



Local Wisdom as a Social Mechanism for Religious Moderation: A Phenomenological Model from Bali

Syarifah Nur Amalia*, Agus Dermawan, Zaini Tamim AR
Institut Agama Islam YPBWI, Surabaya, Indonesia

*Corresponding author: amaliasyarifahnur16@gmail.com

ABSTRACT

The increasing dynamics of intolerance and identity-based tensions in various regions of Indonesia highlight the importance of strengthening tolerance rooted in local cultural values. In this context, Sinduwati Village in Sidemen District, Karangasem Regency, Bali, presents a relatively harmonious model of interreligious coexistence between Hindu and Muslim communities. Thus, this current study aims to analyze the role of interfaith traditions in strengthening interreligious tolerance and to explore how local communities interpret these practices in their daily lives. The research employed a qualitative approach using a phenomenological method to examine the lived experiences of community members involved in interfaith traditions. Data were collected through in-depth interviews, participatory observation, and documentation involving religious leaders, community figures, and residents actively engaged in social and religious activities. The findings indicate that traditions such as *ngejot*, communal cooperation (*gotong royong*), and the concept of *Manyama Braya* serve as important social spaces that bring together individuals from different religious backgrounds. Through these practices, mutual trust, solidarity, and respect are cultivated, thereby strengthening tolerance within the community. This study argues that interfaith traditions grounded in local wisdom function not only as cultural heritage but also as effective social mechanisms for promoting religious moderation and sustaining social harmony within a multicultural society.

Keywords: Interfaith Traditions; Multicultural Society; Religious Moderation; Tolerance

INTRODUCTION

Although Indonesia's socio-religious development has been long standing and has a national motto of *Bhinneka Tunggal Ika*, religious intolerance and disharmony are still present. Ethnic, religious, racial and intergroup conflicts are often worsened by misinformation, identity politics and the growing impact of exclusive religious ideologies on the digital landscape (Octavianne et al., 2024). These developments pose a great danger to social unity and are slowly eroding local wisdom, which has been a cultural basis for peaceful coexistence. Despite an improvement in interreligious relations as evidenced by the rise in the National Religious Harmony Index from 76.02 in 2023 to 76.47 in 2024, religious harmony is still susceptible to social polarization and the changing dynamics of interreligious interactions in increasingly plural societies (Kementerian Agama Republik Indonesia, 2024).

In this context, there is an interesting case of sustainable interfaith living based on local wisdom in Sinduwati Village, Sidemen District, Karangasem Regency, Bali (Anas et al., 2026). The harmonious traditions that the Hindu and Muslim communities have maintained over the years create intersubjective meanings that lead to intergroup trust and help to shape everyday practices of religious moderation. This means that the phenomenon of local wisdom in the process of becoming a social mechanism of strengthening religious moderation and social cohesion is still not understood. Several previous research studies have mostly focused on the functions and positive impacts of local wisdom as a means to enhance interfaith harmony, highlighting its sociocultural significance (Zaman et al., 2024). However, little research has been conducted to understand how these traditions are lived and how these lived experiences produce intersubjective meanings that increase intergroup trust, support religious moderation and social cohesion. Moreover, the use of the descriptive phenomenology of Alfred Schutz to account for these successive processes has yet to be fully investigated (Schutz, 1967).

Thus, to fill this void, the primary point of view on which this study rests is that of Alfred Schutz, the phenomenologist. According to Schutz, social reality is created out of intersubjective meanings which are derived from the individual's daily experience and interaction (Schutz, 1967). These shared meanings shape an individual's interpretation of the other and direct their social behaviour. This view is supported by the ideas of religious moderation which refers to the attitude of moderation in religion which includes tolerance, respect and peaceful coexistence (Tim Penyusun Kementerian Agama Republik Indonesia, 2019) and multiculturalism which emphasizes on the recognition and equal participation of culturally and religiously diverse communities (Kymlicka, 1995). These viewpoints contribute to forming an integrated picture of the experiences, interpretations and adaptations of local wisdom into daily life and practices to maintain religious harmony.

