



Traditions That Remain Relevant: Interpreting Religious Moderation for the Millennial Generation in Nagari Pariangan, Tanah Datar

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ABSTRACT

This study was motivated by concerns over the weakening of local cultural identity and the growing challenges of religious moderation in the digital age, which is characterized by the flow of global information and social polarization. Amid these conditions, the village of Pariangan has demonstrated its ability to maintain social harmony through the integration of traditional and religious values. This study aims to analyze the relevance of Minangkabau traditions in fostering religious moderation among the millennial generation and to identify the social mechanisms that support its sustainability. The study employs a qualitative approach using a case study design. Data were collected through in-depth interviews, participatory observation, and documentation involving Ninik Mamak, religious leaders, officials of the Kerapatan Adat Nagari (KAN), and millennials. Data analysis was conducted through data reduction, data presentation, and thematic conclusion-drawing. The results indicate that adat is understood as an adaptive ethical framework and serves as social capital in confronting modernity. The value of religious moderation is internalized through the philosophy of Adat Basandi Syarak, Syarak Basandi Kitabullah (ABS-SBK), the practice of deliberation, and the cultural mechanism of tabayyun. This study concludes that adat functions as an effective instrument in strengthening identity, social cohesion, and the sustainability of religious moderation in the digital age.

1. Introduction

The development of digital technology has brought about significant changes in the way the younger generation understands and expresses their religious identity. On the one hand, easy access to information opens up vast opportunities for strengthening religious literacy; on the other hand, it also presents various challenges in the form of the spread of intolerant ideologies, exclusivism, and religion-based social polarization through digital media. Various reports indicate that young people are among the segments most vulnerable to exposure to extremist religious narratives due to their high intensity of social media use and limited ability to verify the religious information they receive (Arifianto, 2021; Hasan et al., 2023). In the context of multicultural Indonesia, this situation poses a

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serious challenge to efforts to maintain social cohesion and harmony in religious life. Therefore, religious moderation is increasingly viewed as a strategic approach to fostering an inclusive and tolerant attitude toward religion—one that values differences without losing one's religious identity ((Azra, 2021; Hefner, 2022).

Studies on religious moderation over the past decade indicate that the success of fostering moderate attitudes is not solely determined by formal educational institutions but is also influenced by the local cultural values that are alive within society. Several studies have found that local wisdom plays a crucial role as a social mechanism in fostering tolerance, solidarity, and respect for diversity (Abdullah & A., 2020). In Minangkabau society, the relationship between adat and religion is embodied in the philosophy of Adat Basandi Syarak, Syarak Basandi Kitabullah (ABS-SBK), which positions adat and Islam as two mutually reinforcing elements in social life. This philosophy not only serves as a normative guideline but also functions as an instrument for shaping the character of a society that prioritizes deliberation, balance, and respect for differences. Nevertheless, there remains a limited body of research that specifically examines how the millennial generation interprets and reproduces these values in the context of an increasingly digitized social life.

The village of Pariangan in Tanah Datar Regency is one of the oldest villages in the Minangkabau region that still strongly upholds traditional customs in the daily lives of its community. The existence of traditional institutions, the role of the *niniak mamak*, and the ongoing social and religious activities make this village an interesting subject for study from the perspective of religious moderation. This study aims to analyze how the traditional values that have developed in Pariangan Village contribute to shaping the millennial generation's understanding of religious moderation. Furthermore, this study also aims to identify forms of moderation that have emerged through the interaction between tradition and religion, as well as to explain how the millennial generation interprets the relevance of these values in addressing contemporary social dynamics. Thus, this study is expected to provide an empirical overview of the relationship between local wisdom and the strengthening of religious moderation in today's Minangkabau society.

This study is based on the argument that adat is not merely a symbolic cultural heritage, but rather a value system that continues to undergo social reproduction and remains relevant in addressing the challenges of modern life. From a social constructionist perspective, cultural values can endure if they are continually reinterpreted by social actors in accordance with the needs of the times (Berger & Luckmann, 1966). Therefore, the relevance of adat in Nagari Pariangan lies not merely in the form of its rituals, but in its ability to transmit values of moderation—such as tolerance, deliberation, balance, and respect for differences—to the younger generation. This study argues that Pariangan's millennial generation does not view adat as an outdated tradition, but rather as a source of social and religious identity capable of strengthening the practice of religious moderation amid the currents of globalization and digitalization. This argument serves as the foundation for understanding how adat continues to transform while maintaining its relevance in contemporary society.

