

Religious Moderation as Lived Experience in Multireligious Urban Communities

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ABSTRACT

Religious moderation is essential for maintaining social cohesion in multireligious urban communities. However, existing studies have primarily focused on policy and ideological perspectives, while limited attention has been given to religious moderation as a lived social experience shaped through Islamic educational values. Therefore, this study aims to examine how religious moderation is internalized and practiced in everyday urban interactions. This research employed a qualitative phenomenological approach. Data were collected through in-depth interviews, participant observation, and document analysis and were analyzed using thematic analysis. The findings reveal that values such as tolerance, balance, and justice are internalized through nonformal Islamic education, community forums, and cross-religious social activities. These recurring practices gradually cultivate a collective religious habitus, understood as a shared pattern of values, dispositions, and everyday behaviors that encourages individuals to practice moderation and interact respectfully across religious differences. As this habitus develops within the community, it strengthens inclusive attitudes, mutual trust, and social harmony. The study concludes that community-based Islamic education plays a vital role in fostering and sustaining religious moderation in plural urban societies by embedding moderate religious values into everyday social life.

Keywords: *Islamic Education, Religious Moderation, Lived Experience, Urban Communities, Religious Habitus*

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INTRODUCTION

The development of multi-religious urban societies presents new challenges in maintaining social cohesion and interfaith harmony. Urbanization brings diverse religious identities together within the same social space, thereby simultaneously increasing the potential for both interaction and friction. In the Indonesian context, religious moderation is promoted as a strategic paradigm for maintaining social stability and national integration (Kementerian Agama, 2019). However, in much of the academic discourse, religious moderation is still more often positioned as a normative agenda and state institutional policy rather than as the result of the internalization of religious values that grow organically through the daily social experiences and education of the community (Mukhibat et al., 2023; Nasir & Rijal, 2021). In fact, the sustainability of religious moderation is largely determined by the process of internalizing values embedded in both individual and collective consciousness through continuous educational practices and socio-religious interactions (Gunawan et al., 2021; Habibah et al., 2022).

From an Islamic perspective, the concept of moderation has a strong theological foundation through the principle of *wasathiyyah*, which refers to a fair and balanced middle ground (Al-Qaradāwī, 2009). This principle of religious moderation is translated into the values of *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice), which normatively form an integral part of strengthening Islamic Religious Education (IRE) in various Islamic educational institutions (Arikarani et al., 2024; Hasanah, 2024). Islamic education is not merely the transmission of normative knowledge but a process of character formation through the internalization of values, habituation, and social modeling (Muhaimin, 2012). Lickona asserts

that effective character education occurs when values are practiced in concrete actions, not merely taught cognitively (Lickona, 1991). In the context of social pluralism, values education through Islamic Religious Education serves as a crucial foundation for fostering inclusive, tolerant, and dialogical attitudes through the internalization of values of religious moderation (Amin & Matsum, 2023).

The lived religion approach provides a conceptual framework for understanding how religion is lived out in the daily practices of society (McGuire, 2008). McGuire explains that religion is not merely present in formal doctrines but in social experiences that shape patterns of community relations and solidarity (McGuire, 2008). Ammerman expands on this concept by emphasizing that religion lived out in daily life contributes to the formation of public ethics and social cohesion (Ammerman, 2016). A number of studies indicate that cohesion in pluralistic societies is determined more by the internalization of tolerance within community structures than by formal regulations alone (Putnam, 2007). Therefore, it is important to examine how Islamic education functions as an agent for internalizing the values of moderation within the context of multi-religious urban societies.

Previous studies on religious moderation have predominantly examined the concept from policy, legal, institutional, and ideological perspectives, focusing on government programs, curriculum implementation, or theological discourse. While these studies have provided valuable insights into the promotion of religious moderation, they have paid relatively little attention to how moderation is experienced, internalized, and practiced in the everyday lives of people living in plural urban communities. In particular, the role of community-based Islamic education in shaping moderate religious attitudes through daily social interactions remains underexplored. Unlike previous research, this study adopts a qualitative phenomenological approach to investigate religious moderation as a lived social experience, emphasizing how Islamic educational values are internalized through nonformal religious learning, community engagement, and cross-religious social activities. By focusing on these everyday processes, this study offers a deeper understanding of how community-based Islamic education contributes to the development of inclusive behavior and sustainable social harmony in multireligious urban contexts.