Based on this theoretical opinion, this study suggests that the process of interfaith traditions works through a sequential social process (Nuruddin et al., 2025). Activities such as *Ngejot*, *Manyama Braya*, and collective ritual activities, are held several times and thereby promote ongoing interfaith encounters. These interactions produce intersubjective meanings and improve intergroup trust, and in turn, religious moderation and social cohesion. Religious moderation is not merely a product of formal religious education, but forms out of the shared experience and the common social interactions. Thus, the strengthening of intergroup trust will support religious moderation that will result in long-term social cohesion in multicultural communities (Fahmi et al., 2025).

Following this, this study will focus on understanding the impacts of these experiences of life on intergroup trust and religious moderation and social cohesion in a multicultural community. The novelty of this study is the use of the descriptive phenomenological approach (Schutz, 1967) as a tool to explain how and to what manner local wisdom can be a mechanism for maintaining religious moderation that is seen as an intersubjective phenomenon. The research differs from previous studies that tend to describe sociocultural functions of interfaith

traditions, but uses *epoché*, meaning units, textual and structural descriptions, and thematic synthesis in order to bring out the essence of the lived experiences of the participants. Drawing from these findings, the study proposes a phenomenological model, which shows that repeated involvement in local traditions create common meanings, increase trust between different groups, religious moderation and finally, social cohesion in multicultural communities. It is hoped that this model will add to the literature by presenting a new look at how religious moderation as a practice of sustainable life can be the result of sequential phenomenological process of local wisdom transformation that goes beyond the descriptive sociocultural explanation of the existing studies.

METHODS

Research Design

This study employed a qualitative research design using Alfred Schutz's phenomenological approach to explore the lived experiences of Hindu and Muslim communities in practicing interfaith traditions in Sinduwati Village, Sidemen District, Karangasem Regency, Bali (Schutz, 1967). The phenomenological approach was selected because this study sought to understand how participants consciously interpreted and assigned meaning to their everyday interfaith interactions rather than merely describing social activities. Sinduwati Village was purposively selected due to its long-standing tradition of harmonious coexistence through local wisdom, including *ngejot*, *Manyama Braya*, *gotong royong*, and collective participation in religious and communal activities. In addition, participants were selected through purposive sampling and consisted of religious leaders, customary leaders, village officials, community elders, and Hindu and Muslim residents actively involved in interfaith traditions (Dadan et al., 2026). Data were collected through semi-structured in-depth interviews, participant observation, and document analysis to capture participants' experiences from multiple perspectives (Chand, 2025).

Data Analysis

Data were analyzed using Alfred Schutz's descriptive phenomenological framework. The analysis began with *epoché* (bracketing) to minimize researchers' preconceptions, followed by repeated readings of interview transcripts and field notes to identify significant statements. These statements were organized into meaning units and synthesized into textual and structural descriptions to reveal the essence of participants' lived experiences and the intersubjective meanings underlying interfaith traditions (Schutz, 1967). To ensure the trustworthiness of the findings, member checking, peer debriefing, and researcher reflexivity were employed throughout the research process to enhance the credibility, dependability, and confirmability of the study.

RESULTS

Interfaith Tradition as a Shared Social Space

Participants consistently experienced interfaith traditions as shared social spaces where religious differences became secondary to communal relationships. Rather than viewing interactions with members of other religions as exceptional events, participants described them as ordinary aspects of everyday village life. Through repeated participation in communal activities, Hindu and Muslim residents developed a shared understanding that social harmony was maintained through reciprocal involvement rather than religious uniformity.

The analysis identified four central meaning units underlying these experiences: reciprocal participation, mutual respect, shared responsibility, and everyday interaction.

Participants explained that involvement in religious celebrations, funeral ceremonies, village security, communal work (*gotong royong*), and public events was motivated not by religious obligation but by a shared commitment to maintaining harmonious social relationships. As stated by Mr. Mahsun, Chairman of the Sindu Foundation:

“The relationship between Muslims and Hindus in Kampung Sindu is very good, harmonious, and tolerant, without any serious conflicts. Both communities respect each other’s religious celebrations. For example, Muslims maintain silence during Nyepi, while Hindus respect Islamic activities such as takbir keliling and Mawlid parades. In various community activities, they cooperate in maintaining security, managing traffic, and supporting events. During funeral ceremonies such as Ngaben, Muslims also assist and accompany the procession to the gate.” (Mahsun, personal interview, December 23, 2025).