The literature on religious moderation has grown rapidly in recent years, in line with increasing academic attention to issues of tolerance, social cohesion, and the prevention of extremism. Generally, these studies position religious moderation as a paradigm of religiosity that emphasizes balance, justice, tolerance, and respect for social and cultural diversity (Azra, 2021; Hefner, 2022). In the Indonesian context, religious moderation is often understood as an effort to maintain harmonious religious life within a pluralistic and multicultural society. Several studies indicate that the values of moderation are shaped not only through formal educational institutions and religious organizations but also through the local culture embedded within society (Abdullah & A., 2020; Salam, 2002). Local wisdom functions as a social mechanism that internalizes norms of communal harmony and conflict resolution from one generation to the next. Therefore, the relationship

between local culture and religious moderation has become an important theme that continues to receive attention in the fields of the sociology of religion, cultural anthropology, and contemporary Islamic education.

The first research group focused on strengthening religious moderation through formal education. Various studies confirm that schools, universities, and Islamic educational institutions play a strategic role in fostering an inclusive religious worldview among the younger generation. Research findings indicate that integrating the values of moderation into the curriculum, employing dialogic teaching methods, and strengthening religious literacy can enhance students' ability to respect differences and avoid extremist attitudes (Sensenig, 2008). Furthermore, moderation education is also considered effective in developing critical thinking skills, thereby preventing students from readily accepting religious information that is provocative or intolerant. Nevertheless, most educational research remains focused on school and campus environments, leaving little explanation of how the value of moderation is shaped through social and cultural experiences outside formal educational institutions. Consequently, the cultural dimension as a source of religious moderation has received relatively little attention in previous research.

The second research framework positions local culture as the primary foundation for strengthening religious moderation. Various studies in several regions of Indonesia show that traditions, customs, and local wisdom play a significant role in fostering harmonious social relationships among residents. Research on Javanese, Bugis, Sasak, and Minangkabau communities has found that local culture embodies the values of deliberation, solidarity, respect for others, and conflict-resolution mechanisms that support the practice of moderation in daily life (Rahman, 2022) (Rahman, 2021). From an anthropological perspective, culture is not merely understood as a legacy of the past but as a system of meaning that is continuously produced and reproduced by society in response to ongoing social change (Geertz, 1973). Therefore, local wisdom is viewed as having the potential to serve as a more contextually relevant instrument for strengthening religious moderation, as it is directly rooted in the lived experiences of the community. However, studies that specifically highlight the experiences of the millennial generation in this context remain very limited.

The next group of studies highlights the role of indigenous communities as social agents in preserving the values of religious moderation. Studies conducted in various traditional communities show that indigenous institutions play a vital role in transmitting social norms, fostering collective solidarity, and maintaining a balance in the relationships between individuals, society, and religion. In Minangkabau society, the roles of the *niniak mamak*, *alim ulama*, and *cadiak pandai* are crucial elements in the process of passing down cultural and religious values to younger generations (Nasroen, 2020). Through various customary activities and village deliberations, communities gain opportunities to practice the values of dialogue, tolerance, and peaceful conflict resolution. Nevertheless, most research still portrays indigenous communities as static and homogeneous entities. This approach tends to overlook the dynamics of social change resulting from the development of digital technology, as well as shifts in the interaction patterns of the millennial generation, which increasingly differ from those of previous generations.

Although research on religious moderation and local culture has yielded various important findings, there are a number of limitations that still leave room for further study. First, most studies emphasize the normative aspects of the importance of religious moderation without explaining how these values are interpreted and practiced by social actors in their daily lives. Second, previous research has tended to focus on educational institutions or religious organizations, thereby paying insufficient attention to indigenous communities as arenas for the production of values of moderation. Third, millennials are often positioned merely as targets for the internalization of values, rather than as active agents who interpret and reconstruct the cultural meanings passed down to

them. Furthermore, there is still very little research examining the relationship between indigenous traditions, religious moderation, and digital transformation simultaneously. These limitations highlight the need for a more contextual approach to understanding how the value of religious moderation is produced and maintained in contemporary society.

