

REVITALIZATION OF LOCAL WISDOM IN RELIGIOUS MODERATION: STUDY OF MULTIRELIGIOUS TOLERANCE IN KOLONG VILLAGE IN THE ERA OF SOCIETY 5.0

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Abstract: *This study aims to examine the practice of multi-religious tolerance in Kolong Village, Ngasem-Bojonegoro, and its relevance to the concept of religious moderation in facing the challenges of the Society 5.0 era. The research method is qualitative with a case study approach, through interviews, observations, and documentation. The results of the study are: (1) the local wisdom of Kolong Village functions as a medium for internalizing the value of tolerance from an early age, (2) the practice of tolerance is in line with the principle of religious moderation in Islamic science, namely rejecting extreme attitudes and prioritizing balance, and (3) the harmony model in Kolong Village has the potential to be revitalized to answer the challenges of globalization, digitalization, and social disruption in the Society 5.0 era. Thus, local wisdom functions to maintain social harmony while also being a reference for global peace based on Islamic values rahmatan lil-'alamin. This study contributes to developing a model of community-based religious moderation rooted in local wisdom to face the challenges of digital civilization.*

Keywords: local wisdom, religious moderation, tolerance, Kolong Village, Society 5.0.

INTRODUCTION

The diversity of religions, ethnicities, languages, and cultures is one of the distinctive characteristics of Indonesian society. As a country with high heterogeneity, Indonesia faces challenges in maintaining social harmony to prevent horizontal conflict between religious communities. "In this context, efforts to moderate religion are crucial as an approach that emphasizes balance between one's own beliefs and respect for diversity."¹

In theory, religious moderation contains several main indicators, such as tolerance, accommodating local culture, and rejecting extreme violence in religious claims.² In this framework, local wisdom is seen as a significant form of social capital in strengthening this moderate attitude, because local wisdom contains noble values that are passed down

¹ Huda, *Moderasi Keagamaan Berbasis Kearifan Lokal* (2022); juga lihat Purwoyuliyanto, "Islam dan Kearifan Lokal" (2025).

² Khoiruddin, K. (2023). Moderasi beragama dalam kearifan lokal. *Jurnal Moderatio*, 5(2), 112–125



from generation to generation, such as attitudes of mutual respect, mutual cooperation, deliberation, and harmony between communities.³

In the era of digitalization, globalization, and social transformation—often referred to as Society 5.0—new challenges have emerged, such as polarization, the spread of extreme content, and community fragmentation. This context demands that local values previously considered "traditional" be revitalized to remain relevant and adaptive in building social and religious harmony.⁴

Kolong Village, Ngasem District, Bojonegoro Regency, East Java, is an interesting phenomenon because its people have long been actively promoting multi-religious tolerance. Muslims, Catholics, and Protestants in the village live side by side, participate in joint activities, support each other in development, and do not view differences in belief as a barrier to social interaction. This uniqueness makes Kolong Village a social laboratory for understanding how local wisdom functions as a medium for internalizing tolerance in real-life contexts. Several previous studies have highlighted the relationship between local wisdom and interfaith tolerance, such as research in Bali (Sutrisna, 2020)⁵ that emphasized harmony based on custom; in Yogyakarta (Rohmah, 2021)⁶ that highlighted religious moderation based on Javanese culture; and in Minahasa (Rumagit, 2019)⁷ that examined plurality as a capital for social peace. However, most of these studies focus on areas with established social systems or urban areas, while studies on how rural communities in East Java—particularly Kolong Village—practice tolerance through local wisdom in their daily lives are still very limited. Thus, there is a research gap in understanding the mechanisms of internalization of local wisdom values as a means of educational tolerance at the village community level, which has the potential to provide new contributions to the development of studies on multicultural education and locally-based religious moderation.

Based on this background, this research starts from the main question: to what extent can the local wisdom of Kolong Village be revitalized and used as a basis for religious moderation in the era of Society 5.0? This research aims to (1) describe the practice of multi-religious tolerance in Kolong Village, (2) analyze the relationship between local wisdom and religious moderation, and (3) formulate a strategy for revitalizing local values so that they remain relevant in contemporary socio-religious conditions.

³ Tohari, A., & Nafiuddin, A. (2021). Moderasi beragama dalam kearifan lokal. *Jurnal al-Wasatiyah*, 3(2), 120–135. Malau, O. (2021). Kearifan lokal sebagai wahana dalam membangun toleransi antarumat beragama di Tapanuli Utara. *Immanuel: Jurnal Teologi dan Pendidikan Kristen*, 2(1), 1–15.