Similarly, Mrs. Dewi described her experience of observing Nyepi:

“When Nyepi is observed, we continue to follow and respect the rules. For example, at night we turn off the lights and stay inside the house. However, during our own religious worship, we do not follow those restrictions, but we always respect the regulations.” (Dewi, personal interview, June 03, 2025).

The findings further show that shared social spaces are created through participation in community events, including funeral ceremonies, neighborhood security activities, traffic management, village competitions, health services, and interfaith forums. Reciprocal participation in these activities enables community members to interact beyond formal religious boundaries. As stated by Ida Bagus Oka Suteja:

“Regarding SARA-related issues in Kampung Sindu, the situation remains safe and there have been no conflicts. When Hindus hold events, Muslims attend, and the same applies in reverse.” (Ida Bagus Oka Suteja, personal interview, December 23, 2025).

Economic interaction also contributes to the formation of shared social spaces. Muslim residents often provide meat, food supplies, and other goods needed for Hindu religious ceremonies. These economic relationships demonstrate that interfaith harmony is supported not only by cultural and religious interaction but also by everyday interdependence. I Kadek Wirya Sudarsana explained:

“The relationship between Muslims and Hindus is supported by social and economic factors, such as trade interactions related to religious needs. For example, Muslims provide meat during religious celebrations. The village government involves both communities in activities such as gotong royong, village competitions, posyandu, and interfaith forums like FKUB. In events such as MTQ, we invite Hindu leaders to attend. Communication with village authorities, sub-district officials, the military, and the police is continuously maintained to strengthen tolerance and unity.” (I Kadek Wirya Sudarsana, personal interview, June 03, 2025)

These narratives indicate that participants did not interpret interfaith participation as compromising their own religious identities. Instead, they experienced reciprocal involvement as an expression of mutual recognition and shared belonging. Repeated participation in

everyday social activities gradually reduced social distance and strengthened trust between religious communities. The phenomenological essence of this theme reveals that interfaith traditions function as lived social spaces where repeated interaction transforms religious diversity into mutual familiarity, trust, and collective belonging. Harmony is therefore experienced not as the absence of religious difference but as the continuous practice of living together through reciprocal participation and shared responsibility.

Religious Moderation as an Everyday Practice

Religious moderation was always defined as a social practice in everyday life, not a formal religious or governmental concept, and was experienced by all participants. Moderation, for both the Hindu and Muslim residents, meant maintaining a loyalty to one's own beliefs while also honoring religious rights, practices and identities of others. This knowledge was gained on an ongoing basis and continued by repeated exposure to communal activities. The results of the analysis showed that there were four meaning items that represented participants' lived experiences of religious moderation: respect for religious differences, balanced religious commitment, collective responsibility for maintaining peace, and critical awareness in responding to social challenges. Participants noted that respect for other faiths did not mean an abdication of one's own beliefs but the recognition that diversity was an essential part of community. Mrs. Jariyah defined religious moderation as:

"Religious moderation is a way of thinking about harmony, mutual respect and interreligious understanding without mixing and without sacrificing the essentials of religious beliefs, which is the implicit mode of thinking of the daily life of the Sindu community, where Muslims and Hindus help each other during the festivals of their respective religions." (Jariyah, personal interview, June 03, 2025).

In the same way, Mr. Mahsun said, differences in religion had been accepted with open mind and understanding:

"Mutual understanding, openness, and a willingness to help one another without trying to dominate or exclude are fundamental. The community understands differences in religious rituals, for example, when Muslims do the takbir keliling, the Hindu community does not mind because they know it's their difference, it doesn't offend them." (Mahsun, personal interview, December 23, 2025).