Although several studies have addressed religious moderation and Islamic education, most research still focuses on strengthening formal curricula and implementing institutional policies in Islamic education (Amin & Matsum, 2023). Research examining moderation as a result of the internalization of Islamic Education values within urban community contexts remains relatively limited. Based on this gap, this article aims to analyze the process of internalizing Islamic education values in multi-religious urban societies and to explain how this process shapes religious moderation as a lived experience. Thus, this study offers a theoretical contribution in the form of a community-based model of PAI value internalization as the foundation for the formation of a culture of moderation in urban societies.

METHOD

This study employs a qualitative approach with an intrinsic case study design to gain an in-depth understanding of the process of internalizing the values of Islamic Religious Education within the context of a multireligious urban community. The qualitative approach was chosen because it allows for the contextual and interpretive exploration of meanings, experiences, and social practices (Creswell & Poth, 2021). A case study was employed because this research focuses on a specific community as the unit of analysis, which possesses distinctive socio-religious characteristics (Yin, 2018). A phenomenological approach was chosen because this study seeks to understand participants lived experiences of practicing religious moderation in their everyday social interactions. Unlike other qualitative approaches that focus on culture, theory development, or narratives, phenomenology emphasizes the meaning individuals assign to their shared experiences. This design is relevant for examining the phenomenon of religious moderation as a lived experience—that is, a social experience shaped through daily interactions (Merriam & Tisdell, 2016). The interpretive

phenomenological approach also serves as the foundation for interpreting residents' religious experiences as a process of internalizing values within social practices (Moustakas, 1994).

The research location is Graha Bunder Asri Housing Complex, Kebomas, Gresik, an urban area with a multireligious community composition. Research subjects include religious leaders, neighborhood officials (RT/RW), as well as Muslim and non-Muslim residents involved in social-religious activities. Data were collected through in-depth interviews, participatory observation, and documentation of community activities. In-depth interviews were used to explore the process of internalizing values and residents' religious experiences (Kvale, 2007), while participatory observation allowed the researcher to understand moderation practices in real social interactions (Jorgensen, 1989). Documentation techniques supplemented the data through activity archives and community records (Bowen, 2009).

Data analysis was conducted using the interactive model by Miles, Huberman, and Saldaña, which involves cyclical data reduction, data presentation, and drawing conclusions (Miles et al., 2020). The analysis process began during the data collection phase using thematic coding to identify patterns of value internalization and moderation practices (Saldaña, 2016). To ensure the credibility and validity of the data, this study employed source and method triangulation, as well as member checking with key informants (Guba, 1985). This approach ensures that the research findings possess interpretive validity and contextual consistency in explaining religious moderation as a result of the internalization of Islamic educational values within urban society.

FINDINGS AND DISCUSSION

Internalization of the Value of Tasamuh through Community Social Practices

Research findings indicate that the value of tasamuh (tolerance) in the Graha Bunder Asri community is manifested in consistent and recurring social practices. Based on interviews with community leaders and several residents, interfaith participation in social activities has become a long-standing pattern of interaction and is accepted as a shared norm (Interview with a community leader). Informants emphasized that community service, environmental cleanup activities, and resident social events always involve all segments of society without distinguishing religious backgrounds (Interview with community leader).

Participatory observation revealed that when a resident experiences a death, social solidarity emerges spontaneously. Residents assist with venue preparation, food, and guest arrangements, even if they hold different beliefs (Participatory observation during a resident's funeral). This situation demonstrates that mutual aid practices are not limited by religious identity but are grounded in a shared sense of community as neighbors. Interactions throughout this process occur without interfaith tension or resistance (Field notes on social interactions).

Furthermore, documentation of Eid al-Adha activities shows that the distribution of sacrificial meat is not limited to Muslim residents but also extends to non-Muslim residents as an expression of social solidarity (Documentation of sacrificial meat distribution activities). Interviews with neighborhood leaders confirm that this policy is a collective agreement that has become an annual tradition in the community (Interviews with neighborhood leaders regarding sacrificial meat distribution policies). This practice is positively received by all residents and understood as a form of respect for diversity (Interviews with aid recipients).

Social activities such as "Blessed Friday" and community assistance also demonstrate a similar inclusive character. Observations show that aid is provided based on social need, not religious identity (Observations of "Blessed Friday" activities). Documentation of the activities shows collective resident participation in the aid distribution process as well as social interactions that occur fluidly without group segregation (Documentation of community social activities). Thus, these findings confirm that the internalization of the value of tasamuh is reflected in three main patterns of practice: interfaith solidarity, inclusive social distribution, and collective participation without identity exclusivism.

