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Integrating Religious Moderation and Pendalungan Cultural Literacy in SKI Instruction: A Case Study at MAN Lumajang

(Integrasi Moderasi Beragama dan Literasi Budaya Pendalungan dalam Pembelajaran SKI: Studi Kasus di MAN Lumajang)

Yusron Al Fajri
STIT Muhammadiyah Lumajang, Indonesia
Coresponding E-mail: yusronalfajri@stitml.ac.id

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ABSTRACT

Purpose: This study aims to examine the integration of religious moderation and local cultural literacy in the learning of Islamic Cultural History at MAN Lumajang, including planning, implementation, impacts, as well as supporting factors and challenges. **Method:** Using a qualitative approach with a descriptive case study design, this study involved SKI teachers, five students across grades 10–12, and the Deputy Principal of Madrasah for Curriculum as informants. Data were collected through semi-structured interviews, classroom observations, and documentation studies, then analyzed through the stages of data reduction, data presentation, and drawing conclusions. **Findings:** The research results show that this integration was intentionally designed into the madrasah's operational curriculum and lesson planning, and actively realized in classroom practice through the contextualization of the Wali Songo's da'wah and the local Pendalungan tradition. This integration has had a positive impact on students' tolerance, pride in local identity, and historical literacy. However, its implementation remains hampered by a lack of verified local historical references and qualitative, nonstandardized attitude assessment instruments. **Contribution:** The implication is that developing a moderation-based Islamic religious education curriculum requires a multiperspective perspective that connects policy, pedagogical practice, and student experiences. **Novelty:** The novelty of this research lies in placing this integrated study within the unique sociocultural context of Pendalungan, Lumajang, a context rarely explored in previous research on local wisdom and religious moderation. **Future Research:** Further research is recommended to use a quantitative or mixed-method approach to develop and validate standardized instruments to measure students' religious moderation attitudes in a wider range of madrasas with similar complex sociocultural characteristics.

Keywords: *Religious moderation; Local Cultural Literacy; Pendalungan; Madrasah Curriculum*

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ABSTRAK

Tujuan: *Penelitian ini bertujuan mengkaji integrasi moderasi beragama dan literasi budaya lokal dalam pembelajaran Sejarah Kebudayaan Islam (SKI) di MAN Lumajang, mencakup perencanaan, implementasi, dampak, serta faktor pendukung dan tantangannya.* ***Metode:*** *Menggunakan pendekatan kualitatif dengan desain studi kasus deskriptif, penelitian ini melibatkan guru SKI, lima siswa lintas kelas 10–12, dan Wakil Kepala Madrasah Bidang Kurikulum sebagai informan. Data dikumpulkan melalui wawancara semi-terstruktur, observasi kelas, dan studi dokumentasi, kemudian dianalisis melalui tahap reduksi data, penyajian data, dan penarikan kesimpulan.* ***Hasil:*** *Hasil penelitian menunjukkan bahwa integrasi ini dirancang secara sengaja dalam kurikulum operasional madrasah dan perencanaan pembelajaran, serta terealisasi secara aktif dalam praktik kelas melalui kontekstualisasi dakwah Wali Songo dan tradisi lokal Pendalungan. Integrasi ini berdampak positif terhadap sikap toleransi, kebanggaan identitas lokal, dan literasi sejarah siswa. Namun, implementasinya masih terkendala oleh minimnya referensi sejarah lokal yang terverifikasi serta instrumen penilaian sikap yang masih bersifat kualitatif dan belum terstandardisasi.* ***Implikasi:*** *pengembangan kurikulum pendidikan agama Islam berbasis moderasi perlu menghadirkan gambaran multi-perspektif yang menghubungkan kebijakan, praktik pedagogis, dan pengalaman siswa.* ***Kebaruan:*** *Kebaruan penelitian ini terletak pada penempatan kajian integrasi tersebut dalam konteks sosiokultural Pendalungan Lumajang yang khas, konteks yang masih jarang dikaji dalam penelitian sebelumnya tentang kearifan lokal dan moderasi beragama.* ***Penelitian selanjutnya:*** *disarankan menggunakan pendekatan kuantitatif atau mixed-method untuk mengembangkan dan memvalidasi instrumen terstandardisasi guna mengukur sikap moderasi beragama siswa pada cakupan madrasah yang lebih luas dengan karakteristik sosiokultural majemuk yang serupa.*

Kata Kunci: *Moderasi Beragama; Literasi Budaya Lokal; Pendalungan; Kurikulum Madrasah*