The results also show that religious moderation is done by means of collective responsibility in maintaining social stability. No matter the religion, the community members actively take part in *gotong royong*, community events, religious festivals and agricultural activities of the village. This kind of involvement shows that the spirit of religious moderation is not confined to formal interfaith engagements, but is a part of everyday social interactions. But the challenges faced by the participants also included those of the speed with which information circulates in the digital age. Social media can cause confusion, misinformation and possible provocation, especially during national or international religious issues. Religious leaders and community figures promote critical sense and to not react emotionally to provocative content to combat these challenges. Mr. Mahsun said that:

"In the digital era, there is lots of information on social media that can confuse people, so here we invite the religious leaders to give the guidance so that the people will not take the information as an invitation that can trigger them to be provoked. On the other hand, internally we are reminded not to let it go, so we pray and donate to the victims, when

there are demonstrations in Jakarta or Palestine.” (Mahsun, personal interview, December 23, 2025).

The results of this research show that the attitude of religious moderation in Kampung Sindu is not just a norm. It is a daily routine, and it is shown by respect of the religious observances, involvement in communal activities, thoughtful comments on information, and the collective work of preventing misunderstandings and conflict. The phenomenological dimension of this theme clearly describes the fact that the interfaith traditions are lived social practices that are performed as people engage in the regular social worlds of people of other religious communities. These traditions establish common ground and provide opportunities for ongoing interaction that can turn religious diversity into a sense of familiarity and mutual trust, and a feeling of belonging together for the people involved. Interfaith traditions are thus seen not only as cultural practices but also as significant expressions of interreligiousity and social responsibility, which are vital to harmonious living in society. In this respect, harmony is not the absence of religious diversity, but the continual exercise of living together, of continuous participation, mutual respect and social interaction.

Manyama Braya as a Collective Identity

Manyama Braya was not only a cultural philosophy to the participants, it was also a lived reality which influenced the way people perceived those from other religious communities. Participants identified each other based not just on their religious affiliation but always belong to one extended social family. Such a common identity facilitated the establishment of long-term interpersonal ties of kinship, solidarity and caring among the Hindu and Muslim population. It is closely related to locally accepted traditions which strengthen bonds of society. An important practice is *Ngejot*, where food, cakes, fruits or gifts are given to neighbours before the religious function. *Ngejot* is how the community communicates care, gratitude and appreciation of each other as “social relatives”. This practice engenders a kind of real interfaith solidarity by making food sharing a way of social bonding and a way of transcending religious differences. The Manyama Braya, according to Mrs. Dewi, meant.

“The Ngejot tradition has been practiced for a long time, where food, cakes or fruits are shared prior to the religious activities. Meanwhile, the term Manyama Braya is derived from the words nyama (brother) and braya (community), indicating that all members of the community are like brothers.” (Dewi, personal interview, June 3, 2025).

The term *nyama slam* was used as an example to show how the Muslim residents are symbolically incorporated into the social identity of the Balinese people. Muslim residents are not treated as outsiders, but as relatives with the shared responsibilities and interests of the community, and the shared spaces and places of culture. This recognition enhances the feeling of belonging of the members of various religious communities.

Collective identity is also preserved by local traditions. Participants discussed the need to preserve traditional practices, such as funerals, communal religious activities etc. While some aspects of these traditions are now practical adaptations to modern conditions, the social values at the heart of these traditions are retained. I Putu Arta explained:

“When the younger generation rejects the local culture, the younger generation may feel confused, and the sense of identity is gone. For example, in funeral customs, bamboo is still used even though now it's complimented with raffia strings but these elements are still maintained by both Muslim and Hindu groups.” (I Putu Arta, personal interview, December 23, 2025).

In the same vein, the traditional Islamic rituals like *tahlilan*, *Maulid* celebration, and activities in Eid al-Adha are still working as a medium to improve social relationships. These traditions also have been modified in practical ways to suit the modern environment but the values of solidarity, mutual help and collective participation have not been lost. Mr. Mahsun stated:

“Traditions to the present day are basically still the same, but with some changes that are related to the community's schedule, for example, tahlilan has been maintained, but it was changed from using cassava to bread due to practicality.” (Mahsun, personal interview, December 23, 2025).