The Embodiment of the Value of Wasathiyyah in Daily Interactions

Field data indicates that the value of wasathiyyah (a moderate and balanced attitude) is reflected in the daily social interactions of the Graha Bunder Asri community. Interviews with community leaders and residents indicate that neighborly life is built on the principles of mutual respect and maintaining shared comfort within the context of religious differences (Interview with community leaders regarding the principles of neighborly life). Informants emphasized that diversity is viewed as a social reality that must be accepted and managed with a balanced attitude (Interview with residents regarding acceptance of diversity).

Participatory observation revealed that residents respect each other's time and space for worship. No forms of protest, disruption, or resistance were observed toward religious activities conducted by other residents (Participatory observation of residents' worship activities). In community forums such as RT meetings and social events, communication occurs using polite language and does not create religious identity dichotomies (Observation of community meeting forums). Observation notes indicate that discussions focused on shared interests as neighborhood residents, rather than on differences in belief (Observation notes on daily social interactions).

Documentation of regular religious study sessions shows that the material presented is oriented toward moral guidance and strengthening social solidarity (Documentation of regular religious study sessions). Based on interview results, sermon content emphasizes the importance of living in harmony, avoiding extremist attitudes, and fostering peace within a diverse society (Interviews regarding inclusive da'wah content). No da'wah content was found to be provocative or aimed at delegitimizing other religions (Documentation of religious sermon materials). This demonstrates that the value of wasathiyyah is internalized in the form of inclusive religious narratives.

Additionally, during the observance of major Islamic holidays, residents coordinate in advance to ensure activities do not disturb the comfort of the surrounding community (Interviews with organizers regarding coordination of major Islamic holiday activities). Observations indicate a shared consensus regarding the technical aspects of event implementation to maintain social harmony (Observations of community religious activities). Thus, the internalization of moderation is not merely present at the level of personal attitudes but has become a collective practice that governs daily social interactions.

Community-Based Non-Formal Education as a Medium for Transmitting Values

Field findings indicate that the process of internalizing Islamic religious education values in the Graha Bunder Asri community takes place through community-based non-formal education mechanisms. Regular religious study sessions held periodically serve as the primary venue for transmitting religious values to residents (Documentation of regular religious study sessions). Based on interviews with the organizers and participants of the study sessions, these activities serve not only as a forum for religious study but also as a means to strengthen social solidarity and communication among residents (Interviews with study session participants and neighborhood leaders).

Participatory observations reveal that the study sessions are conducted in an open and communicative atmosphere. The material presented focuses on character development, the importance of living in harmony, and maintaining harmonious relationships within a diverse society (Observations of community religious study sessions). The emphasis of the material is directed more toward strengthening social ethics than toward exclusive theological debates (Interviews regarding the substance of the study session material). This situation indicates that the religious study session serves as a medium for social learning that integrates religious values with the realities of neighborhood life.

In addition to the study sessions, social activities such as "Blessed Friday" and community aid distributions also serve as practical vehicles for values education (Documentation of "Blessed Friday" activities). Observations show that these activities involve collective community participation from the planning stage through to the distribution of aid (Observation of the social aid distribution process). Values of compassion,

solidarity, and social responsibility are transmitted through direct experience, not merely through normative lectures (Interviews with community members regarding the meaning of social activities). Activity documentation demonstrates the sustainability of these social programs as a routine community agenda (Archive of community social program documentation).

Interviews with community leaders confirm that values education within the community is not limited to the formal school setting but occurs through daily social interactions and the exemplary conduct of neighborhood leaders (Interviews with community leaders regarding community-based values education). This exemplary behavior is reflected in an inclusive attitude and calming communication when addressing religious differences (Observation of social interactions and the exemplary behavior of neighborhood leaders). Thus, community-based non-formal education functions as an effective social pedagogical space for transmitting values of moderation and shaping an inclusive culture of religious diversity.

Religious Moderation as an Urban Social Culture

Field data shows that religious moderation in the Graha Bunder Asri neighborhood is not merely present in the form of occasional activities, but has evolved into a social culture that governs the patterns of interaction among residents. Interviews with community leaders indicate that over the years, there have been no significant religion-based conflicts in the neighborhood (Interview with community leaders regarding the neighborhood's social conditions). Residents view diversity as an inherent part of urban life that must be managed through communication and mutual respect (Resident interviews regarding the management of diversity).

