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Pancasila and Local Wisdom as a Foundation for Religious Moderation in Indonesia

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Abstrak
Moderasi beragama telah menjadi isu yang semakin penting dalam masyarakat multikultural Indonesia, terutama di tengah meningkatnya polarisasi keagamaan, konflik berbasis identitas, dan tantangan komunikasi digital. Meskipun berbagai studi sebelumnya telah mengkaji moderasi beragama secara mendalam dari perspektif teologis, pendidikan, dan pemerintahan, integrasi nilai-nilai Pancasila dan kearifan lokal sebagai landasan yang saling terhubung untuk mengembangkan model moderasi beragama yang berkelanjutan masih belum dikonseptualisasikan secara memadai. Studi ini bertujuan untuk mengkaji secara kritis bagaimana Pancasila dan kearifan lokal dapat berfungsi sebagai kerangka normatif dan sosiokultural yang saling melengkapi dalam memperkuat moderasi beragama di Indonesia. Dengan menggunakan desain penelitian konseptual kualitatif melalui tinjauan pustaka integratif, studi ini menyimpulkan bahwa Pancasila dan kearifan lokal merupakan landasan filosofis dan sosiokultural yang saling melengkapi untuk memperkuat moderasi beragama dalam masyarakat multikultural Indonesia. Pancasila menyediakan kerangka normatif-ideologis yang berakar pada nilai ketuhanan, kemanusiaan, persatuan nasional, demokrasi, dan keadilan sosial, sementara kearifan lokal menerjemahkan prinsip-prinsip tersebut ke dalam praktik sosial kontekstual melalui toleransi, gotong royong, musyawarah, solidaritas, serta penghormatan terhadap perbedaan agama dan budaya. Integrasi kedua landasan ini yang diperkuat melalui pendidikan agama, dialog antarbudaya, dan partisipasi masyarakat menciptakan peluang untuk mentransformasikan nilai-nilai normatif menjadi sikap yang inklusif, interaksi yang damai, dan hubungan antarumat beragama yang berkelanjutan.

Kata Kunci:
Pancasila, Kearifan Lokal, Moderasi Beragama, Pluralisme Agama.

Abstract
Religious moderation has become an increasingly important issue in Indonesia's multicultural society, particularly amid growing religious polarization, identity-based conflicts, and the challenges of digital communication. Although previous studies have extensively examined religious moderation through theological, educational, and governmental perspectives, the integration of Pancasila values and local wisdom as interconnected foundations for developing a sustainable model of religious moderation remains insufficiently conceptualized. This study aims to critically examine how Pancasila and local wisdom can function as complementary normative and sociocultural frameworks for strengthening religious moderation in Indonesia. Employing a qualitative conceptual research design through an integrative literature review, this study analyzes scholarly This study concludes that Pancasila and local wisdom constitute complementary philosophical and socio-cultural foundations for strengthening religious moderation in Indonesia's multicultural society. This study concludes that Pancasila and local wisdom constitute complementary philosophical and socio-cultural foundations for strengthening religious moderation in Indonesia's multicultural society. Pancasila provides a normative-ideological framework grounded in divinity, humanity, national unity, democracy, and social justice, while local wisdom translates these principles into contextual social practices through tolerance, mutual cooperation (gotong royong), deliberation (musyawarah), solidarity, and respect for religious and cultural differences. The integration of these two foundations, reinforced through religious education, intercultural dialogue, and community participation, creates opportunities for transforming normative values into inclusive attitudes, peaceful interactions, and sustainable interreligious relationships.

Keyword:
Pancasila, Local Wisdom, Religious Moderation, Religious Pluralism.

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INTRODUCTION

The increasing interconnectedness of societies in the era of globalization has intensified religious, cultural, and identity pluralism, transforming diversity into both a significant social resource and a complex challenge for contemporary social relations(Witro et al., 2022; Zubaidi & Jali, 2025). The mobility of people, the expansion of digital communication, and the circulation of transnational ideas have created greater

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opportunities for intercultural and interreligious interactions; however, these developments have also exposed societies to growing tensions associated with religious intolerance, radicalism, extremism, and identity-based polarization. Such phenomena demonstrate that religious diversity does not automatically generate peaceful coexistence but requires normative frameworks and inclusive social practices capable of fostering mutual recognition, respect, and constructive dialogue(Sumbulah et al., 2022). In this context, religious moderation has emerged as an essential approach to addressing religious exclusivism, preventing identity-based conflicts, and strengthening social cohesion within multicultural societies. Beyond promoting tolerance among different religious communities, religious moderation emphasizes the principles of human dignity, justice, equality, non-violence, and respect for diversity as fundamental conditions for sustainable peace. Consequently, religious moderation should be understood not merely as a religious discourse but also as a broader social and developmental agenda that promotes inclusive citizenship, intercultural understanding, and harmonious coexistence in increasingly pluralistic societies (Ardhana et al., 2023; Salsabila & Choiriyah, 2025).

