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Islamic Education for Religious Moderation and Cultural Identity among the Sasak Community

Baiq Mulianah¹, Dewi Puspita Ningsih², Galih Suryadmaja³, Lalu Rohadi Rahman⁴, Ahmad Fauzan⁵, Andri Warseto⁶

Prodi Ekonomi Islam, Universitas Nahdlatul Ulama Nusa Tenggara Barat, Mataram, Indonesia^{1,4}

Prodi Pendidikan Sosiologi, Universitas Nahdlatul Ulama Nusa Tenggara Barat, Mataram, Indonesia^{2,5}

Prodi PGSD, Universitas Nahdlatul Ulama Nusa Tenggara Barat, Mataram, Indonesia³

Suez Canal University, Ring Road Al-Shikh Zayed Ismailia, Egypt⁶

baiqmulianah1@gmail.com¹, dewining66@gmail.com², galih Suryadmaja@gmail.com³, adetjreng@gmail.com⁴, ahmad.fauzan@ununtb.ac.id⁵, andri.afro@suez.edu.eg⁶

*Correspondence e-mail: baiqmulianah1@gmail.com

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Abstrak

Kajian mengenai moderasi beragama dalam pendidikan Islam selama ini didominasi oleh pendekatan yang memandang moderasi sebagai capaian normatif pendidikan, sementara perhatian terhadap budaya lokal sebagai mekanisme pedagogis yang melaluinya nilai-nilai keagamaan ditafsirkan, dialami, dan diinternalisasikan dalam kehidupan sehari-hari masih relatif terbatas. Penelitian ini mengkaji internalisasi moderasi beragama sebagai manifestasi *wasatiyyah* melalui pendidikan Islam pada masyarakat Sasak. Penelitian ini mengembangkan model pedagogi Islam yang berlandaskan budaya lokal untuk menjawab tantangan era digital. Studi-studi sebelumnya umumnya membahas moderasi beragama dalam kerangka normatif pendidikan, namun masih memberikan perhatian yang terbatas terhadap budaya lokal sebagai mekanisme pedagogis dalam proses internalisasi nilai. Dengan menggunakan pendekatan kualitatif deskriptif-analitis, data dikumpulkan melalui studi pustaka dan observasi nonpartisipan di pesantren, majelis taklim, serta berbagai lingkungan sosial-budaya di Pulau Lombok, kemudian dianalisis secara tematik dan interpretatif. Hasil penelitian menunjukkan bahwa moderasi beragama diinternalisasikan melalui proses-proses pedagogis sosiokultural yang melekat dalam kehidupan sehari-hari masyarakat. Mekanisme keteladanan moral (*moral modelling*), pedagogi pembiasaan (*habitulative pedagogy*), pembelajaran berbasis pengalaman



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(*experiential learning*), pedagogi simbolik (*symbolic pedagogy*), kurikulum tersembunyi (*hidden curriculum*), serta pembelajaran berbasis komunitas (*community-based learning*) yang tertanam dalam praktik-praktik tradisional seperti *begibung*, *nyongkolan*, dan *awig-awig*, maupun dalam pertunjukan budaya seperti *Gendang Beleq*, *Rebana Gending*, dan *Wayang Sasak*, berperan dalam menanamkan nilai-nilai toleransi, musyawarah, keseimbangan sosial, dan tanggung jawab kolektif. Kebaruan penelitian ini terletak pada perumusan model pedagogi Islam berbasis budaya lokal yang mengintegrasikan berbagai mekanisme tersebut ke dalam satu kerangka konseptual yang utuh. Model ini menawarkan pendekatan berbasis budaya untuk memperkuat moderasi beragama dalam masyarakat Muslim kontemporer.

Kata Kunci: *Identitas Budaya, Pendidikan Islam, Pendidikan Karakter Moderat, Masyarakat Sasak, Moderasi Beragama*

Abstract

Studies on religious moderation in Islamic education have predominantly approached moderation as a normative educational outcome, while giving limited attention to local culture as a pedagogical mechanism through which religious values are interpreted, experienced, and internalized in everyday life. This study examines the internalization of religious moderation as a manifestation of wasatiyyah through Islamic education in the Sasak community. It develops an Islamic pedagogical model grounded in local culture for the digital age. Existing studies have largely discussed religious moderation within normative educational frameworks while paying limited attention to local culture as a pedagogical mechanism of value internalization. Using a qualitative descriptive-analytical approach, data were collected through literature review and non-participant observation in pesantren, majelis taklim, and socio-cultural settings across Lombok Island, and analyzed thematically and interpretively. The findings reveal that religious moderation is internalized through socio-cultural pedagogical processes embedded in everyday community life. The moral modelling, habitative pedagogy, experiential learning, symbolic pedagogy, hidden curriculum, and community-based learning mechanisms embedded in traditional practices such as *begibung*, *nyongkolan*, and *awig-awig*, as well as cultural performances such as *Gendang Beleq*, *Rebana Gending*, and *Wayang Sasak*, are internalized to instill tolerance, deliberation, social balance, and collective responsibility. The novelty of this study lies in the formulation of an Islamic pedagogical model grounded in local culture that integrates these mechanisms in a single framework. The model offers a culturally based approach to strengthening religious moderation in contemporary Muslim societies.