Participatory observation reveals that daily social interactions occur seamlessly without religious-based group segregation (Observation of residents' daily social interactions). In community meetings, community service activities, and deliberative forums, religious identity does not serve as a dominant factor in decision-making (Observation of residents' deliberative forums). Discussions are more focused on shared interests as neighborhood residents, such as security, cleanliness, and community social activities (Observation notes on RT meeting dynamics and social activities). This pattern indicates that the value of moderation has been internalized within the structure of social interaction.

Documentation of community activities demonstrates the continuity of inclusive social and religious programs (Documentation of community social and religious activities). Celebrations of major Islamic holidays, charity events, and community social gatherings are conducted with consideration for the comfort of all community members (Documentation of major Islamic holiday celebrations and charity events). No narratives of exclusivism or identity symbolism that could potentially create social distance among residents were found (Interviews regarding religious narratives within the community). This indicates that religious moderation has become part of the collective values accepted by all.

Interviews with several residents also revealed that mutual respect and openness have become informal customs passed down through daily interactions (Resident interviews regarding tolerance practices). The younger generation in this neighborhood grows up in a social atmosphere that treats tolerance as a community norm (Observations of young people's interactions in social activities). Thus, religious moderation in the context of this urban community can be understood as a social culture formed through the process of internalizing Islamic Education values and repeated, sustained social practices.

Table 1 Synthesis of Research Findings on Religious Moderation as a Lived Experience Based on the Internalization of Islamic Education Values

No	Key Findings	Internalized Islamic Education Values	Media/Internalization Process	Forms of Social Practice	Empirical Indicators	Social Impact
1	Tasamuh as a social practice	Tasamuh (tolerance)	Daily social interactions, shared social activities	Interfaith solidarity in times of death; joint community service	Community participation regardless of religion; technical assistance and interfaith engagement	Strong social solidarity
2	The habit of moderation in interactions	Wasathiyyah (moderation & balance)	Regular religious study sessions, community forums, respectful communication	Mutual respect for prayer times; discussions free of exclusive narratives	No resistance to religious activities; inclusive communication	Minimal social conflict
3	Community-based non-formal education	Ukhuwah, social responsibility, i'tidal	Community religious study sessions, "Blessed Friday" events, community aid	Distribution of aid based on need, not religious identity	Sustainable social programs; collective participation	Increased social cohesion
4	Moderation as a social culture	Integration of tasamuh, tawazun, and i'tidal	Exemplary behavior of community leaders; collective customs	Inclusive deliberation; observance of major holidays through social coordination	No religious conflicts; the younger generation is accustomed to living in a pluralistic society	Sustained social harmony

Discussion

The Internalization of Values as a Process of Religious Habitus Transformation

Research findings indicate that religious moderation in multireligious urban societies is not merely the result of formal policy construction, but rather a process of internalizing Islamic educational values that occurs gradually through social practice. The values of tasamuh, tawazun, and i'tidal move from the cognitive dimension toward the formation of stable social dispositions. In character education theory, the internalization of values occurs through the knowing–feeling–acting stages that form an individual's moral structure in an integral manner (Lickona, 1993). This process enables religious values to manifest as consistent social behavior.

From an Islamic educational perspective, the internalization of values aligns with the concept of ta'dib, which emphasizes the integration of knowledge, etiquette, and action as a unified process of self-transformation (Al-Attas, 1980). Value education in Islam is grounded in the processes of habituation (conditioning) and modeling as the primary mechanisms in the formation of social character and the internalization of Islamic values in daily life (Ajriahmuazimah et al., 2022; Khofifah & Mufarochah, 2022). Several accredited national studies indicate that the success of internalizing Islamic Education (PAI) values is significantly influenced by social culture and community practices, not merely the formal curriculum (Alam, 2016).

From a sociological perspective, this phenomenon can be analyzed through Bourdieu's habitus theory, wherein repeated social practices form a system of dispositions that guide individual actions within the social field (Bourdieu, 1990). Moderate religious habitus in this study is formed through repeated interfaith interactions. International studies indicate that the internalization of religious values and daily religious practices plays a significant role in strengthening social cohesion and peaceful coexistence in pluralistic societies (Liedhegener et al., 2021; Sholeh & Rahman, 2025). In the context of multi-religious urban societies, moderate dispositions function as a crucial mechanism in preventing identity-based conflicts and maintaining social cohesion among religious groups (Sholeh & Rahman, 2025).