Indonesia represents one of the world's most diverse multicultural societies, characterized by the coexistence of various religious traditions, ethnic communities, languages, cultural practices, and systems of social values that collectively shape its national identity(Ardhana et al., 2023; Sulaiman et al., 2022). This diversity constitutes an important social and cultural resource, providing opportunities to strengthen solidarity, intercultural dialogue, mutual cooperation, and national integration. However, the complexity of Indonesia's pluralistic social structure also presents significant challenges, particularly when differences in religious beliefs, ethnic identities, and cultural orientations are interpreted through exclusive and discriminatory perspectives. In contemporary Indonesian society, manifestations of religious intolerance, identity-based polarization, discrimination, and religious exclusivism demonstrate that multicultural diversity cannot be sustained merely through constitutional recognition or formal commitments to pluralism; rather, it requires continuous efforts to cultivate inclusive attitudes and constructive social interactions(Pratiwi & Suniadewi, 2024). Furthermore, the rapid development of digital communication has intensified the circulation of religious narratives, including misinformation, hate speech, and sectarian discourse, which may undermine interreligious relations and social cohesion. Therefore, strengthening religious moderation has become an essential strategic agenda for maintaining Indonesia's multicultural stability and national unity. Such an approach must be rooted in Indonesia's national identity, particularly the philosophical values of Pancasila, the constitutional commitment to diversity, and the cultural wisdom embedded in local communities. Integrating these foundations provides an important pathway for transforming religious and cultural diversity from a potential source of social fragmentation into a sustainable foundation for tolerance, mutual recognition, social harmony, and inclusive national development (Afwadzi & Miski, 2021; Rahmadi & Hamdan, 2023).

Pancasila, as the philosophical foundation of the Indonesian state and the ideological basis of national identity, plays a fundamental role in establishing an inclusive framework for religious moderation within the country's multicultural society(Harahap et al., 2024). Its five principles provide an integrated normative foundation for regulating relationships between religious communities, strengthening social solidarity, and maintaining national unity amid religious and cultural diversity. The first principle, Belief in the One and Only God, establishes the spiritual and ethical basis for respecting religious beliefs and recognizing the right of every individual to practice their religion according to their convictions(Faisal et al., 2022). The second principle, Just and Civilized Humanity, emphasizes human dignity, equality, mutual respect, and the rejection of discrimination and violence committed in the name of religious differences. Meanwhile, the third principle, the Unity of Indonesia, positions national solidarity and collective identity as essential foundations for maintaining social cohesion beyond differences in religious, ethnic, and cultural affiliations. The fourth principle, Democracy Guided by the Inner Wisdom of Deliberation and Representation, provides a normative basis for dialogue, deliberative decision-making, and the peaceful resolution of disagreements, while the fifth principle, Social Justice for All Indonesian People, reinforces the importance of equal rights, social inclusion, and equitable participation in national life. Collectively, these principles position Pancasila as a common normative framework that connects religious identity with national citizenship, enabling individuals and communities to maintain their respective religious commitments while simultaneously embracing shared responsibilities toward the nation(Fatmawati et al., 2026; Harahap et al., 2024). Accordingly, Pancasila should not be understood merely as a state ideology or constitutional symbol but also as a living philosophical foundation that translates religious respect, humanitarian values, democratic engagement, and social justice into practical expressions of religious moderation and peaceful coexistence in Indonesia.

Local Wisdom as a Cultural Instrument for Strengthening Religious Moderation. Local wisdom constitutes an essential socio-cultural instrument for strengthening religious moderation because it embodies the collective values, norms, traditions, and social practices that guide community interactions and shape

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harmonious relationships amid religious and cultural diversity(Faisal et al., 2022; Khoerunisa & Yuliani, 2025). Values such as tolerance, mutual cooperation (gotong royong), deliberation (musyawarah), solidarity, and respect for differences provide an ethical foundation for fostering mutual recognition and peaceful coexistence among religious communities. This function is reflected in various Indonesian cultural traditions, including Pela Gandong in Maluku, which promotes intercommunal solidarity, Menyama Braya in Bali, which emphasizes brotherhood and respect across religious boundaries, and the broader tradition of gotong royong that encourages collective responsibility and social cooperation. Furthermore, local wisdom operates as a mechanism for conflict resolution and social integration by transforming shared cultural values into everyday practices that prevent social fragmentation and reinforce interreligious harmony.

