



Living Curriculum As An Ethnopedagogical Approach To Religious Moderation In Pancasila Village

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Abstract

This study aims to analyze the application of a sustainable living curriculum in the Pancasila village in strengthening religious moderation with an ethnopedagogical approach. Living curriculum is understood as a practice of tolerance and unity education that is not only obtained through formal education, but can be channeled through daily life. The research method used is qualitative-descriptive with an ethnopedagogical study approach through interviews, observations, participatory, and field documentation. This research involved several resource persons including: Chairman of the Rukun Warga (RW), religious leaders, and the community. The results of this study prove that the implementation of the living curriculum in the Pancasila village is carried out in joint activities such as holiday celebrations, community deliberations, tumpengan, arts, ecology, and mutual cooperation. All of these activities are carried out by all residents without any differences. The value of religious moderation is inherited through parental education, the role of religious leaders, and the participation of the younger generation in socio-religious activities. This study confirms that the living curriculum ethnopedagogical approach is an effective, contextual, and sustainable character education model in the application of religious moderation in Indonesia's multicultural society.

Keywords:

Ethnopedagogy; Living Curriculum; Pancasila Village; Religious Moderation; Socio-Religious Practice

A. INTRODUCTION

The education process in the Pancasila village does not only take place in the classroom but also grows from daily life, the community makes local culture as a source of learning can be seen through the tradition of friendship carried out by interfaith people on religious holidays such as Eid al-Fitr, Christmas, and Vesak. In addition to the gathering, this village conducts art tastings and ecological improvement programs. This tradition is not just rhetoric but a real practice of the value of local wisdom which is rooted in the culture of mutual cooperation and mutual respect between religious people. This tradition is a form of ethnopedagogy that instills the value of religious moderation.

Indonesia is a country with an extraordinary wealth of ethnic, cultural, and religious plurality. According to BPS it is noted that Indonesia has more than 1,340 ethnic groups, six official religions, and more than 700 regional languages. In this condition, the values of tolerance are the main foundation in maintaining social integration. However, although the motto "Bhinneka Tunggal Ika" is upheld, reality shows that friction and conflicts based on

religious identity still occur, as seen in the conflicts in Aceh Singkil (Supriatna & Abimayu, 2023), Tolikara, Papua (Yuni et al., n.d.), and Maluku (Arvanti et al., 2023).

In this case, the presence of Pancasila Village is very important to study. The village not only preserves the real practice of tolerance life, but also maintains the values of moderation across generations through life habits passed down from parents to their children. Facts show that since its establishment in 1970, this village has been inhabited by residents from various Islamic, Christian, Catholic, and Hindu backgrounds who live side by side without barriers. Inside stand adjacent houses of worship: Mosques, Temples and Churches (Nur, 2024).

Recent researchers have discussed Pancasila Villages in several regions in Indonesia. (Widiasari et al., 2023) The active role of Pancasila values in daily life (Semarang), (Derung et al., 2023) Religious Moderation (Malang), (Undas et al., 2024) Theological-Pedagogical Construction of Religious Moderation (Kalimantan), and (Wahyuddin et al., 2022) Religious Moderation for the Millennial Generation (Lamongan). However, the study that will be discussed in this article is about the Living Curriculum and Ethnopedagogy in Pancasila Village.

Previous research, according to Emili, Pancasila village plays a role as an effective medium as a means of education with a national perspective, while Teresia strengthens the value of brotherhood and social harmony, Sudianto integrates the value of moderation through the theological education curriculum.

Unlike previous research that focused more on Pancasila values (Widiasari et al., 2023), the improvement of social harmony (Derung et al., 2023), or theological-pedagogical development in religious moderation (Undas et al., 2024), this article presents a novelty in the form of the placement of the Living Curriculum as a model of character education that develops from social and cultural practices in Pancasila Village. This research does not only view religious moderation as a normative or theological concept, but also as a learning process that lives through interreligious traditions, cooperation, and ethnopedagogical practices. The combination of Living Curriculum and Ethnopedagogy has never been studied before, thus providing a new perspective on how religious moderation education can be developed through daily experience, not just through formal teaching in the classroom.