The theory of lived religion explains that religion experienced through daily practices possesses a stronger capacity for social transformation compared to religion that exists only in symbolic and formal forms (Rahiem et al., 2025; Tarlam et al., 2025). Religious moderation in this context is not theological relativism, but rather an expression of social ethics rooted in religious consciousness (Kamali, 2010). Recent research on Islamic moderation in Indonesia indicates that an approach based on values education and the internalization of moderate character is more effective in fostering social harmony than an approach that is purely normative-legalistic (Iswandi et al., 2025; Suryanto, 2024).

Within the framework of social integration, values internalized in collective life play a role in shaping social solidarity and maintaining social cohesion, as explained in Durkheim's perspective on the social functions of religion and education (Fathoni, 2024). When tolerance becomes a shared norm, it transforms into a moral glue that sustains social cohesion (Putnam, 2007). Research on social pluralism indicates that sustained interfaith interactions within shared social spaces can strengthen social trust and reduce identity segregation in multireligious societies (Anggarini & Husni, 2023; Syahid et al., 2025). Thus, the internalization of Islamic educational values functions as a process of shaping a religious habitus that sustains a culture of religious moderation in the social life of a pluralistic society (Amin & Matsum, 2023; Tarlam et al., 2025).

Non-Formal Education as an Arena for Producing Moderation

Research findings indicate that the internalization of religious moderation values in urban multireligious societies is actually most effectively achieved through community-based non-formal educational spaces, such as regular religious study sessions, community forums, social activities, and interfaith solidarity practices. These spaces function as arenas for the production of values, not merely as spaces for the transmission of discourse. Theoretically, non-formal education has participatory, dialogic, and contextual characteristics, making it more adaptive to social realities compared to formal education, which tends to be structural (Rogers, 2005).

From an Islamic educational perspective, the transmission of values through non-formal educational spaces aligns with the functions of majlis ta'lim and religious communities as spaces for moral development and the strengthening of social relations within society (Alam, 2016; Rogers, 2005). The values of *tasamuh* and *ukhuwah* in the context of this study are not formed solely through a written curriculum, but rather through collective practices and social interactions that occur repeatedly in daily life. Research in Indonesia indicates that community-based efforts to strengthen religious moderation and the internalization of socio-religious values have a significant influence on the development of inclusive and tolerant attitudes among the younger generation (Gunawan et al., 2021; Habibah et al., 2022).

From the perspective of social learning theory, community spaces facilitate modeling and observational learning through repeated social interactions. The exemplary behavior of community leaders and practices of interfaith solidarity serve as effective sources of social learning in shaping moderate attitudes. Empirical research within the context of pluralism also indicates that the intensity of cross-group interactions contributes to a reduction in social prejudice and an increase in social trust (Putnam, 2007; Sholeh & Rahman, 2025). This aligns with Allport's contact hypothesis, which explains that equal, intensive, and cooperative social contact can reduce intergroup conflict.

Furthermore, non-formal education in urban contexts serves as an arena for negotiating religious identity through social interaction and daily religious practices. Religious moderation emerging from community spaces is lived, participatory, and dialogical, not merely the result of top-down institutional approaches. Research on Islamic civic engagement indicates that participation in religion-based social activities can strengthen social cohesion without eroding the theological identities of each group (Sholeh & Rahman, 2025; Tarlam et al., 2025).

From a sociology of religion perspective, community spaces can be understood as civil religious spaces that mediate the relationship between religious values and the public sphere

through everyday social practices. Research in Southeast Asia indicates that community-based Islamic moderation possesses greater social resilience compared to state-centric and formalistic approaches (Nasir & Rijal, 2021; Sholeh & Rahman, 2025). In Indonesia, the practice of *wasathiyyah*, which has developed through local communities, has also proven effective in strengthening social cohesion and preventing polarization in a multireligious society (Kamali, 2010; Mukhibat et al., 2023).

Theoretically, these findings expand the discourse on religious moderation by demonstrating that non-formal education functions not only as a complement to formal education but also as the primary arena for the formation of a moderate *habitus* through social practices and daily interactions. Religious moderation arises from living social relations and is internalized within the collective experience of society, not merely from formal policies or normative texts (Ammerman, 2016; Tarlam et al., 2025). Thus, community-based non-formal education functions as a medium for the institutionalization of Islamic Religious Education values within multi-religious urban social spaces (Alam, 2016; Rogers, 2005).