1. Introduction

Indonesia is one of the most religiously and culturally diverse nations in the world, and this plurality presents both a national asset and a persistent educational challenge, particularly for Islamic educational institutions operating under the Ministry of Religious Affairs. Amid the acceleration of globalization and the unfiltered flow of digital information, young people are increasingly exposed to exclusive and intolerant religious narratives that are frequently rooted in a fragmented understanding of Islamic history, one that is detached from its surrounding social and cultural context (Rofik & Misbah, 2021). This condition demands that Islamic educational institutions move beyond the mere transmission of normative religious knowledge and instead cultivate moderate attitudes, tolerance, and an appreciation of local wisdom as integral components of a lived, contextual Islamic identity.

MAN Lumajang is situated within a sociocultural region commonly referred to as Pendalungan, an area historically formed through the blending of Javanese and Madurese migration and settlement patterns across the eastern salient of East Java (Sugiarto & Suparno, 2025), producing a distinctive community character that is relatively open, yet firmly rooted in local tradition. Various local practices, such as *selametan* (communal ritual feasts), *tahlilan* (collective remembrance and prayer gatherings), *rokat desa* (village purification rituals), and pilgrimages to ancestral graves,

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remain actively practiced by the community surrounding the madrasah. This sociocultural reality constitutes a rich, contextual learning resource for SKI instruction and simultaneously functions as a social laboratory for strengthening religious moderation, given the diverse cultural backgrounds and uneven religious understanding among MAN Lumajang students, many of whom come from different regions with varying religious traditions.

Preliminary interviews conducted by the researcher with SKI teachers, students across different grade levels, and the Vice Principal for Curriculum Affairs at MAN Lumajang revealed that the integration of SKI content with local wisdom and the values of religious moderation has, to some extent, already begun to take shape, both in classroom instruction and within the school's operational curriculum (KOSM). Teachers reported occasionally linking the material on Wali Songo's da'wah and Islamic-Nusantara acculturation with Pendalungan local traditions, and students responded positively, noting that the material became more relatable to their everyday experience. On the policy side, the curriculum division confirmed that indicators of religious moderation and local cultural literacy had been incorporated into the KOSM and teaching modules, although implementation in practice remains partial, dependent on individual teachers' initiative, and not yet supported by standardized evaluation instruments or adequate teaching materials.

Research on the integration of local wisdom into religious instruction at madrasah and schools is by no means new in the academic literature. Rofik and Misbah (2021), for instance, examined the implementation of a religious moderation program initiated by the Ministry of Religious Affairs as a preventive measure against religious radicalism in schools, yet their study did not specifically address its relation to the SKI subject or to a particular local cultural context.(Rofik & Misbah, 2021) Other studies on instilling local wisdom values in history instruction have been conducted in various regions, including at Madrasah Tsanawiyah Negeri 1 Lamongan (Fahruddin et al., 2025), MA NU Ibtidaul Falah in Kudus (Arif et al., 2025a), and several schools in Wonosobo and Pamotan (Hayati et al., 2025), most of which focus on a single dimension: either character reinforcement through local tradition, a religious moderation learning model, or a general analysis of SKI teaching materials. A separate, broader strand of scholarship treats religious moderation as a curriculum-wide policy concern rather than a subject-specific pedagogical question, examining, for instance, how consistently moderation indicators appear across Islamic education programs and instructional materials (Setinawati et al., 2025) or how such programs can be designed within a multicultural curriculum framework more generally (Darwin et al., 2023).

Read together, these two strands of literature leave a gap that neither fully closes. Studies of local-wisdom integration document that it can be done, but typically treat the choice of local content as a matter of curriculum design rather than examining the specific pedagogical mechanism through which a subject already organized around historical acculturation narratives, such as SKI, can carry moderation values into students' own cultural repertoire. Studies of religious moderation as curriculum policy, meanwhile, evaluate how consistently its four indicators appear in programs or materials, largely independent of any single sociocultural setting or subject-specific pedagogy

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(Milovanović, 2026). Neither strand, taken alone, explains how curriculum policy, subject-specific historical pedagogy, and a particular local cultural repertoire interact to shape students' internalized moderation dispositions in a genuinely blended setting such as Pendalungan Lumajang, where Javanese and Madurese traditions are not merely adjacent but fused into a single lived culture. The theoretical contribution this study seeks to make, beyond documenting that integration is occurring at MAN Lumajang, is to specify how the historical-acculturation content that SKI already contains can function as a structural bridge connecting formal moderation indicators to locally meaningful cultural referents, and to identify the institutional conditions under which this bridge is sustained rather than left dependent on a single teacher.