Keywords: *Cultural Identity, Islamic Education, Moderate Character Education, Religious Moderation, Sasak Community*

INTRODUCTION

The Sasak community of Lombok exemplifies the intersection of Islam and local culture in the historical and epistemological construction of socio-religious identity. Rather than developing as separate spheres, Islam and Sasak cultural traditions have

evolved through ongoing processes of dialogue, adaptation, and negotiation. However, this relationship should not be viewed as uniformly harmonious, as interactions between religion and culture often involve contestation, negotiations of authority, and competing interpretations of legitimate practices (Asad 1993; Hefner 2000). Consequently, Islamic teachings and cultural traditions have been continuously reinterpreted and reshaped through social debate and historical change. This dynamic interaction has produced distinctive forms of religiosity that emerge from the engagement between religious norms and local social realities. Sasak identity has been constructed through processes that integrate Islamic teachings with social structures, language, and cultural symbols (Wahyudin, 2017, 2018). Customary practices function as sites where religious values are interpreted, negotiated, and transmitted across generations in response to changing social contexts.

As a social institution, Islamic education plays a strategic role in the transmission of religious values, reproduction of cultural continuity, shaping a mode of thinking, interpreting social reality, and constructing socio-religious identities. Islamic education through *pesantren*, *madrasah*, and *majelis taklim* is where religious knowledge is interpreted, negotiated, and contextualized in relation to local cultural experiences. In this process, the learners are socialized into particular understandings of religion that influence how they perceive difference, negotiate social relations, and position themselves within a plural social environment. In this way, Islamic education contributes not only to the formation of individual character but also to the production of religious orientations that emphasize moderation, tolerance, social responsibility, and communal harmony. Islamic education grounded in cultural wisdom (wisdom-based cultural environment) has produced such balanced and contextual religiosity (Lahmar, 2020). This is consistent with the fact that socio-cultural conditions significantly influence the direction and practice of Islamic education in Indonesia and the broader Muslim world (Erihadiana et al., 2024).

In recent decades, religious moderation has become a major concern at both national and global levels. Within Islamic thought, the concept is commonly grounded in the Qur'anic principle of *wasatiyyah*, particularly in Q. 2:143, which describes Muslims as *ummatan wasatan* (a middle or just community). Classical and

contemporary interpretations understand this concept not merely as moderation in a behavioral sense, but as a normative framework that emphasizes justice, balance, proportionality, and moral responsibility in navigating religious and social life. From this perspective, *wasatiyyah* entails maintaining equilibrium between commitment to religious principles and engagement with social realities, while avoiding the extremes of rigidity and permissiveness. Religious moderation is therefore understood as the practical manifestation of these Qur'anic values in contemporary plural societies, fostering inclusive social relations and responsible citizenship. Consistent with this understanding, moderation is closely associated with principles of social equilibrium and humanity (Khambali et al., 2017), while contemporary discussions of *wasatiyyah* have emerged in response to humanitarian crises, identity conflicts, and the politicisation of religion (Ghobadzadeh, 2022; Yarosh, 2025). Although widely promoted as a framework for inclusive and balanced religiosity, *wasatiyyah* is interpreted differently across social and political contexts and may function not only as a theological ideal but also as a normative discourse through which legitimate forms of religiosity are negotiated (Menchik 2016). This suggests that moderation should be understood as a socially embedded process shaped by cultural, historical, and institutional conditions.

At the same time, digital globalisation and transnational religious information flows pose new challenges to culturally grounded forms of moderation. The expansion of social media has transformed how religion is understood and practised, particularly among younger generations, while also increasing risks of polarisation and the circulation of extremist narratives (Yuliawati & Asri, 2024). Globally, tensions between local traditions and homogenising religious discourses have further contributed to contemporary crises of religious identity (Abbas et al., 2025).

In the Sasak context, these challenges may undermine the role of tradition and Islamic education as foundations of religious moderation if not addressed adaptively. Therefore, studies that position Islamic education as a strategic means of fostering religious moderation while strengthening local cultural identity are both relevant and urgent. In this study, religious moderation is understood not merely as a normative discourse, but as a lived social practice embedded within educational institutions and cultural traditions.

Against this background, the present study examines the relationship between Islamic education, religious moderation, and the formation of Sasak cultural identity. Islamic education is conceptualized not only as a formal pedagogical system, but also as a social and cultural practice that dynamically interacts with local traditions. From this perspective, religious moderation is understood as a value internalized through educational processes and everyday cultural practices.

The first research question addresses the role of Islamic education in fostering religious moderation within the Sasak community, in line with the view that the *wasatiyyah* paradigm in Islamic education constitutes a fundamental basis for the formation of religious moderation (Ichsan et al., 2024). The second research question explores how Sasak cultural traditions function as media for the internalization of moderate values, viewing local traditions as ethical and religious spaces that shape inclusive religious attitudes through interactions between Islamic education and cultural institutions (Mulianah, 2024a). The third research question focuses on strategies for strengthening Islamic education in response to globalization and contemporary social change, encompassing curriculum development, pedagogical practices, and synergies between Islamic education and cultural institutions.

Accordingly, the objectives of this study are to: (1) analyze the role of Islamic education in shaping religious moderation among the Sasak community; (2) identify the function of Sasak cultural traditions as media for internalizing moderate values; and (3) formulate strategies for strengthening contextual and sustainable Islamic education in the global era.

Scholarly discourse on Islamic education and religious moderation has expanded significantly in recent years. Islamic education grounded in the *wasatiyyah* paradigm has been shown to play a strategic role in instilling values of balance, tolerance, and social justice as pedagogical orientations and forms of social consciousness (Ichsan et al., 2024). These findings are reinforced by evidence that multicultural approaches within Islamic education foster moderate and inclusive Islamic identities (Idris et al., 2024).

