

## Local Wisdom Values and Religious Moderation in Islamic Boarding Schools

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### Abstract

Promoting religious moderation can be approached through various methods, including the integration of local wisdom values. Local wisdom can effectively be incorporated into the curriculum of Islamic schools (madrasas) to foster religious moderation. This study was conducted at MTs Mambaul Ulum Bata-bata 1 to analyze the utilization of Madurese local wisdom values in cultivating religious moderation. This study employed a qualitative method with an exploratory descriptive design. Informants included teachers and students from MTs Mambaul Ulum Bata-bata 1, selected purposively. Data collection methods comprised in-depth interviews, observation, and documentation. Source and time triangulation were utilized to ensure data validity. The findings indicate that (1) local wisdom values such as the pesantren tradition and the toron tradition are employed to promote religious moderation. (2) Efforts to cultivate religious moderation include leveraging the traditions of pesantren, integrating madrasah culture, learning from exemplary religious leaders and teachers, developing educational materials, and incorporating local wisdom values into subjects like civic education (PPKn). This research suggests that religious moderation can be nurtured through the application of local wisdom values. The study serves as a valuable reference for further research, offering insights into exemplary practices and the implementation of religious moderation values among students within the community.

**Keywords:** local wisdom values, madrasah, religious moderation, Madurese

### Introduction

One of the programs from Ministry of Religious Affairs Indonesia is related to religious moderation, contained in Presidential Decree No. 18 of 2020 concerning National Medium Term Development Plan (RPJMN) 2020-2024. Religious moderation is carried out massively and continuously within the family, school and society in general. There are four indicators of religious moderation, namely national commitment, tolerance, non-violence, and accommodating to local culture (Kementerian Agama, 2019).

Several studies related to strengthening

religious moderation were carried out to analyze various points of view, both within the scope of schools, universities, and the wider community. First, an article written by Prastyo & Inayati (2022) with the title Implementation of Digital Literacy Culture to Strengthen Religious Moderation for Santri (Case Study at Mahad UIN Maulana Malik Ibrahim Malang). This research discusses how the implementation of a digital literacy culture can significantly build more moderate and positive thinking about Islamic religious teachings among students. Apart from that, good ties between Islamic boarding schools and building good

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social media branding are implementations of the digital literacy culture being built. Apart from that, social media content created by Islamic boarding schools contains the values of religious moderation conveyed by Kyai. Research findings show that students have increased awareness and direct practice in implementing the values of moderate teachings in the Islamic religion based on what was conveyed by Kyai and several social media content produced by Islamic boarding schools. Second, so that all levels of society and all generations can understand teachings and content related to religious moderation, all content must be well integrated.

Second, a research article with the title *Strengthening Literacy as A Preventive Measure Against Radicalism-Religious Extremism at The Assalaam Manado Islamic Boarding School*, written by Botma & Abdullah (2022). This article discusses building religious moderation in Islamic boarding school environments to ward off issues of radicalism. The Assalam Manado Islamic Boarding School seeks to instill moderate and tolerant values, which is mainly done by strengthening literacy and the role of the media. This research also discusses other efforts made by Islamic boarding schools to instill the value of religious moderation, namely building an attitude of togetherness through cooperation, building good relationships with each element of education between the principal, teachers, parents, students, and community, and integrating it into all school activities, both extracurricular and book study.

Furthermore, research conducted by Letek & Keban (2021), titled *Religious Moderation Based on Local Culture in PAK Learning at SMP Negeri I Larantuka*. This research was motivated by the problems and conflicts between religions among students at SMP Negeri 1 Larantuka. This is an important issue that needs to be followed up, one of which is by applying the values of religious moderation based on local culture in PAK (Christian Religious Education) learning. The findings of this research indicate that the application of local cultural values to build attitudes of religious moderation has been carried out but has not been optimal. Therefore,

it is hoped that educators will be able to be more creative in applying local wisdom values to create a religiously moderate young generation.

Further research by Albana (2023), with the title *Implementation of Religious Moderation Education in High Schools*. This research shows that several ways can be used to implement the value of religious moderation. Religious moderation education in an educational environment can be carried out in several ways, such as extracurricular activities, classroom learning, and special school programs and activities.

