
Between Faith and Tradition: Religious Moderation in West Sumatra's Muslim Families

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Abstract

This study aims to analyze the practice of religious moderation and the influence of Islamic tradition and law on the values of moderation in traditional Muslim families in West Sumatra. This study employed a qualitative approach, with data collection techniques including in-depth interviews, observations, and documentation. The research informants comprised 23 parents from traditional Muslim families in the Tigo Lurah District, Solok Regency. Data analysis was conducted using NVivo 12 software, with thematic coding presented in a project map. The author also employed the theories of Religious Moderation and Legal Pluralism as analytical tools. The results show that religious moderation in traditional Muslim families is realized through a balance between adherence to religious teachings and respect for local customs. The values of tolerance, deliberation, and moderation in religion are instilled through role models and family dialogue. The NVivo 12 analysis demonstrates the strong interaction of religious law, customs, and social norms in family religious practices. Furthermore, informants expressed a preference for leaders of the same faith, in line with the principles of religious law, without eliminating tolerance for differences. This research confirms that religious moderation in traditional Muslim families is contextual and rooted in local religious and cultural values.

Keywords: religious moderation, traditional Muslim family, legal pluralism, customs, Nvivo12

Introduction

The family is the smallest unit in society that plays a strategic role in shaping children's values and religious behavior (Rahmawati et al., 2024). The family is considered the first and most influential forum in shaping children's character and religious identity (Muhajarah, 2024). A positive correlation between family members, especially parents, conveys the attitudes and mindsets children will adopt. Therefore, a family environment that encourages the consistent practice of religious values can create a strong moral and spiritual foundation in children (Ritonga & Nurmawati, 2025). By modeling exemplary behavior, noble character, and civility, families help lay a strong foundation for children to become individuals who love peace and harmony.

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In religious moderation, the family plays a crucial role as the initial area of education that teaches tolerance, inclusiveness, and respect for diversity (Giling et al., 2026). Studies show that parenting styles, especially those that prioritize dialogue and openness, have a significant impact on the formation of moderate behavior in children (Wardi et al., 2023). Democratic and loving parenting styles tend to shape children who can appreciate diversity and reject extremism. In addition, many previous studies have reported that families exert a strong influence on religious moderation in the community (Kanafi et al., 2024). Among them, the results of a study conducted by Supiah in the *Islamic Education Journal* (2024) found that family involvement has a significant influence on children's religious moderation education, using a coefficient of determination of 0.75, which means that 75% of the variation in children's religious moderation education is determined by family involvement (Athoillah, 2024).

Furthermore, research conducted by Aldita Wahyu Ningrum in 2022 revealed that religious moderation education within the family encourages parents to play three primary roles: as examples, supervisors, and mentors (Ningrum, 2022). It can be concluded that families play an important role in religious moderation, particularly regarding family members' religious attitudes (Fadil et al., 2024). Other studies have shown that families, schools, and communities are crucial in countering radicalism among the millennial generation. This can be done by instilling enlightenment in family, school, and community about the importance of maintaining unity and integrity, as well as the role of religious leaders and scholars in fostering understanding (Charles et al., 2023). Resilient families can face various kinds of conflicts, such as extreme, radical, or other threats that harm society (Harteveld et al., 2022). The family is the gateway to shaping a generation's character. Instilling the values of religious moderation as early as possible by optimizing the function of the family will produce a generation with a moderate character (Amtiran & Kriswibowo, 2024).

In traditional Muslim families, religious dynamics are often shaped by parenting patterns, traditions, and spiritual understandings passed down from one generation to the next (Mudhofi et al., 2024; Purwanti et al., 2025). Positive relationships among family members in a religious context play an important role in shaping children's views of religious values. Traditional families are characterized by traditional values that are still strongly held and maintained by some members. This type of family is characterized by a very clear structural and functional division of tasks: for example, the father is the head of the family and the breadwinner, while the mother is in charge of the household. One of the communities that still use this traditional family pattern is found in several areas of West Sumatra, where the residents are of the Minangkabau ethnicity. The cultural background and philosophy adopted is "*Adat Basandi Syara', Syara' Basandi Kitabullah (ABS-SBK)*". This philosophy was born of a convention between a group of customs and a group of priests on Marapalam Hill. Thus, ABS-SBK is the ultimate value in the lives of the Minangkabau people (Malik et al., 2025).

From a sociological perspective on family law, religious moderation refers to values that must be realized through family dynamics, as determined by customs, beliefs, laws, and traditions. Traditional Muslim families that integrate the values of religious

moderation into their parenting practices and daily routines not only maintain internal family harmony but also contribute to a broader social order (Idi & Priansyah, 2023; Mustolehudin et al., 2024). Religious moderation, viewed from various angles, is no longer a foreign issue in Indonesia (Amirudin et al., 2025; Maulidin et al., 2025). Of the various themes of religious moderation that have been studied, only a few studies discuss moderation in the family environment (Sobirin, 2023). The theories used also mostly focus on the education that parents provide their children. Existing research on religious moderation within the family also focuses on multicultural environments (Arisman, 2023).