As a contribution to the advancement of scholarship, this study is expected to enrich the body of knowledge in Islamic education, particularly in the development of local wisdom-based and moderation-oriented Islamic Religious Education/SKI curricula, while offering conceptual contributions to the disciplines of history education, the sociology of education, and Islam Nusantara studies. On a practical level, the findings are expected to inform policymakers at both the madrasah level and the Lumajang Regency Office of the Ministry of Religious Affairs in formulating curriculum policies that are more responsive to the need for strengthening religious moderation and preserving local culture, while also serving as a reference for SKI teachers in developing more contextual and meaningful instructional modules. The urgency of this study is further underscored by the rapid flow of digital information, which carries the potential to expose young people, including madrasah students, to exclusive and intolerant religious narratives, at a time when local wisdom, one of the strongest safeguards of religious moderation, is itself under threat of erosion due to modernization and shifting generational attitudes toward ancestral tradition. On this basis, the study titled "Integrating Religious Moderation and Pendalungan Cultural Literacy in SKI Instruction: A Case Study at MAN Lumajang" is deemed essential, as it seeks to address the identified research gap while contributing meaningfully to the development of moderate, locally grounded Islamic education.

2. Methods

This study employs a qualitative approach with a descriptive case study design, chosen because the focus of this research is to obtain an in-depth and contextual understanding of how religious moderation and local cultural literacy are integrated into the teaching of Sejarah Kebudayaan Islam (SKI) at MAN Lumajang, rather than to test a particular hypothesis or measure variables numerically. The research was conducted at MAN Lumajang, a madrasah chosen because it is located in a Pendalungan sociocultural setting that blends Javanese and Madurese traditions and because it has a diverse student body whose backgrounds make it a relevant site for observing how SKI instruction interacts with local culture and moderate religious attitudes in daily practice. Fieldwork took place over an eight-week period between February and March 2026, covering initial

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observation, data collection through interviews, classroom observation, and document review, and a final verification stage in which preliminary findings were checked against additional, targeted questions to informants until the information gathered was considered sufficient to answer the research questions.

Informants were selected through purposive, criterion-based sampling designed to represent three distinct vantage points on the phenomenon under study: the policy level, the pedagogical-practice level, and the student-experience level. The Vice Principal for Curriculum Affairs was selected as the sole informant responsible for curriculum policy and planning; the SKI teacher was selected as the only teacher directly responsible for delivering the subject at MAN Lumajang, making this a criterion rather than a comparative sample of teachers and five students were selected using maximum-variation sampling across grade levels (two from grade ten, two from grade eleven, one from grade twelve) and gender, to capture a range of experience with the integration as it has evolved across their years at the madrasah.

Data were analyzed using the interactive model of data condensation, data display, and conclusion drawing/verification, conducted iteratively alongside data collection rather than only after fieldwork ended. Coding proceeded in two cycles an initial open-coding cycle in which interview transcripts, observation notes, and document excerpts were coded inductively for recurring concepts, followed by a second, deductive cycle in which these codes were organized around the study's four discussion points, planning, implementation, impact, and supporting factors/challenges, and around the four official indicators of religious moderation.

Source triangulation was conducted by comparing accounts of the same claim or episode across the three informant groups for example, a student's account of a specific classroom episode was checked against the SKI teacher's account of planning and delivering that lesson, and against the curriculum division's account of the policy guidance behind it.

3. Results

3.1 Planning for the Integration of Religious Moderation and Local Cultural Literacy in SKI Instruction

The findings indicate that the integration of religious moderation and local cultural literacy at MAN Lumajang did not emerge spontaneously within the classroom but was deliberately designed through a layered planning process that begins at the level of curriculum policy. The Vice Principal for Curriculum Affairs explained that this policy direction is explicitly written into the madrasah's operational curriculum, known as the Kurikulum Operasional Satuan Pendidikan (KOSM), in which Lumajang is positioned as a pluralistic Pendalungan region within the vision, mission, and graduate-profile sections of the document. This framing is not merely symbolic; it is systematically translated downward into the learning outcomes (CP) and learning trajectories (ATP) of subjects within the Islamic religious education cluster, including SKI, and is further reinforced through internal subject-teacher forum (MGMP) workshops held at the beginning of every semester, during

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which SKI teachers are specifically instructed to embed indicators of tolerance, appreciation of local tradition, and contextual linkage into their teaching modules.