Further research titled *Portrait of Mainstreaming Religious Moderation in Gorontalo*, by Saputera (2021). This research shows that local wisdom values are the main values that strengthen the value of religious moderation in Gorontalo. The values used and analyzed in this research are the practices of Huyula and Tiayo, Timoa and Duluhu, and Dembulo and Depito, which require joint synergy between the government and community leaders in mainstreaming religious moderation. The challenge in strengthening the value of religious moderation is that people have different understandings and think this is an effort to liberalize religion.

Based on several studies that have been carried out, the analysis that researchers can carry out is first, research carried out based on problems that occur in each region with various analysis points of view, both by strengthening digital literacy, efforts to ward off the issue of radicalism in Islamic boarding schools, and implementing moderation in religion at school. Meanwhile, in this study, researchers discussed strengthening religious moderation in Islamic boarding schools with real implementation, one of which was carried out in citizenship education subjects by integrating local wisdom values. Second, there are only a small body of research regarding strengthening the values of religious moderation carried out in Islamic boarding schools by integrating the local wisdom values of each region. Several studies were conducted analyzing the value of local wisdom but on different subjects and only focused on the value of local wisdom in one area.

Hence, this research provides a more complex and up-to-date analysis regarding strengthening the value of religious moderation by using local wisdom values in the Islamic boarding school environment.

The attitude of society in a social environment that shows a moderate attitude is very important (Kawangung, 2019). The urgency of religious moderation must be implemented using various models. In the madrasa and social environments, it is important to build religious moderation by applying familiar and inherent values to students. Religious moderation can be constructed and internalized in students by using local wisdom values. Walker et al., (2015) argue that existing environmental conditions must implement the value of religious moderation. One local wisdom that can be implemented is in the Madurese community. This was built by internalizing the learning of Pancasila and citizenship education at MTs Mambaul Ulum Bata-bata 1, Pamekasan Regency.

Reporting from [balitbangdiklat.kemenag.go.id](http://balitbangdiklat.kemenag.go.id) (accessed 01 June 2024), based on initial analysis, several activities related to local traditions were carried out to strengthen religious moderation in Madura. One of them was carried out by the Research and Development Center for Guidance on Religion and Religious Services (BALK) Balitbang Education and Training of the Ministry of Religion of the Republic of Indonesia on October 19 2022. Head of the Administrative Subdivision of the BALK Research and Development Center, Rizky Riyadu, said that local cultural traditions are one of the main values in the process of strengthening religious moderation. Based on initial observations (08 November 2023), religious moderation at Madrasah Tsanawiyah Mambaul Ulum Bata-bata 1, Pamekasan Regency, has been carried out by introducing values to students and various teachings and lectures as well as book studies.

Regarding religious moderation, the Mambaul Ulum Bata-bata 1 Islamic boarding school has implemented it from the start. One of them is stated in one of the routine activities

of Ngaji Week 5 (January 2020) with the theme of religious moderation, which was attended by approximately 3000 female students. One of the presenters, Shaykh Mahir, said that the concept of Wasathiyyah or religious moderation means being fair and moderate, not excessive and not taking too much liberty in understanding and practicing the Islamic religion.

Apart from that, various concrete examples and exemplary attitudes shown by teachers and Islamic boarding school administrators also complement the internalization of religious moderation. Islamic boarding schools as institutions of religious da'wah and education have a great influence in shaping the reality of society which is manifested in the Islamic behavior patterns of Madurese society. Islamic boarding schools have a strategic role and function in strengthening religious moderation, which is demonstrated by the Madurese people who use Islamic boarding schools as a religious reference, in terms of religious thoughts and rituals (Hannan, 2022). The introduction and efforts to build the value of religious moderation have been carried out well, but can be improved by using Madurese local wisdom values.

Religious moderation in the madrasa environment is carried out using several methods. Based on the analysis that has been carried out, religious moderation is implemented using teacher coaching, lecture methods, and internalization in learning materials, extracurriculars, discussions, group work, and field trips (Mujizatullah, 2020a; Rofik, 2021; Samsul, 2020). Based on several studies that have been conducted, religious moderation is implemented in the entire learning process in madrasas, both extracurricular, co-curricular, and extracurricular.