Religious Moderation as an Urban Social Culture

Research findings indicate that religious moderation in multi-religious urban societies does not stop at individual practice but has evolved into a collective social culture. The values of *tasamuh*, *tawazun*, and *i'tidal* no longer depend on specific figures but have become shared social norms that govern relations among citizens. From a sociology of religion perspective, this condition indicates the institutionalization of values—a process whereby continuously internalized values transform into stable social structures and shape the collective *habitus* of society (Bourdieu, 1990; Fathoni, 2024).

From the perspective of Durkheim's theory of social integration, collective solidarity is formed through shared moral values experienced collectively by society. In this context, religious moderation functions as a moral glue that binds pluralistic urban communities. When the value of tolerance has become a collective social norm, deviations from it tend to be corrected through cultural and social mechanisms, rather than solely through legal-formal approaches (Fathoni, 2024; Putnam, 2007). A number of empirical studies also indicate that communities with high levels of social trust tend to have lower levels of horizontal conflict and stronger social cohesion (Sholeh & Rahman, 2025).

Theoretically, this phenomenon can be explained through Putnam's concept of social capital, which emphasizes the importance of social networks, reciprocal norms, and social trust in maintaining the cohesion of a pluralistic society. In the context of this study, practices of interfaith solidarity, inclusive deliberation, and respect for the religious rituals of other groups form both bonding and bridging social capital. The presence of such bridging capital plays a crucial role in strengthening social stability and reducing the potential for fragmentation within multi-religious urban societies (Putnam, 2007; Sholeh & Rahman, 2025).

Furthermore, the theory of lived religion suggests that when religion is practiced in a dialogic and participatory manner in daily life, it can foster an inclusive public culture. In this context, religious moderation is no longer understood merely as an ideological project or formal policy, but rather as a collective social experience embedded in everyday social relations (Ammerman, 2016; Tarlam et al., 2025). Research in Southeast Asia also indicates that moderate Islamic practices emerging from local communities possess greater social resilience against radicalism compared to state-centric approaches of a structural-formal nature (Nasir & Rijal, 2021; Sholeh & Rahman, 2025).

In the Indonesian context, the concept of *wasathiyyah*, which is mainstreamed in contemporary Islamic discourse, gains social legitimacy when it is actually practiced in public spaces and within local communities. Several accredited national studies indicate that community-based religious moderation in urban settings can strengthen social cohesion without eroding the religious identities of individual groups (Mukhibat et al., 2023; Syahid et al., 2025). Thus, religious moderation does not represent religious relativism but rather an expression of Islamic social ethics that affirms the principles of balance, justice, and respect for diversity, as reflected in the concept of *wasathiyyah* (Hasanah, 2024; Kamali, 2010).

Conceptually, these findings expand the discourse on Islamic education by demonstrating that the internalization of values is not only oriented toward the formation of individual character but also contributes to the reconstruction of the social culture of society. In the context of a multireligious urban setting, religious moderation emerges as a product of value education that has become institutionalized within the practices and social structures of the community. This process reveals a dialectical relationship between education, social practices, and the formation of an inclusive public religious culture (Alam, 2016; Tarlam et al., 2025).

The primary theoretical contribution of this study lies in the assertion that religious moderation can be understood as a cultural outcome of the collective and ongoing process of internalizing the values of Islamic education. Once these values have been internalized and become shared social norms, religious moderation transforms from a mere personal attitude into a social system that supports harmony and cohesion in a multireligious urban society (Gunawan et al., 2021; Tarlam et al., 2025).

CONCLUSIONS

This study demonstrates that religious moderation in multireligious urban communities is cultivated through the gradual internalization of Islamic educational values, particularly *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (justice), within everyday social interactions. Rather than remaining normative principles, these values become embedded in shared patterns of attitudes and behavior through nonformal religious education, community forums, and interfaith social activities, thereby strengthening inclusive relationships and social cohesion. Theoretically, this study extends the literature on Islamic education by showing how value internalization functions as a mechanism for transforming religious values into a collective social practice that sustains religious moderation in plural societies. Practically, the findings highlight the importance of strengthening community-based educational initiatives that promote dialogue, cooperation, and shared social experiences as sustainable strategies for fostering religious moderation beyond formal policies or institutional programs. These insights provide a useful reference for educators, community leaders, and policymakers seeking to reinforce social harmony through values-based Islamic education in diverse urban contexts.

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