In the Lombok context, Sasak cultural institutions function as spaces for the internalization of moderate character education aligned with Islamic values (Mulianah, 2024b). Sasak religious identity is likewise shaped through dialectical

interactions between Islamic education and local cultural institutions (Mulianah, 2024a). However, these studies have not explicitly positioned religious moderation as an integrative analytical framework linking Islamic education and local culture in a comprehensive manner.

Alongside global social change, pedagogical innovation in Islamic education has become a critical issue. Transformations in Islamic pedagogy are required to enhance learners' critical capacities amid information globalization (Sodikin, 2025). Educational innovation is also central to social development-oriented education (Ibrahim et al., 2025) and contributes to the formation of moderate citizens within multicultural societies (Ya'gdi, 2025). Nevertheless, the role of local culture as a primary source of moderate values remains relatively underexplored in these discussions.

Conversely, studies on Sasak culture and traditional arts demonstrate that local cultural practices possess considerable potential for shaping social and religious character. Sasak social wisdom is embodied in traditions of togetherness and solidarity embedded in everyday cultural practices (Masyur, 2019). *Gendang Beleq* is understood as a cultural expression containing values of collectivity, discipline, and social harmony (Fazalani, 2020; Renda, 2025). *Rebana Gending* functions as a religious medium that strengthens spirituality and communal bonds (Yudarta, I Gede, 2020). While *Wayang Sasak* serves as a symbolic medium for conveying moral and religious values through narrative and characterization (Muslim 2024). In addition, literature, arts, and family upbringing patterns contribute to the formation of Sasak character and cultural identity (Nigsih, 2025; Tamrin et al., 2024).

Despite their richness, most cultural studies remain situated within anthropological or arts-based frameworks, leaving their connections to Islamic education and religious moderation insufficiently analyzed. This has resulted in a tendency to separate normative–pedagogical studies of Islamic education from descriptive–cultural studies of Sasak traditions.

Although there are increasingly more scholarly works on Islamic education, religious moderation, and Sasak culture, these topics have been studied largely in isolation. Existing studies tend to consider religious moderation as a normative outcome of Islamic education, or view Sasak culture as an object of cultural analysis. As a result,

little attention has been paid to the role of local culture as a pedagogical mechanism through which religious values are interpreted, experienced, and internalized in everyday social life. This dichotomy has impeded the theoretical understanding of the dynamic relationship between Islamic education and culture, where culture is often considered as a mere contextual background, without taking into account its role in shaping religious learning and socio-religious orientations. To address this gap, this study offers an alternative perspective by conceptualizing Sasak culture as an active pedagogical medium that socially reproduces and transmits the Qur'anic values of *wasatiyyah* across generations. In doing so, the study broadens existing discussion beyond the normative approaches to religious moderation and provides a socio-cultural pedagogical framework to theorize how Islamic education, local culture, and moderate religiosity are mutually constituted in the context of current social transformation.

This study positions itself as a synthetic endeavor that moves beyond previous research by framing Islamic education as a strategic vehicle for religious moderation that actively intertwines with the traditions and cultural identity of the Sasak community. This approach is expected to contribute conceptually and empirically to the study of society, religion, and tradition, particularly in advancing culturally grounded models of religious moderation.

The concept of religious moderation in Islam is rooted in the principle of *wasatiyyah*, which denotes a middle-path orientation that rejects extremism, whether in the form of rigid fundamentalism or liberalism that detaches religious practice from its normative foundations. From a Qur'anic perspective, *wasatiyyah* is understood as a balance between theological conviction and social reality, between commitment to religious teachings and respect for humanity and diversity. This principle is not merely a normative ideal but a practical paradigm with direct implications for Islamic education, particularly in fostering tolerant, just, and inclusive attitudes (Ichsan et al., 2024).

In contemporary discourse, religious moderation has developed as a response to increasing polarization and conflicts rooted in religious identity. *Wasatiyyah* functions as both an ethical and juridical discourse that emphasizes respect for human rights and social justice, including in contexts of differing religious schools

and interpretations (Ghobadzadeh, 2022). At the same time, moderation is understood as a social strategy for mitigating tensions between religion and politics in the public sphere, especially in societies experiencing ideological pressure and identity conflict (Yarosh, 2025). Accordingly, this study conceptualizes religious moderation as religious attitudes and practices that emphasise balance (*tawazun*), tolerance (*tasamuh*), justice (*'adl*), and respect for socio-cultural diversity without weakening Islamic identity.

Islamic education plays a strategic role in shaping moderate religious character, as it functions as a medium for transmitting values, norms, and ethical orientations. Islamic education that integrates multicultural approaches has been shown to strengthen open and tolerant Islamic identities (Khobir et al., 2021) without compromising normative foundations (Idris et al., 2024). Within this framework, Islamic education extends beyond the transmission of religious knowledge to the formation of learners' moral and social dispositions.

Islamic education rooted in local cultural environments (*wisdom-based cultural environments*) possesses greater capacity to instill values of balance and social harmony. (Lahmar, 2020). Such an approach enables Islamic teachings to be understood contextually and rendered relevant to lived social realities. In this sense, Islamic education serves as a bridge between normative Islamic teachings and everyday social practices.