There is a research gap related to religious moderation using values that have grown in society, namely local wisdom values. It is important to analyze in more depth related to religious moderation and local wisdom values in madrasas to create moderate students who have the value of tolerance between others. Based on this description, this research has two problem formulations, namely, what local wisdom values are used in building religious

moderation and how efforts to build religious moderation use local wisdom values.

## Research Method

This research uses a qualitative method with an exploratory descriptive design. This approach is used to analyze the collected data in depth. Nine informants focused on the values of local Madurese wisdom applied by PPKn teachers in building religious moderation in students at Madrasah Tsanawiyah Mambaul Ulum Bata-bata 1.

An exploratory descriptive research design means that the researcher wants to explore the implementation of local wisdom values in building religious moderation for students in madrasas. The data sources used in this research are primary and secondary. Primary data is a data source that directly provides data to collectors (Sugiyono, 2015). The primary source is information from PPKn teachers and students at MTs Mambaul Ulum Bata-bata 1, Pamekasan Regency with predetermined criteria.

A research informant is an individual who provides understanding in the form of facts and explanations related to the research problem being carried out (Arikunto, 2009). It can be explained that an informant can answer, explain, and provide accurate data related to the focus of the research being carried out. This research determined research informants using purposive sampling techniques. The criteria for selecting informants were people who were directly involved in implementing religious moderation in Civic Education, and ninth grade students who were directly involved in Civic Education. Based on these criteria, three Civic Education teachers were selected at MTs Mambaul Ulum Bata-bata 1 (ZA 30 years, IS 25 years, RK 30 years), and six ninth grade students (EN, SH, SF, BG, BE, and SO, aged 15-16 years). The informants were selected because they were directly involved in building religious moderation using local wisdom values.

The research location is MTs Mambaul Ulum Bata-bata 1 on Jalan Bata-bata, Panaan, Palengaan District, Pamekasan Regency, East Java 69352. The location was chosen because MTs Mambaul Ulum Bata-bata 1 is a madrasa

that applies Madura local wisdom values. In the learning process, especially in Civics learning. Apart from that, Islamic boarding schools have a strategic role and function in strengthening religious moderation, which is demonstrated by the Madurese people who use Islamic boarding schools as a religious reference, in terms of religious thoughts and rituals (Hannan, 2022). This is done to increase students' religious moderation and apply it in everyday life.

Research data was obtained using data collection techniques. The data collected was the result of in-depth interviews. This is done to obtain valid and complete information regarding the values of local wisdom used in building religious moderation in students through Citizenship Education learning in madrasas. In the process of collecting data, tools in the form of recorders are used to facilitate the analysis process. Apart from using in-depth interviews to obtain data, observation, documentation and literature study techniques are used to help validate and accurate research results. This will later be used as a process to check the validity of the data using triangulation.

After data collection, the next step is data analysis. Data analysis is a process of compiling data from interviews, observations and documentation so that it is more easily understood by others and arranged systematically. Data analysis was carried out based on the interactive model analysis developed by Miles and Huberman (1992). This model has several initial stages starting from data reduction, data presentation and drawing conclusions. In this research, source and time triangulation was used. Source triangulation is used by checking based on the resources obtained, namely interviews, observation and documentation, while time triangulation is used to test the credibility of the data by checking interviews at different times and situations.

## Results and Discussion

### 1. The Value of Local Wisdom in Building Religious Moderation

Based on the data obtained, it shows that the local wisdom values of the Madurese

community can be used in building religious moderation, carried out using Islamic boarding school traditions and Toron traditions. Religious moderation can be defined as a person's attitude that is not excessive or extreme in carrying out religious teachings, to create harmony and harmony in social life. Shihab (2020) stated that moderation is carried out to reduce extremism and achieve balance in life. To realize the value of religious moderation, it can be done in various ways, one of which is by respecting various differences and local wisdom. Local wisdom is the values of a region that are capable of forming wise attitudes, which are carried out from generation to generation and carried out by a certain community group.

