

## Religious Moderation Education Based on Local Wisdom “Sarakopat” of the Gayo Tribe

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### ABSTRACT

This study aims to describe the importance of building religious moderation education based on local wisdom of Sarakopat. The method used is a case study. The research locus is in Central Aceh Regency which is the center of Gayo culture. Informants were selected purposively, including *sarakopat* leaders, religious leaders, educators, and community members. Data collection was carried out through in-depth interviews, participatory observation, and documentation studies. The analysis was carried out using the Miles and Huberman interactive model, through the stages of data reduction, presentation, and drawing conclusions. The results of the study indicate that Sarakopat values functionally internalize the principles of religious moderation, such as tolerance, justice, and social empathy. The practical implication is the potential to develop a character education curriculum based on local culture. Theoretically, this study contributes to the study of multicultural education, religious studies, and emphasizes the importance of a local approach in strengthening national values and religious harmony.

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## 1. INTRODUCTION

Diversity and socio-religious conflicts in Indonesia often cause social friction due to differences in perspective, especially in religious matters (Institute, 2018). Exclusive religious attitudes and the desire to dominate each other often trigger conflicts between religious groups (Diantika & Cahyani, 2022). This conflict is not only horizontal between individuals, but can develop into a massive humanitarian disaster and damage the social order (Akhmadi, 2019). In this context, religious moderation is important as an approach to creating an inclusive, tolerant, and harmonious religious life. Religious moderation education is an important agenda to instill the values of tolerance, anti-violence, and respect for diversity from an early age. Through the education system, students are not only taught religious teachings textually, but also contextually, so that they are able to understand differences as an

inevitability that must be accepted and managed wisely (K. A. R. Indonesia, 2019). The Indonesian government through the Ministry of Religion has made religious moderation one of the national priority programs, emphasizing the urgency of education as the main means of forming an inclusive and peace-loving national character (Suyanto, 2020).

The condition of the Gayo community has experienced a strong chauvinism phenomenon that has caused internal conflicts, such as the case of the termination of a development project in Kebayakan without a clear reason (Arifin, 2020). However, behind these challenges, there is great potential in the local wisdom of the Gayo tribe, namely the "Sarakopat" traditional government system, which has played a role in uniting differences and maintaining social harmony (Syukri, 2006). This local wisdom has values that are in line with the principles of religious moderation and are relevant to be used as an approach in multicultural education and tolerance (Azyumardi Azra, 2019).

Various previous studies have highlighted the importance of religious moderation in preventing radicalism and social conflict. Emphasized that an inclusive attitude in religious life is an important strategy in creating social harmony and preventing identity-based conflicts (Diantika & Cahyani, 2022). This study emphasizes the aspect of attitude as an important foundation in building a peaceful interfaith life. Meanwhile, showed that differences in interpretation of religious teachings that are not managed properly can cause social friction and even humanitarian disasters (Akhmadi, 2019). This illustrates the urgency of religious moderation as a preventive solution in overcoming the potential for social disintegration. Taufiq and Alkholid also strengthen this finding by highlighting how religious and cultural diversity, without proper management, can trigger tension and division in society (Taufiq & Alkholid, 2021).

However, although the contribution of these studies is quite significant in building an understanding of the importance of religious moderation, most of them are still general and normative. These studies generally emphasize the importance of the values of moderation and tolerance, but not many have explored community-based approaches and local wisdom as a means of internalizing the values of moderation in everyday life. Approaches that utilize local social institutions such as customary systems, for example Sarakopat in certain communities, as a medium for education and strengthening the values of religious moderation are still rarely studied in depth. In fact, in the context of a pluralistic society with a strong social system, this local wisdom-based approach has the potential to be more effective in grounding the values of tolerance and strengthening social cohesion. Therefore, research that explores and analyzes the role of local mechanisms such as Sarakopat in strengthening the values of religious moderation is very important to fill the gap that has not been widely touched on in previous literature (Tilaar, n.d.).