The Synergy between Pancasila and Local Wisdom in Constructing Religious Moderation. The synergy between Pancasila and local wisdom provides an integrated philosophical and socio-cultural foundation for constructing religious moderation in Indonesia, connecting national ideological principles with the lived experiences and cultural identities of local communities(Witro et al., 2022; Zubaidi & Jali, 2025). Pancasila functions as a normative foundation that establishes universal principles of humanity, unity, democracy, and social justice, whereas local wisdom serves as a practical expression of these principles through culturally embedded traditions, social norms, and collective practices. Their integration facilitates the transformation of national values into contextual forms of tolerance, mutual respect, interreligious dialogue, and social solidarity, thereby strengthening public awareness of the importance of coexistence within a pluralistic society(Faisal et al., 2022; Khoerunisa & Yuliani, 2025). Consequently, the complementary relationship between Pancasila and local wisdom offers a strategic framework for promoting religious harmony, social inclusivity, conflict prevention, and sustainable social cohesion while preserving Indonesia's national identity and cultural diversity.

Pancasila and religious pluralism have emphasized the philosophical and historical significance of Pancasila as a common ideological foundation for accommodating religious diversity, strengthening national unity, and promoting peaceful coexistence (Brehm, 2022; Chia, 2022). Second, research on local wisdom and interreligious tolerance has demonstrated that culturally embedded values and traditional social practices function as important forms of social capital in maintaining harmonious relationships among religious communities, particularly through cultural inheritance, communal solidarity, and interfaith communication (Agung et al., 2024). Third, studies on religious moderation education have highlighted the importance of curriculum development, pedagogical strategies, and institutional interventions in cultivating religious tolerance, national commitment, non-violence, and accommodation of local culture among university students (Mukhibat et al., 2024). Fourth, research integrating local wisdom and religious moderation has increasingly demonstrated that cultural traditions can serve as practical mechanisms for strengthening interreligious relationships and preventing social conflicts. From a theoretical perspective, these studies have employed philosophical, historical, multicultural, social capital, and educational approaches, predominantly utilizing qualitative methods such as literature reviews, historical analysis, case studies, interviews, and ethnographic investigations(Ardhana et al., 2023; Sulaiman et al., 2022). Despite their significant contributions, existing studies remain relatively fragmented in explaining the relationship between Pancasila as a normative-ideological foundation and local wisdom as a socio-cultural mechanism for institutionalizing religious moderation. Consequently, an important research opportunity remains to develop an integrative conceptual framework that explains how the philosophical principles of Pancasila and the practical values of local wisdom interact in transforming religious moderation into sustainable social practices, strengthening religious harmony, and promoting inclusive social cohesion within Indonesia's multicultural society.

Existing studies reveal four significant research gaps: a conceptual gap, as Pancasila and local wisdom are frequently examined separately; a theoretical gap, due to the limited development of an integrative framework connecting ideological values, cultural values, and religious moderation; an empirical gap, concerning how these foundations are translated into practical expressions of tolerance and social interaction; and a contextual gap, reflecting the limited integration of Indonesia's diverse socio-cultural characteristics into contemporary approaches to religious moderation.

METHODS

This study employs a qualitative research approach using a literature review to examine the role of Pancasila and local wisdom as interconnected foundations for strengthening religious moderation in Indonesia. Relevant scholarly publications were systematically collected from reputable academic databases, including Scopus, Web of Science, and Google Scholar, using keywords such as Pancasila, local wisdom, religious moderation, religious pluralism, interfaith tolerance, and social cohesion. Studies published in the relevant

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period were selected based on their thematic relevance, methodological rigor, and contribution to understanding the ideological, philosophical, cultural, and social dimensions of religious moderation, while irrelevant publications, duplicate records, and studies lacking sufficient scholarly information were excluded. The selected literature was analyzed through thematic synthesis and qualitative content analysis to identify recurring patterns, theoretical perspectives, research gaps, and conceptual relationships between Pancasila and local wisdom. Subsequently, the findings were synthesized to develop an integrative conceptual framework explaining how Pancasila functions as a normative-ideological foundation and local wisdom as a socio-cultural mechanism for promoting religious tolerance, inclusivity, interfaith harmony, and sustainable social cohesion in Indonesia.