#### 1.1 Islamic Boarding School Traditions

MTs Mambaul Ulum Bata-bata 1 is a madrasah integrated with an Islamic boarding school. Female students learn and take part in a series of Islamic boarding school activities. Religious moderation can be built in the Islamic boarding school environment (Maskuri et al., 2020). The habits and traditions established at MTs Mambaul Ulum Bata-Bata 1 can build the value of religious moderation in the students. Based on the results of observations made by researchers, several Islamic boarding school traditions that can build religious moderation are tahlil, book study, Salawat, and andhep ashor. This is confirmed by the results of interviews with female students EN (15 th) and SH (15 th),

"There are many activities at the Islamic boarding school that teach us about mutual respect and moderation in religion. "What is often done is reciting the qur'an, andhep ashor, tahlilan, and mutual respect" (interview: 16 November 2023).

The tradition of the Mambaul Ulum Bata-bata 1 Islamic boarding school consists of several activities. These activities aim to build good character in students, hoping that these good habits can be implemented at home and in the community. The results of the interview with teacher ZA (35 th) also mentioned several madrasa traditions,

"Students here are also santri, so there are several Islamic boarding school traditions

that instill the value of religious moderation such as tahlilan, shalawat together, and also book study which is carried out every day" (interview: 15 November 2023).

Based on the results of interviews and observations, it can be concluded that religious moderation is built with several activities. MTs Mambaul Ulum Bata-bata 1 applies tahlil, book study, shalawatm and good manners. This is in accordance with research conducted by Wibowo and Bakri (2022), that religious moderation in the Islamic boarding school environment is built through the example of kiyai and teachers, lectures and book study.

Various Islamic boarding school habits and traditions are carried out daily and become routine activities. This will become a habit and female students will develop an attitude of religious moderation through direct practice and habituation. Asmail (2021) stated that religious moderation in Islamic boarding schools is carried out by upholding good manners, which are reflected in daily life, the learning process in madrasas, and Islamic boarding school culture. It is hoped that the madrasa traditions that students are familiarized with will become characters and habits of life and will also be carried over and taught in real life in the family and community environment.

Developing students' morals and character can be done with the local wisdom of each region. One example of this is in research conducted by Ghofur (2020), which found that the morals and character of students can be built with gurindam twelve, which is a typical regional literary work that contains life advice. In this research, the value of local wisdom was developed and familiarized to students at MTs Mambaul Ulum Bata-bata 1 to develop an attitude of moderation in religion. This is in accordance with research conducted by Zahrah (2022) that structured efforts to strengthen religious moderation are carried out such as internalizing religious moderation material in learning, strengthening attitudes of tolerance, and increasing Islamic and national insight. One way to increase Islamic and national insight is to do with Islamic boarding school values and

traditions.

### 1.2 Toron Traditions

The Toron tradition is going home in Madurese. This tradition is not just about going home or returning home but also about strengthening family relationships or friendships with relatives or extended family. This tradition is carried out by Madurese people who live outside the island of Madura and has been passed down from generation to generation (Djakfar, 2012). This shows that no matter how far the Madurese people migrate, they maintain friendly relations in certain conditions and moments.

The value of local Madurese wisdom in the form of the Toron tradition can teach students that existing traditions have noble values that must continue to be preserved. Based on the results of the interview, PPKn teachers use several traditions in Madura as values to build the value of moderation in students.

“There is a Toron tradition, which has the meaning of maintaining friendship by returning to the land of birth at certain moments. As we know, one indicator of moderation is acceptance of tradition.” (interview: 14 November 2023)

This was also conveyed by students BE (16 years) and SO (15 years), that in the learning process, several values were instilled to become attitudes and habits in everyday life.

“We were taught to respect each other, and learn and practice good values from the traditions of Madura. For example, in Civics learning, learning is always linked to Madurese values and traditions” (interview: 16 November 2023).

Based on this description, the traditions and local wisdom of the Madurese people can be used to learn and instill the value of religious moderation in students. One thing that can be used is the Toron tradition, which is a form of acceptance and appreciation for the Madurese tradition.