This study offers novelty through an interdisciplinary approach that integrates the values of religious moderation, local wisdom, and strengthening the resilience of Islamic boarding school-based communities through interfaith collaboration. Different from previous studies that tend to highlight religious moderation in normative and institutional contexts alone. This study focuses on the application of moderation values in contextual social practices, by utilizing local customary mechanisms as educational instruments. Gayo local wisdom, especially the Sarakopat system which represents a strong and influential traditional social structure in people's lives, is used as a strategic medium for internalizing the values of tolerance, inclusivity, and harmony between religious communities.

The purpose of this article is to describe the importance of building religious moderation education based on local wisdom of Sarakopat and to identify how the values contained in the Sarakopat system can be a strategic medium for realizing a Gayo society that is tolerant, inclusive, and moderate in religious life.

## 2. METHODS

This study uses a qualitative phenomenological approach that aims to explore and understand in depth the experiences and meanings felt by the Gayo community towards the local wisdom of

Sarakopat (John Creswell W., 2013). To obtain accurate data, researchers selected informants purposively by considering specific criteria that are relevant to the research objectives. A total of seven informants were selected, consisting of Sarakopat figures, religious figures, local educators, community members who play a role in customary deliberations, and representatives of the local government. The selection of informants was based on several criteria, such as the ability to explain cultural values in the context of religious life clearly. Data were collected through in-depth interviews, observations and documentation. In the analysis process, the collected data were then reduced and systematically arranged using the Miles and Huberman interactive model which includes data collection, reduction, presentation, and drawing conclusions (Sugiyono, 2018). To ensure the validity of the data, researchers triangulated sources by comparing information from various informants, as well as triangulation techniques between interviews, observations, and documentation. In addition, the results of the analysis were also reconfirmed to the informants through member checking so that the interpretations made were in accordance with their understanding. The research design is presented with a chart:

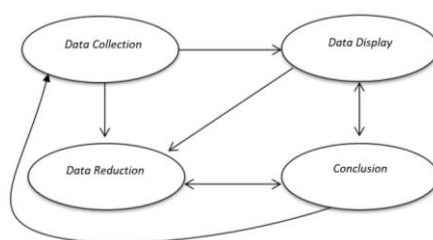


Figure 1. Collection, processing and presentation of data (Sugiyono, 2018)

### 3. FINDINGS AND DISCUSSION

#### 3.1 Religious Moderation in the Frame of Local Wisdom

Religious moderation does not mean equating all religions, but rather practicing religious teachings in a way that respects the existence of other religions (K. A. RI, 2019). Moderate is an adjective, derived from the word moderation, which means not excessive or moderate. The word moderation itself comes from the Latin *moderatio*, which means not excessive, and not lacking. When the word moderation is juxtaposed with the word religion, it becomes religious moderation, the term means referring to an attitude of reducing violence, or avoiding extremes in religious views, attitudes, and practices. In Arabic, the equivalent of moderation is *wasath* or *wasathiyah*, which means middle. This word contains the meaning of *i'tidal* (fair) and *tawazun* (balanced). In the context of religion, the meaning of "excessive" can be applied to refer to people who act extreme, namely exceeding the limits and provisions of religious law (Hidayat, 2010). Religious moderation is a religious attitude that is not extreme, upholding balance, tolerance, and justice. This concept is not an attempt to weaken religious teachings, but to protect them from deviations that damage the essence of the teachings. Religious moderation is a way of looking at, having an attitude, and practicing religion in communal life, by embodying the essence of religious teachings, which protect human dignity and build public welfare, based on the principles of justice, balance, and obeying the constitution as a national agreement.