At the operational level, the SKI teacher's account of the planning process closely mirrors this policy framework. According to the teacher, lesson planning begins by carefully analyzing the nationally issued learning outcomes, identifying their operational verbs and scope of content, and then locating points where Lumajang's local context can be meaningfully inserted as a derivative indicator without altering the essence of the national outcome itself. The material most naturally suited to this kind of contextual bridging, according to the teacher, is the Wali Songo's da'wah strategy and the broader historical process through which Islam entered the archipelago peacefully through cultural acculturation, precisely because this historical pattern closely resembles the open, accommodative character of Pendalungan culture, itself a blend of Javanese and Madurese traditions. (Abdurahman et al., 2025) Local adjustments are typically embedded at three specific points in the lesson structure: the apperception stage at the beginning of the lesson, case studies used during the core learning activity, and assessment tasks that require students to explore elements of local culture, so that the overall learning trajectory remains anchored to the national standard while the illustrative examples, learning resources, and contextual assignments are replaced with Lumajang-specific content.

A particularly important planning practice reported by the teacher concerns the distribution of the four official indicators of religious moderation, namely national commitment, tolerance, non-violence, and accommodation of local culture, across the SKI curriculum. Rather than compressing all four indicators into a single lesson or unit, the teacher deliberately spreads them across different topics according to their natural fit: national commitment is linked to material on the historical role of ulama and santri in Indonesia's independence movement, tolerance and non-violence are emphasized when discussing both the peaceful process of Islamization and episodes of historical conflict within Islamic history, while accommodation of local culture, according to the teacher, is the most naturally embedded of the four indicators because it is already inherent in the acculturation-themed material that runs throughout the SKI curriculum (Fadillah & Achadi, 2024). This distributed approach to indicator planning suggests a level of pedagogical sophistication that goes beyond simply mentioning moderation values in passing; it reflects a structured attempt to weave these values organically into the fabric of the subject matter itself.

This planning-level finding is further corroborated by the curriculum division's account of how guidance is transmitted to teachers. Rather than issuing a single, static directive, the Vice Principal for Curriculum Affairs described an ongoing process of guidance delivered through recurring MGMP workshops, in which teachers are encouraged to add indicators of tolerance, local cultural connection, and case-study-based assessment into their teaching modules on a semester-by-semester basis. At the same time, the curriculum division was candid in noting that while policy direction is clear, the actual content used to contextualize each lesson, such as which specific local tradition to highlight or which historical site to reference, remains largely dependent on individual teachers'

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own research and initiative, since no fully standardized local-content module yet exists for SKI at MAN Lumajang. This distinction between policy-level clarity and operational-level dependence on individual initiative is an important nuance that recurs throughout the findings of this study, and it foreshadows the discussion of constraints presented later in point four.

The convergence between policy-level data and teacher-level practice in this planning stage is strongly consistent with prior research on curriculum development in similarly oriented madrasah. Fahruddin, Musthofa, and Ikmal (2025), in their study of Madrasah Tsanawiyah Negeri 1 Lamongan, found that the successful development of a religious moderation- and local-value-based Islamic education model likewise began with the deliberate embedding of moderation indicators into curriculum planning documents, rather than allowing such values to emerge incidentally during classroom instruction.(Fahruddin et al., 2025) This parallel across two distinct madrasah settings suggests that systematic, document-level planning is a necessary precondition for effective classroom-level integration, rather than an optional formality. Furthermore, the specific four-indicator framework referenced by both the SKI teacher and the curriculum division at MAN Lumajang, national commitment, tolerance, non-violence, and accommodation of local culture, corresponds precisely to the conceptual framework formalized in the Ministry of Religious Affairs' own foundational reference text (Kementerian Agama RI, 2019), which serves as the national benchmark for measuring moderate religious attitudes across Indonesia's education system. The fact that this national framework is not merely cited abstractly but is actively operationalized into concrete lesson-planning decisions at MAN Lumajang lends considerable credibility to the claim that this madrasah's integration effort is substantively grounded rather than performative.

3.2. Implementation of the Integration of Religious Moderation and Local Cultural Literacy in SKI Instruction

Moving from planning to actual classroom practice, findings from student interviews provide compelling confirmation that the integration described above is indeed realized in daily teaching. All five student informants, spanning grades ten through twelve, independently confirmed that the SKI teacher had connected historical material to the Lumajang tradition of Pendalungan on several occasions. A tenth-grade student, Ana, recalled that when discussing the Wali Songo's da'wah, the teacher explicitly connected it to the traditions of selametan and tahlilan still practiced in her own neighborhood, describing it as a concrete example of acculturation between Javanese culture and Islamic teachings.