⁴ Ishlahiyah, T. (2023). Menjaga kearifan lokal, mengurangi radikalisme: Peran Islam dalam dinamika budaya Indonesia. *Jurnal AL-Tafaqquh*, 3(1), 45–60.

⁵ Sutrisna, I. W. (2020). *Kearifan Lokal Bali dalam Memelihara Toleransi Antarumat Beragama*. Jurnal Kajian Agama dan Budaya, 8(1), 23–40. <https://doi.org/10.24042/jkab.v8i1.2020>

⁶ Rohmah, N. (2021). *Moderasi Beragama Berbasis Budaya Jawa: Studi Harmoni Sosial di Yogyakarta*. Jurnal Pendidikan Islam, 10(2), 155–170. <https://doi.org/10.14421/jpi.2021.102.155>

⁷ Rumagit, M. (2019). *Pluralitas dan Kearifan Lokal dalam Membangun Perdamaian di Minahasa*. Jurnal Sosiologi Reflektif, 13(1), 67–84. <https://doi.org/10.14421/jsr.2019.131.67>



RESEARCH METHODS

This study uses a qualitative approach with descriptive methods to deeply understand social phenomena related to the practice of religious tolerance and moderation in community life. Qualitative research, according to Lexy J. Moleong, focuses on the meaning and interpretation of social realities experienced by research subjects naturally.⁸ Data were collected through in-depth interviews, participant observation, and documentation of community socio-religious activities. Data analysis was carried out inductively through the stages of data reduction, data presentation, and drawing conclusions as proposed by Miles and Huberman.⁹ Key informants in this study included Dasri, the head of the Catholic Church congregation known for his active involvement in social activities with both Muslims and Protestants; Wijayanto and Ibrahim, local residents and administrators of the Al-Ikhlâs Mosque, Muhammadiyah Branch, Kolong Village. Several community leaders and interfaith youth also served as supporting informants to enrich the field data. Data validity was strengthened using source and method triangulation techniques to ensure consistency of findings. This approach was chosen because it was considered most appropriate for describing local wisdom values and the internalization of religious moderation contextually, in line with Creswell's view that qualitative methods are effective for exploring human experiences in complex social environments.¹⁰

THEORITICAL REVIEW

Local wisdom

Local wisdom is the noble values that live and develop within a community, passed down from generation to generation, and serve as guidelines for social life. These values are not only a cultural heritage but also function as an ethical system that regulates relationships between people and their environment. Koentjaraningrat explains that local wisdom is an integral part of culture, encompassing a system of ideas, activities, and artifacts that function to regulate community life to create social balance and harmony.¹¹

Local wisdom emerges from a community's long experience interacting with its environment. It serves as a source of values, norms, and ethics applied in daily life. Values such as mutual cooperation (*gotong royong*), deliberation and consensus (*musyawarah mufakat*), and tolerance are concrete forms of local wisdom that have emerged in various regions of Indonesia. These values foster a sense of togetherness and social solidarity amidst diversity, thereby preventing social conflict and strengthening community unity.

In the modern social context, local wisdom functions as crucial social capital. Social capital is a network of social relationships, trust, and norms that facilitate cooperation to achieve common goals. Research by Rahman and Kurniawan (2021) shows that local

⁸ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2019), hlm. 6.

⁹ Matthew B. Miles dan A. Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (California: SAGE Publications, 1994), hlm. 10–12.

¹⁰ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Thousand Oaks: SAGE Publications, 2014), hlm. 32

¹¹ Koentjaraningrat, *Pengantar Ilmu Antropologi* (Jakarta: Aksara Baru, 2009), hlm. 180–182



wisdom can strengthen social cohesion in multicultural societies. Through the tradition of mutual cooperation (gotong royong), traditional ceremonies, and shared social activities, communities build mutual trust, which serves as the foundation for mutual respect¹².

Local wisdom values also support the formation of a culture of tolerance between religious communities. Research by Keban, Kebingin, and Tobi (2024) confirms that local wisdom serves as a moral guide that helps communities live peacefully side by side. Through values such as mutual respect, social solidarity, and equality in community activities, communities are able to maintain harmony despite differing religious and cultural backgrounds.¹³

Furthermore, local wisdom serves as a source of character education that is highly relevant to the challenges of education in the era of globalization. Values such as cooperation, responsibility, empathy, and honesty contained in local wisdom can serve as a foundation for strengthening students' character. Widodo (2022) stated that integrating local wisdom values into the educational curriculum can foster social awareness and respect for differences within the school environment and the community.¹⁴