RESULTS AND DISCUSSION

The Philosophical Foundation of Pancasila in Strengthening Religious Moderation

Pancasila constitutes a fundamental philosophical and ideological foundation for strengthening religious moderation in Indonesia's multireligious and multicultural society. As the philosophical basis of the Indonesian state, Pancasila provides a normative framework that accommodates religious diversity while maintaining the principles of national unity, social solidarity, and democratic coexistence. Its philosophical significance lies in its capacity to establish a common ethical foundation for individuals and communities with different religious beliefs, cultural backgrounds, and social identities. Within this framework, religious diversity is not perceived as a threat to national integration but as an inherent characteristic of Indonesian society that requires mutual recognition and respect. Consequently, Pancasila functions not merely as a constitutional ideology but also as a philosophical reference for developing inclusive religious attitudes and maintaining harmonious relationships among religious communities (Citra Dewi, 2024a; Faisal et al., 2022; Nurhidayah et al., n.d.)

The five principles of Pancasila provide interconnected ethical foundations for translating religious moderation into concrete social practices. The first principle, Belief in the One and Only God, establishes the spiritual foundation for respecting religious convictions and recognizing the freedom of individuals to practice their respective religions. The second principle, Just and Civilized Humanity, emphasizes human dignity, equality, compassion, and the rejection of discrimination and violence motivated by religious differences. The third principle, the Unity of Indonesia, reinforces the importance of collective national identity and solidarity beyond religious, ethnic, and cultural boundaries. Meanwhile, the fourth principle, Democracy Guided by the Inner Wisdom of Deliberation and Representation, establishes deliberation, dialogue, and democratic participation as mechanisms for managing differences peacefully(Daffa & Anggara, 2023; Tahir et al., 2025). The fifth principle, Social Justice for All Indonesian People, reinforces the obligation to ensure equal rights, social inclusion, and equitable opportunities for all citizens regardless of their religious affiliations. These principles collectively demonstrate that Pancasila contains comprehensive philosophical resources for strengthening religious moderation through spiritual responsibility, humanitarian commitment, national solidarity, democratic engagement, and social justice.

Furthermore, Pancasila plays a strategic role in connecting religious identity with national identity by establishing a shared normative space in which religious commitments and civic responsibilities can coexist constructively. Religious identity represents an individual's spiritual and theological orientation, whereas national identity reflects a collective commitment to the political, social, and constitutional foundations of the Indonesian state. The relationship between these identities should not be understood as contradictory or mutually exclusive; rather, they can reinforce one another through the internalization of Pancasila's values. In this context, individuals are encouraged to maintain their religious convictions while recognizing the equal rights of others and fulfilling their responsibilities as members of a pluralistic nation(Ardhana et al., 2023). Pancasila therefore provides an ideological framework that prevents religious exclusivism from developing into social and political fragmentation. This integrative function is particularly important in Indonesia, where the sustainability of national unity depends on the ability of diverse religious communities to negotiate differences through shared principles of citizenship, humanity, and mutual respect (Fatmawati et al., 2026).

Another important finding concerns the contribution of Pancasila to cultivating collective awareness of tolerance and respect for religious differences. The philosophical values embedded in Pancasila encourage individuals to move beyond passive recognition of religious diversity toward active engagement in inclusive social relationships. Tolerance, in this sense, is not simply the absence of religious conflict but involves the recognition of equal human dignity, the protection of religious freedom, and the willingness to establish constructive interactions with individuals from different religious backgrounds. The principles of humanity and deliberative democracy provide an ethical foundation for developing interreligious dialogue, resolving disagreements, and preventing discriminatory practices. Similarly, the principle of national unity encourages

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communities to prioritize shared social interests without eliminating their respective religious and cultural identities. Thus, Pancasila contributes to the development of religious moderation by transforming ideological commitments into social consciousness, ethical behavior, and participatory practices that support peaceful coexistence within multicultural communities (Pratiwi & Suniadewi, 2024)

Taken together, these findings position Pancasila as a normative-ideological foundation that provides philosophical legitimacy, ethical direction, and a shared national framework for strengthening religious moderation in Indonesia. Its significance extends beyond the formal recognition of religious diversity because its five principles establish interconnected mechanisms for promoting religious respect, humanitarian values, national integration, democratic dialogue, and social justice(Afwadzi & Miski, 2021; Rahmadi & Hamdan, 2023). Theoretically, this position demonstrates that religious moderation requires not only theological understanding but also a broader ideological foundation capable of regulating relationships among citizens within a pluralistic society. Accordingly, Pancasila can be conceptualized as a foundational framework through which religious values are harmonized with national commitments, enabling religious communities to preserve their spiritual identities while participating in inclusive and peaceful social life. This finding reinforces the argument that the sustainability of religious moderation in Indonesia depends substantially on the continuous internalization and contextualization of Pancasila's philosophical values in everyday social practices.