Within the framework of religious moderation, the principle of *al-wasatiyyah* as expressed through practices of religious tolerance contributes to the formation of a well-being society (Lahmar, 2020). Moderate religiosity at the family level—including among convert families—has been shown to foster social harmony, relational stability, and value-based well-being. This perspective is relevant for understanding Islamic education as a means of cultivating moderate character that emphasizes not only individual piety but also social responsibility, tolerance, and concern for collective welfare.

The cultural identity of the Sasak community has been shaped through historical processes involving interactions among language, symbols, social structures, and religious values. The Sasak language functions as a medium for expressing communal values and worldviews (Thoir, 1986). Sasak identity emerges

through mechanisms of knowledge production that integrate Islamic teachings with local traditions, allowing religion and culture to mutually shape and reinforce one another (Wahyudin, 2018). In addition, family upbringing and education play a crucial role in shaping social character grounded in togetherness, propriety, and respect for moral authority (Nigsih, 2025).

In this study, Sasak cultural identity is understood as a dynamic construct that continually adapts to social change, including the influences of globalization. This identity becomes a critical arena for the internalizations of religious moderation values when Islamic education and local culture interact dialogically.

Based on this theoretical exposition, the study develops a conceptual synthesis that links Islamic education, religious moderation, and local culture as three interrelated elements. Islamic education is positioned as a socio-cultural institution responsible for transmitting and contextualizing normative Islamic values; local culture provides the social and symbolic context for value internalizations; and religious moderation serves as the ethical orientation guiding their interaction. The integration of Islamic education and local culture is thus understood as an effective cultural strategy for fostering moderate, inclusive, and sustainable religiosity (Kembarawan, 2023; Mulianah, 2023, 2024b; Munawir, 2022).

Drawing on this synthesis, the study formulates a conceptual model that illustrates the dynamic relationship between Islamic education, local culture, and religious moderation within the Sasak community. This model serves as an analytical foundation for understanding the internalizations of religious moderation as a lived social practice rooted in the community's cultural experience.

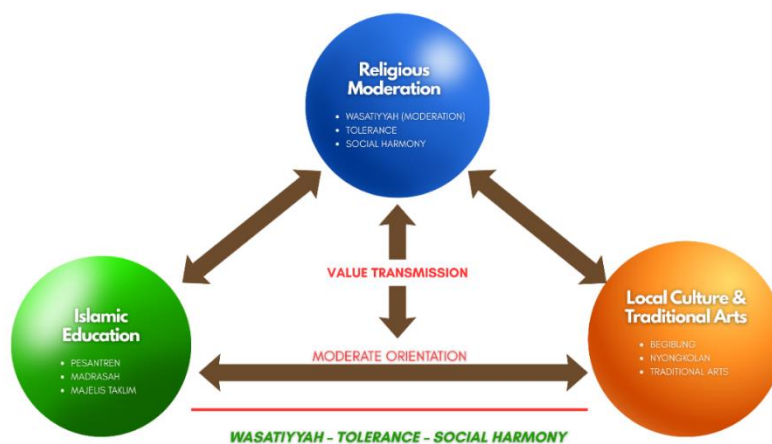


Figure 1. Conceptual Model of Local Culture–Based Islamic Education in Fostering Religious Moderation

METHOD

The method used in this research is a qualitative descriptive-analytical method. This research focuses on the role of Islamic education in the development of religious moderation and cultural identity of the Sasak community. This approach does not aim to test causal relationships but rather to understand the meanings, processes, and socio-cultural contexts through which religious moderation is internalised in daily life contexts. In this sense, a qualitative approach is appropriate to capture the religiosity of Sasak people as a lived social practice embedded within local cultural experiences (Creswell, 2018; Maxwell, 2013).

Data collection was carried out through a literature review and non-participant observation. The literature review includes books, journal articles, and relevant academic sources on Islamic education, religious moderation, Sasak culture, and traditional arts. This review is used as a theoretical basis to trace existing scholarship and build an analytical framework connecting Islamic education, local culture, and religious moderation (L. M. (Editor) Given, 2008). The framework was later contextualized and enriched by non-participant observation to explore how religious values are interpreted, experienced, and internalized in everyday socio-religious and cultural practices.

Observations were conducted in Islamic educational and community settings in Central Lombok, West Lombok, and East Lombok for six months (September 2025–February 2026). The observation sites included pesantren, majelis taklim, community religious gatherings, cultural traditions, and traditional art performances where Islamic educational activities and Sasak cultural practices remained actively embedded in community life. Repeated observations focused on religious learning sessions, Qur’anic study circles, socio-religious deliberations, traditions such as *begibung*, *nyongkolan*, and *awig-awig*, as well as performances of *Gendang Beleg*, *Rebana Gending*, and *Wayang Sasak*.

Particular attention was given to recurring patterns of social interaction, pedagogical practices, cultural symbolism, moral exemplarity, and the role of *Tuan Guru* in communicating and contextualising values associated with religious

moderation. Observational data were documented in field notes containing descriptions of activities, interaction patterns, and socio-cultural contexts.

Data analysis followed a thematic–interpretive procedure involving repeated reading of field notes, identification of recurring patterns, categorisation of related observations, and the development of broader themes concerning Islamic education, cultural practices, and religious moderation. These themes were then interpreted in relation to the analytical framework developed through the literature review.

The units of analysis comprised Islamic educational institutions as socio-cultural structures, *Tuan Guru* as moral and interpretive authorities, and Sasak cultural traditions and traditional arts as pedagogical media for the internalisation of religious moderation values. To enhance credibility and trustworthiness, source and methodological triangulation were employed by comparing observations with the literature review and multiple relevant theoretical perspectives (Busetto et al., 2020; Oranga & Matere, 2023). Ethical considerations were taken to respect local cultural values and not overgeneralize context-specific cultural practices.