In a modern society that tends toward individualism, reinforcing local wisdom values is crucial. Local wisdom can balance technological and economic development with humanitarian values. It provides moral guidance for society, guiding it to remain grounded in the principles of togetherness and respect for others. Research by Sari and Hidayat (2021) confirms that revitalizing the values of mutual cooperation and deliberation can be an effective strategy for building social solidarity in the era of modernization.¹⁵

Religious Moderation

Religious moderation is a perspective, attitude, and practice of religion that emphasizes a balance between belief in one's own religious teachings and respect for the beliefs of others. Religious moderation prevents one from extreme attitudes, whether in the form of radicalism or excessive liberalism. The Ministry of Religious Affairs of the Republic of Indonesia emphasizes that religious moderation is a crucial strategy for maintaining social harmony and fostering interfaith harmony amidst the nation's diversity.

The concept of religious moderation essentially embodies the values of balance (tawazun), justice (i'tidal), and tolerance (tasamuh). These values are fundamental principles of Islamic teachings, emphasizing a moderate stance (tawassuth) and rejecting all forms of extremism (ghuluw). This aligns with Islam's mission as rahmatan lil-'alamin, a

¹² Rahman, M., & Kurniawan, A., “Kearifan Lokal sebagai Modal Sosial dalam Penguatan Toleransi Masyarakat Multikultural”, *Jurnal Sosiologi Pendidikan Humanis*, Vol. 6 No. 2 (2021), hlm. 123–135

¹³ Yosep Belen Keban, Benedikta Yosefina Kebingin, & Yakobus Belo Tobi, “Local Wisdom and Interfaith Harmony: Ancestral Guidance in Promoting Religious Moderation in East Nusa Tenggara, Indonesia”, *Fikri: Jurnal Kajian Agama, Sosial dan Budaya*, Vol. 9 No. 2 (2024), hlm. 353–366

¹⁴ Widodo, S., “Integrasi Nilai Kearifan Lokal dalam Pendidikan Karakter di Sekolah Dasar”, *Jurnal Pendidikan Karakter*, Vol. 12 No. 1 (2022), hlm. 55–66.

¹⁵ Sari, D., & Hidayat, R., “Revitalisasi Nilai Gotong Royong sebagai Bentuk Pelestarian Kearifan Lokal di Era Modernisasi”, *Jurnal Ilmu Sosial dan Humaniora*, Vol. 12 No. 1 (2021), hlm. 45–56



religion that brings compassion and peace to all humanity, regardless of ethnicity, race, or religion.¹⁶

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Multireligious Tolerance

Multireligious tolerance is an attitude of respecting differences in beliefs and outlooks on life while prioritizing a spirit of social cooperation. Tolerance does not simply mean living side by side without conflict, but rather the ability to build productive and mutually reinforcing social interactions amidst religious diversity. In the context of Indonesia's pluralistic society, tolerance is the primary foundation for creating a peaceful and civilized life. Nurcholish Madjid emphasized that tolerance is part of the civic virtues that a civil society—a society that respects differences and upholds human values—must possess¹⁸.

Multireligious tolerance has two important dimensions. First, the moral and spiritual dimension, namely the awareness that every human being has the freedom to believe in and practice their religion without coercion. This principle aligns with the word of Allah SWT in Surah Al-Baqarah: 256, "There is no compulsion in religion." This verse emphasizes that religious freedom is part of human nature and must be preserved. Second, the social and humanitarian dimension, namely the ability to build harmonious relationships among adherents of different religions through cooperation in social, humanitarian, and cultural fields.

¹⁶ Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudhu'i atas Pelbagai Persoalan Umat* (Bandung: Mizan, 2013), hlm. 441–443

¹⁷ Hidayatullah, A., "Penguatan Moderasi Beragama di Lembaga Pendidikan Islam: Studi Kasus di Sekolah Menengah Keagamaan", *Tarbawi: Jurnal Pendidikan Islam*, Vol. 11 No. 2 (2022), hlm. 100–113

¹⁸ Nurcholish Madjid, *Islam, Doktrin dan Peradaban: Sebuah Telaah Kritis tentang Masalah Keimanan, Kemanusiaan, dan Kemodernan* (Jakarta: Paramadina, 1992), hlm. 76–78



In social practice, multireligious tolerance is evident in various forms of interfaith cooperation, such as social activities, mutual cooperation, interfaith dialogue, and solidarity in the face of disasters. Through these activities, universal humanitarian values can transcend religious barriers. Research by Rukmana and Santoso (2022) found that the involvement of communities across religions in social activities in Indonesia's multicultural regions can strengthen a sense of togetherness and reduce negative prejudice between groups.