Local Wisdom as a Socio-Cultural Mechanism of Religious Tolerance

Local wisdom constitutes an essential socio-cultural mechanism for strengthening religious tolerance because it embodies collective values, social norms, customary traditions, and inherited practices that regulate interactions within multicultural communities(Citra Dewi, 2024a, 2024b). In Indonesian society, local wisdom functions not merely as a cultural heritage but also as a living social institution that shapes patterns of communication, collective identity, and relationships among individuals from different religious backgrounds. Values such as mutual cooperation (gotong royong), deliberation (musyawarah), solidarity, kinship, and respect for differences provide an ethical foundation for cultivating inclusive social relationships. These values encourage communities to recognize diversity as an integral component of collective life rather than as a source of division(Citra Dewi, 2024a, 2024b; Daffa & Anggara, 2023). Therefore, local wisdom can be understood as a socio-cultural instrument that translates abstract principles of tolerance into practical behaviors, interpersonal commitments, and shared responsibilities within everyday community interactions.

Furthermore, local wisdom contributes to the institutionalization of religious tolerance through cultural traditions that preserve solidarity and strengthen relationships across religious boundaries. This function can be observed in the Pela Gandong tradition in Maluku, which establishes relationships of brotherhood and mutual responsibility among different communities, including those with different religious affiliations. Similarly, the Balinese concept of Menyama Braya emphasizes universal brotherhood, social equality, and mutual respect regardless of religious and ethnic differences. These traditions demonstrate that cultural values can provide an alternative social mechanism for maintaining interreligious harmony beyond formal regulations and institutional policies. Through collective activities, customary agreements, reciprocal assistance, and intercommunal interactions, local traditions create opportunities for individuals to develop mutual trust and recognize shared humanity. Accordingly, the preservation and contextualization of local wisdom can strengthen the social foundations of religious moderation by embedding tolerance within the cultural practices and collective consciousness of local communities (Daffa & Anggara, 2023; Tahir et al., 2025)

Another significant dimension concerns the role of local wisdom in preventing religious conflicts and facilitating social integration through culturally grounded mechanisms of conflict resolution. Traditional practices of deliberation, customary mediation, communal consultation, and collective consensus provide culturally legitimate spaces for negotiating disagreements and resolving tensions among community members. Such mechanisms emphasize dialogue, reconciliation, restorative relationships, and the preservation of social harmony rather than confrontation or exclusion. In this regard, local wisdom possesses an important conflict-management function because it draws upon shared cultural identities and established social relationships to encourage peaceful solutions. Moreover, the involvement of customary leaders, religious figures, and community representatives can strengthen the legitimacy of conflict-resolution processes by connecting formal institutional approaches with local social realities. Thus, local wisdom operates as a form of socio-cultural capital that supports conflict prevention, strengthens intercommunal trust, and maintains social cohesion within religiously diverse environments.

Taken together, these findings indicate that local wisdom functions as a socio-cultural mechanism of religious tolerance by transforming inherited cultural values into sustainable practices of solidarity, mutual recognition, peaceful interaction, and collective responsibility. Its contribution extends beyond the preservation

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of traditional customs because local wisdom provides a contextual framework through which universal principles of religious moderation can be internalized and practiced according to the social characteristics of individual communities. Theoretically, this perspective highlights the importance of understanding religious tolerance not exclusively through theological or normative approaches but also through the cultural institutions and social practices that shape everyday interreligious relationships. Consequently, integrating local wisdom into religious moderation strategies offers an important pathway for developing culturally responsive approaches to multicultural governance, conflict prevention, and inclusive social development in Indonesia. This reinforces the argument that sustainable religious moderation requires the active participation of local communities and the continuous revitalization of cultural values that promote peaceful coexistence across religious and cultural boundaries.

