

The Construction of Religious Moderation Based on Local Wisdom: A Study of the Samin Community in Blora

Rohim Habibi*

Institut Agama Islam Al Muhammad, Cepu, Indonesia
rohimbhabibi@iaiamc.ac.id

*Correspondence

DOI: [10.38073/aljadwa.4285](https://doi.org/10.38073/aljadwa.4285)

Received: 8 January 2026

Revised: 4 February 2026

Accepted: 18 February 2026

Published: 14 March 2026

Abstract

The dominance of state-centric approaches in religious moderation discourse often overlooks organic conflict resolution mechanisms at the grassroots level, creating a gap between policy and cultural reality. This study aims to explore the social construction and actualization of religious moderation rooted in local wisdom within the Samin (Sedulur Sikep) community in Blora. Employing a phenomenological approach grounded in Peter L. Berger's Social Construction Theory, this research gathered data through in-depth interviews with ten key Samin figures (Sedulur Sikep) and participatory observations in the Kemantren areas. The results reveal that Samin moderation is not built upon theological dogma, but on the dialectic of *Laku* (praxis) philosophy and *anti-panasten* (self-restraint). This construction shifts the paradigm from ritual piety to substantive social piety. Specifically, these values manifest in three key dimensions: (1) radical honesty (*nemu wae ora keno*), (2) inclusive traditions establishing an interfaith peace zone, and (3) political resilience against sectarian polarization. This study concludes that Saminism offers a bottom-up moderation model that strengthens national commitment. Consequently, religious moderation policies should integrate these grounded cultural pathways to enhance social cohesion beyond formal theological dialogues.

Keywords: *Religious Moderation, Samin Community, Local Wisdom, Social Construction, Social Resilience.*

INTRODUCTION

The escalation of identity-based conflict and violent extremism over the last decade has transformed from residual domestic issues into an alarming transnational phenomenon. Global incidents in early 2023, ranging from religion-based attacks in Pakistan and the burning of scriptures in Sweden to the resurgence of Neo-Nazi groups in Germany, indicate that extremism is now cross-ideological and no longer confined to specific religions¹. Within the Indonesian landscape, this challenge is further exacerbated by the influx of global religious puritanism, which frequently pits theological doctrines

¹ Prasetyo W, "Ancaman Retaliasi Ekstremisme," Sekolah Kajian Strategik dan Global Universitas Indonesia, 2023, <https://sksg.ui.ac.id/ancaman-retaliasi-ekstremisme/>.

How to Cite this Article

Habibi, Rohim. "The Construction of Religious Moderation Based on Local Wisdom: A Study of the Samin Community in Blora." *Al-Jadwa: Jurnal Studi Islam* 5, no. 2 (2026): 186-96. <https://doi.org/10.38073/aljadwa.4285>.

against local traditions, thereby threatening social cohesion and triggering the erosion of cultural heritage².

The state's response through the mainstreaming of Religious Moderation serves as a strategic measure to uphold balance (*tawasuth*) and tolerance³. However, the discourse on moderation, predominantly driven by top-down and elitist approaches, often fails to engage with organic conflict resolution mechanisms that exist at the grassroots level. Historically, the people of the Archipelago (Nusantara), particularly in Java, possess strong socio-spiritual capital in managing plurality without hegemony, as reflected in the cultural da'wah strategies of the Walisongo⁴.

The global landscape of religious moderation has long been dominated by top-down, state-led initiatives that frequently struggle to penetrate the deepest layers of grassroots society. In Indonesia, while the government has institutionalized moderation as a national program, a significant gap remains: these frameworks often rely on formal theological reinterpretations, inadvertently sidelining organic, indigenous mechanisms of conflict resolution. The Samin community (Sedulur Sikep) in Blora presents a compelling case to bridge this gap. Historically marginalized and misinterpreted merely as a colonial resistance movement or an isolationist group, the Samin actually embody a profound praxis of moderation rooted in indigenous values like honesty (*jatmiko*), simplicity, and non-violence⁵. Their ability to maintain social harmony amidst increasing sectarian polarization challenges the stigma of exclusivity often attached to them⁶. This phenomenon confirms that religious moderation need not solely originate from formal religious institutions but can also emerge from local wisdom internalized within customary systems.