Tolerance is also a key foundation for civil society. The civil society envisioned by Indonesian Islamic thinkers, including Nurcholish Madjid, is a civilized society that upholds public ethics and rejects violence in the name of religion. According to him, civil society cannot exist without a spirit of tolerance and respect for human rights. Therefore, the development of civil society in Indonesia must be rooted in religious values that are inclusive and open to diversity.

Era Society 5.0

Society 5.0 is a concept of a human-centered society supported by intelligent technologies such as artificial intelligence, big data, and the Internet of Things (IoT). This concept was first introduced by the Japanese government as an effort to create a balance between technological progress and human well-being¹⁹. In a social context, Society 5.0 aims to make technology not just a means of production, but a means to improve the quality of life and strengthen human social relationships.

However, technological advances in this era present two opposing sides. On the one hand, the digital world opens up significant opportunities for strengthening tolerance and cross-cultural communication. Through social media, online learning platforms, and digital communities, people can broaden their horizons about cultural differences, religions, and global humanitarian values. Good digital literacy can foster empathy and a global awareness that differences are part of the beauty of human life.

On the other hand, technological developments also pose serious challenges, such as the increasing spread of intolerance, disinformation, and hate speech in the digital space. Research by Syaifuddin and Hasanah (2022) shows that social media often becomes a fertile ground for the spread of hoaxes and hate narratives based on religion and social identity.²⁰ If not balanced with digital literacy and ethical awareness, technology can actually widen the gap between social divisions and reduce the quality of harmony between religious communities.

To address these challenges, revitalizing local wisdom is a crucial step. Local wisdom is a system of values and norms that has been proven to maintain social harmony for centuries. Values such as mutual cooperation, deliberation, tolerance, and mutual respect are highly relevant social instruments in developing wise and civilized media behavior. According to Yuliani's (2023) research, internalizing local wisdom values into

¹⁹ Fukuyama, M., “Society 5.0: Aiming for a New Human-Centered Society”, *Japan SPOTLIGHT*, Vol. 27 No. 2 (2018), hlm. 47–50

²⁰ Syaifuddin, A., & Hasanah, U., “Literasi Digital dan Tantangan Intoleransi di Era Media Sosial”, *Jurnal Komunikasi Islam*, Vol. 12 No. 1 (2022), hlm. 88–100.



the digital space can serve as a moral bulwark against the negative influences of digital globalization.²¹

Revitalizing Local Wisdom in Religious Moderation

Revitalizing local wisdom means reviving traditional cultural values to maintain their relevance in the contemporary context. In H.A.R. Tilaar's view, culture-based education is not merely the transmission of tradition, but a strategic instrument in building a nation with character that is individualistic, inclusive, and tolerant²². This revitalization is a crucial effort to adapt noble local values to the dynamics of modern society, marked by technological advancement and rapid social change.

Local wisdom, such as the values of mutual cooperation, deliberation, tolerance, and mutual understanding, serves a social function as a glue for harmony among citizens. These values have been proven to maintain the integrity of Indonesia's pluralistic society, which is diverse in ethnicity, religion, and culture. In the context of Islamic education, local wisdom can serve as a medium for grounding the teachings of Islam as rahmatan lil-'alamin, namely an Islam that brings peace and prosperity to all. In line with this, Abdurrahman Wahid (Gus Dur) emphasized that authentic religiosity emphasizes not only theological aspects but also humanitarian and cultural values.²³

The revitalization of local wisdom is also in line with the spirit of religious moderation, which emphasizes a balance between understanding religious texts and social context. The Ministry of Religious Affairs of the Republic of Indonesia defines religious moderation as a religious attitude that is just, balanced, and respectful of differences²⁴. Within this framework, local values can serve as a practical foundation for implementing religious moderation at the community level. For example, through interfaith social activities, character education in schools, or cultural dialogue forums that teach mutual respect for differences.

In facing the era of Society 5.0, the revitalization of local wisdom is becoming increasingly relevant. Society 5.0 demands that people not only be technologically proficient but also possess social and moral intelligence. Digital advancements that are not balanced with humanitarian values can lead to dehumanization, intolerance, and social disintegration. Therefore, the values of local wisdom need to be adapted into ethical principles in the use of technology and social media. As Hidayatullah (2023) noted, local culture, which emphasizes social balance and respect for others, can act as a "moral filter" in the face of the rapid flow of global information and culture.