According to Quraish Shihab there are three pillars in moderation (*wasathiyah*), namely first, the pillar of justice. The pillar of justice is where all creatures get rights in accordance with the portions and provisions as well as their respective needs. So in the moderation provisions only have a middle reference without any double standards. Second, the pillar of balance, the pillar of balance, is a pillar that does not consider the size or size of an object, but judges something based on its function. So that the pillar of balance is the essence of justice. Third, the pillar of tolerance. The tolerance pillar is a size limit that can still be considered. And the pillar of tolerance is also a system that can change something that initially triggers a negative potential but can be neutralized through tolerance (Abror Mhd., 2020).

In a society consisting of various religious, ethnic, and cultural backgrounds such as Indonesia, education not only functions as a means of transferring knowledge, but also as a strategic medium in the formation of national character. Therefore, internalizing the values of religious moderation through the educational process is very important to strengthen social harmony and strengthen national identity (Wardani, Saifullah, & Munawaroh, 2024). Through an inclusive and value-oriented pedagogical approach, students are invited to understand religion deeply and wisely, so that they are not easily trapped in a narrow, textual, or even radical understanding of religion. Religious moderation education also functions as a shield against the flow of non-credible religious information, especially in the digital era which is full of the spread of hoaxes and intolerant ideologies (B. L. dan D. K. A. RI, 2021).

The goal of religious moderation education is to form individuals who are not only spiritually obedient, but also socially intelligent (Zuhri, 2025). Through this education, it is hoped that a generation will be born who are able to appreciate differences in beliefs, encourage interfaith dialogue, and actively maintain the integrity and unity of the nation. This education also aims to develop critical awareness of the dangers of radicalism and intolerance, as well as instill a spirit of nationalism that is in line with religious values (K. A. R. Indonesia, 2022).

### 3.2 Local Wisdom "Sarakopat"

Talking about local wisdom, usually refers to indigenous peoples and certain community knowledge that comes from accumulated experience, informal experimentation and deep understanding and develops from years of experience. Original sources of knowledge come from ancestors who were modified through accumulated experience and integrated with understandings about nature and culture which are then manifested in the form of attitudes and behavior (Fitriani, 2017). Local wisdom can be understood as local ideas that are wise, full of wisdom, and of good value, which are embedded and followed and maintained by community members (Setiadi, 2019). In addition, local knowledge is defined as 1) knowledge related to a place, and a set of experiences, and developed by local people; 2) knowledge gained through imitation and experimentation; 3) everyday practical knowledge is obtained from trial and error; 4) existing empirical knowledge is not theoretical; 5) comprehensive and integrated knowledge in the realm of tradition and culture (Dahlani, 2015).

History shows that each region has its own local wisdom that emerges through a long process so that it is finally proven that it is good for people's lives (Melalatoa, 2001). Gayo local wisdom forms include Gayo language, governance system (*sarakopat*), societal norms (*sumang*), aesthetic expression (*didong*), the basic concept of Gayo cultural values (Akbar, 2015). To maintain values and implement Gayo customary norms, a Gayo customary government was formed with an organizational structure consisting of a set of officials called *Sarakopat*, namely four elements of government who are obliged to maintain the honor of the region and its citizens (Qanun, n.d.). The overall government system consists of several parts that have functional relationships, both between parts and structural relationships, giving rise to a dependency on all matters carried out by the State in carrying out people's welfare and the interests of the State (Abdulkarim, 2008). So, the system is the mechanism of an apparatus in carrying out the interests of the people.

The existence of *sarakopat* refers to the decree of the Regent head of the level II area of Central Aceh, March 5, 1992 No.045/12/SK/92 Concerning Gayo Traditional Institutions in Central Aceh district article 4 "*sarakopat* is established at the Regional, District, and Village/Kelurahan levels " (Mahmud Ibrahim, 2010). The *sarakopat* element consists of *Reje* or king, namely the general leader who is elected by the people in a certain area. The function of *Reje* is expressed in the customary language "*Reje musuket sipet*" namely the leader is obliged to cut and paste, or in other words that a leader upholds justice with his intelligence and wisdom. The second element of *sarakopat* is *Imem*. *Imem*, namely the one chosen by the people to lead the implementation of what is obligatory recommended by the Shari'a and eradicate what is prohibited or forbidden or disapproved of. The function of the *Imem* in adat is called "*Imem muperlu sunet*" namely educating and leading the people to carry out what is obligatory or prescribed and prescribed by the Shari'a. The third element of *sarakopat* is *Petue*, namely parents who are elders