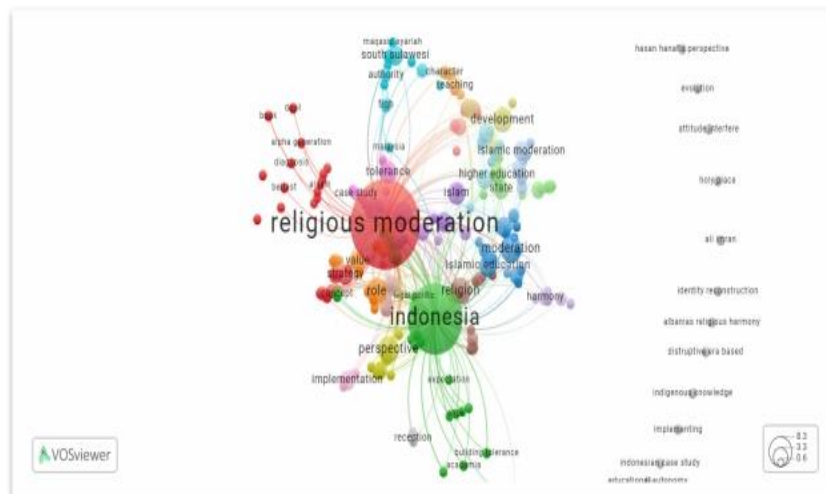


Figure 1 Bibliometric Analysis of the Research Theme of Religious Moderation

Based on the author's search using the Scopus database on the Publish or Perish application with the search query “religious moderation” OR “moderasi beragama,” there were 179 articles from 2009 to 2024. To map the research themes related to religious moderation, the author used the VosViewer application, setting a minimum of 3 keywords per article, and identified 584 religious moderation research terms. Of the various discussion terms, only 3 are relevant to religious moderation in the family, namely “family resilience, family, and Muslim family Bagan Siapi-api”. Each of these terms appeared in one research article. Themes that were frequently used to examine religious moderation included Islamic education, higher education, teaching, character, role, strategy, concept, and so on (Imamuddin & Kurniasari, 2024; Junaidi et al., 2025; Qomusuddin et al., 2025). There has been no in-depth research on how the values of moderation are found in traditional families still steeped in practices passed down for generations. In addition, it is interesting to examine how local customs and religious laws influence the value of moderation within the family environment (Rahman, 2025). This research has great benefits, not only theoretically, in increasing knowledge of the values of moderation found in traditional Muslim families, but also practically. Given that families play a very important role in instilling the value of moderation in other family members, in-depth research on this topic is certainly useful for providing recommendations to relevant government agencies on strategic policy-making regarding religious moderation in traditional Muslim families. In addition, the results of

this study are very useful to the author for integrating the values of family moderation into the syllabi of courses related to family law.

Research Method

This study uses a qualitative approach with a descriptive-interpretative design to gain an in-depth understanding of the practice and meaning of religious moderation in traditional Muslim families (Syam & Husna, 2025). Data collection and analysis were carried out from July to December 2025. The author conducted interviews with 23 parents/families in *Nagari* Tanjung Balik Sumiso, who were selected through snowball sampling (Dwarika et al., 2025; Ting et al., 2025). *Nagari* Tanjung Balik Sumiso is one of the villages in the Tigo Lurah Subdistrict of Solok Regency. The reason for choosing the Tigo Lurah Subdistrict as the research location is that this subdistrict meets the characteristics of a traditional community, based on the following considerations: First, its traditional living environment. Data from the Solok Regency Statistics Agency show that this subdistrict is the farthest from the capital of Solok Regency, at 90 km², and that most access roads are dirt. In addition, this subdistrict is located around a protected forest area that remains very beautiful. Second, based on the main sources of livelihood and the economy, the community in this subdistrict generally depends on farming or gardening. This subdistrict has the largest rice field area in Solok Regency (Statistik, 2024). Based on these considerations, the author chose this subdistrict as the research location.

The criteria for selecting respondents were families with MTS/SMP school-age children for *MA/SMA*. Meanwhile, participatory observation examined family relationships, including religious activities in daily life (Aflahah et al., 2023). The documentation sources were relevant local documents, such as records of religious activities or local traditions related to the values of moderation (Huda, 2024).