To dissect this phenomenon, this study employs Peter L. Berger's Social Construction Theory. This lens is uniquely suited to this case because it allows for an analysis of how the Samin community dialectically constructs their reality through externalization (practicing *Laku*), objectivization (institutionalizing these practices as customary law), and internalization (shaping the individual Samin identity). By using this framework, the research moves beyond descriptive ethnography to explain how moderation is socially manufactured and sustained within a non-formal religious structure.

² Nasaruddin Umar, "Moderasi Beragama Di Indonesia: Meng-Indonesiakan Umat Beragama," *Harian Rakyat Merdeka*, 2025.

³ Shihab M. Quraish, *Wasathiyyah, Wawasan Islam Tentang Moderasi Beragama*, Cet. 2 (Jakarta: Lentera Hati, 2020); Jalaluddin, "Keharmonisan Dalam Kemajemukan: Telaah Doktrin Islam Tentang Esensi Stabilitas, Toleransi Dan Kebersamaan," in *ISLAM HUMANIS* (Jakarta: PT. Moyo Segoro Agung, 2001), 33.

⁴ Azumardi Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII & XVIII: Akar Pembaruan Islam Indonesia* (Jakarta: Kencana, 2004); Mark R. Woodward, *Islam Jawa: Kesalehan Normatif Versus Kebatinan*, Cet. II (Yogyakarta: LKiS, 2004); Shodiq, *Potret Islam Jawa* (Semarang: Pustaka Zaman, 2013).

⁵ Nazar Nurdin and Ubbadul Adzkiya', "Tradisi Perlawanan Kultural Masyarakat Samin," *Jurnal Sosiologi Agama* 15, no. 1 (June 2021): 71–86, <https://doi.org/10.14421/jsa.2021.151-05>.

⁶ Mukodi and Afid Burhanuddin, "Islam Abangan Dan Nasionalisme Komunitas Samin Di Blora," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 24, no. 2 (December 2016): 379–400, <https://doi.org/10.21580/ws.24.2.1086>.

Despite the plethora of studies regarding local wisdom and religious moderation, a significant theoretical and empirical gap remains. Previous research has predominantly situated local wisdom within an interactional-communicative framework. For instance, Sitorus⁷ utilized Martin Buber's perspective to analyze marsisarian in Tarutung, while Mailin et al.⁸ positioned Dalihan Natolu as a mediator of cross-cultural communication. Other scholars have linked moderation to external pragmatic goals, such as Robikhah et al.⁹ who connected the Paguyuban Mejing Tabon to Sustainable Development Goals (SDGs), or focused on formal religious structures, as seen in Hadi's¹⁰ study on Madurese society. While Setiawan et al.¹¹ explored the ascetic values of the Samin community in Bojonegoro, their work focused on individual ethics rather than the systemic social construction of moderation. This study, therefore, fills the void by shifting the focus toward the epistemological construction and actualization of moderation specifically within the Samin variant in Blora.

METHOD

This study employed a qualitative-phenomenological approach to explore the structure of consciousness and intersubjective meaning behind the religious moderation practices of the Samin community¹². This approach moves beyond mere description to capture the essence of lived experience (*lebenswelt*) regarding cultural values internalized across generations¹³. Fieldwork was conducted over a three-month period (e.g., August–December 2025) in Kemantren Village, Blora Regency. This site was selected purposively as it serves as a primary cultural hub where the Sedulur Sikep traditions remain most intact compared to other regions. Participants and Data Sources Participants were selected using purposive sampling with a maximum variation strategy to ensure

⁷ “Aktualisasi Kearifan Lokal Marsisarian Di Kota Tarutung Sebagai Dasar Moderasi Beragama,” *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya* 8, no. 4 (November 15, 2022): 1387, <https://doi.org/10.32884/ideas.v8i4.1078>.

⁸ “Development of Religious Moderation in North Sumatera Communities by Strengthening Crosscultural Communication Based on Local Wisdom Values,” *Al-Qalam* 29, no. 2 (November 28, 2023): 244, <https://doi.org/10.31969/alq.v29i2.1290>.

⁹ “Religious Moderation in Paguyuban Mejing Tabon's Local Wisdom as Support for Accomplishing SDGs,” *Edumaspul: Jurnal Pendidikan* 8, no. 1 (March 1, 2024): 766–73, <https://doi.org/10.33487/edumaspul.v8i1.7708>.