Overall, Manyama Braya embodies the spirit of collective identity within Kampung Sindu. It makes religious difference a basis for kinship and solidarity rather than a source of social distance. In the process of *ngejot*, *gotong royong*, in participating and sharing in ceremonies, and in maintaining local traditions, the Hindu and Muslim communities are in continuous processes of reproducing an inclusive identity, built on brotherhood, care for others and sense of belonging. The phenomenological nature of this theme shows that Manyama Braya is an actual community where religious differences are turned into bonds of kinship and of joint belonging. Participants saw themselves as part of a common social family, not as belonging to different religious groups, and whose unity was continuously reformed by the mundane cultural practices. The three themes illustrate how interfaith harmony in Kampung Sindu is maintained through interwoven cultural, social and religious practices. First, interfaith traditions serve as common spaces for the communities to participate or interact with one another in a constructive way. Second, the living of everyday life inspires religious moderation by respect for religious diversity, social cooperation and shared responsibility for ensuring peace. Thirdly, Manyama Braya acts as an umbrella group, enabling citizens of the Hindu and Muslim communities to view themselves as part of the same community. The results of this study show that local wisdom is not only preserved as cultural heritage but is also lived as a social mechanism to increase tolerance and interreligious harmony.

DISCUSSION

Interfaith Tradition as a Shared Social Space

The results suggest that the interfaith traditions in Kampung Sindu foster a common social arena, enabling harmonious relations between the Hindu and Muslim communities to be developed through daily interactions. *Ngejot*, *gotong royong*, village security, religious activities, and funeral ceremonies are seen as a routine and are not deemed as programmes that are designed to foster harmony, but these activities are seen as helping to build mutual respect, cooperation and shared responsibility (Priyatna et al., 2025). The experiences show that social unity can be maintained by continuous interaction instead of similarity in religion (Ramadona & Musonif, 2026). The experiences can be understood in terms of the intersubjectivity as described by Alfred Schutz that "social reality is built on meanings created during daily interaction" (Schutz, 1967). Over time, participants learned to see members from other religious communities as neighbours, rather than religious outsiders. As a result, local wisdom is not just a cultural tradition but an intersubjective process that helps to generate shared meanings, reciprocity, and collective identity in a cycle of continuous production (Mahaswa & Hardiyanti, 2025). This finding portrays the harmonious interreligious relationship that can be found in lived experiences that occur within the daily life of the community (Schutz, 1967).

A key takeaway from these experiences is the development of intergroup trust that can

then lead to religious moderation. Trust and religious moderation are not just developed through religious teaching, but through day-to-day experiences that foster empathy, reciprocity and mutual responsibility. These results suggest that religious moderation is more of a social practice in the concrete than in the abstraction, and is manifested in concrete interactions (Aslamiyah et al., 2026). At the same time, the active participation of Hindu and Muslim communities in collective village activities reflects multicultural principles, where different religious identities are maintained while equal participation in community life is encouraged (Kymlicka, 1995).

Unlike previous studies that primarily described local wisdom as an instrument of conflict prevention, the present study explains the experiential process through which participants construct shared meanings that sustain harmonious relationships (Nurmaya et al., 2025). This present study explains the phenomenological process through which repeated interaction generates shared meanings, strengthens intergroup trust, and normalizes harmonious coexistence. Overall, these findings propose that interfaith traditions operate as intersubjective social spaces connecting local wisdom, shared meanings, intergroup trust, religious moderation, and social cohesion (Habibi et al., 2026). This perspective contributes to the literature by explaining not only the social functions of local wisdom but also the lived processes through which harmonious relationships are continuously sustained within multicultural communities (Rahman et al., 2022).