because of their intelligence and authority who are chosen by the people to research, plan, evaluate and find solutions to the problems faced by the people. the results of the planning and evaluation as well as suggestions for problem solving were conveyed by *Petue* to *Reje*, *Imem* and the People. *Petue*'s function in adat is "*Petue musidik sasat*" namely investigating, researching the problems faced by the people and planning development. The fourth element of *sarakopat* is RGM (*Rakyat Genap Mupakat*). The people are the representatives elected by the people consisting of the potential of the community, both parents and youth, men and women who are able to absorb and channel the aspirations of the people and formulate them in problem-solving decisions and development programs according to the interests of the people. the function of RGM (*Rakyat Genap Mupakat*) is a representative who consults unanimously in resolving problems faced by the people and concerns the interests of the people's progress. The role of *sarakopat* is as a customary judge and as a mediator in every problem that occurs in society.

### 3.3 Construction of Religious Moderation based on Local Wisdom of Sarakopat

The essence of the practice of moderation that is still found in society is created naturally, carried out without feeling awkward, which is the essence of the practice of religious harmony. In communities of different beliefs, balanced religious attitudes are still found. Thus local wisdom is a unique tool in strengthening the values of religious moderation. Sometimes, normative challenges arise from the diction of religious moderation itself, the community in general interprets the meaning of religious moderation by accusing it of being an agenda to liberate religion. Significant religious practices trigger conflict and produce acts of violence, suffering, and collective negative stigma. Ahmad in his research tries to offer people's culture as a basis for reconciliation. So that the community's tradition strengthens the argument that religious moderation based on local wisdom needs to be carried out and disseminated (Ahmad, 2016). As the research by M. Yusuf Wibisono et al. stated that, socio-politically, the state has proven to be discriminatory in its treatment of adherents of local religions. This arises from the fact that the inclusion of local beliefs has not been carried out so that they tend to be bullied as "second class" people. Wibisono emphasized that the state tends to castrate most of the civil rights of citizens who still preserve their local traditions (Wibisono, Ghozali, & Nurhasanah, 2020). Awareness of local wisdom as social capital continues to be built by promoting moderation.

Religious moderation education based on local wisdom is an approach that combines the principles of moderation in religion with the values and wisdom that develop in local communities (Abdullah, 2014). Religious moderation education based on local wisdom is constructive because religion carries a mission of humanity and salvation. Religion teaches balance in various aspects of life (Azra, 2002). Along with the development of the times after thousands of years of religion being born, humans have increased and become more diverse, ethnic, of various skin colors, of nations and continue to develop (Anshari, Surawan, Adi, & Azmy, 2021). Science also continues to develop following the times to answer human problems. Religious texts become multi-interpreted, truth becomes relative, even some adherents of religions no longer adhere to the essence of their religious teachings, so they become fanatics of the version of truth they like. Religious moderation is the solution and it is important to implement it so that no more conflicts with religious backgrounds occur and the existence of humanity is maintained. The existence of the local wisdom of *Sarakopat* is a system of customary law that originates from and is based on Islamic law. Between religion and custom are carried out in harmony and integrated to make it happen *agama ibarat empus, edet ibarat peger* (Islamic religion is like a garden or plants, custom is like a fence so that plants are successful). The *sarakopat* government system is carried out by adhering to:

*keramat mufakat, behu mudede, sepapah sepupu sebegi seperange, ike mowen sara tamunen, ike beluh sara loloten*

That is, a glory is determined because of a consensus, a courage can be realized because of a togetherness, agreement and one movement in carrying it out, if they are together in one place then all are in congregation and if they go together they take one path. This is as stated by *Petue* that:

The government is made for the security of people's lives, the regulations are made not to make things difficult and the enforcement of the government is carried out by the people themselves.