¹⁰ “Strengthening Religious Moderation Among the People of Madura through Religious Mentoring Activities Based on Local Wisdom,” *JURNAL ISLAM NUSANTARA* 8, no. 1 (August 3, 2024): 57, <https://doi.org/10.33852/jurnalnu.v8i1.551>.

¹¹ “Exploration of Religious Moderation with Local Culture among Samin Community, Bojonegoro,” *El Harakah: Jurnal Budaya Islam* 25, no. 2 (December 29, 2023): 237–54, <https://doi.org/10.18860/eh.v25i2.24243>.

¹² John W Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research* (Pearson Higher Ed, 2020).

¹³ Moh. Nazir, *Metode Penelitian*, Cet. 4 (Jakarta: Ghalia Indonesia, 1999); Kamarusdiana, “Studi Etnografi Dalam Kerangka Masyarakat Dan Budaya,” *SALAM: Jurnal Sosial Dan Budaya Syar-I* 6, no. 2 (March 2019): 113–28, <https://doi.org/10.15408/sjsbs.v6i2.10975>.

depth¹⁴. The total cohort consisted of ten participants divided into two typologies: 1) Key Informants (n=3): Comprising customary elders (*Samin Sepuh*) and spiritual leaders aged 60–80 years. Inclusion criteria required mastery of Samin Surosentiko's genealogical teachings and authority in leading rituals. They served as primary sources for philosophical-theological aspects. 2) Main Informants (n=7): Comprising cross-generational practitioners aged 28–55 years. Criteria focused on consistency in executing Sikep conduct (e.g., organic farming, parenting) to capture the actualization of values in social praxis. Data Collection and Reflexivity Data collection utilized three simultaneous techniques. First, participant observation involved a live-in strategy for two weeks, where the researcher resided with the community to capture tacit knowledge¹⁵. To maintain objectivity, the researcher applied *epoche* (bracketing), consciously setting aside personal theological biases to view the Samin practices through an emic lens. Second, in-depth interviews were conducted ranging from 60 to 90 minutes per session, recorded with consent, focusing on concepts of brotherhood and non-violence. Third, documentation study examined relevant customary manuscripts and colonial archives¹⁶. Data Analysis Data analysis followed the Miles, Huberman, and Saldaña interactive model¹⁷, operationalized through three specific steps: 1. Data Condensation: Involving Open Coding to label raw data (e.g., honesty, resistance), followed by Axial Coding to cluster these labels into major themes (e.g., The Construction of Harmony). 2. Data Display: Presenting the reconstructed meanings in matrix forms and narrative networks to visualize the relationship between Laku philosophy and social behavior. Conclusion Drawing: Verifying findings through source triangulation (cross-referencing elders vs. youth) and technique triangulation (comparing interviews vs. observation)¹⁸.

Ethical Considerations Ethical clearance was prioritized given the community's historical sensitivity. Verbal and written informed consent was obtained from all participants. To protect privacy, all names were anonymized using pseudonyms (e.g., *Sesepuh* (SS), *Pemuda Samin* (PS)), and data were stored on a secure, encrypted drive accessible only to the research team.

RESULTS AND DISCUSSION

This study dissects the construction and actualization of religious moderation within the Samin (Seduler Sikep) community in Kemantren Village, Kedungtuban District, Blora Regency. Based on Peter L. Berger and Thomas Luckmann's social

¹⁴ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*, Edisi 2 (Bandung: Alfabeta, 2019); Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Jakarta: Rosda Karya, 2019); Imam Gunawan, *Metode Penelitian Kualitatif, Teori Dan Praktik*, Cet. 2 (Jakarta: Bumi Aksara, 2014).

¹⁵ James P. Spradley, *Metode Etnografi*, Cet. II (Yogyakarta: Tiara Wacana, 2007).

¹⁶ Moleong, *Metodologi Penelitian Kualitatif*.

¹⁷ Anselm Strauss and Juliet Corbin, *Dasar-Dasar Penelitian Kualitatif* (Yogyakarta: Pustaka Belajar, 2003).

¹⁸ Agus Salim, *Teori Dan Paradigma Penelitian* (Yogyakarta: Tiara Wacana, 2006); Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 4th ed. (Singapore: SAGE Publications, 2014); Azwar Rahmat, "Analisis Data Kualitatif," in *Metode Penelitian Kualitatif*, 1st ed. (Sukoharjo: PT. Tahta Media Group, 2022), 222.

construction framework, field findings demonstrate that religious moderation in this community is not merely a theological doctrine, but a social reality formed through the dialectic of three simultaneous moments: externalization of values, objectivation of social practices, and internalization within the family unit.