Religious Moderation as an Everyday Practice

Results revealed that the religious moderation experience in Kampung Sindu was not a formal concept brought by religious institutions or government programmes, but rather an everyday social practice (Sukarawan et al., 2024). Participants had an understanding of moderation as being able to act in ways that enable them to express their own faith and respect the rights, practices and identity of those of other faiths (Nugroho, 2024). This was manifested in the daily relationships they have, such as being involved in social events, helping each other during religious events and joint work in maintaining peaceful social relationships (Wafa et al., 2026). Based on the results, it is found that religious moderation can be maintained by the ordinary social experiences which gradually become part of the community (Sutikno, 2026). Participants' narratives can be best understood in the context of Schutz's concept of 'intersubjectivity', which posits that social reality is made of meanings that arise from everyday interaction (Schutz, 1967). The participants were able to realize that religious differences are not an obstacle to social relations but are part of the overall picture of village life (Supriyadi, Abdul Qodir Zaelani, 2026). By ongoing interaction, a tacit social norm is established: mutual respect instead of an imposed obligation. The results of this study show that moderation is not just a person's attitude, but also a way of being, which is constantly reinforced by lived experiences in the community (Jinan et al., 2026).

In addition to mutual respect, the study emphasizes intergroup trust and collective responsibility as vital factors for maintaining peaceful intergroup relations (Vienlencia, 2025). Religious cooperation, empathy, and mutual support were always stressed across the religious divide without neglecting their religious identity (Tobroni et al., 2025). Their answers to misinformation that spreads via digital media also reflect that moderation entails critical awareness and responsible social action (Ferreira, 2025). People within the community engaged in dialogue, verification of information, and guidance from religious leaders to respond to sensitive religious issues rather than engaging emotionally. These practices are an example of religious moderation, which is not only toleration, but also an invitation to people to be constructive in addressing social problems in the present day.

A similar trend can be seen from the multiculturalist point of view. Hindus and Muslims lived side by side preserving their religious differences and practicing their respective religions

while equally sharing in community events within the village, in accordance with multicultural principles of recognition, respect and equal participation (Kymlicka, 1995). The preservation of religious identity without diminishing opportunities for cooperation suggested, however, that cultural diversity and social cohesion can coexist in practices of inclusivity in the community.

The concept of religious moderation in previous studies has been generally characterized as a norm or public policy, and it has been explained that the role of local wisdom in creating harmony has a sociocultural dimension. The results show that through recurrent social encounters, the people in the community can build common understandings, enhance the trust between different groups, have a critical awareness, and together ensure peaceful relations. This study suggests, in theory, that religious moderation is an intersubjective social orientation that is created from a lived experience, not just a discourse of the institution (Schutz, 1967). The perspective adds to the literature by elucidating how norms of religious moderation become mechanisms for a sustainable practice in the community that helps to foster harmony in multicultural societies.

Manyama Braya as a Collective Identity

By integrating Hindu and Muslim residents as one social family, Manyama Braya emerges as a cultural philosophy that creates a sense of belonging for the participants (Yasmiati et al., 2026). Instead of religion being the defining factor of social relationships, participants highlighted how their everyday lives are lived in terms of kinship, mutual care and shared responsibility. The feeling of belonging is continually strengthened through practices like *ngejot*, mutual assistance, participation in communal ceremonies and the maintenance of local traditions (Priyatna et al., 2025; Raharjo et al., 2025; Fihris et al., 2025; Suretno & Mujahid, 2025). From these encounters, social cohesion is found not to be lost, but to be embedded within a common social identity. Some of this type of pattern can be traced to the work of Alfred Schutz (1967) on the meaning-making process in daily life, called typification. In Kampung Sindu, the term *nyama slam* is used to signify a sense of relatedness between Muslim residents, who are not religious outsiders (Syarifah et al., 2025). As a person interacts with others over and over again, this perspective of the other is increasingly accepted in a person's daily life. Consequently, in the context of the Manyama Braya, the experience is not just a cultural value but an intersubjective reality, that enhances trust, reciprocity and a sense of collective belonging between religious groups.

These experiences also contribute to a better understanding of how collective identity can be a factor in religious moderation. Participants continued to uphold their own beliefs, and the social contacts were good with neighbours of other faiths (Abdurrazak et al., 2022). In local traditions, there are opportunities to cooperate, share support and share responsibility on regular basis, which did not reduce religious identity (Syarif & Khamim, 2025). Moderation came not only from formal religious teaching, but also from day-to-day life. In practical terms, the results suggest that a program that encourages people to adopt religious moderateness is more likely to be sustainable if it reinforces local traditions that people already know about and practice in their daily lives (Widiyanto et al., 2026).