The Role of Religious Education in Internalizing Pancasila and Local Wisdom

Religious education plays a strategic role in internalizing the values of Pancasila and local wisdom as fundamental instruments for strengthening religious moderation within Indonesia's multicultural society. Education functions not merely as a process of transferring religious knowledge but also as a transformative mechanism for developing ethical awareness, inclusive attitudes, and responsible social behavior among learners. Through educational processes, the philosophical principles of Pancasila, particularly divinity, humanity, unity, deliberative democracy, and social justice, can be integrated with cultural values such as tolerance, mutual cooperation (gotong royong), solidarity, and respect for differences. This integration enables learners to understand that religious commitment and respect for diversity are complementary dimensions of social and national life. Consequently, religious education provides an institutional foundation for cultivating religious understanding that is balanced, inclusive, and oriented toward peaceful coexistence.

Furthermore, integrating Pancasila values into educational curricula represents an important strategy for transforming national ideology into meaningful pedagogical practices. The principles of humanity, national unity, democracy, and social justice can be incorporated into religious education, civic education, and multicultural learning through contextual teaching materials, collaborative activities, reflective discussions, and problem-based learning. Such pedagogical approaches encourage learners to critically examine religious and social issues while developing the capacity to recognize differences and reject discriminatory attitudes. In this context, the integration of local wisdom into educational content provides opportunities to connect abstract philosophical principles with the lived experiences of communities. Cultural traditions such as Pela Gandong, Menyama Braya, and gotong royong can serve as contextual learning resources for illustrating the practical significance of solidarity, interreligious cooperation, mutual respect, and social responsibility. Therefore, curriculum integration becomes an essential mechanism for connecting national ideological values with local cultural experiences in developing inclusive educational environments.

Another important dimension concerns the development of religious literacy, intercultural competence, tolerance, and national awareness through educational interactions. Religious literacy enables learners to understand religious teachings within their historical, theological, and social contexts, thereby reducing misconceptions and exclusive interpretations of religious differences(Citra Dewi, 2024a; Khoerunisa & Yuliani, 2025). Meanwhile, intercultural dialogue and collaborative learning create opportunities for students from diverse backgrounds to develop mutual understanding, empathy, and respect for different beliefs and cultural identities. The internalization of Pancasila and local wisdom also requires educational environments that encourage critical reflection, constructive communication, and peaceful conflict resolution. Importantly, these processes should not be limited to formal classroom instruction but should extend to extracurricular activities, community engagement, interfaith collaboration, and digital learning environments. Through these interconnected educational experiences, learners can develop the intellectual and ethical capacities necessary to navigate religious diversity while maintaining their religious commitments and responsibilities as Indonesian citizens.

Taken together, religious education can be conceptualized as a value internalization mechanism that transforms the philosophical principles of Pancasila and the socio-cultural values of local wisdom into sustainable attitudes and behaviors that support religious moderation. This process requires collaboration among families, schools, universities, religious institutions, and local communities, as each institution contributes to shaping individuals' religious understanding, moral development, and social interactions(Faisal et al., 2022). Families provide the initial foundation for developing religious ethics and respect for differences, schools and universities institutionalize these values through curricula and pedagogical practices, while communities reinforce their application through collective activities and intercultural engagement. Theoretically, this perspective demonstrates that the effectiveness of religious moderation education depends

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not only on the transmission of normative knowledge but also on the consistency between educational values, institutional practices, and everyday social experiences. Accordingly, integrating Pancasila and local wisdom into religious education offers a contextual and sustainable approach to developing religiously committed, culturally sensitive, nationally conscious, and socially inclusive citizens in Indonesia (Nurhidayah et al., n.d.).

CONCLUSION

This study concludes that Pancasila and local wisdom constitute complementary philosophical and socio-cultural foundations for strengthening religious moderation in Indonesia's multicultural society. Pancasila provides a normative-ideological framework grounded in divinity, humanity, national unity, democracy, and social justice, while local wisdom translates these principles into contextual social practices through tolerance, mutual cooperation (gotong royong), deliberation (musyawarah), solidarity, and respect for religious and cultural differences. The integration of these two foundations, reinforced through religious education, intercultural dialogue, and community participation, creates opportunities for transforming normative values into inclusive attitudes, peaceful interactions, and sustainable interreligious relationships. Furthermore, their synergy contributes to conflict prevention, social integration, and the strengthening of national identity amid contemporary challenges, including religious polarization, intolerance, and digital extremism. The principal theoretical contribution of this study is the development of an integrative perspective that positions Pancasila as a normative-ideological foundation and local wisdom as a socio-cultural mechanism for institutionalizing religious moderation.

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