Externalization of Values: From Puger Urip Philosophy to Self-Restraint

In Berger's framework, externalization is the outpouring of human being into the world, both in the physical and mental activity of men. In the context of the Samin community, this moment is reflected in how they project their subjective consciousness regarding harmony into explicit behavioral codes. Based on in-depth interviews with the customary elder, Mbah Sari, the Samin community possesses a codified philosophy known as Puger Urip (Life Guidelines). Mbah Sari explicitly listed seven prohibitions (*wewaler*) that every Samin individual must avoid to maintain social order: 1) *Drengki* (slander), 2) *Srei* (greed), 3) *Panasten* (hatred/provocation), 4) *Dawen* (accusation without proof), 5) *Kemiren* (envy), 6) *Nyiyo marang sepodo* (doing harm to others), and 7) *Mbalelo* (breaking promises).

Regarding the implementation of these values, Mbah Sari asserted:

“Wong urip iku ojo waton ngomong... Sedulur Sikep iku duwe pantangan sing kudu diugemi... Nek omongane apik, atine resik, ora bakal ono gegerakan.” (Living people must not speak carelessly... Sedulur Sikep have prohibitions that must be held firm... If speech is good and the heart is clean, there will be no conflict) (Interview with SS-01, October 26, 2025).

Furthermore, observation of daily interactions reveals that these values are not just spoken but practiced. When faced with social friction, Samin residents often use the phrase *“Sing waras ngalah”* (The sane one yields) as a verbal mechanism to de-escalate potential disputes.

Interpreting these findings through the lens of religious moderation, the Puger Urip philosophy serves as the foundational construction of Non-Violence (*anti-kekerasan*). The Samin people do not define peace merely through formal conflict resolution, but through preventive self-restraint. By externalizing the prohibition of *Panasten* (provocation) and *Drengki* (slander), they effectively eliminate the roots of verbal violence. This aligns with Berger's theory that humans construct their social reality by externalizing specific meanings in this case, the meaning of peace is constructed through the restriction of verbal aggression¹⁹.

Objectivation is the process by which the externalized products of human activity attain the character of objectivity. The values of the Samin community have solidified into social facts that are recognized by the wider public, positioning the community as a political stabilizer in the village.

The claim of the Samin community acting as a stabilizer is supported by empirical

¹⁹ Maulida Rahmawati and LG. Saraswati Putri, “The Terrorism Phenomenon in Peter L. Berger's Social Construction of Reality,” *International Journal of Arts and Social Science* 7, no. 6 (2024): 82–90, <https://www.ijassjournal.com/2024/V7I6/41466639467.pdf>.

evidence from the Village Head Election event in Blora. While the general population was fragmented by political polarization and money politics, the Samin community maintained strict neutrality.

Agus Supriyanto, the Village Head, provided a key testimony regarding this phenomenon:

“In the heat of the election, the Samin block was the calmest. They refused money politics. They said, ‘Choosing a leader is with the heart, not money.’ Their calmness made the other residents ashamed to fight. They effectively cooled down the tension.” (Interview with KD-06, November 27, 2025).

This finding confirms that the Samin community's actualization of moderation extends beyond religious tolerance into the political sphere. Their refusal to engage in conflict or accept bribes acts as a National Commitment indicator. In Berger’s terms, their behavior has become an objective social reality that regulates not only their own group but also exerts a stabilizing pressure on the surrounding society²⁰.

To clarify the relationship between the Samin worldview, empirical data, and the construction of religious moderation, the following thematic summary is presented:

Table 1. Thematic Summary of Religious Moderation Construction

Social Construction Moment	Theme	Empirical Evidence (Key Findings)	Interpretative Meaning (Religious Moderation)
1. Externalization	Self-Restraint (Verbal Discipline)	<p>Quote (SS-01): <i>“Ojo waton ngomong” (Don't speak carelessly).</i></p> <p>Data: The 7 Prohibitions (<i>Drengki, Srei, Panasten, etc.</i>).</p>	<p>Non-Violence: Peace is constructed by eliminating verbal aggression and envy at the individual level.</p>
2. Objectivation	Social Trust (Safety Guarantee)	<p>Quote (SS-02): <i>“Nemu wae ora keno”</i> (Found items must not be taken).</p> <p>Data: The 5 taboos (<i>Mo Limo</i>) including <i>Bedok</i> (accusing) and <i>Colong</i> (stealing).</p>	<p>Tolerance & Accommodation: Creating a safe social space where non-Samin neighbors feel secure, fostering inter-group trust.</p>
3. Objectivation	Political Stability (Neutrality)	<p>Quote (KD-06): <i>“They cooled down the tension.”</i></p> <p>Event: Refusal of money politics during Village Head Election.</p>	<p>National Commitment: Prioritizing social harmony and legal compliance over temporary political gain.</p>

²⁰ Setiawan et al., “Exploration of Religious Moderation with Local Culture among Samin Community, Bojonegoro.”

Objectivation: The Institutionalization of Tolerance and Social Equality

The second moment in Berger's dialectic is Objectivation, where subjective meanings harden into objective social facts. In this study, the Samin community's values of tolerance have transcended personal belief to become a recognized social structure that regulates interaction within the pluralistic society of Kemantren Village.

Field observations at the *Manganan* (Earth Alms) tradition in Dukuh Tanduran (OBS-01, October 3, 2025) provide empirical evidence of this objectivation. In this event, social barriers were dissolved. Participants with heterogeneous attributes, black *peci* (Muslim/Nationalist) and *udeng* (Samin headgear), sat *lesehan* (cross-legged) on mats without stratification.

The presence of state apparatus (Military/Police) sitting parallel with citizens confirms that Samin egalitarianism has evolved into a plausibility structure that compels anyone entering their social space to submit to norms of equality. The Head of Kedungtuban District, Rajiman (KC-07), acknowledged this phenomenon:

“The Manganan tradition... is not merely a ritual of feeding the earth, but their way of nurturing harmony. Look, everyone blends in... This is the true form of tolerance; it needs no excessive theory, but direct practice.” (Interview with KC-07, October 3, 2025).

Objectivation is further evident in the concept of *Pagar Mangkok* (Bowl Fence). Sudardjo (SS-03) articulated the philosophy: *“luwih becik pageran paseduluran tinimbang pageran watu”* (it is better to fence with brotherhood than with stone). This is not merely a metaphor but is embodied in the open architecture of Samin houses which lack high fences. Tri Juwanto (PD-08), the Village Facilitator Coordinator, referred to this as *nguwongke* (humanizing humans).

These findings enter into a critical dialogue with existing literature. The findings confirm Pajariato et al.²¹ who argue that local culture functions as an effective common ground where theological dialogue often fails. However, this study extends Pajariato's argument by highlighting that the Samin tradition does not merely provide a meeting point, but actively deconstructs power relations. While standard interfaith dialogues often retain the formal identities of the participants, the *Manganan* tradition strips away these attributes, creating a radical equality that fosters genuine Accommodation of Local Culture.

Within the objectivation phase, the moral integrity of the Samin community has transformed into Social Capital recognized by external groups. The principle of *“Nemu Wae Ora Keno”* (even finding -something- is forbidden to take) has shifted from a personal virtue to a public guarantee of safety. A local Islamic figure, Kyai Arwani Mustofa (TA-05), admitted that this principle reflects a high value of *wara'* (scrupulousness), creating a sense of security for Muslim neighbors.

²¹ H Pajariato, I Pribad, and P Sari, “Tolerance Between Religions Through the Role of Local Wisdom and Religious Moderation,” *HTS Teologiese Studies/Theological Studies*, 2022, <https://www.ajol.info/Index.Php/Hts/Article/View/246802>.

In the political context, this integrity manifests as National Commitment. Agus Sriyanto, the Village Head, revealed that the Samin community acts as a stabilizer during the Village Head Elections. Their refusal of money politics (*milih nganggo ati, ora nganggo picis*) and resilience against sectarian (SARA) provocations demonstrate democratic maturity. Furthermore, the land dispute case recounted by Supriyanto, where a Samin family chose to yield (*ngalah*) to avoid conflict, proves that for them, social harmony is an objective reality more valuable than material assets.