RESULT AND DISCUSSION

Islamic Education in the Socio-Cultural Context of the Sasak Community

Observational findings showed that religious learning in pesantren, majelis taklim, and community-based Islamic gatherings was closely related to everyday social and cultural activities. Religious learning was frequently conducted alongside collective activities such as Qur’anic recitation, *hizib* and *barzanji* assemblies, community deliberations, and participation in local traditions. These activities created opportunities for interaction that extended beyond the formal transmission of religious knowledge and connected religious learning with broader social concerns. In the observed settings, *Tuan Guru* were actively involved not only in delivering religious instruction but also in facilitating social communication, encouraging collective participation, and reinforcing shared ethical values within community life. Such findings suggest that Islamic education within the Sasak community functions as a socio-cultural institution deeply embedded in everyday life. Accordingly, *pesantren*, *madrasah*, and *majelis taklim* operate not merely as sites for transmitting religious knowledge but also as social spaces where Islamic teachings are interpreted

and practised through collective experiences that foster balance, togetherness, and social harmony (Mulianah, 2024b).

Religious values in Sasak Islamic education are not transmitted solely through textual or doctrinal instruction, but are embedded within culturally meaningful everyday practices. Non-formal Islamic educational activities seem to internalize religious knowledge through repeated participation in collective socio-religious activities, observation of moral exemplars, and gradual habituation of socially valued behaviors. In the course of routine religious gatherings, Qur'anic recitations, *hizib* and *barzanji* assemblies, and community deliberations, participants do not simply receive religious teachings; they actively engage in practices that require cooperation, mutual respect, self-restraint, and social responsibility. At the same time, *Tuan Guru* function as visible moral models whose attitudes and interactions provide concrete examples of how Islamic values are enacted in everyday life. Through the combination of participation, observation, repetition, and social reinforcement, religious values become embodied as practical dispositions rather than remaining abstract religious concepts. The effectiveness of Islamic education in this context is therefore reflected not primarily in cognitive mastery of religious knowledge, but in the emergence of balanced, courteous, and ethically grounded social behavior in community relations.

Tuan Guru is part of the Sasak social order and has interpretive, pedagogical, and symbolic authority. This authority does not only extend to religious scholarship, but also to their ability to interpret Islamic teaching in a socially relevant and culturally accessible way to the community. As interpretive authorities, *Tuan Guru* provides religious explanations that connect normative Islamic principles to local cultural practices and contemporary social realities. As pedagogical authorities, they shape religious learning through formal teaching, but also through moral leadership, daily engagement, and community participation. Their authority is further enhanced by symbolic authority, as they are widely regarded as exemplars of religious knowledge, ethical behavior, and social insight. Importantly, *Tuan Guru's* attitudes and practices often become practical guidance for community members to navigate religious and social life. Through these converging forms of authority, *Tuan Guru* are important mediators in the contextualization and transmission of Islamic values that

lead to the understanding and practice of religious moderation in the cultural context of Sasak society without abandoning its normative foundations.

Within this framework, the internalizations of religious moderation occur implicitly and in praxis. Values of *wasatiyyah*, tolerance, and social harmony are cultivated through habituation, exemplarity, and participation in socio-religious activities rather than through coercive or formal instruction. Religious moderation thus functions as a lived social practice, repeatedly enacted within Sasak cultural relations, rendering it deeply rooted and sustainable (Mulianah, 2024b).

These findings align with perspectives emphasizing that the orientation and practice of Islamic education are profoundly shaped by the socio-cultural contexts in which they develop (Erihadiana et al., 2024). In the Sasak context, the utilization of local culture as a medium for value-based learning enables Islamic teachings to be more readily understood and organically internalized. Islamic education does not stand in opposition to local traditions; instead, it acts as a guardian of an inclusive Islamic cultural identity by interpreting tradition through Islamic values that prioritize public good (*maslahah*), balance, and social harmony.

Sasak Cultural Traditions as Media of Religious Moderation

Observations of Sasak cultural practices indicate that local traditions function as effective socio-cultural media for the internalization of religious moderation values. These traditions are enacted collectively and repetitively, embedded within the rhythms of community life, and thus shape relational patterns that emphasize togetherness, balance, and harmony. In this context, cultural traditions serve not only as expressions of cultural identity but also as living ethical learning spaces experienced directly by community members (Masyur, 2019).

Through social media, Sasak cultural traditions enable the internalization of religious moderation through collective experience rather than verbal instruction alone. Active community participation in cultural practices cultivates attitudes of tolerance, equality, and mutual respect, while also fostering a social ethos that prioritizes deliberation and balanced decision-making in addressing communal issues. Religious moderation, therefore, manifests as a social practice that shapes interaction patterns and sustains social cohesion.

A powerful example of the socio-cultural internalization of religious moderation is the practice of *begibung*, a communal dining tradition in which participants share food from a common vessel regardless of their social status. During observed *begibung* gatherings, participants sat together in circular formations around a shared meal without visible separation based on social status, occupation, age, or economic background. Food was distributed collectively, and interaction occurred in an informal atmosphere characterised by conversation, mutual attentiveness, and shared participation. The absence of hierarchical seating arrangements and the practice of eating from a common vessel created a social setting in which equality and collective belonging were enacted through everyday interaction rather than merely expressed as abstract values.