This revitalization can be realized through several concrete strategies. First, the integration of local values into formal education by developing a character- and culture-based curriculum. Second, the digitization of cultural heritage through digital platforms

²¹ Yuliani, T., "Revitalisasi Nilai Kearifan Lokal sebagai Etika Bermedia Digital bagi Generasi Milenial", *Jurnal Pendidikan dan Kebudayaan*, Vol. 8 No. 2 (2023), hlm. 134–146.

²² Tilaar, H.A.R., *Pendidikan, Kebudayaan, dan Masyarakat Madani Indonesia*, (Jakarta: Grasindo, 2019), hlm. 87.

²³ Wahid, A., *Islamku, Islam Anda, Islam Kita*, (Jakarta: The Wahid Institute, 2020), hlm. 102–104.

²⁴ Kementerian Agama RI, *Moderasi Beragama*, (Jakarta: Badan Litbang dan Diklat Kemenag, 2019), hlm. 24–26.



to introduce noble values to the younger generation. Third, collaboration between religious leaders, cultural figures, and academics in creating a model of religious moderation based on local culture that is adaptive to the challenges of the times.

With these steps, the revitalization of local wisdom will not only become a discourse for cultural preservation but also a transformative strategy for building a civilized society in the era of Society 5.0. Islam, as a religion of rahmatan lil-'alamin (blessing for all the universe), can make a real contribution to creating global peace by presenting a friendly, dialogical face of Islam that respects cultural wisdom. Thus, local wisdom is not merely a legacy of the past, but the foundation for a future filled with peace and humanity.

Results and Discussion

1. Multireligious Tolerance Practices

The study results show that the people of Kolong Village have practiced a well-established and deeply rooted form of interfaith tolerance in their social life for decades.

"Regarding moderation and interfaith harmony, this has been established for a long time. It's been like this since I was a child around 1985. While Kolong Village had a population of 3,377, now only around 100 non-Muslims remain."

This tolerance is not merely a form of passive coexistence, but is manifested in the active participation of people of different faiths in various social and religious activities. Field findings show that Muslims, Catholics, and Protestants interact harmoniously in a number of communal activities, such as giving alms (alms) to the earth, interfaith prayer gatherings, and celebrations of their respective religious holidays.

For example, in the "Gebyar Shalawat" (Islamic Shalawat) event, Catholics and Protestants attend not only as guests but also assist in preparation, providing food, and serving on the organizing committee. Conversely, during Christmas and Easter celebrations, Muslims also participate voluntarily by assisting with logistics and security for church activities. This participation demonstrates a sense of collective social ownership in every community activity, regardless of religious differences or faith affiliation.

This was emphasized by Mrs. Dasri, the Head of the Santa Maria Kolong Catholic Church. In an interview on October 18, 2025, she stated that interfaith relations in Kolong Village are not merely passive tolerance, but have reached the level of active tolerance, namely, real involvement in interfaith socio-religious activities. She said:

"This church has approximately 100 members from 45 families, and we, the church, are always open. When Muslims celebrate the Prophet's birthday or celebrate the shalawat (prayer), we attend. Sometimes we even help with food. Likewise, when we celebrate Christmas, they come to congratulate us. Even when there are celebrations (circumcisions or weddings), everyone from the neighborhood is invited, regardless of religion. We are all like brothers and sisters."

This active interfaith involvement demonstrates that the local wisdom of the Kolong community has become a crucial social capital in maintaining harmony among residents.



This social capital manifests itself in the values of mutual cooperation, deliberation, and mutual respect, which have been passed down through generations. In line with Koentjaraningrat's view, local wisdom is a value system that regulates social behavior in a community to create balance and harmony. In the context of Kolong Village, these values remain alive and serve as an ethical guideline for establishing social relations between adherents of different faiths.

This practice of interfaith tolerance extends beyond ceremonial activities and is also evident in daily life. For example, non-Muslim residents are involved in the construction of mosques, both through labor and material donations, and conversely, Muslims contribute to the construction of churches and Christian social activities. This phenomenon demonstrates a high level of social inclusivity within the community, where religious identity is not a barrier but rather serves as a foundation for mutual understanding of differences.

"Here, we're used to living in harmony. When there's a Muslim activity like building a mosque, non-Muslims also help, either by donating materials or labor." "The same goes for Muslims. When there's a Christmas celebration or a church renovation, they also help. There are no boundaries between us; we all respect each other".²⁵

These findings reinforce Nurcholish Madjid's theory of multicultural tolerance, which states that a civilized society (*madani*) is one that respects differences and embraces them as a source of shared strength. These values also reflect the concrete implementation of the principle of *rahmatan lil-'alamin* (blessing for all the universe), namely, Islam as a blessing for all of nature, including adherents of other faiths. In this regard, religious moderation (*tawassuth*) finds its practical form, as the community avoids narrow-minded fanaticism but adheres to the values of balance and social welfare.