We offer a solution to the problem How is the concept of living curriculum applied as a model of religious moderation education in Kampung Pancasila Malang? This article aims to provide a complete picture of how the living curriculum in Kampung Pancasila can become a model of religious moderation education. This research not only offers a narrative about the success of tolerance, but also contributes ideas about how character education can be shaped through sociocultural practices, rather than just theory in the classroom (Sayyi et al., 2023).

B. METHODS

This research uses a qualitative interpretive approach, which is a type of ethnopedagogical study. The qualitative approach is suitable to be used to understand social phenomena holistically and deeply. Ethnopedagogical studies were chosen because the main focus of the research is on the social learning process in building tolerance and harmony in society. The main focus of this study is to directly observe the practices of moderation education, the mechanism of inheritance of values, and the role of the living curriculum in maintaining tolerance between religions in community life in Pancasila Village. The main source of data in this study is the people of Pancasila Village who are actively involved in inheriting the values of tolerance. They consist of religious leaders, community leaders, parents, and children. The data sources are divided into two, namely primary data obtained directly from the results of interactions with informants, and secondary data derived from citizen activity documents such as; healthy walks, tumpengan, August nights, nuns' visits, and a documentary on the origin of Pancasila village.

This study uses purposive sampling techniques by determining relevant resource persons both in terms of their knowledge and involvement in moderation practices and social activities in the Pancasila village. This research was chosen because ethnopedagogy requires data from resource persons who truly understand cultural dynamics, interfaith moderation and

the mechanism of living curriculum in daily activities.

The four speakers were selected based on the following considerations: 1) Religious leaders because they have a very close role with the community, especially in fostering the values of tolerance and interfaith interaction, 2) the head of RW because they are familiar with the social structure, local policies, and history of interfaith relations in the Pancasila village, 3) two from the community/parents as a role that inherits tolerance to family members, especially young people.

In addition to interviews, the study also conducted participatory observations of family welfare drivers (PKK) of mothers and children. The analytical approach used refers to the interactive model of Miles and Huberman, which includes the following stages: (a) data collection and verification, (b) simplification or reduction of data, and (c) preparation of conclusions based on the results of data analysis.

C. RESULT & DISCUSSION

The application of the Living Curriculum concept in Pancasila Village represents a model of religious moderation education that is rooted in the social reality of the community. The values of tolerance and harmony are not only taught theoretically, but are brought to life through real experiences in the daily lives of citizens. According to (Sukiastini et al., 2024) this approach is in line with ethnopedagogical principles, which emphasize the importance of local wisdom, traditions, and social interaction as the foundation for character formation.

According to (Rofik, 2021), the implementation of the Living Curriculum is seen in two main dimensions: socio-religious practices and cross-generational inheritance. In socio-religious practice, the value of religious moderation is manifested through joint activities such as citizens' deliberations, mutual cooperation, and cultural and religious celebrations such as *tumpengan* and *bantengan*. Interfaith interaction is also established through visiting each other and maintaining security during religious holidays, which is a space for social learning to foster mutual respect and togetherness.

1) Living curriculum in social and religious practice

The application of the living curriculum is a concrete manifestation of the ethnopedagogical approach of this phenomenon can be found in the Pancasila village that the interviews conducted revealed that the villagers came from various Islam, Hindu, Christian, and Catholic religions who interacted harmoniously through activities such as deliberation, mutual cooperation, interfaith celebrations, and community service. Based on the results of interviews and field observations, residents consistently carry out activities in togetherness, through the joint celebration of holidays carried out by residents as a concrete example where residents continue to visit each other, give greetings even though they have different beliefs. This approach is in accordance with the principles of social pedagogy that prioritizes social experience and togetherness in shaping children's characteristics in social and emotional life in a balanced manner, this approach strengthens social cohesion and tolerance, as well as becoming an effective social learning style for the general plural community (Wiguna & Widayarsi, 2025). However, according to researchers, although the living curriculum is effective in creating a sense of empathy and social awareness, dependence on social experiences and traditions is at risk of lacking a reflective structure so that it is easy to indoctrinate religious radicalism through electronic media.