Qualitative data in this study were analyzed using NVivo 12 Pro, with the Project Map feature used to visualize relationships among themes, sub-themes, and thematic categories (Busetto et al., 2020; Hall & Liebenberg, 2024; Naeem et al., 2024). The use of Project Map allows researchers to systematically map the conceptual structure of findings, from the main indicators of religious moderation to sub-indicators that emerge from coding interview, observation, and documentation data. The analysis was conducted in several stages, namely: field data transcription, open coding, grouping codes into thematic nodes, and mapping relationships between nodes using Project Map (Limna, 2023). To strengthen the data analysis, the author uses the Ministry of Religious Affairs of the Republic of Indonesia's theory of religious moderation and the theory of legal pluralism as analytical tools. Through this approach, each indicator of religious moderation was analyzed not only thematically but also relationally to identify the patterns of meaning that emerged within traditional Muslim families.

Results and Discussion

The main nodes/themes in this study are the four indicators of religious moderation described by the Indonesian Ministry of Religious Affairs: national commitment, tolerance, anti-violence, and accommodating local culture. Based on interviews with 23 Muslim parents, the author found that traditional Muslim families strongly uphold the values of religious moderation within their households. One respondent stated the following during the interview:

"...excessiveness in any matter is certainly not a good thing. Likewise, in religion, we pray five times a day, but we still have to earn a living..." (Interview with I F, 29 October 2025).

Based on this interview excerpt, it can be concluded that, in his opinion, excessiveness in religious matters is certainly not good. One must be able to balance worldly affairs with the afterlife. Another respondent echoed this sentiment. He stated:

"...differences in opinions or perspectives are normal. It is enough to respect each other without judging each other..." (Interview with O A, 29 October 2025).

This respondent explained that he strongly discourages violence in any form, including vigilantism, even if he disagrees with others. The author found the same thing when interviewing a respondent, who stated the following:

"...at home, children are not overly restrained or forced. Of course, children will resist if forced. When it comes to choosing a school, for example, it's up to them where they want to go..." (Interview with A T, 29 October 2025).

Based on this interview excerpt, it can be concluded that traditional Muslim families indirectly instill the values of moderation, starting from the smallest details, such as not imposing their will on their children. This, of course, forms the foundation for these values in children's lives. To further clarify religious moderation in traditional Muslim families, the author analyzed interview and direct observation data using NVivo coding, based on the Religious Moderation Indicators provided by the Ministry of Religious Affairs of the Republic of Indonesia. In addition, the data obtained was also analyzed using the theory of legal pluralism (Kementerian Agama RI, 2019). The author will explain each indicator as follows

1. National Commitment

One of the main indicators analyzed in this study is national commitment. In the NVivo Project Map, it is displayed as a parent node with several subnodes that reflect the concrete practice of national values in family life. The results of the data analysis of 23 Muslim parents as respondents can be seen in the following figure:

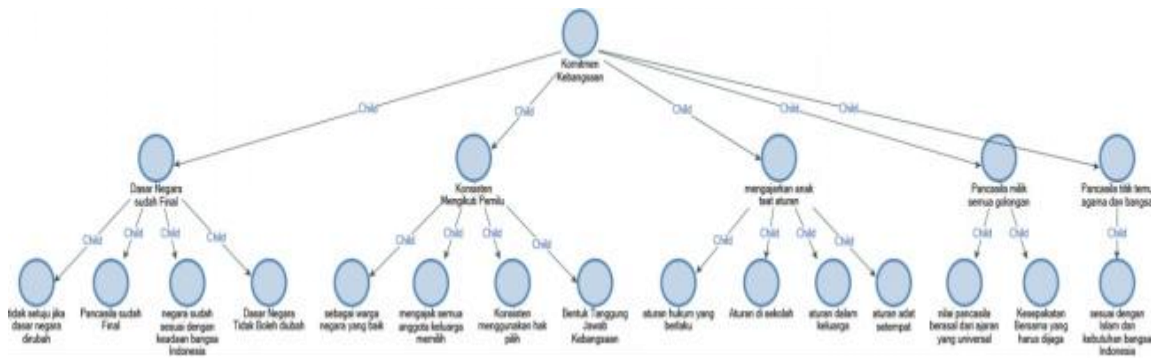


Figure 2 Project Map Node of National Commitment

Based on Project Map NVivo 12 Pro, the indicator of national commitment occupies a central position and has an exclusive connection with several main sub-themes, namely:

a) The State Foundation is Final

This was found by the author based on interviews with respondents. One informant stated: "In my opinion, Pancasila is in line with Islamic values. I think it fits the needs of the Indonesian nation." This respondent stated that Pancasila, as the state ideology, is already in line with the needs of the Indonesian nation and therefore does not need to be changed. This echoes the opinion of another respondent who stated that "...the state ideology was established based on mutual agreement, so it cannot be changed" (Interview with I S, 29 October 2025).

Based on this interview excerpt, it can be concluded that love for the homeland is demonstrated by a sense of unity that upholds the foundations of the Indonesian state

b) Consistency in Participating in Elections

This was found by the author through interviews with respondents. One informant stated: "...Participating in the presidential election is mandatory..." (Interview with H D, 29 October 2025).