The social conditions in Kolong Village align with research by Sulastri and Rahman (2021), which shows that local culture can serve as an effective medium for social dialogue in building cohesion between groups of different faiths.²⁶

In addition to fostering social harmony, interfaith practices in Kolong Village also serve an educational function. The younger generation grows up in an environment that directly exemplifies the practice of tolerance. They learn that differences are not threats, but rather social realities that must be managed wisely.

When linked to the context of the Society 5.0 era, practices such as those in Kolong Village demonstrate the importance of revitalizing traditional values amidst technological advancements and digital individualism. The Kolong community has successfully maintained the value of togetherness at a time when global society is increasingly fragmented by the digital world. According to Hidayatullah (2023), local wisdom that

²⁵ Wijianto (warga Desa Kolong), wawancara 13 Oktober 2025

²⁶ Sulastri, & Rahman, F. "Cultural Wisdom and Religious Harmony: The Role of Local Traditions in Building Interfaith Relations." *Jurnal Multikultural dan Multireligius*, Vol. 20 No. 1 (2021): 45–59



emphasizes balance and respect for others can act as a moral filter in the face of the rapid flow of global information and culture that sometimes gives rise to intolerance.²⁷

This practice demonstrates that social harmony does not always have to be built through top-down policies but can grow from the bottom up through the collective consciousness of the community. By strengthening local values, Indonesia has great potential to become a global model for building authentic, inclusive, and sustainable interfaith harmony.

2. Local Wisdom as Internalization Medium

The harmony that exists in Kolong Village is not a spontaneous phenomenon that emerged without foundation, but rather the result of a legacy of cultural values and social traditions that are deeply rooted in community life. From childhood, residents are accustomed to interacting and working together without distinction of religious background, ethnicity, or social status. This pattern of social education occurs naturally through collective activities such as mutual cooperation (gotong royong), kenduri (feasts), community service (kerja kokti), and the tradition of sedekah bumi (earth almsgiving). From there, the values of mutual cooperation, deliberation, and a sense of shared destiny are passed down from generation to generation, shaping the character of a community that is open, inclusive, and imbued with a strong sense of solidarity.

This condition aligns with Koentjaraningrat's view that culture is a system of values that regulates human actions in society to create social order and harmony. In the context of Kolong Village, local culture functions as a social mechanism that internalizes the values of tolerance, mutual respect, and interfaith cooperation. Thus, local wisdom serves not only as a marker of cultural identity but also as a means of moral and social education.

In an interview on October 18, 2025, Mrs. Jarwati explained that life in Kolong Village has long been known for its peace and tolerance. She said:

“Here, we are accustomed to living side by side with our brothers and sisters of other religions. There are no differences that separate us. When there are activities at the mosque or church, everyone helps each other. We are like one big family.”

Meanwhile, Mr. Ibrahim added that relationships among residents in this village are naturally formed due to shared cultural values and the practice of mutual cooperation. In the interview, he said:

“We have lived side by side for a long time. If someone is sick, everyone comes to visit. If someone dies, regardless of religion, everyone helps. Likewise, when there are celebrations, Catholics and Protestants help prepare food or help clean up.”

From an Islamic perspective, the social practices of the Kolong community reflect religious moderation (tawassuth), a middle-ground attitude that avoids extremism, fanaticism, and intolerance. Religious moderation requires people to be balanced (i'tidal), just (adl), and tolerant (tasamuh) in viewing differences. As explained in the Quran, Surah Al-Baqarah, verse 143, Muslims are elevated to be a moderate community (ummatan wasathan) to serve as role models for others. These values are evident in the behavior of

²⁷ Hidayatullah, M. “Kearifan Lokal dan Etika Digital dalam Masyarakat Era Society 5.0.” *Jurnal Ilmu Sosial dan Humaniora*, Vol. 12 No. 2 (2023): 145–157.



the Kolong community, who embrace differences as part of the social dynamics that enrich their shared life.

The principle of *tasamuh* (tolerance) in Kolong community life goes beyond ideas and manifests itself in daily interactions. Muslims and non-Muslims support each other in social and religious activities. For example, Muslims support Christmas and Easter celebrations, while Christians participate in celebrations of the Prophet's birthday or the celebration of blessings (*shalawat*). This form of cooperation confirms that interfaith harmony can grow organically if supported by strong local cultural values.