The practice of Living Curriculum in the religious dimension is also seen from the active role of religious leaders in creating a space for interfaith dialogue as explained by Erwan Sutikno, joint activities such as cultural carnivals, *anjangsana*, and joint prayers take turns to be a concrete form of the implementation of tolerance at the basic level. According to this researcher, it fosters a strong spiritual sensitivity in living curriculum activities, however, behind it there are challenges in maintaining the participation of the younger generation, some teenagers are starting to move away from social activities due to the influence of digital technology and lifestyle changes. In line with the opinion (Sayyi et al., 2023), strengthening the value of moderation in the digital era must be able to utilize technology as a means of spreading

positive messages, not the other way around.

Overall, the practice of Living Curriculum in the social and religious life of the Pancasila village community proves that education can grow from daily activities, not just from the classroom. Through a combination of interfaith activities, cultural traditions, and the spirit of mutual cooperation, the community has succeeded in creating living learning that not only instills knowledge but is also able to form moral and social awareness. According to (Sutarti, 2025) an ethnopedagogy-based living curriculum can be an effective strategy in strengthening the understanding of religious moderation, and building togetherness.

2) Inheritance of moderation values across generations

The inheritance of the value of moderation across generations is an important issue in maintaining harmony and harmony in the general public religiously and culturally, especially in Indonesia. A major challenge is being faced by today's society in ensuring the value of moderation is effectively passed on from generation to generation in view of the phenomenon of rapid social change and the influence of digital technologies that lead to individual polarization and potential intolerance. Seeing this phenomenon, it is necessary to implement an ethnopedagogical living curriculum, namely learning the values of daily life that are rooted in cultural and socio-cultural contexts.

The inheritance of the value of religious moderation can be optimized through learning that integrates local social experiences with reflection on real-life values (Yulia et al., 2023). Other research shows that schools and communities have an important function as places for the development of moderation, where the values of tolerance and cooperation between religions can be enhanced through mutually supportive formal and informal education. These values must be thoroughly absorbed through school culture, extracurricular activities, and intergenerational social interactions to prevent the emergence of radicalization and intolerance (Syahrin et al., 2023). In addition to the community, the government also participates in the inheritance of the value of moderation through the Malang City Religious Harmony Forum (FKUB) as a forum for residents to get to know each other in other religious traditions. Through this forum, children and adolescents not only learn to understand differences but also to interpret differences in social power.

The inheritance of moderation values comes from a harmonious relationship between parents, religious leaders, and youth who are active in socio-religious activities. Parents are an example for young people to be tolerant and open to differences, while the younger generation learns to observe and participate directly in community activities. In this way, the sustainability of the value of moderation is not just a theory but also a change in attitudes and behaviors that are instilled through the Living Curriculum. According to (Wahyuddin et al., 2022) the formation of religious moderation is most effective through habituation and direct interaction in the social environment that together form moderate awareness across generations.

Living curriculum through an ethnopedagogical approach has an ideal function of integrating the value of moderation due to technological developments that cause the younger generation to lose interest in social activities. Although the living curriculum has shown success in inheriting moderation values, major challenges remain, especially the dynamics of the young generation who are exposed to unfiltered access to information and technological advances that filter presents a contradiction of values. active collaboration between families, religious leaders and communities in creating a cohesive value ecosystem. The values of tolerance must be internalized through school culture, extracurricular activities, and cross-generational social interaction as an effort to avoid radicalism and intolerance (Syahrin et al., 2023).

The inheritance of moderation values from generation to generation in Kampung Pancasila takes place in a relevant and sustainable way by combining the values of togetherness, openness, and respect for differences. This process is carried out through three main channels: examples from families, direction from religious leaders, and citizens' participation in various social activities involving many religions. Through a combination of local traditions, religious spirituality, and the use of technology, Kampung Pancasila has succeeded in maintaining social balance in the midst of a diverse society. This model of value inheritance shows that the

curriculum is not just a formal education method, but also an effective tool to strengthen the social and moral resilience of the nation in a challenging global era.