These observed interactions suggest that *begibung* functions as more than a symbol of communal togetherness. It constitutes a lived social experience through which normative Islamic values are translated into everyday practice. From the perspective of *wasatiyyah*, the tradition reflects the principles of justice (*'adl*), balance (*tawāzun*), and respect for human dignity by fostering reciprocal relations that do not privilege individual interests or social status over collective well-being. Through repeated participation, community members learn to embody these values in patterns of social conduct characterised by equality, mutual respect, and collective responsibility. In this sense, *begibung* serves not only as a cultural tradition but also as a pedagogical medium through which the ethical foundations of *wasatiyyah* are experienced, practised, and internalised in everyday community life (Masyur, 2019). Beyond *begibung*, *nyongkolan* functions as a medium for integrating Islamic values and local custom within broader social relations. This tradition involves collective participation that combines religious and customary symbols within a single sequence of social practices. Islamic values such as *silaturahmi* (social bonding), propriety, and togetherness are articulated through customary norms and rituals, positioning *nyongkolan* as a social learning space for harmonious coexistence grounded in shared values.

The existence of *awig-awig* (customary law) demonstrates that religious moderation is also institutionalized through collective normative systems governing Sasak social life. *Awig-awig* embodies principles of justice, deliberation, and balance

in conflict resolution and functions as a mechanism of social control that mitigates extremist tendencies. In this sense, *awig-awig* may be understood as a form of locally grounded socio-religious moderation, integrating customary norms and religious ethics within a shared normative framework.

The observational findings indicate that the internalisation of religious moderation within the Sasak community occurs through multiple socio-cultural practices that operate as educational experiences. Although these practices differ in form and social function, they share common pedagogical mechanisms through which values associated with *wasatiyyah* are communicated, experienced, and reinforced in everyday life. The relationship between observed practices, pedagogical mechanisms, and moderation values is summarised in Table 1.

Table 1. Pedagogical Mechanisms of Religious Moderation in Sasak Socio-Cultural Practices

| Observed Practice | Empirical Pattern | Pedagogical Mechanism | Moderation Value |
|--|---|------------------------------|---|
| <i>Tuan Guru</i> Leadership | Moral exemplarity, religious guidance, and social mediation | Moral modelling | Ethical conduct and <i>wasatiyyah</i> -oriented religiosity |
| <i>Majelis Taklim</i> and Religious Gatherings | Collective participation, deliberation, and moral guidance | Community-based learning | Tolerance and social responsibility |
| <i>Begibung</i> | Shared dining without social distinction | Experiential learning | Equality and mutual respect |
| <i>Nyongkolan</i> | Collective participation in customary rituals | Community-based learning | Social harmony and social cohesion |
| <i>Awig-awig</i> | Collective normative regulation and conflict resolution | Hidden curriculum | Justice and balance |
| <i>Gendang Beleq</i> | Collective coordination, discipline, and cooperation | Habituated pedagogy | Collective responsibility |
| <i>Rebana Gending</i> | Religious performance and shared spirituality | Symbolic pedagogy | Peaceful religiosity |
| <i>Wayang Sasak</i> | Narrative transmission of moral and religious messages | Symbolic pedagogy | Respect for difference and cultural inclusivity |

Source: Synthesised from field observations and thematic analysis.

As shown in Table 1, the internalisation of religious moderation within the Sasak community occurs through multiple and interconnected pedagogical mechanisms rather than through formal religious instruction alone. Community-based learning, experiential learning, symbolic pedagogy, habituated pedagogy, hidden curriculum, and moral modelling collectively transform cultural practices into educational experiences through which the values of *wasatiyyah* are communicated, enacted, and reinforced. These findings support the argument that Sasak cultural traditions function not merely as expressions of cultural identity but as active pedagogical media that contribute to the formation of inclusive, balanced, and socially grounded forms of religiosity.

Traditional Arts and the Formation of Moderate Character

Observational findings indicate that Sasak traditional arts play a significant role as media for the formation of moderate character, operating culturally beyond formal educational settings. Traditional arts function not only as aesthetic expressions but also as collective social practices that implicitly and continuously transmit ethical and religious values. Within the Sasak community, traditional arts are embedded in everyday social life and require participation, discipline, and adherence to shared agreements, thereby shaping patterns of social behavior that emphasize balance, togetherness, and self-restraint.

As media of character education, traditional arts operate through aesthetic experience and social engagement rather than through normative teaching or verbal instruction. Values of religious moderation are internalized through participatory processes that enable individuals to learn about roles, responsibilities, and harmony within a collective framework. This pattern aligns with observations of non-formal Islamic education practices, where moderate character formation is more effective when religious values are embedded in lived social and cultural practices rather than conveyed doctrinally.

One traditional art form that plays a prominent role in shaping moderate character is *Gendang Beleg*. Observations of rehearsals and public performances showed that *Gendang Beleg* involved continuous coordination among performers occupying different musical and performative roles. Participants repeatedly adjusted their movements, rhythms, and tempo in response to one another to maintain

collective synchronisation throughout the performance. The success of the performance depended on sustained cooperation and mutual responsiveness rather than individual prominence, creating a shared experience that emphasised discipline, coordination, and collective responsibility.

These observations indicate that *Gendang Beleq* functions as a practical arena for learning social balance and cooperation. The performance requires each participant to fulfil a specific role while simultaneously adapting to the collective rhythm of the group. Such relational dynamics cultivate values of togetherness, responsibility, and mutual dependence, as the quality of the performance is determined by collective harmony rather than individual achievement. From the perspective of religious moderation, these practices encourage attitudes that resist egoism and exclusivism while reinforcing balance between personal expression and communal interests (Fazalani, 2020).