The *sarakopat* government system preserves Islamic values which aim to enable people to make sense of life in accordance with the reality of the lives of the Prophets by holding deliberations. As in the substance of the Qur'an, 3: 103 which is written below:

*"And hold on to the rope (religion) of Allah, and do not be divided and remember Allah's ni'mah to you when you were enemies, so Allah united your hearts and then you became brothers because of Allah's ni'mah; and you were on the edge of the abyss of hell, then Allah saved you from it. Thus Allah explains His verses to you, so that you may be guided."*

Islamic values that are applied to the government system produce consensus that fosters solidarity and tolerance. The implementation of *sarakopat* is inseparable from customary sources and is based on Islamic law. Customary law has an unwritten nature. But Islamic law is normative and textual based on the Qur'an and the Hadith of the Prophet. So even though customary law is not written, its basic source is written law, namely the Qur'an and the Hadith of the Prophet. A decision related to customary law that contradicts Islamic law, the solution is after hearing the Imam's opinion, customary law is set aside and Islamic law is implemented. Between customary law and Islamic law, in practice Islamic law is stronger. The relationship between these two customary law and religious law is very closely intertwined, as illustrated in the words of Gayo custom: *hukum ikandung edet, edet ikandung Agama*

This means that every law contains custom, and every custom contains religion. Customary law is religion. In other words, customary law in the Gayo Land government is essentially "the emission of Islamic law".

Religious moderation education based on local wisdom, especially in the context of *Sarakopat*, has great potential to build harmony between religious communities by considering existing local values. Overall, the construction of religious moderation education based on local wisdom seeks to create a society that is not only tolerant, but also supports each other in maintaining harmony, peace, and diversity.

The spirit of religious moderation education based on local wisdom is a necessity. A moderate attitude that respects, equality and harmony is an indicator of the realization of a life full of openness, mutual interaction and a sense of mutual need within the scope of diversity. Between religious and cultural teachings, they collaborate and become the main capital in building a moderate attitude among fellow believers, members of the community, and between religious adherents. The enforcement is carried out to achieve harmony by reviving a moderate social atmosphere. Harmony that is realized is certainly inseparable from a problem, but togetherness in solving problems is a characteristic of the life of the Gayo community which involves the government system (*sarakopat*). Harmony in the Tanoh Gayo highland community is manifested in daily practice, although the problem of ethnicity is still visible, it can be resolved with the *sarakopat* system. Different lives blend into one, this implies that differences in religion or ethnicity are factual.

The realization of a moderate society that originates from *sarakopat* is a unified whole and it is hoped that it will not divide into one another even though the breath of tribalism still blows. The back and forth of all problems lies in the vein of *reje* which is one of the elements of *sarakopat*. In addition to *reje*, the *sarakopat* element is a *petue* whose job is to carefully examine the condition of the community, which ones are in need and which are the people who are, without comparing differences in religion and ethnicity. The focus on religion is more entrusted to Imem such as handling faith, education, aqad nikah, circumcision, establishing a prayer room, building a mosque, and so on. The third element of *sarakopat* is *Rakyat Genap Mupakat*, the People are the people while *Genap Mupakat* is deliberation to solve various problems together. The *sarakopat* element can create a moderate society. The implementation to become a moderate society through *sarakopat* is by way of deliberation because it can explain all the root causes clearly. Informal communication can be used to address raising awareness of peace and conflict issues, building peace processes, and changing behavior (Fountain, 1999).

The root structure of the deliberation has the main meaning of "showing and offering something" and "taking something" from this last word comes from the expression *shawartu fulana fi amri*: "I take si and so's opinion about my affairs" (T. Kemenag, 2009). Without *Genap Mupakat*, *sarakopat* does not act to justify and approve, especially if it is seen as detrimental to unity and integrity.