This quote demonstrates that, as a good citizen, he believes that electing a leader is obligatory. This demonstrates the respondent's strong nationalism, as he has fulfilled his obligations as a citizen. Respondent 3 echoed this sentiment:

"My family and I always participate in elections..." (Interview with R D, 29 October 2025). He stated that he and his family always participate in general elections.

Based on this interview quote, the respondents highly value their obligations as citizens. One of these obligations is the presidential election.

c) Teaching Children to Obey the Law

The author also obtained this from interviews with respondents. Several respondents stated that they always teach their children to obey the law. Among the respondents' opinions related to this were: "... I always set an example for my children to obey the rules. Whether it's religious rules or school rules, for example..." (Interview with W M, 29 October 2025).

d) Understanding Pancasila as a meeting point between religion and nation.

The sub-theme of the final state foundation emerged as one of the general elements mastered in the Project Map. This node is connected to several sub-nodes, such as

disagreement with changes to the state foundation, recognition that Pancasila is final, and the view that the Indonesian state is in sync with the principles of a sovereign nation. These findings show that traditional Muslim families have a normative understanding that Pancasila and the 1945 Constitution are a national consensus that does not conflict with Islamic teachings. In the context of religious moderation theory, this behavior reflects the principle of *tawassuth* (the middle path), in which families do not oppose Islamic identity with national characteristics. From the perspective of legal pluralism, acceptance of the state's foundations enables families to recognize the validity of state law as one of several normative systems that coexist with Islamic law and customary law. Thus, the family becomes an arena of microlegal pluralism, where various legal systems are accepted and implemented simultaneously without ideological conflict.

The consistent sub-theme of the following elections shows that traditional Muslim families view political participation as part of their national responsibility. Sub-nodes such as exercising the right to vote, encouraging family members to vote, and being good citizens illustrate that political activity is not seen as conflicting with religious values. The author obtained this information from direct interviews with informants. Several interview excerpts related to this can be seen in the following table

The interview excerpt above shows that the people of Tanjung Balik Sumiso village are aware of their civic obligations, including electing leaders and representatives through elections. In the context of religious moderation, this political participation reflects accommodative behavior towards the democratic system, as well as a rejection of religious views that are anti-state or delegitimize democracy. From the perspective of rule pluralism, this practice shows that state rules (elections, democracy) are internalized in the family and practiced alongside religious values. Parents act as mediators, emphasizing that involvement in the national political system is part of Islamic ethics as citizens.

The sub-theme of teaching children to obey rules underscores the strategic role of parents in instilling national values by encouraging compliance with laws and rules, including applicable legal rules, school rules, family law, and local customary law. These findings confirm that national commitment is not taught through abstract doctrine, but through daily normative education. Children are accustomed to understanding that obedience to the law is part of moral and social responsibility. From the perspective of pluralism of rules, this obedience reflects the internalization of various systems of norms of belief, customs, and the state that work simultaneously in the family. Parents function as agents of legal recognition, teaching children to navigate cultural diversity in a balanced and moderate manner.

The sub-themes of Pancasila, as belonging to all groups and as the meeting point of religion and nation, share the view that traditional Muslim families understand Pancasila as a universal, inclusive value. Subnodes such as Pancasila values, originating from universal religious teachings and mutual agreements that must be upheld, reinforce the view that Pancasila is not a secular ideology that eliminates belief. In the theory of religious moderation, this understanding reflects an inclusive commitment to nationality, in which belief

values serve as the basis of public ethics without negating diversity. Meanwhile, from the perspective of rule pluralism, Pancasila acts as a normative umbrella that allows various systems of rules and values to coexist harmoniously.

The overall structure of the Project Map shows that parents play a central role in instilling the value of national commitment in their children. Parents function not only as teachers of religious values but also as civic educators who explain the relationship between Islam, norms, and the state. Through role modelling, family communication, and value-based social supervision, parents help children understand that being a devout Muslim is not incompatible with being a good citizen. This process shows that religious moderation in traditional Muslim families is intergenerational and deeply rooted in daily practices.

According to the analysis in NVivo 12 Pro, indicators of national commitment in traditional Muslim families are manifested in acceptance of the foundations of the state, consistent political participation, compliance with the law, and an understanding of Pancasila as the meeting point between religion and the nation. These findings show that religious moderation is not only normative in nature but also a vital social practice within the family. Within the framework of legal pluralism, traditional Muslim families serve as spaces for normative deliberation among Islamic rules, customary rules, and state law, all of which contribute to the development of moderate and inclusive nationalistic behavior in children.