This aligns with Nurcholish Madjid's view that a civil society is impossible without a foundation of tolerance and openness to plurality. Tolerance in this context is not merely a permissive attitude, but a spiritual awareness that diversity is a natural law that must be accepted and managed wisely. The Kolong community has proven that the cultural values that live among them are capable of internalizing the principles of moderation without requiring a coercive approach from the state or religious institutions.

According to the Ministry of Religious Affairs of the Republic of Indonesia (2019), religious moderation is not an attempt to moderate religious teachings, but rather to strengthen a humanistic and contextual way of practicing religion, so that religious teachings can become a unifying force for the nation. In this context, local wisdom becomes an effective "internalization medium" because it works through social habits and examples, not through formal indoctrination. People learn moderation not from lectures or training, but from the social practices they experience every day.

In addition to serving as a social glue, local wisdom also serves as a moral filter in the era of globalization and digitalization. In the era of Society 5.0, society is faced with a rapid flow of information and global culture that can erode human values. Hidayatullah (2023) states that local wisdom plays a crucial role in maintaining social ethics in the digital space, as it instills values of balance and respect for others²⁸.

The social life of the Kolong community also reflects the integration of religious and cultural values, where religion is not positioned exclusively but rather serves as a source of inspiration for strengthening human solidarity. In religious activities, the values of mutual cooperation and togetherness are central, not merely ceremonial attributes. This demonstrates that religion and local culture can mutually enrich each other in creating a peaceful social order.

3. Challenges and Opportunities in Society 5.0

Entering the era of Society 5.0, Indonesian society is facing rapid social change due to advances in digital technology. Human interaction now takes place not only in person but also in a virtual space filled with the flow of global information. This situation presents two sides: opportunities to broaden horizons and social networks, but also challenges to the resilience of social values and interfaith harmony. Communities that have lived in harmony across religions are now faced with the potential for digital disruption. Low digital literacy can lead to the spread of hoaxes, hate speech, and intolerant content that

²⁸ Hidayatullah, M., "Kearifan Lokal dan Etika Digital dalam Masyarakat Era Society 5.0," *Jurnal Ilmu Sosial dan Humaniora*, Vol. 12 No. 2 (2023): 145–157



have the potential to undermine social harmony. Provocative information that spreads quickly through social media can lead to misunderstandings and erode trust between citizens.

However, the digital era also opens up significant opportunities to strengthen the values of religious tolerance and moderation. Technology enables communities to document and disseminate local wisdom practices that foster harmony. Revitalizing local wisdom in a modern context not only preserves traditions but also adapts them to be relevant and have a positive impact in the digital world.

Integrating tolerance values in digital literacy and community-based education is a strategic step. Digital literacy encompasses not only the ability to use technology but also critical awareness in selecting information. Through community education, the values of mutual cooperation, mutual respect, and interfaith cooperation can be revived in formats that appeal to the younger generation, for example by linking them to online campaigns on tolerance. Documenting harmony practices is also important as a means of education and preserving values. Digital content in the form of videos, articles, or infographics about community tolerance practices can serve as a medium for interfaith and intercultural learning. Schools, religious institutions, and communities can utilize these as inspiring teaching materials.

The younger generation plays a central role as agents of digital change. They can become ambassadors of tolerance by spreading positive narratives, rejecting hate speech, and promoting interfaith dialogue through social media. Thus, local wisdom is not only passed down orally but also brought to life in the digital space across borders. Support from local governments, religious institutions, and community organizations is essential. Digital literacy programs based on local wisdom can strengthen the understanding of noble values and shape wise technology users who are also guardians of social harmony.

Therefore, it is understandable that local wisdom in the era of Society 5.0 is dynamic and adaptive. Values such as mutual cooperation, solidarity, and mutual respect remain relevant for maintaining social harmony amidst technological advancements. If local wisdom can be integrated into the digital space, religious moderation will develop into a new force that strengthens the nation's identity as a civilized, tolerant, and progressive society.

4. Revitalization Strategy

Findings in Kolong Village demonstrate that local wisdom plays a crucial role in internalizing the values of religious moderation. This local wisdom, which has existed for decades, serves as the primary foundation for a harmonious social life within a community of diverse faiths. Values such as mutual cooperation, deliberation, and mutual respect among residents form a social system capable of maintaining social stability without the need for external intervention. This phenomenon demonstrates that religious moderation is not simply born from normative concepts but also grows from contextual and inherited cultural practices.

This view aligns with Tilaar's theory of multiculturalism, which emphasizes the importance of recognizing and respecting differences in building a harmonious society. Tilaar believes that a diverse nation like Indonesia requires a collective awareness to live



together despite differences. From this perspective, diversity is not a source of conflict, but rather a social capital that can enrich human civilization. What is happening in communities like Kolong Village is a concrete manifestation of this idea—a miniature multicultural society that practices the values of togetherness above differences of belief.