Based on these research gaps, this study offers a new direction by positioning the millennial generation as the main actors in the process of reinterpreting traditional values related to religious moderation. Unlike previous research, which has focused more on the normative functions of adat, this study seeks to understand how the values embodied in the philosophy of “Adat Basandi Syarak, Syarak Basandi Kitabullah” are reproduced, negotiated, and reinterpreted by the millennial generation in the context of modern life. This approach is grounded in a social constructionist perspective, which views social reality as shaped through ongoing processes of interaction and meaning-making (Berger & Luckmann, 1966). Thus, this study not only explains the existence of adat as a cultural heritage but also reveals how adat functions as a source of identity and a mechanism for reinforcing religious moderation amid rapid social change. The novelty of this research lies in the analysis of the relationship between adat, the millennial generation, and religious moderation in the context of Nagari Pariangan as a social space undergoing continuous transformation.

2. Methodology

This study is a field research project using a qualitative approach conducted in Nagari Pariangan, Tanah Datar. The data sources for this study consist of primary and secondary data obtained from various parties relevant to the research focus. Primary data were derived from in-depth interviews with millennials, niniak mamak, alim ulama, wali nagari, bundo kanduang, and community leaders who possess knowledge and experience regarding the relationship between adat and religious moderation in Nagari Pariangan. Informants were selected using purposive sampling, taking into account their level of involvement in traditional and religious activities. Meanwhile, secondary data was obtained from official village documents, archives of traditional activities, village regulations, traditional manuscripts, reports on youth activities, documentary photographs, and various scholarly publications related to Minangkabau culture and religious moderation. The use of these various data sources was intended to provide a comprehensive understanding of the phenomenon under study. Additionally, the diversity of data sources served as a triangulation strategy to enhance the credibility and validity of the resulting research findings.

Data collection was conducted using three main techniques: in-depth interviews, participatory observation, and documentary analysis. In-depth interviews were used to explore the informants' experiences, perspectives, and interpretations regarding the role of customary traditions in shaping religious moderation among the millennial generation. The interviews were conducted using a semi-structured approach, allowing the researcher to obtain rich information while remaining aligned with the study's focus. In addition to interviews, participatory observation was conducted by observing various social, religious, and traditional activities taking place in Nagari Pariangan, such as traditional deliberations, community religious activities, and interactions among residents in various social forums. This observation aimed to gather empirical data on practices of moderation evident in daily life. Documentary research was conducted by examining various documents, archives, photographs, and records related to the community's traditional and religious activities. The combination of these three techniques allowed the researcher to obtain richer, more in-depth, and mutually complementary data, thereby producing a comprehensive picture of the phenomenon under study.

Data analysis in this study follows the interactive analysis model developed by (Miles et al., 2020), which consists of three main stages: data reduction, data presentation, and drawing and verifying conclusions. The analysis process began as soon as the first data were collected and proceeded

simultaneously throughout the study. During the data reduction stage, the researcher selected, coded, categorized, and simplified the data to identify themes relevant to the research focus. Next, the reduced data is presented in the form of matrices, narratives, and thematic maps to facilitate the interpretation process. The final stage involves the continuous drawing of conclusions and verification to ensure that the resulting interpretations are truly supported by empirical data. Additionally, this study employs source triangulation, methodological triangulation, and member checking to enhance the credibility of the findings. Through these procedures, the research results are expected to accurately depict how the millennial generation interprets religious moderation through the traditional values practiced in Nagari Pariangan.

3. Results

3.1 Research Findings

The research findings indicate that millennials in Nagari Pariangan no longer view adat as a symbol of the past that hinders progress or as a cultural heritage with purely historical value. Instead, adat is understood as a source of collective identity that provides direction, meaning, and stability in the face of increasingly rapid social change driven by globalization and the development of digital technology. Most informants expressed that the values embedded in the philosophy of Adat Basandi Syarak, Syarak Basandi Kitabullah (ABS-SBK) remain highly relevant in contemporary life, particularly in fostering mutual respect, openness to diversity, social responsibility, and an awareness of the need to maintain harmony in community life. Field findings also show that the younger generation is able to integrate the use of digital technology, social media, and modern lifestyles without having to abandon their attachment to the norms and traditions of the nagari. This situation indicates a process of cultural hybridization that allows local values and modernity to coexist. From the perspective of the millennial generation, adat is not understood as a rigid set of rules that restricts freedom, but rather as a dynamic, flexible ethical framework capable of adapting to the changing times. Therefore, the existence of adat serves as social and cultural capital that strengthens the resilience of the younger generation in facing various global challenges that have the potential to erode local identity and weaken social cohesion within the community.