Furthermore, the curriculum of life as an ethnopedagogical approach to intergenerational religious moderation in Pancasila Village can be an example for other communities in managing social diversity in harmony. With learning rooted in local culture and active social participation, the values of togetherness and tolerance evolve into a real and sustainable social force. This is also a strategic step to maintain national unity and strengthen the values of Pancasila as the basis for the life of the nation and state. The relationship between the two shows that the inheritance of the value of moderation requires not only the transfer of knowledge, but also learning that takes place and is applied consistently in everyday social interactions.

3) The role of RW chairs, religious leaders, and the community

Basically, religious moderation education in Pancasila Village is not only sourced from formal education, but grows from the surrounding community. Therefore, the role of RW chairmen, religious leaders, and the community is very important in the implementation of the living curriculum of religious moderation education in Pancasila Village. In this context, the head of RW plays the role of a facilitator and creator of virtue, a religious leader as a protector of the moral and spiritual values of the community, while the citizen is an actor who drives the social activities of the community.

a. The role of the RW chairman

The research found showed that the head of the RW in the Pancasila village was an effective facilitator in maintaining the sustainability of religious moderation values in a pluralistic society. According to the role of the head of the RW, it is not only administrative, but also educational, because it affects the formation of the social character of citizens based on the values of Pancasila and the spirit of togetherness.

Based on the results of the interview, one of the forms of role carried out by the head of RW in the Pancasila village is to hold a meeting held every three months, where at each meeting is attended by religious leaders from Islam, Hinduism, and Catholicism, in addition to that the community also participates in these activities, both from the community of children to the elderly. At the meeting, they held a deliberation that discussed the obstacles that are being faced by the residents of Pancasila Village who participated in the deliberations, and from these obstacles they can find solutions together so that if there is something that becomes an obstacle in the Pancasila Village, it can be solved by deliberating together. The gathering activity every three months reflects the application of ethnopedagogical values, which according to (Puspita et al., 2025) education grows from the local culture or the application of customs in the village.

More than that, the role of the head of the RW can also be seen from maintaining religious moderation in the face of the changing times. According to (Ulfa, 2024), in the current era, religious moderation tends to be weak due to fast information, and today's youth rarely digest this information first. In the current onslaught, the head of RW was able to present a direct meeting room between residents that fosters empathy and social closeness. Activities like this will play an important role in maintaining the sustainability of the living curriculum. Thus, the role of the head of the RW is very important in the development of religious moderation in Pancasila Village

b. The Role of Religious Leaders

Field findings show that religious leaders serve as a moral, spiritual, and social bridge between religious communities. According to (Majid et al., 2024), religious leaders have a role as active community coaches in maintaining social harmony in a pluralistic society. In Pancasila Village, the role of religious leaders can be seen through the coordination of forums organized by FKUB (Forum for Religious Harmony) in the meeting to discuss the development of religious life in the village. This activity is an effective means of communication between religious leaders in identifying social problems, as well as strengthening awareness of tolerance.

In addition, according to (Ikhwan, 2020) religious leaders also have a role as a driver of interfaith activities. Religious leaders will convey information to their religion if there are social activities, such as cultural carnivals, anjangsana, and holiday celebrations both from their own

religion and from other religions. That way it will strengthen and increase interfaith solidarity.

Religious leaders in Pancasila Village are also the main actors of the living curriculum, because with the actions and examples of religious leaders, the community will learn directly about the meaning of living in harmony and mutual respect. People are not taught tolerance through theory alone, but through social interaction guided by religious leaders.

Religious leaders also play a role as a link between government policies and people's lives by socializing the values of tolerance and harmony through religious activities. In addition, religious leaders are also role models for their people in practicing a balanced religious life. They showed an open attitude towards each other. This example is the most effective form of living curriculum, because people learn from what they see and feel.

c. The role of society

The main findings of the study show that the community is the main actor in carrying out religious moderation practices in Pancasila villages. According to (Putri & Rapita, 2025) the community has a role as actors in reviving the values of Pancasila and religious moderation. The community is an active subject in building a harmonious, tolerant, and civilized social life. The people in Pancasila Village live in a religious atmosphere without discriminating between religions, ethnicities, and social backgrounds. One tangible form is that they enthusiastically participate in activities. This tradition not only functions as entertainment, but also as a means of social education that can strengthen religious moderation.