The Toron tradition is also carried out by students. The Toron tradition referred to is when students return to their hometowns to commemorate the Prophet’s birthday and welcome the month of Ramadan. This was

conveyed by BG (15 years),

“Actually, if you are asked to go home, maybe we as students also do that during the month of the Prophet’s birthday and the month of Ramadan” (interview: 16 November 2023).

The same thing was also conveyed by SO (16 years), regarding Toron traditions and hopes when returning home,

“When we, the students, go home when the holiday season arrives, it is like a Toron tradition. We not only went home and went on holiday, but also strengthened our friendship and respected our parents. In this process, we also learn about respecting and loving each other” (interview: 16 November 2023).

Based on the results of the interview, the Toron tradition is able to provide lessons and instill the values of mutual respect and love for parents, family and each other. This proves that the Toron tradition is able to instill the value of religious moderation in students. The tradition of toron or returning to the village is related to religious studies. In connection with the toron tradition carried out by santri, it indicates that the toron tradition has a relationship with religious and cultural values in Madurese society (Djakfar, 2012). By studying this tradition, students indirectly learn about religious moderation, namely how it relates to understanding local wisdom and tolerance.

Local wisdom or Indonesian culture contains values that teach goodness and virtue. Local wisdom can be interpreted as a form of intelligence of a community group that is formed based on the experience gained ((Rahyono, in Ahmal, 2017). Local wisdom means values that direct a community to be able to solve every problem and problem in life well, wisely, and wisely (Harsojo, 2013). Local wisdom education is an effort to build the character identity of the nation’s next generation by the good values of a community’s culture. The value of local wisdom shows that in the concept of socio-cultural society, there is a concept that is upheld, appreciated, and believed to be a good thing for living a life order

and realizing shared life goals (Rukiyati & Purwastuti, 2016).

The urgency of local wisdom values must be implemented in the educational process in schools. Local wisdom values are used to develop students' identity and strengthen feelings of love for their homeland. Local wisdom values are the basis for educational growth, so it is important to link learning materials with students' local wisdom values to realize the preservation of local culture (Anwar et al., 2017; Sularso, 2015). Local wisdom-based education aims to shape students who know and respond to the advantages of their region, can process resources, and preserve culture and traditions so that they become an identity of the Indonesian nation and state.

The conclusion that can be formulated is that the integration of local wisdom values with religious moderation is very suitable for students at MTs Mambaul Ulum Bata-bata 1. By integrating local wisdom into learning, students indirectly learn about religious moderation and are more sensitive to their environment.

## 2. Efforts to Build Religious Moderation Using Local Wisdom Values

In connection with local wisdom values, this can be used to build students' religious moderation. Religious moderation is a view of society that is not excessive, reduces violence and extremities, and prioritizes the values of balance and justice (Busro, 2019). Religious moderation is a wise attitude in understanding and practicing religion, local wisdom, and the state constitution to create a peaceful society and reduce problems and conflicts. With religious moderation, society is expected to reduce violence and radicalism and create a peaceful life for the Indonesian nation (Yulianto, 2020).

An attitude of religious moderation can be realized through education. Based on the analysis that has been carried out, madrasahs can build the value of moderation in students with routine activities, strengthening *aqidah*, habituation, and example (Mujizatullah, 2020b; Umar et al., 2021). Building an attitude of moderation in students is a joint effort shared responsibility of all components, and good cooperation between the family, school, and

community. The madrasah environment as a forum for instilling religious moderation can be done by internalizing the values of local wisdom of the community. The values of local wisdom used for building religious moderation are mutual respect, tolerance, caring for each other, and living in harmony, which are values inherent in Madurese society. The following are several efforts to build religious moderation using the local wisdom values of the Madurese community, which are carried out in PPKn lessons at MTs Mambaul Ulum Bata-bata 1.