The process of deliberation in a case, *Reje* as the regional leader gathered three other *sarakopats* along with several witnesses when disharmony occurred, in the deliberations the accused (the person who made the mistake) was also presented and then an investigation process was carried out for the cause of the problem, when the core of the problem was found the *reje* as leaders asked the opinion of the people and the results of field investigations conducted by *Petue*. When finding the results of the decision, *Imem* will be asked whether the decision violates adat or religious law, if not, *Reje* will give the decision that has been agreed upon. The decision was not in the hands of the *reje* but by deliberation according to Gayo's customary values *genap-mupakat*. *Genap Mupakat* is a form of democracy. Termination of cases by the people adheres to the customary language, namely:

*Keramat mupakat behu berdedele*

That is shared responsibility. This is in line with Irene's statement, that:

*Dialogue is the main alternative that can be used to prevent religious hatred and religious extremism. The existence of reflection is seen as an important aspect of social competence to improve the quality of participation and communication.* (Andersson, Hinge, & Messina, 2011)

The actualization of *sarakopat* which aims to bring unity and oneness creates an atmosphere of moderation, peace and harmony. The end result in decisions teaches to be moderate and avoid arguments. To maintain the harmony of the Gayo people, they don't say it directly but use figurative language to avoid strife. As in Gayo terms:

*bengkuan gewat, tengkahe gep lukee dekat*

(something prohibition, statement, advice, reprimand, done through figurative language).

As explained by the customary expert, that:

Examples of figurative language to advise someone are: "*arih-arih kati selamat mukekarat udah gere selalu*" (let it be slow as long as it's safe). Figurative language to prohibit doing things that cause division, is: "*enti lagu tajuk dilem, ke jerohpe reta pinyem*" (don't be like the dilam flower, even if it smells good, but it's a borrowed or racak treasure in the labo).

Apart from language, attitudes or morals that are carried out by the Gayo people are carrying out cultural essentials such as: "*tertib, setie, semayang-gemasih, munentu, amanah, genap mupakat, dan alang-tulung*". The form of religious moderation carried out by the Gayo community is mutual respect for one another, which can be illustrated by refusing to attend invitations, cooperate and help between communities. As said by Mr. Liasta that:

*non-Muslim communities respect each other for Muslim worship such as giving opportunity to pray while working and when entering the Friday prayer time non-Muslim traders close their shops.*

Another important indicator of harmony is tolerance between religions. Communities have the freedom to practice worship according to their respective religions. Gayo people's way of life is strongly influenced by culture that does not conflict with Islamic values. Islam promotes the values of moderation and eliminates grudges. This value then influences customs and culture. This view of life underlies how the Gayo people relate to other people. The view that humans are dependent on other parties creates an attitude of mutual support for one another. Mutual support is manifested in the form of mutual respect, cooperation and respect for others, all of which are manifested in customary politeness.

Every dispute that occurs in people's lives is always resolved by *dame* or *bedame* (peace), which is the highest and noblest way of resolution according to Gayo law and custom, as long as the problem being reconciled is not of the nature of a serious crime such as deliberately planning to kill, steal, rob. This is as stated in the substance of the Qur'an, 49: 10 which is written below:

*"Verily, the believers are brothers, so make peace between your two brothers and fear Allah so that you may receive mercy."*

The principle contained in the actualization of harmony or moderation is:

*si beret I ringenen, si kul I kucaken, I ke kule enti ne dokopi, narue pe ere I seta-I*

The meaning is that the heavy is lightened, the large is reduced, the size and length do not need to be measured again, all of which aim to forgive each other.

### 3.4 Local Wisdom as Media for the Realization of Moderate Society

In Gayo society, the traditional Sarakopat government system functions as the main mechanism for implementing original village autonomy that integrates government, social, cultural, and religious aspects. Sarakopat is not just a local political system, but also reflects noble values such as deliberation, justice, tolerance, and peaceful conflict resolution. These values are a real form of religious and social moderation that has been passed down from generation to generation and is an important foundation in maintaining religious harmony in the region (Ishak, 2020).