Internalization: Transmission of Inclusive Values in the Family

The final moment, Internalization, ensures the sustainability of this social reality. This process involves the re-absorption of the objectified world into the consciousness of the new generation through socialization²². The family serves as the primary locus for this transmission. Ibu Amirah, a Samin woman, exemplified inclusive parenting when her child faced bullying. Instead of teaching revenge, she instilled understanding: “*Bedo anggone nyembah Gusti kuwi lumrah. Sing penting atimu resik.*” (Different ways of worshiping God are natural. What matters is that your heart is clean). This narrative is reinforced by Sudardjo, who emphasized role modeling. Samin character education relies not on verbal indoctrination but on consistent examples in daily life in the fields and at the dining table.

This internalization process completes Berger's dialectical cycle. The values that were initially externalized by the elders (*Puger Urip*) and objectified into social norms (Manganan/Anti-Money Politics) are now successfully internalized by the younger generation. Consequently, religious moderation in the Samin community lands as a reflexive habit²³. The younger generation grows with the consciousness that diversity is a fact to be managed with the principle “*Bejok reyot iku dulur*”, ensuring that the cycle of tolerance continues to the next generation.

Implication and Limitations

Based on the findings, this study proposes several implications: 1) Policy Implication: The Ministry of Religion should consider adopting Cultural Moderation models. The *Pagar Mangkok* philosophy can be adapted as a soft-approach strategy for conflict resolution in heterogeneous rural areas. 2). Educational Implication: The parenting style of Samin families (inclusive narratives and role modeling) can serve as a reference for character education modules in schools to counter intolerance from an early

²² Rohim Habibi, Linna Endah Nur Wahyuni, and Umi Robiatin Musfaah, “The Transformation of Tolerance Attitudes Among Santri Gopal Gabul: A Multicultural Islamic Education Perspective,” *Al Ulya: Jurnal Pendidikan Islam* 10, no. 2 SE-Articles (October 30, 2025): 361–73, <https://doi.org/10.32665/alulya.v10i2.5263>; Abu Muslim, Andhita Risiko Faristiana, and Ulfa Binti Arafah, “The Social Construction Pattern of Religious Moderation in an Inclusive Society (a Case Study of Puntukdoro Village, Magetan),” *Kodifikasia: Jurnal Penelitian Islam* 18, no. 1 (2024): 86–101, <https://doi.org/https://doi.org/10.21154/kodifikasia.v18i1.9664>; M. Nur Kholis Al Amin and Rohim Habibi, “Moderasi Beragama Dalam Perspektif Politik Islam,” *AL AHKAAM: Jurnal Ilmu Hukum Dan Hukum Islam* 6, no. 2 (2024): 60–70.

²³ Edy Sutrisno, Marsidi, and Martino, “Potret Kerukunan Antar Umat Beragama Dalam Bingkai Moderasi Beragama: Studi Kasus Di Desa Sidodadi, Malang,” *Harmoni* 23, no. 2 (2024): 291–310, <https://doi.org/10.32488/harmoni.v23i1.699>.

age.

This study is limited to the Samin community in Blora (Central Java). As Samin communities in other regions (e.g., Pati or Kudus) may have different dialectical dynamics regarding their relationship with the state and religion, future research is recommended to conduct a comparative study across these regions to verify the transferability of this moderation model.

CONCLUSION

This study concludes that the construction of religious moderation within the Samin (Sedulur Sikep) community in Blora is not formed through text-centric theological indoctrination, but rather through a social dialectic rooted in the philosophy of *Laku* (life praxis). Drawing on Peter L. Berger's perspective, the Samin community has successfully externalized subjective values, specifically self-restraint and the *Larangan Ati* prohibitions, into an objective reality or code of conduct (*Puger Urip*) that is collectively binding. These findings mark a paradigm shift in piety within the indigenous community: from piety measured solely by formal rituals to a humanistic social piety. The principle of *bejok reyot iku dulur* (anyone is kin) has proven capable of deconstructing primordial barriers of religion and ethnicity, giving rise to an organically inclusive mode of moderation.

In terms of praxis, the actualization of religious moderation among the Samin people is manifested in the integrity of "radical honesty" and the community's strategic role as a socio-political stabilizer. Absolute compliance with the principle of *nemu wae ora keno* (even finding something is forbidden to take) has transformed into social capital, creating a peace zone for surrounding interfaith groups. The resilience of the Samin community in rejecting money politics and sectarian provocations affirms their high national commitment and consistent anti-violence stance. Furthermore, local traditions such as *Manganan* and the mechanism of value internalization by mothers within the family demonstrate that religious moderation can thrive through a bottom-up cultural approach. Thus, Samin local wisdom is no longer merely an artifact of the past, but a relevant epistemological proposition for strengthening tolerance in Indonesia.