The SKI teacher's own classroom experiences strongly align with these students' narratives, providing a coherent picture of how contextualization actually works in practice. The teacher reported beginning lessons with context provoking questions, for example asking students what traditions are still practiced in their own village when welcoming the month of Muharram or during family celebrations, before connecting their responses to the broader historical process of acculturation in Islamic history. In terms of teaching strategies, the teacher most frequently

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employed group discussions and problem-based learning, particularly for potentially contentious topics, such as historical conflicts between rival kingdoms or contested interpretations of specific events, supplemented with occasional project-based learning assignments in the form of mini-research projects or short videos exploring the historical footprint of Islam in the students' neighborhoods. Notably, the teacher explicitly uses the openness of Pendalungan culture, its proven ability to blend Javanese and Madurese elements without significant social conflict, as a contemporary concrete example of the same acculturation dynamics that have historically shaped the relationship between Islam and Nusantara culture more broadly, effectively making the students' own community a case study for understanding historical processes that have unfolded over centuries (Sugiarto & Suparno, 2025).

Digital media and technology played a substantial and consistently reported role in this implementation phase (Candra, 2022). Students described regular exposure to presentation slides and short YouTube videos used to clarify historical events, along with more sophisticated applications such as Canva-based infographics, short student-made videos about historical figures, and assignments requiring them to search for additional articles or academic sources online. One twelfth-grade student, Anggun, observed a clear progression over her three years at the madrasah, moving from relatively simple slide-based instruction in tenth grade to a more consistent use of video content and digital articles in 12th grade, suggesting that teachers' use of technology had evolved adaptively over time rather than remaining static. This was reinforced by teachers' accounts of specifically linking digital literacy assignments to the madrasah's Tahfidz program, for example, by asking students to find relevant Quranic verses or hadith related to a particular lesson theme using a digital Quran application, a practice designed to connect memorization-based religious learning with broader contextual understanding, rather than allowing it to remain an isolated rote exercise.

At the classroom level, several concrete assignment examples further illustrate how local cultural literacy and digital literacy are interwoven in practice. Students reported being asked to research specific local Islamic historical sites in Lumajang and prepare a short written summary, to create a group presentation examining the fusion of the Pendalungan tradition with Islamic values based on internet research and interviews with local residents, and to write an essay exploring the historical footprint of Islam in the Tengger region and Lumajang specifically. One student described the process of creating a Canva-based poster about Islamic history in Lumajang as one of her most memorable assignments, noting that it allowed her to simultaneously practice historical research and digital design skills (Hefni, 2020). This account is supported by confirmation from the curriculum division that the madrasah provides internet access, multimedia devices in classrooms, and subscriptions to digital learning platforms, and that the curriculum guidelines explicitly require the use of at least one interactive method, such as group discussions, case study analysis, or digital content creation, for each main topic taught in the SKI, precisely to prevent teaching from remaining limited to chronological memorization.

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This overall implementation pattern, in which local wisdom, moderation values, and digital literacy are integrated and taught separately, is strongly supported by previous empirical research conducted in comparable, though not identical, educational settings. Bakar (2016), in a study of history instruction in an Islamic-based high school in Wonosobo, found that the deliberate implementation of local wisdom in classroom instruction measurably increased students' appreciation of both the history subject matter itself and the surrounding cultural environment,(Bakar, 2016) a finding remarkably similar to the emotional and cognitive responses reported by students at MAN Lumajang in the present study. Aprilia et al. (2025) reported comparable results in an investigation of the instillation of local wisdom values in history lessons about the spread of Islam in Indonesia at SMA Negeri 1 Pamotan, further strengthening the generalizability of this pedagogical pattern across regional contexts.(Aprilia et al., 2025) Meanwhile, the specific way in which digital media is integrated at MAN Lumajang, which serves as a vehicle for historical inquiry, cultural documentation, and support for religious memorization simultaneously, is very much in line with the arguments put forward by Hoeruman, Mudore, and Sari (2025), who argue that Islamic religious education can only remain relevant for 21st-century learners through the deliberate and purposeful integration of digital tools, 21st-century competencies such as critical thinking and creativity, and teachers' readiness to adapt teaching methods according to needs, rather than treating technology as a superficial addition to conventional lecture based teaching.(Hoeruman et al., 2025)