In addition, community involvement in instilling the value of tolerance in children and adolescents will play an important role as the first educator in the family. The community teaches their children by giving examples of their daily behavior such as greeting neighbors both religious and interfaith, working together if their neighbors have events, and maintaining good relations between residents. According to the local community, this method will shape the character of children so that they have empathy and an open attitude.

4) Living curriculum as an educational ecology

Based on research, the concept of living curriculum can be understood as a social ecology of education that describes the relationship between society, culture, and the environment that supports the learning process of religious moderation. Living curriculum as a social ecology of education according to (Santoso et al., 2024) describes the relationship between society and the environment that supports religious moderation education. Education can be seen directly in Pancasila Village through cultural carnival activities, community service, and large interfaith religious celebrations. These activities are not just cultural traditions, but function as a learning space that teaches people about cooperation, mutual respect, and peaceful coexistence.

Apart from being social learning, the living curriculum can also improve morale across generations. The values that parents instill in their children, such as the values of tolerance, empathy, and social responsibility, are part of the social legacy that can be passed on to the next generation. The values of Pancasila are taught naturally, without any coercion, but through example and direct experience. This living curriculum process shows that education is taught continuously or continuously from generation to generation.

Table 1. Research Findings on Religious Moderation in Pancasila Village

No	Religious Moderation Value	Indicators in Pancasila Village	Findings
1.	Socio-Religious Dimension & Inheritance	Interfaith Value Interaction	Muslim, Hindu, Christian, and Catholic citizens interact through mutual cooperation, deliberations, cultural celebrations, and visiting each other during holidays. This practice has become a daily tolerance learning space.
		Local Traditions & Culture	Activities such as tumpengan, cultural carnivals, bantengan, and

		social service are ethnopedagogical vehicles to instill the value of togetherness and empathy.
	Learning by example	Children and adolescents learn the value of tolerance from the example of parents, religious leaders, and society through real, not theoretical behavior.
	Cross-Generational Inheritance	The value of moderation is inherited through habits, social interactions, and habituation; Not only through formal education but through the curriculum of daily life.
2	The Role of Actors in the Chairman of RW as Education Ecosystem Facilitator	The Chairman of the RW facilitates quarterly deliberations involving all religious believers, so that it becomes a space for dialogue and peaceful conflict mitigation.
	Religious Figures as Moral Guardians	Religious leaders guide interfaith activities, maintain communication through FKUB, and become role models in building harmonious relationships between people.
	Community as a Driving Force	The community plays an active role in reviving the values of Pancasila through participation in social activities, informal education for children, and maintaining harmonious interfaith relations.

D. CONCLUSION

Education that prioritizes moderation in religion can grow naturally from social interaction in society. Principles such as tolerance, cooperation, and unity are not only conveyed through theoretical teaching, but are also realized in social and religious activities, intergenerational value delivery, and cooperation between religious leaders, RW chairs, and citizens. Through various activities such as community gatherings, tumpeng, cultural festivals, and interfaith prayers, people learn to respect each other's differences and strengthen a sense of solidarity. The Living Curriculum Model based on ethnopedagogy has succeeded in creating a harmonious, relevant, and sustainable social ecosystem, so that it becomes a concrete example of religious moderation education.

The next research is suggested to focus on the development of digital education modules or ethnopedagogy-based learning prototypes that can integrate the values of tolerance, empathy, and solidarity into digital media. Research can be directed at testing the effectiveness of digital moderation tools, community-based learning platforms, or digital documentation. Local traditions as a source of tolerance values. The researcher also needs to analyze the readiness of RW Chairmen, religious leaders, and residents in utilizing technology. With this approach, subsequent research not only "explores generation 5.0", but actually produces concrete models

that can maintain the relevance of religious moderation in the midst of rapid, massive, and unfiltered exposure to information.

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