2. Tolerance in Traditional Muslim Families

The second indicator the author used in conducting interviews with respondents was tolerance. According to Project Map NVivo 12 Pro, the indicator of tolerance in traditional Muslim families in West Sumatra is illustrated through several primary sub-themes, which can be seen in the following figure:

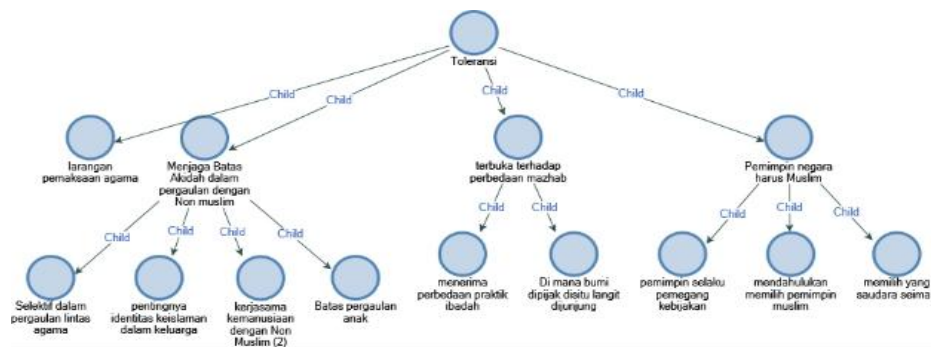


Figure 3 Tolerance Project Map

Based on the results of the Nvivo 12 Pro data analysis of field data, including interviews, observations, and documentation on the element of tolerance, four main themes can be drawn:

- a) Rejection of religious coercion,
- b) Regulation of religious boundaries in interactions with non-Muslims.
- c) Openness to differences in religious sects, and
- d) Normative views on national leadership.

These results were obtained from interviews conducted by the author. Interview excerpts related to tolerance. One of them is as conveyed by an informant as follows:

“ ...If we are in another place, of course, we will adapt to the school of thought adopted by the local residents...(Respondent R003). The next respondent said the same thing, saying that “a person is free to choose the opinion he wants to follow in worship.....” (Interview with S A, 10 November 2025).

The results of the interview quote are very consistent with the facts the author found in the field. The traditional Muslim community in the area appears very welcoming to foreigners visiting. This thematic structure shows that tolerance in traditional Muslim families is multi-layered, not singular or value-free. Tolerance is widely practiced in the social and humanistic spheres, but it is still framed by the boundaries of faith and religious beliefs. The node prohibiting the coercion of belief emphasizes that traditional Muslim families have a firm understanding that religion should not be forced upon others. This finding is consistent with the normative principle of Islam, *la ikraha fi al-din*, and is the primary foundation of tolerance in social life. In the context of religious moderation, this behavior reflects the principles of *tasamuh* (tolerance) and *i'tidal* (justice), where differences in beliefs are respected without attempts at domination or coercion. From the perspective of pluralism, the prohibition of religious coercion demonstrates recognition of the right to religion as a constitutional custom, as well as acceptance that state law guarantees freedom of belief for every community. In this case, families act as agents of the internalization of constitutional values through religious moral education.

The sub-theme of maintaining the boundaries of faith in interactions with non-Muslims shows a form of tolerance that is selective and reflective. Traditional Muslim families encourage children to interact socially with non-Muslims through humanitarian cooperation, neighborly relations, and social activities, while still emphasizing the importance of maintaining Islamic identity in the family. Nodes such as the importance of Islamic identity, humanitarian collaboration with non-Muslims, and boundaries in children's social interactions show that tolerance is understood not as a blurring of identity, but as principled co-existence. This is as conveyed by the respondent in the interview that the author conducted. He stated that:

“My child can be friends with non-Muslims if it's for humanitarian reasons.....” (Interview with L O, 10 November 2025).

In the theory of religious moderation, these findings reflect a balance between social inclusiveness and firmness of faith, which are the primary characteristics of moderate religiosity. Meanwhile, within a pluralism of rules, this practice shows that religious and state customs are negotiated contextually within the family.

The node “open to differences in religious schools,” along with the subnode “accepting differences in worship practices” and the principle “wherever you live, respect the local customs,” show that traditional Muslim families have a high level of internal tolerance within Islam. Differences in worship practices are not seen as a threat, but rather as a

necessity in religious life. This finding is crucial because it shows that tolerance is not only directed outward (interreligiously), but also within the Muslim community itself. In the framework of religious moderation, openness to sectarian disparities reflects anti-extremist and anti-takfiri behavior. Meanwhile, legal pluralism recognises the diversity of religious authorities and normative practices within Islam in society.

An interesting and notable finding in this study is that the country's leader must be Muslim. All respondents expressed a preference for Muslim leaders, arguing that leaders are seen as strategic policy makers and moral symbols for the people. However, it is important to emphasise that this preference is not accompanied by a rejection of the civil rights of non-Muslims, violence, or the delegitimisation of the state system. This preference is more normative-theological in nature, rather than politically exclusive.

“But in matters of leading a country, in my opinion it must be a Muslim....” (Interview with D D, 10 November 2025).