Religious moderation in Nagari Pariangan is reflected in various social practices that prioritize dialogue, deliberation, and respect for differing viewpoints within community life. Based on interviews and field observations, the younger generation appears to be actively involved in various discussion forums, community social activities, youth organizations, and informal spaces for interaction that combine religious values with the traditional principles that are alive in the community. In these various forums, social issues are resolved primarily through persuasive, dialogic, and consensus-based approaches rather than through confrontational approaches that have the potential to spark conflict. This study also found no indications of the emergence of radical, intolerant, or exclusionary attitudes among Pariangan millennials. On the contrary, they demonstrate a tendency to serve as agents spreading messages of tolerance, unity, and peace, particularly when confronted with various religious narratives circulating widely through digital media. These practices of moderation have grown naturally out of a collective awareness that maintaining harmony within the village is an integral part of moral, social, and religious obligations. Therefore, religious moderation in Pariangan is not merely a normative concept understood theoretically, but has become a way of life that is internalized in the community's daily mindset, behavior, and social interactions.

The research findings also indicate that the traditional structures led by the Ninik Mamak and the Kerapatan Adat Nagari (KAN) play a strategic role as mechanisms of social control in preserving the values of religious moderation amid the rapid flow of global information. Although the younger

generation has broad access to various information sources through the internet and social media, they still demonstrate a strong attachment to the social and cultural authorities present within the nagari community. Observations reveal the existence of a practice that local communities refer to as “cultural tabayyun”—a process of clarification, verification, and collective deliberation regarding information that has the potential to cause conflict, misunderstanding, or division within the community. This process generally takes place in traditional social spaces such as suraus, lapaus, deliberative forums, and community meetings involving various segments of society. Through this mechanism, circulating information is not simply accepted at face value but is filtered based on religious and customary considerations, as well as the common good. The existence of these strong social networks gives communities the collective ability to prevent the spread of intolerance and social polarization. Thus, traditional structures serve not only as guardians of tradition but also as effective instruments for building social resilience, strengthening community cohesion, and maintaining religious moderation at the local level.

The results of an in-depth interview with the Chair of the Minangkabau Customary Council confirm that the resilience of local values in Nagari Pariangan stems from the axiom “adat nan ndak lakang dek paneh, ndak lapuak dek hujan.” The internalization of this value is taught in a tiered manner in two main spaces: the domestic sphere of the family (rumah gadang) through the example set by parents, and traditional public spaces such as the surau and lapau (coffee shop). At the surau, the Ninik Mamak and religious leaders promote religious moderation not as a rigid doctrine, but through the cultural method of tabayyun when discussing contemporary issues. The informant stated that customary values are absolute in substance but demonstrate flexibility when confronted with digital modernity.

The research findings indicate that millennials in Nagari Pariangan view traditional customs as a source of collective identity that remains relevant in the face of social transformations brought about by globalization and digitalization. This phenomenon aligns with Anthony Giddens’ view that identity in modern society is constructed through a process of reflexivity, which allows individuals to maintain continuity of values amid rapid social change. These findings are supported by a study by (Rahim et al., 2023) which found that young people tend to preserve local cultural identity as a strategy for coping with global cultural homogenization. Furthermore, research by Fitriani et al. (2024) found that local cultural values contribute significantly to the formation of social identity and moderate character among Indonesia’s younger generation. Thus, the customs of Pariangan are no longer viewed merely as symbols of the past but as a source of meaning that strengthens the identity of millennials as they face the challenges of modernity.

The ability of Pariangan’s millennial generation to integrate digital technology with traditional values demonstrates a process of cultural hybridization that allows tradition and modernity to coexist. This aligns with the theory of cultural hybridity proposed by Homi K. Bhabha, which explains that the interaction between local and global cultures can produce new forms of identity without erasing one’s cultural roots. This finding is supported by research by (Bakti et al., 2023), which found that the digital generation is able to utilize social media as a space for the reproduction of local cultural identity. Another study by (Fauzi & Mujib, 2022) in **Religions** shows that young Muslim communities in Southeast Asia are developing religious and cultural identities simultaneously through digital platforms. In line with this, a study by (Hidayat, 2021) found that digital media serves as a means of revitalizing local culture without diminishing the younger generation’s attachment to community traditions. Therefore, digital modernization in Pariangan does not result in cultural dislocation but rather strengthens the continuity of traditional values in a contemporary context.