Over time, *Gendang Beleq* has undergone functional adaptation from a sacred ritual tradition to performances in modern public spaces such as cultural festivals, social events, and tourism activities. This transformation has not diminished its core values but has instead expanded the social reach and meaning of the tradition. Observations indicate that despite changes in performance context, values of discipline, collectivity, and social harmony remain integral to *Gendang Beleq* practice (Renda, 2025), demonstrating the capacity of Sasak traditional arts to engage with modernity without losing their moderate ethical foundations.

In addition to *Gendang Beleq*, *Rebana Gending* functions as a form of religious art that supports the internalization of religious moderation through collective spiritual expression. Commonly practiced in community religious gatherings and non-formal Islamic educational settings, *Rebana Gending* conveys Islamic teachings through emotional and symbolic forms. Religious verses, musical rhythms, and a sense of togetherness generate inclusive and calming spiritual experiences, reinforcing peaceful and reflective expressions of Islam. In terms of character education, *Rebana Gending* fosters moderate religiosity distinct from rigid or exclusionary forms of religious expression. (Yudarta, I Gede, 2020).

Another traditional art with strong pedagogical significance is *Wayang Sasak*. *Wayang Sasak* serves as a symbolic medium for conveying moral and religious

messages through narratives, characters, and plotlines closely aligned with the community's social realities. Observations of *Wayang Sasak* performances show that values of justice, wisdom, and respect for difference are communicated narratively and reflectively, allowing audiences to internalize ethical messages without experiencing doctrinal imposition. This symbolic approach positions *Wayang Sasak* as an effective medium for cultivating moral awareness and balanced social character (Muslim, 2024).

In synthesis, Sasak traditional arts may be understood as a form of “cultural curriculum” of Islamic education operating implicitly beyond formal classroom contexts. *Gendang Beleq*, *Rebana Gending*, and *Wayang Sasak* demonstrate that traditional arts not only sustain local cultural continuity but also function as media for internalizing religious moderation and shaping inclusive, balanced, and socially grounded character. The integration of Islamic education, cultural traditions, and traditional arts thus strengthens the social resilience of the Sasak community in responding to social change and globalization.

Globalization Challenges and Islamic Education Responses

The analysis indicates that digital globalization presents significant structural and cultural challenges to the sustainability of religious moderation and the cultural identity of the Sasak community. The expansion of social media and the transnational flow of religious information have transformed how individuals understand and express religion. These changes affect not only cognitive dimensions of religious understanding but also patterns of social relations and religious authority. Observations show that digital spaces increasingly function as alternative sources of religious knowledge, often detached from adequate local socio-cultural context.

Within the Sasak community, this situation has the potential to weaken long-standing cultural mechanisms that have served as media for the internalization of religious moderation. Instantaneous and ahistorical digital religious narratives tend to overlook local cultural dimensions that emphasize togetherness, propriety, and social harmony. This condition creates a widening gap between tradition-based religious practices and homogenized, ideologically driven global religious discourses. Younger generations are particularly vulnerable to this tension due to their more intensive engagement with digital environments than with local socio-cultural spaces.

Beyond its impact on religious practice, globalization also affects the continuity of cultural traditions as spaces for social learning. Observations of community dynamics suggest that declining youth participation in local traditions and arts risks narrowing the arenas through which moderation values have been implicitly internalized via cultural practices. When traditions and arts no longer constitute part of everyday social experience, their cultural function as media for moderate character education correspondingly diminishes.

In the face of these challenges, Islamic education needs to play a more adaptive and contextualized role. The findings highlight the urgent need for improved religious digital literacy so that learners can critically assess, interpret, and interact with religious information circulating in digital spaces in a balanced and reflective manner. Islamic education must move beyond simply transmitting normative religious knowledge by working to develop interpretive and critical capacities that enable learners to differentiate between contextualized religious understanding and decontextualized, extremist, or ahistorical narratives. In this vein, Islamic education functions as an epistemic filter, providing interpretive frameworks through which religious information is evaluated, contextualized, and related to broader ethical, social, and cultural considerations. Islamic education is therefore not only a carrier of religious knowledge but also a guardian of ethical compass, guiding the learners through the complex maze of global information networks, while keeping their roots firm in the principles of *wasatiyyah* and local socio-cultural environments. Learners are encouraged to interact dynamically with religious materials, rather than passively absorbing them; they are encouraged to scrutinize sources, evaluate competing claims, and reflect on the ramifications of religious interpretations for cohesive social engagement.

At the same time, Islamic educational responses to globalization cannot be separated from the reinforcement of local cultural roots. The study finds that integrating Islamic values with Sasak cultural traditions and arts constitutes an effective cultural strategy for sustaining religious moderation. Islamic education grounded in local culture offers alternative religious narratives that are more contextual and socially embedded, while simultaneously strengthening communal identity in the face of global homogenization. Local traditions and arts are thus

positioned not as obstacles to modernity, but as valuable resources that enrich Islamic educational practice.

Pedagogical innovation in Islamic education emerges as a critical prerequisite for engaging with globalization. Such innovation involves not only the utilization of digital technologies but also the development of learning approaches that integrate moderation values, local culture, and learners' social experiences. Islamic education must offer learning formats that resonate with the digital world without relinquishing the cultural dimensions that have long underpinned religious moderation in Sasak society.