In the context of religious moderation, Reychler and Langer emphasize the importance of several elements, namely effective communication channels, the existence of institutions that facilitate dialogue, a conducive social climate, leadership that encourages peace, and a just social structure (Reychler, Luc, 2005). Sarakopat, as a traditional institution that regulates social and religious life, facilitates inclusive deliberation and peaceful conflict resolution. This shows how local wisdom can be an effective medium in realizing religious moderation, although these elements do not always appear in an ideal form in other societies.

In education, the concept of religious moderation must be developed through an approach that respects diversity while strengthening local identity. Multicultural Education as developed by Banks and Nieto offers a very relevant framework. Banks argues that multicultural education is education that emphasizes respect for cultural and ethnic diversity, while developing critical awareness of social injustice (Banks, 2016). This education not only teaches tolerance, but also fosters an active attitude in building a just and inclusive society. Nieto emphasizes the importance of local context in education, that learning must be relevant to the life experiences of students so that the values taught can be accepted and applied well (Nieto, 2017).

Referring to this framework, Sarakopat-based religious moderation education means integrating local values such as deliberation, social justice, and peace into the curriculum of religious and social education. This allows students to understand that religion is not just a ritualistic rule, but also contains moral messages that support harmony and social justice. By instilling these values, the young generation of Gayo will have a moderate understanding of religion, be open to differences, and be able to maintain social harmony.

Furthermore, Sarakopat as a traditional institution provides a concrete example of how conflicts can be resolved without violence through a deliberation and consensus approach. These principles are in line with the objectives of multicultural education which aims to create social and cultural competence and critical thinking skills that can overcome prejudice and discrimination<sup>4</sup>. Religious moderation education that utilizes Sarakopat's local wisdom teaches the values of peace contextually, not just abstract theories that are difficult to apply.

In addition, Sarakopat-based education strengthens the cultural and religious identity of the Gayo community, which is an important foundation in building a sense of pride and appreciation for diversity in society. Banks emphasized that strengthening cultural identity in education is an important step in promoting equality and respect between ethnic groups. When students understand and appreciate their own cultural roots, they tend to be more open and tolerant of other cultures, thus strengthening harmony between religious communities.

No less important, Sarakopat-based religious moderation education also plays a role in improving the quality of human resources who are able to play an active role in village development and resolving social problems peacefully. This is in accordance with the needs of the Gayo community for increased managerial capacity and welfare of Sarakopat personnel as expected by the community. Education that teaches moderation and local wisdom values helps create inclusive and just leadership, which is able



to bring about positive change without eliminating traditional values that have been proven effective (Sutanto, 2021).

Thus, the development of religious moderation education based on Sarakopat local wisdom is not only an option, but a necessity to realize a harmonious, moderate, and civilized Gayo society. This approach combines multicultural education theory that emphasizes respect for diversity and social justice with long-standing traditional practices, thus providing authentic and sustainable solutions in the local context.Xxx

#### 4. CONCLUSION

This study shows that Sarakopat as a local wisdom system of the Gayo community has core values that are in line with the principles of religious moderation, such as deliberation, justice, equality, and respect for human dignity. Religious moderation education based on Sarakopat values has proven to be an effective model in forming a harmonious and inclusive social life. The integration of Islamic spiritual values with local customs through Sarakopat encourages the creation of a peaceful and just cross-group dialogue space. The results of this study contribute to the development of multicultural education theory and contextual education. These findings support the argument that religious moderation is not a single universal nature, but rather contextual and can be developed based on local social and cultural realities. In practice, these findings can be used as a reference by the world of education and cultural policy to develop a religious education curriculum based on local wisdom. Further research is recommended to explore the practical implementation of Sarakopat in formal education in schools or Islamic boarding schools, especially in the religious and citizenship education curriculum.

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