ACKNOWLEDGMENT

The authors gratefully acknowledge the Ministry of Religious Affairs of the Republic of Indonesia (cq. Directorate of Islamic Higher Education) for the support provided under the Capacity Building Research Grant Scheme Fiscal Year 2025, which enabled the successful completion of this study. Our highest appreciation and deepest respect are extended to the elders and members of the Samin indigenous community (Sedulur Sikep) in Kemantren Village, Blora, particularly to Mbah Sari, Mbah Moxin, and Mr. Sudardjo, for their willingness to open their homes and hearts, as well as for sharing their invaluable life wisdom. We also express our gratitude to Mr. Rajiman, S.IP., M.Si. (Head of Kedungtuban District) and Mr. Agus Sriyanto (Head of Kemantren Village) for granting research permission and facilitating the field data collection process.

Furthermore, we thank Kyai Arwani Mustofa and the entire community of Kemantren Village for providing valuable perspectives on neighborly harmony. We hope this research serves as a meaningful academic contribution to the preservation of local wisdom values in Indonesia.

REFERENCES

- Amin, M. Nur Kholis Al, and Rohim Habibi. "Moderasi Beragama Dalam Perspektif Politik Islam." *AL AHKAAM: Jurnal Ilmu Hukum Dan Hukum Islam* 6, no. 2 (2024): 60–70.
- Azra, Azumardi. *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII & XVIII: Akar Pembaruan Islam Indonesia*. Jakarta: Kencana, 2004.
- Creswell, John W. *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*. Pearson Higher Ed, 2020.
- Gunawan, Imam. *Metode Penelitian Kualitatif, Teori Dan Praktik*. Cet. 2. Jakarta: Bumi Aksara, 2014.
- Habibi, Rohim, Linna Endah Nur Wahyuni, and Umi Robiatin Musfaah. "The Transformation of Tolerance Attitudes Among Santri Gobal Gabul: A Multicultural Islamic Education Perspective ." *Al Ulya: Jurnal Pendidikan Islam* 10, no. 2 SE-Articles (October 30, 2025): 361–73. <https://doi.org/10.32665/alulya.v10i2.5263>.
- Hadi, Saiful. "Strengthening Religious Moderation Among the People of Madura through Religious Mentoring Activities Based on Local Wisdom." *JURNAL ISLAM NUSANTARA* 8, no. 1 (August 3, 2024): 57. <https://doi.org/10.33852/jurnalnu.v8i1.551>.
- Jalaluddin. "Keharmonisan Dalam Kemajemukan: Telaah Doktrin Islam Tentang Esensi Stabilitas, Toleransi Dan Kebersamaan." In *ISLAM HUMANIS*, 33. Jakarta: PT. Moyo Segoro Agung, 2001.
- Kamarusdiana. "Studi Etnografi Dalam Kerangka Masyarakat Dan Budaya." *SALAM: Jurnal Sosial Dan Budaya Syar-I* 6, no. 2 (March 2019): 113–28. <https://doi.org/10.15408/sjsbs.v6i2.10975>.
- M. Quraish, Shihab. *Wasathiyah, Wawasan Islam Tentang Moderasi Beragama*. Cet. 2. Jakarta: Lentera Hati, 2020.
- Mailin, Hasan Sazali, and Suhesti Wira Dharma. "Development of Religious Moderation in North Sumatera Communities by Strengthening Crosscultural Communication Based on Local Wisdom Values." *Al-Qalam* 29, no. 2 (November 28, 2023): 244. <https://doi.org/10.31969/alq.v29i2.1290>.
- Miles, Matthew B., A. Michael Huberman, and Johnny Saldaña. *Qualitative Data Analysis: A Methods Sourcebook*. 4th ed. Singapore: SAGE Publications, 2014.
- Moleong, Lexy J. *Metodologi Penelitian Kualitatif*. Jakarta: Rosda Karya, 2019.
- Mukodi, and Afid Burhanuddin. "Islam Abangan Dan Nasionalisme Komunitas Samin Di Blora." *Walisongo: Jurnal Penelitian Sosial Keagamaan* 24, no. 2 (December 2016): 379–400. <https://doi.org/10.21580/ws.24.2.1086>.