3.3. The Impact of Integration on Students' Attitudes of Religious Moderation and Local Cultural Literacy

The impact of this integration, understood in the triangulated, self reported sense clarified in the Methods section, is most clearly visible in students' affective responses and attitudes. Students consistently described material connected to local culture as feeling closer and more meaningful compared to material that is purely based on memorizing names and dates. One twelfth-grade student even admitted to previously assuming that Islamic history was only related to faraway lands, and felt proud upon discovering that her own region also carried traces of that history. On the dimension of religious moderation, students were able to articulate the value of tolerance using language that closely approximates the four official indicators, for instance respecting differences in madhhab and local tradition as long as they do not contradict the core creed, or referencing the attitude of the Prophet's companions who honored agreements with the non-Muslim residents of Madinah as a model for peaceful coexistence without violence.

The SKI teacher also observed genuine changes in students' openness when discussing differences in religious or cultural views, as well as an increase in curiosity about the history and traditions of their own surroundings. At the policy level, the Vice Principal for Curriculum Affairs reported that the climate of diversity within the madrasah remains conducive, with students from Javanese and Madurese backgrounds, as well as varying degrees of religious understanding, able to

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coexist without significant conflict, a condition also reflected in increased student participation in arts performances and P5 projects themed around Lumajang's local wisdom. Nevertheless, both the teacher and the curriculum division acknowledged that the instruments used to evaluate moderation attitudes remain qualitative and observational in nature, not yet fully standardized or measurable.

The alignment between the language used by students and the four indicators of religious moderation confirms the relevance of Kementerian Agama RI's (2019) conceptual framework as a reference for assessing the impact of instruction. This finding is also consistent with the research of Rofik and Misbah (2021), who found that a school-based religious moderation program in Banyumas Regency successfully shifted students' attitudes toward greater tolerance when the program's values were consistently reinforced through classroom instruction rather than delivered merely as a stand-alone ceremonial activity,(Rofik & Misbah, 2021) a pattern also evident in SKI instruction at MAN Lumajang. However, the limitations of the evaluation instruments acknowledged by informants are further corroborated by Muis (2025), who found in a systematic review of curriculum goals, experiences, methods, and evaluation that the four indicators of religious moderation are generally not yet evenly or measurably represented in Islamic Religious Education instructional materials and assessment instruments nationally,(Muis, 2026) indicating that the gap between the richness of instructional practice and the still-simple state of impact-measurement instruments is not a problem unique to MAN Lumajang, but a broader challenge within Islamic religious education in Indonesia.

3.4. Supporting Factors and Challenges in Implementing the Integration of Religious Moderation and Local Cultural Literacy in SKI Instruction

All three groups of informants consistently identified the same set of supporting factors, namely the commitment of madrasah leadership to the religious moderation strengthening program, the openness of teachers within the Islamic Religious Education cluster, the availability of projector and internet facilities, and external support from the Lumajang Regency Office of the Ministry of Religious Affairs and the Madrasah Committee. On the other hand, the most frequently cited challenge across all three data sources was the scarcity of verified written references on local Islamic history in Lumajang, which forces teachers to rely on oral narratives from community figures and to develop teaching materials independently. Students also felt the impact of this limitation, particularly in the form of difficulty finding credible supplementary reading sources and the lack of direct visits to historical sites in Lumajang.

Another challenge that emerged was the limited allocation of SKI teaching hours, which must compete with the demands of a dense national curriculum, as well as the diversity of students' religious backgrounds, ranging from relatively strict pesantren environments to more relaxed ones, which sometimes produces an initially rigid attitude among students toward local traditions perceived as mixing non-Islamic elements. To respond to these various challenges, both the teacher and the Vice Principal for Curriculum Affairs stated future plans to collaboratively develop a

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Lumajang local-wisdom-based SKI teaching module together with local historians or cultural figures through the MGMP forum, to strengthen digital literacy training for teachers, and to refine the religious moderation attitude assessment instruments to make them more measurable.

This finding regarding the limited documentation of local history as a primary challenge is consistent with the research of Arif et al. (2025) on curriculum development at MA NU Ibtidaul Falah Kudus, which found that the successful integration of local wisdom into an Islamic education curriculum depends heavily on collaborative documentation efforts involving local cultural figures, rather than relying solely on individual teachers' initiative.(Arif et al., 2025b) Meanwhile, the need for strengthened digital literacy identified by informants is further reinforced by Hoeruman, Mudore, and Sari (2025), who assert that Islamic Religious Education in the 21st century can only remain relevant through the integration of digital media, sustained teacher training, and the strengthening of competencies such as critical thinking and creativity.(Hoeruman et al., 2025) The alignment between the challenges and proposed solutions reported by informants and the findings from these two other madrasah contexts indicates that the sustainability of integrating religious moderation and local cultural literacy at MAN Lumajang going forward needs to move from individual teacher initiative toward more institutionalized documentation and module development.

