. (2007). *Analisis Data Kualitatif, terjemah buku Qualitative Data Analysis*. Penerjemah Tjetjep Rohidi dan Mulyarto, Jakarta: Universitas Indonesia Press.

Muthohirin, N. (2025). Revitalizing Islamic studies: a two-decade conversion in Indonesia's state Islamic universities. *Social Sciences & Humanities Open*, *12*, 102153. https://doi.org/10.1016/J.SSAHO.2025.102153

Nahak, A., Toven Hulu, V., Sihombing, K., Siahaan, R., Siregar, V. D., Gulo, M., Sekolah, T., Teologi, R., & Batam, I. (2025). Aktualisasi Nilai-Nilai Kristiani dalam Menjunjung Tinggi Moderasi Beragama di Tengah Masyarakat Majemuk. *Jurnal Filsafat Dan Teologi Katolik*, *8*. https://doi.org/10.58919/juftek.v8i2.174

Nilasari, W. A., Haniffa, R., Rizal, C. F., Ratnasari, R. T., & Hasib, F. F. (2026). Determinants of excessive food buying and waste during Ramadan in Indonesia: the moderating role of religiosity. *Journal of Islamic Accounting and Business Research*, 1–24. https://doi.org/10.1108/JIABR-07-2025-0470

Nur, M. (2020). The Local Wisdom of Sintuwu Maroso as a Symbol of Religious Moderation. *PUSAKA: Jurnal Khazanah Keagamaan*, *08*(02), 241–252.

Nuraeni. (2020). Mencari Kalimatun Sawa Dalam Pluralisme Agama (Kajian dalam Perspektif Islam). *Living Islam: Journal of Islamic Discourses*, *3*(2), 278–290. https://ejournal.uin-suka.ac.id/ushuluddin/li/article/view/32-02/1782

Nurhayati. (2016). Revealing and Building the COSO Concept and Khalifatullah Fill Ard Philosophy to Prevent and Detect the Occurrence of Fraud Through Forensic Accounting. *Procedia - Social and Behavioral Sciences*, *219*, 541–547. https://doi.org/10.1016/J.SBSPRO.2016.05.032

Prabandani, H. W. (2022). menelusuri kedudukan pancasila sebagai sumber dari segala sumber hukum (Discovering the Position of Pancasila as the Basic Norm in Indonesia). *IBLAM LAW REVIEW*, *2*(1), 158.

Putri, M., Hava Haniva Ariantara, Imanu Massu Barlinti, Malika Latifah Salma, Salsabila Ilmi Rizqika, Baroroh Sofiati, Putri Rahmawati, Alisa Dewi Rahmawati, Tiara Nabilazen, Haris Mayudaee, Meika Puji Andini, Ghilman Kharizi, Yazid Munawwir, & Safrida Khoirun Nisa. (2025). Moderasi Beragama dalam Harmoni Sosial : Studi Kasus di Desa Bedono, Kab. Semarang. *ARDHI : Jurnal Pengabdian Dalam Negri*, *3*(2), 53–64. https://doi.org/10.61132/ardhi.v3i2.1131

Raesi, R., Gooshki, H. S., Khoshi, A., Saadat, S. H., Daneshi, S., & Hushmandi, K. (2025). The Impact of Spiritual and Cultural Beliefs on Family Relationships and Marital Satisfaction in Religious Communities: A Systematic Review. *The Open Public Health Journal*, *18*(1). https://doi.org/10.2174/0118749445401885250704054224

Raharjo, A. B., Mawardi, I., & Okaputra, D. D. (2022). Seeds of Extremism Amoung Student of Muhammadiyah School of Yogyakarta. *Ta'dib: Jurnal Pendidikan Islam*, *26*(2), 155–170. https://doi.org/10.19109/td.v26i2.11638

Razak, A., A. Rasyid, S., Syah Putra, R., Khatami, M., & Muntazhar, A. (2025). From Concept to Practice: The Reality of Religious Moderation in State Islamic Universities in Aceh. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, *26*(1), 81–96. https://doi.org/10.14421/esensia.v26i1.6357

Saada, N. (2023). Educating for global citizenship in religious education: Islamic perspective. *International Journal of Educational Development*, *103*, 102894. https://doi.org/10.1016/J.IJEDUDEV.2023.102894

Saifuddin, L. H. (2019). *MODERASI_BERAGAMA (1)*. Badan Litbang dan Diklat Kementerian Agama RI.

Sauri, S., Gunara, S., & Cipta, F. (2022). Establishing the identity of insan kamil generation through music learning activities in pesantren. *Heliyon*, *8*(7), e09958. https://doi.org/10.1016/J.HELIYON.2022.E09958

Schafer, M. H., & Upenieks, L. (2024). On religious ambiguity: Childhood family religiosity and adult flourishing in a twin sample. *Social Science Research*, *118*, 102949. https://doi.org/10.1016/J.SSRESEARCH.2023.102949

Setinawati, Jeniva, I., Tanyid, M., & Merilyn. (2025). The framework of religious moderation: A socio-theological study on the role of religion and culture from Indonesia's perspective. *Social Sciences and Humanities Open*, *11*. https://doi.org/10.1016/j.ssaho.2024.101271

Solissa, A. B. (2020). The Reactualization of the Pancasila Values in the Light of Perennial Philosophy. *21*, *21*(1), 49–70. http://ejournal.uin-suka.ac.id/ushuluddin/esensia

Supiah, & Mariaty, P. (2024). Pengaruh Keluarga Dalam Manajemen Pendidikan Moderasi Beragama. *Moderatio: Jurnal Moderasi Beragama*, *4*(2), 206–219. https://doi.org/10.32332/moderatio.v4i2.9898

Sutrisna, S. (2021). Local Wisdom as the Basis for Religious Moderation in Pluralistic Indonesian Society to Realize Islamic Values Rahmatan lil 'Alamin. *Millati: Journal of Islamic Studies and Humanities*, *6*(2), 243–256. https://doi.org/10.18326/mlt.v6i2.6581

Tulung Agung. (2025). *Jumlah dan Persentase Penduduk Berdasarkan Agama di Pekon Tulung Agung, 2025*. https://tulungagung-pringsewu.desa.id/data-statistik/agama

Wiratna Dewi, G., Ayu Putu Widyawati, S., Arya Pratista, G., Negeri, S., Agung, K., & N, U. S. (2025). *Peranan Umat Hindu Dalam Menciptakan Dan Memelihara Kebhinekaan Di Pekon Mataram Sebagai Pekon Pancasila (Studi di Dusun Banjarejo Pekon Mataram Kecamatan Gadingrejo Kabupaten pringsewu)*. *5*(2).

Zaluchu, S. E., Widodo, P., & Kriswanto, A. (2025). Conceptual reconstruction of religious moderation in the Indonesian context based on previous research: Bibliometric analysis. *Social Sciences & Humanities Open*, *11*, 101552. https://doi.org/10.1016/J.SSAHO.2025.101552

Zalukhu, A. (2025). Implementasi Nilai Moderasi Beragama melalui Pendidikan Kristen di Indonesia: Analisis atas Empat Pilar Moderasi Beragama. *Fidei: Jurnal Teologi Sistematika Dan Praktika*, *8*(2), 339–357. https://doi.org/10.34081/fidei.v8i2.647

Zong, X., Meng, X., Silventoinen, K., Nelimarkka, M., & Martikainen, P. (2025). Heterogeneous associations between early-life religious upbringing and late-life health: Evidence from a machine learning approach. *Social Science & Medicine*, *380*, 118210. https://doi.org/10.1016/J.SOCSCIMED.2025.118210