The finding that religious moderation has become a way of life internalized in the behavior of Pariangan’s millennial generation demonstrates the strong integration of religious and traditional

values in the community's social life. This aligns with the views of Abdullah Saeed, who asserts that religious moderation develops effectively when supported by a local social and cultural context that fosters tolerance and dialogue. These research findings are reinforced by a study by Arifinsyah et al. (2022), which found that local cultural values play a major role in fostering moderate attitudes and preventing radicalism among young Muslims. Research by (Wahid et al., 2023) in **Religions** also indicates that communities that integrate traditional values with religious teachings exhibit higher levels of social tolerance. Furthermore, research by (Huda & Kartanegara, 2015) demonstrates that the internalization of local culture is a significant factor in strengthening religious moderation among Indonesian university students. Thus, religious moderation in Pariangan develops not through a formalistic approach, but through a social process that unfolds naturally and sustainably.

The practices of dialogue, deliberation, and conflict resolution by consensus identified in this study indicate that the social capital of the Pariangan community continues to function effectively in maintaining social cohesion. These findings align with Robert D. Putnam's theory of social capital, which explains that social networks, trust, and shared norms serve as the primary foundations for productive social cooperation. Research by (Aldrich & Meyer, 2021) shows that communities with strong social capital tend to be better able to maintain social solidarity and mitigate internal conflicts. A study by (Kim et al., 2023) also found that community participation in deliberative forums enhances the community's capacity to foster tolerance and social resilience. Similar findings were reported by (Nasution et al., 2024), who showed that a deliberative culture rooted in local wisdom contributes to strengthening religious moderation in Indonesian society. Therefore, the deliberative practices that have developed in Pariangan serve as a vital instrument in maintaining social harmony and the sustainability of religious moderation.

The role of Ninik Mamak and the Nagari Customary Council (KAN) as mechanisms of social control demonstrates that customary authority still holds strong legitimacy in contemporary society. This finding aligns with Pierre Bourdieu's view, which asserts that symbolic authority recognized by society is capable of shaping social action and ensuring the intergenerational reproduction of collective values. Research by (Kloos & Berenschot, 2022) found that customary institutions continue to play a vital role in managing social change and maintaining the stability of local communities in the digital age. Another study by (Hasan et al., 2023) indicates that culturally grounded local leadership is effective in building community resilience against narratives of religious extremism. In line with this, a study by (Pratama & Magriasti, 2024) indicates that customary institutions function as agents for transmitting values of tolerance and strengthening social cohesion within traditional Indonesian communities. Thus, the existence of the Kerapatan Adat Nagari Pariangan not only preserves traditions but also strengthens the community's capacity to address contemporary social challenges.

An Analysis of the Value of Tawassuth in the Philosophy of "Appropriate and Possible" finds that the value of Tawassuth (taking the middle path) in religious moderation resonates strongly with the Minangkabau philosophy regarding the concept of "Appropriate and Possible." The community in Nagari Pariangan internalizes moderation not as a foreign theological concept, but as a manifestation of the ability to balance revealed truth with social appropriateness. Millennials in Pariangan use the logic of *alua jo patuik* (logic and propriety) to reject extremism; for them, radical actions are considered neither "appropriate" according to custom nor "possible" within the social rationality of the nagari. This aligns with (Hefner, 2021) perspective in his Scopus journal article, which states that the success of moderation in Southeast Asia depends heavily on the extent to which religious values can adapt to customary law that prioritizes collective harmony. This convergence indicates that Minangkabau adat has inherently provided a cognitive framework for the younger generation to adopt a moderate stance without losing their religiosity.

The Value of Tawazun and the Cosmological Balance of Adat-Syarak The value of Tawazun (balance) is clearly reflected in the dialectic of Adat Basandi Syarak, Syarak Basandi Kitabullah (ABS-SBK). In Pariangan, millennials view this balance as a stability between obligations to God (worship) and obligations to the community (custom). This discussion demonstrates that the identity conflicts frequently experienced by urban millennials are not widely found in Pariangan due to the existence of a “third space” where religious and customary values mutually reinforce one another rather than negate each other. A study in the (Nasrullah & Rahman, 2022) emphasizes that sociocultural balance at the local level serves as a natural immunity against transnational ideologies that attempt to pit religion against culture. Thus, the local wisdom of “adat nan ndak lakang dek paneh” serves as a validating instrument for millennials in practicing their religion in a balanced and proportionate manner.