In terms of religious moderation theory, this finding suggests that tolerance in traditional Muslim families is not unlimited liberal tolerance, but rather tolerance that remains grounded in religious beliefs. This behavior reflects a synthesis between national commitment and religious loyalty, not a contradiction. From the perspective of legal pluralism, the preference for Muslim leaders reflects an internal normative hierarchy within the family, in which religious law serves as the ethical reference, while state rules are formally recognized. Families can distinguish between moral preferences and rule compliance, a characteristic of mature legal pluralism.

The holistic structure of Project Map shows that parents play a role in guarding the boundaries of tolerance within the family. Parents teach their children to be open-minded, to respect differences, and to work together across faiths, but at the same time, instill boundaries of belief that must not be violated. This role reflects the function of parents as: based on the NVivo 12 Pro Project Map analysis, tolerance in traditional Muslim families in West Sumatra is inclusive, contextual, and limited. Families demonstrate openness to social partnerships, acceptance of differences in religious sects, and rejection of the imposition of beliefs, yet consistently maintain normative preferences for Muslim leaders.

These findings enrich the discourse on religious moderation by showing that tolerance is not always synonymous with value neutrality, but can go hand in hand with a strong religious identity. From a legal pluralism perspective, traditional Muslim families serve as spaces for negotiation among religious values, customary norms, and national principles, which collectively produce a distinctive, context-specific practice of tolerance.

3. Anti-Violence

The third indicator of religious moderation is anti-violence. Based on the results of the author's interviews, which the author analyzed using Nvivo 12 Pro, this can be seen in the following project map:

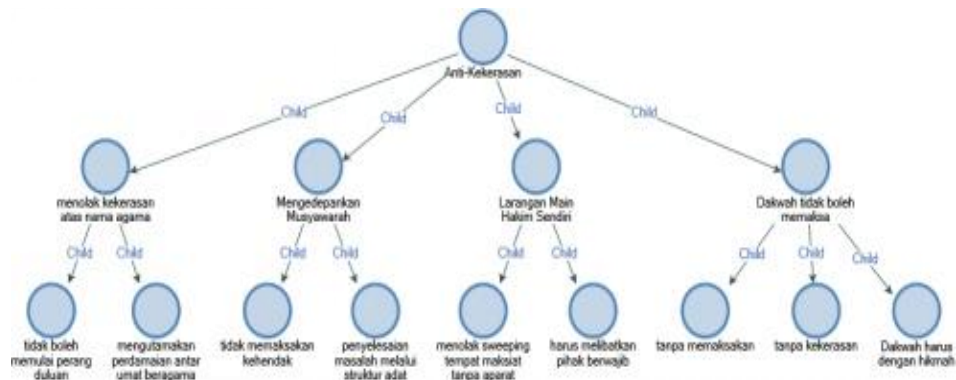


Figure 4 Anti-Violence Project Map

Based on the NVivo 12 Pro Project Map, the indicator of anti-violence occupies an important position in the structure of religious moderation in traditional Muslim families. This node is connected to several main sub-themes, namely:

- a) rejection of violence in the name of religion,
- b) prioritization of deliberation in conflict resolution,
- c) prohibition of taking the law into one's own hands, and
- d) preaching that does not impose one's will.

These results were obtained from interviews conducted by the author. This is based on several interview quotes as follows:

"... violence in any name cannot be tolerated, especially in the name of religion..." (Interview with R D, 10 November 2025)

In addition, other respondents also argued that

"Violence is not a solution to a problem. Islam also teaches peace...." (Interview with E T, 10 September 2025).

Meanwhile, regarding the way to resolve the conflict, one respondent said that "... we must not take the law into our own hands...." (Interview with M I, 10 September 2025). The same thing was also expressed by Respondent R011 who stated that "Islam has taught us to solve problems through deliberation....." (Interview with B N, 10 September 2025)

As well as the next respondent,

"we must not force other people to follow the same religion as ours.." (Interview with B D, 10 September 2025).

This structure shows that anti-violence is not only understood as a rejection of physical acts, but also as normative and ethical behavior in dealing with disparities, conflicts, and religious preaching. The sub-theme of rejecting violence in the name of religion is the primary basis for anti-violent attitudes in traditional Muslim families. This node is reinforced by the sub-nodes of not initiating war and prioritizing peace among people, which indicates that respondents know that violence is an act that contradicts Islamic values. From

the perspective of religious moderation, this behavior reflects the principles of *tawazun* (balance) and *rahmatan lil 'alamin*, in which religion is positioned as a source of peace, not a legitimization of conflict. From the perspective of legal pluralism, the rejection of violence shows recognition that the use of violence is not justified by religious law, customary law, or state law. In this case, the family internalizes the state's code of conduct that rejects vigilantism and collective violence.