### 2.1 Local Wisdom of Islamic Boarding Schools

Madrasah Tsanawiyah Mambaul Ulum Bata-Bata 1 is a madrasah and Islamic boarding school for students. Students learn and become *santri* at MTs Mambaul Ulum Bata 1. Efforts to build religious moderation are carried out using the local wisdom of the Islamic boarding school. Based on the results of interviews, Islamic boarding schools have habits and culture that are by local Madurese wisdom which can instill religious moderation in students. This is what RK's mother said,

"Students here have many habits, and if they are related to religious moderation, this is very relevant. *Tahlil*, studying the yellow book, and *hep ashor*, *salawatan*, mutual respect, are all taught and made into habits." (interview: November 14, 2023)

Based on the results of interviews and observations, it can be seen that the traditions and habits of students such as *tahlil*, *shalawat* and good manners can foster an attitude of tolerance. This is in accordance with research conducted by Asmail (2021), that religious moderation in Islamic boarding schools is carried out by upholding good manners, which are reflected in daily life, the learning process in madrasahs, and Islamic boarding school culture. Islamic boarding school culture, which is also developed in accordance with the local wisdom of each region, is able to instill an attitude of religious moderation. theoretical understanding, maintaining traditions and *muhadoroh* activities (Ikhsan, 2023). This activity was also carried out by students of MTs

Mambaul Ulum bata-bata 1, so that they were able to instill the value of religious moderation.

Islamic boarding schools are a representation of the local wisdom of the Madurese people. Islamic boarding schools are local Madurese wisdom that can build religious moderation for students. Islamic boarding schools are closely related to the local culture of the Madurese people, which is shown in all the customs and activities carried out. Syarif & Hannan (2020) state that Islamic boarding schools and kiai are a form of local wisdom that plays a very important role in producing and reproducing buildings of Islamic moderation in Madura.

### 2.2 Madrasah Culture

Some of the local wisdom values built by schools and carried out by teachers and students can build the value of religious moderation. This habit applies not only to students but also to teachers. This can be seen in Table 1,

Table 1. Habituation in madrasas

No	Informant	Habits in madrasas	Conclusion
11	ZA (F) 35 Yrs	Students come from different regions, but we try to get used to mutual respect and tolerance, as part of religious moderation and the form of Bhinneka Tunggal Ika	Habituation in the madrasah environment using local wisdom values can build a sense of religious tolerance and moderation in students
22	IS(F)25 Yrs	Be punctual in all activities, and respect and love each other for all madrasah residents.	
33	RK (F) 30 Yrs	Try to maintain the cleanliness of each room and madrasah environment, love and respect each other, and respect each other and make it a habit to smile, greet, and greet each other.	

Source: processed by researchers (2023)

Based on Table 1, three informants think that the habit that madrasas build to build religious moderation is to build madrasa culture with local wisdom. Informants stated that habits in madrasas include tolerance, discipline, maintaining cleanliness, and 5S (smile, greeting, greeting, polite, courteous).

It can be concluded that there is an effort to strengthen the value of religious moderation for students, which is carried out with joint efforts by both students and teachers by utilizing the values around students, namely local wisdom.

This is by research conducted by Wafiqni & Nurani (2018) which states that the value of local wisdom can bring students to learn about their environment and culture directly and more in line with real life. Teachers at MTs Mambaul Ulum Bata-bata 1 build a madrasa culture that directs students to an attitude of religious moderation with the values of local wisdom of the Madurese community.

### 2.3 The Example of Kiai and Teachers

Kiai and teachers are role models for students. Exemplary behavior is behavior shown to provide students with a real example of good character and religious moderation.

High respect and recognition for the existence of kiai is part of Islamic boarding school culture. Syarif & Hannan (2020) stated that kiai is a product of local wisdom which plays a very important role in producing and reproducing the building of Islamic moderation in Madura. Based on the results of interviews, teachers and kiai at MTs Mambaul Ulum Bata-bata 1 provide real examples of daily behavior,

“The kiai and teachers here always show a very high level of respect and tolerance. Apart from that, andhep ashor and moderation are shown in daily behavior” (interview: 15 November 2023)

Based on interviews with ZH, teachers and Kiai show a moderate attitude in behavior so that students can consider them as role models. The same thing was also conveyed by SF as a student