Overall, the findings affirm that the challenges of globalization cannot be addressed through defensive or purely normative approaches. Islamic education must develop adaptive strategies that simultaneously integrate digital literacy, the strengthening of local culture, and pedagogical innovation. Synergy between Islamic education, cultural tradition, and modernity enables religious moderation to remain internalized as a living, contextual, and sustainable social practice within the Sasak community.

Implications of Local Culture–Based Islamic Education for Religious Moderation

The findings of this study have significant implications for the development of Islamic education in multicultural societies and in responding to the dynamics of globalization. Local culture–based Islamic education, as reflected in Sasak community practices, demonstrates that religious moderation need not be instilled solely through normative–formal approaches, but can be effectively internalized through living socio-cultural mechanisms rooted in communal experience. These findings reinforce the view that contextual and culturally grounded Islamic education plays a strategic role in fostering moderate and inclusive religiosity (Erihadiana et al., 2024; Mulianah, 2024b).

From a pedagogical perspective, the implications highlight the need to integrate values of religious moderation into learning processes that directly engage with learners' social and cultural realities. Local culture and traditional arts can be positioned as pedagogical media that enable learners to experience and internalize religious values in concrete ways. This approach aligns with the argument that values

education is more effective when embedded in meaningful and contextual social practices (Ichsan et al., 2024; Lahmar, 2020).

Socially, local culture-based Islamic education contributes to strengthening social cohesion and communal harmony. When Islamic education functions as a socio-cultural institution, religious values shape not only individual piety but also inclusive and balanced social relations. Cultural traditions and traditional arts integrated with Islamic values act as social mechanisms that prevent fragmentation and extremism within community life. (Masyur, 2019; Mulianah, 2024a).

These findings also hold implications for Islamic education curriculum development. The study demonstrates that local culture can be positioned as a legitimate and strategic learning resource without diminishing the substance of Islamic teachings. Integrating local culture into the curriculum enables Islamic education to remain responsive to local contexts while adapting to global change, thus avoiding a dichotomy between tradition and modernity. (Lahmar, 2020; Wahyudin, 2018).

At the policy level, the study suggests that efforts to strengthen religious moderation are likely to be more effective when supported by Islamic education policies that allow space for the utilization of local wisdom and traditional arts. Overly standardized policies risk overlooking the cultural potential of communities in sustainably instilling moderation values. In contrast, contextual and culturally grounded policies can enhance social resilience and religious identity (Erihadiana et al., 2024; Mulianah, 2024b).

In addressing the challenges of digital globalization, the implications underscore the importance of integrating digital literacy with the strengthening of local cultural roots. This integration functions as an identity anchor, enabling learners to engage critically with global information flows without losing their ethical and cultural orientation. In this sense, local culture-based Islamic education is not regressive but adaptive and transformative in responding to contemporary challenges (Ichsan et al., 2024).

Overall, the implications of this study affirm that local culture-based Islamic education constitutes an effective cultural strategy for fostering inclusive, balanced, and sustainable religious moderation. The integration of Islamic education with

cultural traditions and traditional arts enriches pedagogical practice while strengthening social identity, as evidenced in the Sasak community context.

CONCLUSION

This study concludes that Islamic education plays a strategic role as a primary means of fostering religious moderation while simultaneously shaping and sustaining the cultural identity of the Sasak community. Within the socio-cultural context of Lombok, Islamic education does not function merely as a formal institution for transmitting normative religious teachings, but as a socio-cultural structure operating within the community's cultural sphere. Through *pesantren*, *madrasah*, and *majelis taklim*, Islamic education engages dialogically with local traditions, giving rise to moderate, inclusive, and contextualized forms of religiosity.

Addressing the first research question, the study demonstrates that Islamic education fosters religious moderation among the Sasak community through the internalization of values such as *wasatiyyah*, tolerance, and social harmony, cultivated through moral exemplarity, social practice, and lived cultural relations. The role of *Tuan Guru* as moral authorities and cultural actors is central in bridging normative Islamic teachings with the community's socio-cultural realities, enabling religious moderation to manifest as a lived social practice in everyday life.

In response to the second research question, the study affirms that Sasak cultural traditions function effectively as media for the internalization of moderate values. Practices such as *begibung*, *nyongkolan*, and *awig-awig* represent social mechanisms that embed principles of equality, togetherness, justice, and balance. Furthermore, traditional arts such as *Gendang Beleq*, *Rebana Gending*, and *Wayang Sasak* serve as a form of "cultural curriculum", transmitting religious values and moderate character through symbolic and participatory means.

The findings for the third research question show that Islamic education needs to respond strategically to digital globalization and transnational religious information flows. The urgent priorities are to enhance religious digital literacy, develop adaptive pedagogical innovations, and foster synergy among Islamic values, local culture, and modernity. This study presents local culture not merely as a social context for religious learning, but as an active pedagogical medium for the

interpretation, experience, and internalization of *wasatiyyah* values in daily life. The specific contribution of this study lies in the conceptualization of a local culture-based Islamic pedagogical model which integrates moral modelling, habituated pedagogy, experiential learning, symbolic pedagogy, hidden curriculum, and community-based learning into a coherent framework for strengthening religious moderation. This model extends existing discussions beyond normative approaches to moderation by explaining the pedagogical mechanisms through which religious values are socially reproduced within community life. Nevertheless, the study remains limited by its qualitative scope and would benefit from future ethnographic and in-depth field-based research to further examine the applicability of this model across different socio-cultural contexts.

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