Furthermore, the practice of tolerance that grows from local wisdom also reinforces Nurcholish Madjid's view that harmony is a primary requirement for the birth of a civil society. For Cak Nur, a civil society is one that upholds social ethics, respects differences, and prioritizes deliberation in resolving shared problems. Within this framework, a society that practices tolerance not only carries out religious teachings but also embodies universal humanitarian ideals.

A society that lives by the principle of mutual respect between religious communities is essentially embodying the values of Islam rahmatan lil-'alamin, meaning Islam that brings blessings to all of nature. This value of blessing is manifested not only in ritual worship but also in a social life filled with compassion, respect, and solidarity. Thus, religious moderation based on local wisdom is not only relevant to the local context but also has universal significance for global civilization.

In the context of an increasingly digitally connected world, these values face new challenges. The era of Society 5.0, characterized by the integration of technology and human life, presents both opportunities and threats to social and religious values. On the one hand, technological advances enable people to connect with each other and learn across cultures quickly. However, on the other hand, there is the potential for disinformation, polarization, and the spread of hate speech, which can undermine harmony.

To address these challenges, revitalizing local wisdom values is crucial. Local wisdom should not be considered merely a relic of the past, but needs to be adapted and contextualized to maintain its relevance to current developments. For example, the value of mutual cooperation (gotong royong) can be actualized through digital collaboration or cross-community cooperation through online platforms. The value of tolerance can be developed through digital campaigns that promote positive narratives about diversity. In this way, local traditions and technological advances do not conflict, but rather complement each other in building a peaceful civilization.

This revitalization also needs to be realized through multicultural education and digital literacy based on the value of moderation. Educational institutions, both formal and non-formal, can act as centers for learning local wisdom values adapted to the global context. This learning is not only theoretical but also practical, for example by involving students in interfaith social projects or digital technology-based mutual cooperation activities. In this way, the values of tolerance that have long existed in society can be transferred to the younger generation through a language and media they understand.

In addition to education, documenting and disseminating tolerance practices based on local wisdom is also a crucial step. Using digital technology to record, document, and disseminate the good practices of communities living in harmony can serve as a model for world peace. Indonesia boasts numerous examples of communities able to live harmoniously despite differences, and these stories can serve as global inspiration. In this



context, local values not only maintain internal societal harmony but also contribute significantly to universal peace and humanity.

Thus, the practice of tolerance based on local wisdom is a concrete manifestation of the implementation of Islam, a mercy for all the worlds, in modern society. These values demonstrate that Islam and local culture can work hand in hand to build a peaceful, open, and inclusive social life. When these values are elevated to the global level through digital media, Indonesia can serve as a global laboratory for religious moderation—a place where diversity is celebrated, not contested.

Ultimately, the Society 5.0 era is not a threat to the sustainability of cultural and religious values, but rather a new space to strengthen them. Through collaboration between local wisdom, education, and technology, society can create a more civilized and just social ecosystem. Local traditions steeped in humanitarian values will remain a guiding principle in facing the changing times, ensuring that technological advancements do not erode identity, but instead enrich and strengthen the nation's moderate, tolerant, and progressive identity.

CONCLUSION

Local wisdom in Kolong Village has proven to be a strong foundation for building interfaith harmony. The values of mutual cooperation, deliberation, and traditions of togetherness, passed down through generations, have shaped the character of an open, inclusive, and respectful society. From an early age, people are taught to view differences not as barriers, but as riches that strengthen social bonds. The practice of tolerance that prevails in this community aligns with the Islamic principle of religious moderation, which rejects all forms of extremism and emphasizes balance and tolerance.

Entering the era of Society 5.0, local wisdom faces new challenges in the form of potential social disruption and digital intolerance. However, technological advances also open up significant opportunities to expand the values of tolerance through digital literacy and community-based education. Revitalizing local wisdom is a strategic step to ensure that the noble values, proven to maintain harmony, remain relevant in the modern era. Beyond simply maintaining internal harmony, the local wisdom of Kolong Village holds great potential to become a model for world peace based on the Islamic values of *rahmatan lil-'alamin*, meaning an Islam that brings compassion, justice, and peace to all humanity.

Theoretically, this research strengthens the concept of religious moderation based on local wisdom by demonstrating that social harmony can grow organically from a community's cultural values. Practically, the research findings provide direction for developing character education, strengthening religious moderation, and implementing social policies based on local values to remain relevant in facing the challenges of intolerance in the digital age.

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