Table 1. Summary of Triangulated Findings Across the Four Discussion Points

Discussion Point	SKI Teacher Findings	Student Findings	Curriculum Division Findings
Planning	Maps CP/ATP to local context; distributes 4 moderation indicators across topics	(planning data primarily sourced from teacher and curriculum division)	KOSM embeds moderation and local culture as graduate profile; guidance issued via MGMP
Implementation	Contextual apperception, PBL, group discussion, digital media, Tahfidz linkage	Material linked to selametan, rokat, rewang; use of slides, YouTube, Canva	Digital facilities, internet access, mandatory interactive method per topic
Impact	Livelier discussion; students more open and less judgmental of different traditions	Internalized tolerance, ukhuwah, husnudzon; pride in local culture	Conducive diversity climate; attitudinal instruments still qualitative
Supporting Factors & Challenges	Limited local references; limited teaching hours; diverse student backgrounds	Limited local reading access; difficulty verifying online sources; few site visits	Support from Ministry of Religious Affairs & Committee; managerial constraints in references and evaluation

Figure 1. Model of Religious Moderation and Local Cultural Literacy Integration in SKI Instruction at MAN Lumajang

Table 1 shows this pattern row by row: the policy-level language of the Curriculum Division's KOSM framework reappears, in translated form, as SKI teachers' planning decisions in the second row; those planning decisions reappear as the specific traditions mentioned by students, selametan, rokat, rewang, when describing their own classroom experiences in the implementation

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and impact rows; and the same chain reappears one final time, in reverse, in the bottom row, where the constraints reported by all three groups reveal the institutional gaps that made the first three steps possible only through the sustained initiative of one teacher. The movement across the table, therefore, is not simply three groups of informants independently confirming the same facts; rather, it is institutional policies translated into contextual pedagogy, contextual pedagogy translated into student meaning-making, and student meaning-making circling back, at the constraint stage, to reveal the fragility of the mechanisms that produced it.

Figure 1 depicts the same sequence as a forward chain from curriculum policy to lesson planning to classroom implementation to impact on student attitudes. However, based on the evidence gathered here, the most important element of the model is not the forward chain, but rather the feedback arrow returning from the constraint box to the lesson planning box: this suggests that the entire chain currently loops back through a single person, the SKI teacher, rather than through an institutionalized mechanism capable of withstanding staff changes. This is a pattern that is revisited in the Discussion below when placing the MAN Lumajang experience in the context of previous studies on the integration of local wisdom.