Tasamuh (Tolerance) and the Concept of “Wherever You Set Foot, Honor the Sky Above” The value of tasamuh, or tolerance, in religious moderation intersects directly with the Minangkabau principle of openness toward differences, which is encapsulated in the proverb “Wherever you set foot, honor the sky above.” Although Pariangan is an ethnically homogeneous village, the millennial generation’s understanding of tolerance is inclusive of differing religious viewpoints within the Muslim community. They practice “kinship-based tolerance,” in which differences of opinion are resolved through an inclusive deliberative process (mufakat). This confirms findings in the **Indonesian Journal of Islam and Muslim Societies** that Minangkabau local wisdom possesses the flexibility to embrace diversity of thought. Millennials do not view others as a threat, but rather as part of a larger social entity whose dignity must be upheld in accordance with the time-honored adat traditions.

Novelty, Integration, and Implications for the Sustainability of Customary Practices: This study asserts that its novelty lies in demonstrating that customary practices need not be archaic to remain relevant; rather, they serve as “software” for the operationalization of religious moderation in the digital age. The values of religious moderation, which have long been viewed as a top-down government agenda, are found in Nagari Pariangan to be deeply ingrained bottom-up practices. Consequently, religious moderation education for millennials in West Sumatra must employ the “language of adat” to avoid cultural resistance.

4. Conclusions

This study concludes that the sustainability of religious moderation in Nagari Pariangan is inextricably linked to the community’s ability—particularly that of the millennial generation—to integrate traditional and religious values into contemporary life. The study’s most significant finding indicates that adat is no longer perceived as a static traditional heritage, but rather as an adaptive and relevant value system for addressing the challenges of globalization and digital transformation. The philosophy of Adat Basandi Syarak, Syarak Basandi Kitabullah (ABS-SBK) has proven to be the cultural foundation that shapes moderate attitudes through the values of tawassuth, tawazun, and tasamuh, which are alive in the community’s social practices. Religious moderation in Pariangan does not exist as a formal program imported from outside the community, but rather grows naturally through social mechanisms rooted in local traditions. The presence of “cultural tabayyun” practices, deliberation, and the strengthening of the roles of the Ninik Mamak and the Kerapatan Adat Nagari (KAN) demonstrate that adat serves as an effective instrument in building social resilience, preventing polarization, and strengthening community cohesion amid the rapid flow of digital information.

The main strength of this study lies in its ability to reveal the organic relationship between Minangkabau local wisdom and the implementation of religious moderation among the millennial generation. Unlike most previous studies, which frame religious moderation as a normative policy or

a top-down institutional agenda, this study demonstrates that moderation has been internalized within the cultural fabric of society and is practiced in everyday life. The findings regarding the concept of “cultural tabayyun” represent a conceptual contribution that enriches the body of research on religious moderation in Indonesia, as they illustrate how processes of clarification, verification, and social deliberation rooted in adat can function as mechanisms of social literacy in countering disinformation and narratives of extremism. Furthermore, this study offers a new perspective that adat can be understood as “social software” that operationalizes the values of moderation in the context of digital life. Thus, the results of this study provide both theoretical and practical contributions to the development of a model of religious moderation based on local culture that can serve as a reference for strengthening social harmony at the national level.

Nevertheless, this study has several limitations that should be noted. First, the scope of the study is limited to Nagari Pariangan; therefore, the results cannot be broadly generalized to the entire Minangkabau community or to Indonesian society at large, which has distinct sociocultural characteristics. Second, this study employs a qualitative approach with a limited number of informants; consequently, the findings emphasize depth of meaning rather than statistical measures of influence. Furthermore, the rapidly evolving dynamics of digital media may lead to changes in patterns of traditional value internalization and religious moderation in the future. Therefore, further research is recommended to use a mixed-methods approach, cover a broader geographic area, and conduct comparative studies across regions or cultures to gain a deeper understanding of the contribution of local wisdom to strengthening religious moderation in Indonesia.

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