The results were also consistent with multicultural notions of recognition, inclusion, and participation. Hindu and Muslim communities followed their respective religions, and they actively participated in common community activities, thereby fostering cultural diversity that would enhance, rather than undermine, social cohesion (Kymlicka, 1995). Manyama Braya has been described in general by previous studies as a cultural value that fosters solidarity and peaceful co-existence (Raya et al., 2023). The present study elaborates on this sense by demonstrating how the re-enactment of local traditions creates a sense of symbolic kinship that becomes an inclusive sense of "us" that is continually to be reproduced through the social life of everyday. The results indicated that local wisdom is not only a cultural tradition, but also an

intersubjective mechanism in the process of religious moderation that is being reconstructed in the daily lives of people (Sumadiyah et al., 2026). This study, using the descriptive phenomenology of Alfred Schutz (1967), elucidates how interfaith traditions create shared meaning, enhance intergroup trust, promote religious moderation, and ultimately help to promote social cohesion in multicultural communities. The results are extensions of research on the sociocultural roles of local wisdom, which has focused mainly on the sociocultural functions of local wisdom. The results show the lived experiences of harmonious interreligious relationships, which are in line with a previous study by Anam et al. (2025). From a more practical perspective, the results point to the importance of reinforcing existing local traditions that promote ongoing interactions, trust and participatory community engagement when dealing with religious moderation.

CONCLUSION

In conclusion, interfaith traditions in Sinduwati Village contribute significantly in the construction and the maintenance of tolerance among religious groups especially in Sindu Village. In their daily social relationships, through social, religious, and economic groups and activities, relationships are formed among the Hindu community and Muslim community. Local traditions like ngejot, gotong royong and Manyama Braya creates space for communities of different religions to come together. All these, a spirit of mutual trust, solidarity, respect for differences, so the tolerance that emerges is not only the tolerance of living in peace with each other but also the involvement of the community actively in various joint activities. Moreover, the community's knowledge of religious moderation also contributes in the making of a harmonious social life. The understanding of religious moderation is the attitude of practicing religious teachings in a balanced way, while also respecting the beliefs of others without mixing up religious teachings. The values are not merely conceptual but also lived through local traditions, inter-community communication and the actions of religious and community leaders in upholding social stability. In the context of the digital age that has brought the different flows of information, the residents of Kampung Sindu are still striving to preserve togetherness and harmony values. In this way, interfaith practices from local wisdom have shown to be a powerful social force that fosters tolerance, cohesion, and harmony within a diverse society among religious communities. The study suggests a model that demonstrates how repeated involvement in local wisdom practices creates intersubjective meanings, builds intergroup trust, promotes religious moderation and ultimately reinforces the social cohesion.

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DATA AVAILABILITY STATEMENT

The data created and used in this research includes anonymous identifiers and qualitative responses from education stakeholders; therefore, the data is not available for public release to protect the anonymity and confidentiality of the participants.

CONFLICT OF INTEREST

The authors have no competing financial interests or personal relationships that could have biased their interpretation of the results of the work reported in this paper.

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ETHICAL APPROVAL STATEMENT

This study was conducted in accordance with established ethical principles for educational research. Prior to data collection, permission was obtained from the school administration, and all participants were informed about the objectives, procedures, and voluntary nature of the study. Informed consent was obtained from each participant before their involvement in interviews and observations. Participants were assured that their identities would remain confidential and anonymous, and pseudonyms were used in reporting the findings. All collected data were securely stored and used solely for academic purposes. Participants were also informed of their right to withdraw from the study at any stage without any negative consequences. The researchers ensured that the study caused no harm and respected the privacy, dignity, and rights of all participants throughout the research process.

DISCLOSURE THE USE OF AI TECHNOLOGIES

The authors acknowledge the use of artificial intelligence (AI)-assisted tools for language editing, translation, and text refinement while completing this study. After using these tools, the authors carefully reviewed, revised, and verified the content as necessary and take full responsibility for the accuracy, integrity, and final content of the publication.

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