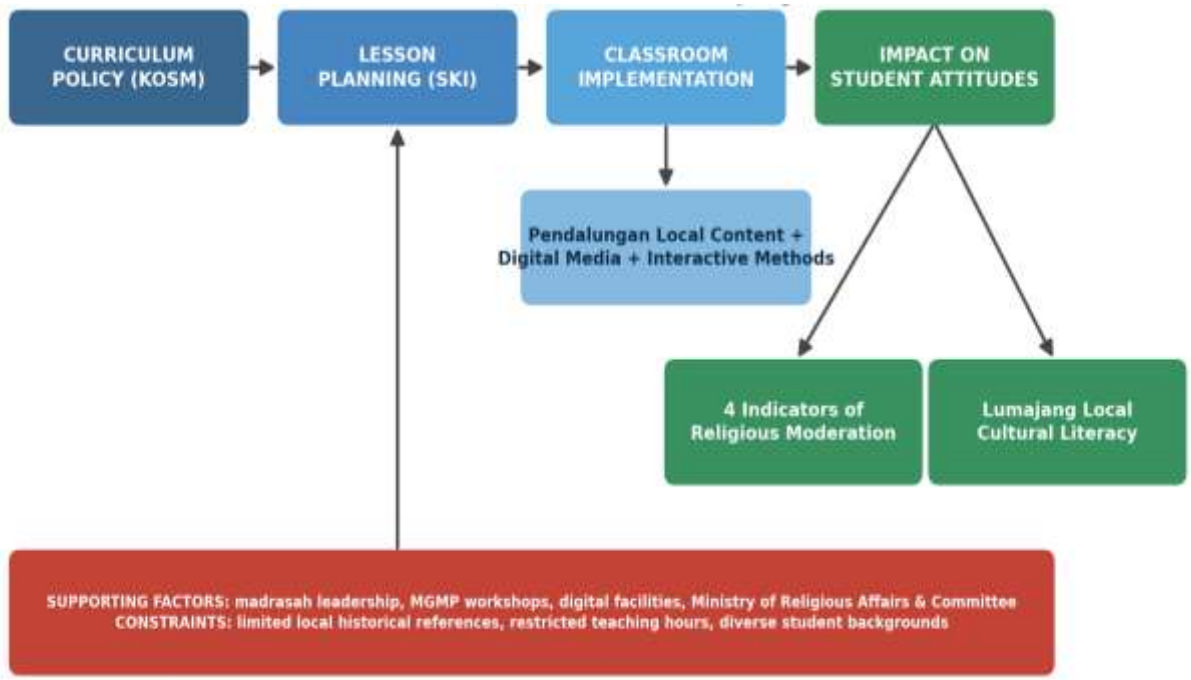


Figure 1. Model of Religious Moderation and Local Cultural Literacy Integration in SKI Instrction at MAN Lumajang

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Conclusion

This study set out to examine how religious moderation and local cultural literacy are integrated into SKI instruction at MAN Lumajang. Empirically, the findings show that this integration is deliberately planned, actively enacted in classroom practice, and felt by students as a shift in disposition, but that it remains dependent on one teacher's initiative rather than on institutional infrastructure. The knowledge contribution of this study, however, is not the empirical description itself but the conceptual claim it supports: religious moderation in SKI learning is strengthened when moderation values are deliberately connected to students' own cultural-historical environment through structured pedagogical practices, planning-level indicator mapping, classroom-level contextualization at defined points in the lesson, and assignments that require students to research and re-present that environment themselves, rather than through the incidental mention of local culture. Rather than treating curriculum policy, contextual pedagogy, student experience, and institutional support as four separate factors that happen to co-occur, the findings indicate that effective moderation-oriented SKI instruction requires their deliberate alignment: policy language must be translated into specific, historically grounded pedagogical decisions; those decisions must draw on a local cultural repertoire that students recognize as genuinely their own rather than as an imported example; and the resulting practice must be documented and assessed in ways that do not depend on any single teacher's continued presence. At MAN Lumajang, the first two conditions are substantially met, but the third is not, and this study argues that the absence of institutional documentation and standardized assessment is not a minor implementation gap but the central threat to the sustainability of everything the first two conditions have achieved. This formulation is offered here as a conceptual takeaway rather than a settled generalization; it requires testing across madrasah with different cultural compositions and different staffing arrangements before it can be treated as more than a plausible mechanism observed at one site. **These findings** should be read within the boundaries of a single-site, qualitative case study conducted with one SKI teacher, five students, and one curriculum administrator over a limited period. They describe how integration works in this particular Pendalungan madrasah and should not be generalized, without further testing, to madrasah in culturally more homogeneous regions or to contexts where SKI is taught by multiple teachers whose practices may vary considerably. What this study offers to other, comparable settings, madrasah situated in similarly blended or plural sociocultural regions, is not a template to copy but a specific, empirically grounded mechanism, using a subject's own historical-acculturation content as a pedagogical bridge to local cultural referents, together with a caution: that this mechanism, however pedagogically sound, remains fragile until it is institutionalized. Future research, ideally employing multi-site comparison, longitudinal measurement of student attitudes, and validated moderation instruments, would be needed to establish how far this mechanism, and this caution, extend beyond Lumajang.

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Ethical Statement
This study does not involve human participants, interviews, surveys, or the collection of personal data. Therefore, ethical approval and informed consent were not required. The research was conducted through normative legal analysis and library research using legal regulations, academic literature, and other publicly available scholarly sources.

Declaration of conflicting interest
The authors of this article declare that the authors have no potential conflict of interest

Author contribution
Yusron Al Fajri contributed to conceptualization, methodology, investigation, literature review, formal analysis, writing the original draft, and reviewing and editing the manuscript. The author contributed substantially to the development of the study, approved the final version of the manuscript, and agreed to be accountable for all aspects of the work.

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The authors confirm that the data presented in this study were obtained from the research field. All relevant data are available in this article. Further information regarding data availability may be obtained from the authors upon reasonable request

AI Usage Declaration
The authors declaire no used AI Tools

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