- Muslim, Abu, Andhita Risiko Faristiana, and Ulfa Binti Arafah. "The Social Construction Pattern of Religious Moderation in an Inclusive Society (a Case Study of Puntukdoro Village, Magetan)." *Kodifikasia: Jurnal Penelitian Islam* 18, no. 1 (2024): 86–101. <https://doi.org/https://doi.org/10.21154/kodifikasia.v18i1.9664>.
- Nazir, Moh. *Metode Penelitian*. Cet. 4. Jakarta: Ghalia Indonesia, 1999.
- Nurdin, Nazar, and Ubbadul Adzkiya'. "Tradisi Perlawanan Kultural Masyarakat Samin." *Jurnal Sosiologi Agama* 15, no. 1 (June 2021): 71–86. <https://doi.org/10.14421/jsa.2021.151-05>.
- Pajarianto, H, I Pribad, and P Sari. "Tolerance Between Religions Through the Role of Local Wisdom and Religious Moderation." *HTS Teologiese Studies/Theological Studies*, 2022. <https://www.ajol.info/Index.Php/Hts/Article/View/246802>.
- Rahmat, Azwar. "Analisis Data Kualitatif." In *Metode Penelitian Kualitatif*, 1st ed., 222. Sukoharjo: PT. Tahta Media Group, 2022.
- Rahmawati, Maulida, and LG. Saraswati Putri. "The Terrorism Phenomenon in Peter L. Berger's Social Construction of Reality." *International Journal of Arts and Social Science* 7, no. 6 (2024): 82–90. <https://www.ijassjournal.com/2024/V7I6/41466639467.pdf>.
- Robikhah, Aridlah Sedy, Azza Abidatin Bettaliyah, and Arindah Oktavianti. "Religious Moderation in Paguyuban Mejing Tabon's Local Wisdom as Support for Accomplishing SDGs." *Edumaspul: Jurnal Pendidikan* 8, no. 1 (March 1, 2024): 766–73. <https://doi.org/10.33487/edumaspul.v8i1.7708>.
- Salim, Agus. *Teori Dan Paradigma Penelitian*. Yogyakarta: Tiara Wacana, 2006.
- Setiawan, Nanang, Abdul Khamid, Muhammad Miftakhul Huda, and Abd Muntholip. "Exploration of Religious Moderation with Local Culture among Samin Community, Bojonegoro." *El Harakah: Jurnal Budaya Islam* 25, no. 2 (December 29, 2023): 237–54. <https://doi.org/10.18860/eh.v25i2.24243>.
- Shodiq. *Potret Islam Jawa*. Semarang: Pustaka Zaman, 2013.
- Sitorus, Gideon Hasiholan. "Aktualisasi Kearifan Lokal Marsisarian Di Kota Tarutung Sebagai Dasar Moderasi Beragama." *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya* 8, no. 4 (November 15, 2022): 1387. <https://doi.org/10.32884/ideas.v8i4.1078>.
- Spradley, James P. *Metode Etnografi*. Cet. II. Yogyakarta: Tiara Wacana, 2007.
- Strauss, Anselm, and Juliet Corbin. *Dasar-Dasar Penelitian Kualitatif*. Yogyakarta: Pustaka Belajar, 2003.
- Sugiyono. *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*. Edisi 2. Bandung: Alfabeta, 2019.
- Sutrisno, Edy, Marsidi, and Martino. "Potret Kerukunan Antar Umat Beragama Dalam Bingkai Moderasi Beragama: Studi Kasus Di Desa Sidodadi, Malang." *Harmoni* 23, no. 2 (2024): 291–310. <https://doi.org/10.32488/harmoni.v23i1.699>.
- Umar, Nasaruddin. "Moderasi Beragama Di Indonesia: Meng-Indonesiakan Umat Beragama." *Harian Rakyat Merdeka*. 2025.

- W, Prasetyo. "Ancaman Retaliasi Ekstremisme." Sekolah Kajian Strategik dan Global Universitas Indonesia, 2023. <https://sksg.ui.ac.id/ancaman-retaliasi-ekstremisme/>.
- Woodward, Mark R. *Islam Jawa: Kesalehan Normatif Versus Kebatinan*. Cet. II. Yogyakarta: LKiS, 2004.