“We use teachers and kiai as role models, a simple example shown by our kiai is always being tolerant of all the differences that exist in his students. Teachers in the class also show mutual respect for learning” (interview: 16 November 2023)

Based on interviews, kiai, and teachers behave well and moderate religion. Small actions such as being polite in speaking, punctual, tolerant, and showing mutual love and respect for students. This gives students a real example of being able to behave by the learning and example of the kiai and teachers at MTs Mambaul Ulum Bata-bata 1. Research from Musanna (2012) shows that the main point

of teaching local wisdom is the integration of learning approaches, wise thinking skills and teacher commitment as role models. An example is important in learning and cultivating an attitude of religious moderation. Darwin (2020) stated that as time goes by and advances in information technology, teachers must always develop their professionalism and always teach students a moderate attitude, while still integrating the Koran and advances in science.

#### 2.4 Preparation of Learning Implementation Plan (RPP)

In implementing learning, teachers need to prepare an RPP. To build the value of religious moderation in students, PPKn teachers at MTs Mambaul Ulum Bata-bata 1 integrate the value of religious moderation in the PPKn learning lesson plans. Based on the results of observations, interviews, and documentation, the preparation of the PPKn RPP based on local wisdom values was carried out in several stages, such as reviewing Competency Standards and Basic Competencies, determining local wisdom values and the character to be developed in students, determining achievement indicators, determining and developing learning who are active and innovative, and carry out evaluations of the goals to be achieved. This is by interviews conducted with PPKn teachers at MTs Mambaul Ulum Bata-bata 1,

“Every time the semester changes, we PPKn teachers try to review and see the existing evaluation results. “The development of lesson plans is carried out jointly and as much as possible is linked to the lives around the students and the values of local wisdom.” (interview: November 16, 2023)

This shows that local wisdom values are used in PPKn learning to build religious moderation in students. MTs Mambaul Ulum Bata-bata 1 teachers try their best to instill good character in students. Local wisdom is regional wealth owned and contains good values, related to socio-cultural life, economics, and the natural environment. There is a lot of local wisdom from the Madurese people, so it can be used as learning to build the value of religious moderation in students in PPKn learning.

“The value of local wisdom is very suitable for teaching and introducing to students in civics learning. “For example, in seventh-grade material about ethnic, religious, racial and cultural diversity, it is very easy to teach students the value of local wisdom and conclude religious moderation.” (interview: November 15, 2023)

Based on an interview with RK, PPKn learning is always linked to Madurese local wisdom values, and it tries to create an attitude of religious moderation in students. Students, namely SF, also conveyed this,

“Every time we study PPKn, the teacher always relates it to typical Madurese culture, both at the beginning of the lesson and at the end of the lesson. “We are often taught to analyze surrounding habits related to the material being taught, and we feel that this is easier to understand” (interview: 16 November 2023).

Based on the description above, it can be concluded that the PPKn teacher at MTs Mambaul Ulum Bata-bata 1 provides learning with local wisdom as real learning to students. This will provide many benefits, such as introducing local culture and wealth typical of the region, loving local wisdom, instilling character in students, and making it easier for students to understand learning by relating it directly to daily life and life in society. Learning local wisdom is an action that includes creativity, taste, and community work in overcoming local problems and can develop students' life skills, and have a responsible, creative, and independent attitude so that they can realize an attitude of religious moderation in community life (Bakhtiar, 2016; Suyitno, 2012).

#### Conclusion

Based on the research results, it can be concluded that the local wisdom values used to build religious moderation are the Islamic boarding school tradition and the Toron tradition. Efforts to build religious moderation are carried out using the local wisdom of Islamic boarding schools, madrasa culture, the example of kiai and teachers, compiling learning tools,

and incorporating local wisdom values as PPKn subject matter. The impact of this research can be used as a guide for teachers, especially Civic Education teachers, to build religious moderation by using the local wisdom values of each region. For students, it can be used as a means to learn more and apply local wisdom values as part of religious moderation in the social life of society. Recommendations for further research are to analyze and develop creative and innovative learning methods and utilize the metaverse in madrasas to instill religious moderation.

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