Nodes prioritize deliberation with sub-nodes, do not impose their will, and resolve issues through deliberation, illustrating that traditional Muslim families use dialogue as the primary mechanism for resolving problems. In the theory of religious moderation, deliberation reflects the principles of *i'tidal* (justice) and *tasamuh*, which reject unilateral domination and symbolic violence. Deliberation also serves to educate children to understand disparities in a mature way. From the perspective of legal pluralism, deliberation serves as a non-formal procedure for dispute resolution that aligns with customary practices and democratic values under state law. The family is a semi-autonomous social field capable of forming its own laws and social punishments without violence.

The sub-theme of prohibiting vigilante justice shows a high level of legal awareness in traditional Muslim families. This node is reinforced by the subnode rejecting sweeping actions without officials and requiring the involvement of the authorities, reflecting recognition of the state's legal authority. In the framework of religious moderation, the prohibition of vigilantism affirms the rejection of extremism and religious vigilantism. Families teach that customs must be enforced through legitimate and fair mechanisms. In terms of legal pluralism, this finding demonstrates the family's ability to distinguish between spheres of authority: religious law provides moral values, while rule enforcement falls within the state's domain. This negotiation exemplifies a healthy and functional legal pluralism.

The node that da'wah should not be coercive is reinforced by the subnode that da'wah should be non-coercive, non-violent, and should use implicit messages. This finding shows that traditional Muslim families view *dakwah* as a persuasive process, not a coercive one. From the perspective of religious moderation, this approach to *dakwah* is in line with the principle of *bil hikmah wal mau'izah hasanah*, which rejects symbolic and physical violence in the spread of religion. From the perspective of legal pluralism, non-coercive *dakwah* reflects recognition of the right to freedom of religion as guaranteed by state regulations. Families play a crucial role in instilling the understanding that *dakwah* must respect regulations and others' rights.

The Project Map structure shows that parents are the primary actors in transmitting anti-violent values to their children. Through role modelling, supervision, and family communication, parents teach that violence is not a solution to disparities or conflicts. Parents function as Peace educators, who instill values of peace. Legal mediators, who explain the role of state authorities and laws. Moral guides who emphasize Islamic ethics in responding to differences.

Based on the NVivo 12 Pro Project Map analysis, the anti-violent attitude in traditional Muslim families is reflected through the rejection of violence in the name of faith, the

prioritization of deliberation, the prohibition of taking the law into one's own hands, and a persuasive and peaceful approach to preaching. These findings suggest that religious moderation at the family level serves as an initial defense against radicalism and violence. From a legal pluralism perspective, traditional Muslim families serve as spaces for internalizing non-violent practices that harmonize with Islamic law, customary rules, and state law. Thus, anti-violence is not only a moral stance, but also an awareness of rules that are lived out in family practices.

4. Accommodating Local Culture

Data analysis shows that traditional Muslim families in West Sumatra exhibit a high level of accommodation to local Minangkabau culture. This is reflected in the acceptance and practice of the principle of *Adat Basandi Syara', Syara' Basandi Kitabullah* (ABS-SBK) as the foundation of family values. Customs are not positioned as entities that are opposed to beliefs, but rather as a cultural medium for internalizing Islamic values in everyday life. Based on the author's observations, the community's daily activities are heavily influenced by its customary laws. However, so far, none of their traditions conflict with the values of moderation.

From the perspective of religious moderation theory, this behavior reflects an accommodative dimension towards local culture, namely the ability of religious communities to integrate religious teachings with local traditions without losing the substance of normative Islamic teachings. Moderation is not interpreted as a weakening of faith, but rather as a contextualization of religious values so that they remain alive and relevant within society's social structure. This finding reinforces the view that religious moderation in traditional Muslim families is not abstract, but is manifested in concrete practices such as customary deliberation, social etiquette, the division of family roles, and respect for traditional institutions.

Minangkabau norms function as a social control tool that maintains harmony in religious life. Customary values such as consensus, deliberation, respect for *ninik mamak* (traditional elders), and peaceful conflict resolution serve as preventive mechanisms against extremist behavior and violence in the name of religion. In this context, customs act as a buffer zone, mediating between religious customs and social reality. This is in line with indicators of religious moderation, particularly regarding anti-violence and tolerance, in which families prioritize problem-solving through customary and familial channels rather than confrontational approaches.

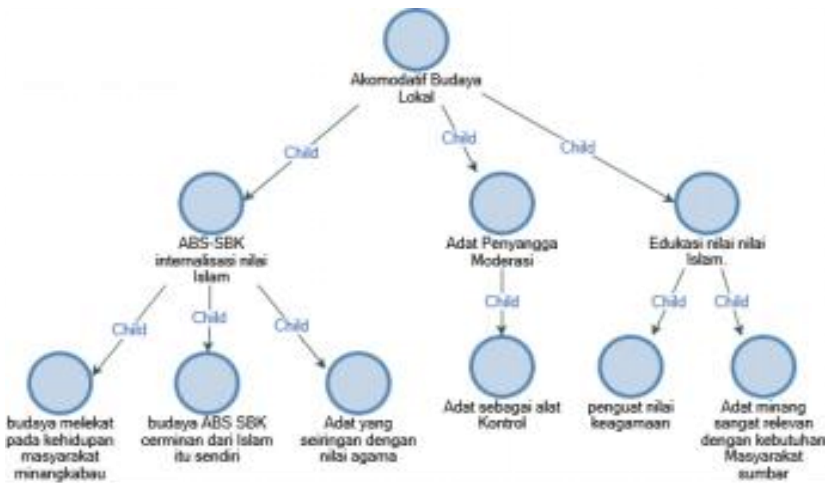


Figure 5 Project Map Accommodating Local Culture

From the perspective of legal pluralism theory, these findings show the simultaneous operation of three legal systems in traditional Muslim families, namely:

- a) Islamic law (*sharia*) as a source of normative values,
- b) Minangkabau customary law as a social regulatory system,
- c) State law as a formal legal framework.

This is based on the results of interviews and direct observations conducted by the author, which revealed that the local community strongly upholds customary law, closely linked to Islamic law. This finding was also found during previous interviews. One respondent stated,

"Here, of course, the community highly upholds customary law" (Interview with W T, 10 September 2025).

Another respondent echoed this sentiment, stating:

"Minangkabau customs, as we know, highly uphold Islamic religious values" (Interview with C B, 10 September 2025).

Based on this, it can be seen that families do not adhere to a single legal system (legal centralism), but rather negotiate and harmonize among these legal systems. ABS-SBK is a meeting point between Islamic law and customary law, thereby minimizing normative conflicts. This condition confirms that religious moderation in traditional Muslim areas grows from the practice of living law pluralism, not from the imposition of formal regulations alone. The role of parents is very significant in transmitting the value of moderation to children. Parents function as:

- a) Agents of value socialization who introduce Islam through customary practices.
- b) Role models in being moderate, tolerant, and wise.
- c) Mediators of values between religious teachings and the social reality of children.

Religious education in the family is carried out not only through ritual instruction but also through traditional narratives, parental advice, and children's involvement in traditional activities. This pattern reinforces children's awareness that being a devout Muslim

does not have to negate their Minangkabau cultural identity. Thus, the internalization of religious moderation occurs gradually and in context, shaping children's religious character to be inclusive, peaceful, and rooted in local culture.

These findings show that strengthening religious moderation in traditional Muslim areas cannot be separated from strengthening local culture. Deradicalization and extremism prevention efforts are more effective when carried out through family and customary institutions rather than solely through a state-led structural approach (Zych & Nasaescu, 2022). This emphasizes that religious moderation in West Sumatra is cultural-religious in nature, with customs serving as a strategic medium for maintaining a balance among faith, nationality, and humanity.

Conclusion

The findings of this study confirm that religious moderation in traditional Muslim families operates not merely as a normative discourse but as a lived and contextualized practice embedded in everyday family life. In line with the research objective to analyze how religious moderation is understood and implemented within traditional Muslim families. The qualitative data reveal that moderation is constructed as a balanced religious orientation grounded in Islamic teachings while remaining responsive to local customs and social realities. Religious law (sharia) serves as the primary moral and normative reference, yet its application is mediated by wisdom (hikmah), exemplary conduct, dialogical communication, and gradual habituation within parenting practices. This dynamic interaction between religious doctrine, customary values, and prevailing social norms reflects a form of legal pluralism that is organically accepted within the family sphere. Importantly, the study also finds a consistent commitment to core religious principles, such as the preference for leaders of the same religion, which is perceived as an expression of faith rather than an act of intolerance. This indicates that moderation, in this context, does not imply relativizing religious identity, but rather managing differences without compromising theological convictions. Analytically, these findings demonstrate that religious moderation in traditional Muslim families sustains a constructive tension between commitment and openness—maintaining religious boundaries while nurturing social harmony—thereby shaping children's religious attitudes in a principled yet socially adaptive way.

Based on these findings, several applicable recommendations can be proposed for both academic development and policy formulation. From a scholarly perspective, future research should integrate qualitative insights with quantitative measurements to assess the long-term impact of family-based religious moderation on children's attitudes toward diversity, civic engagement, and social cohesion. Conceptually, the model of contextual moderation identified in this study can be developed into a theoretical framework of "family-based religious moderation" that bridges Islamic family law, sociology of law, and character education studies. In terms of policy, religious moderation programs initiated by government institutions should shift from predominantly school- or community-centered approaches toward family-centered interventions. Practical measures may include structured parenting modules on dialogical religious education, training for family counselors and

religious extension officers on integrating religious teachings with local wisdom, and the inclusion of family-based moderation indicators in community development programs. Local governments and religious affairs offices can collaborate with customary leaders to design community workshops that strengthen synergy between religious values and *adat* traditions. Such policies are applicable because they build upon existing family practices rather than imposing external models. By positioning the family as the primary locus of internalizing moderation values, policy interventions can more effectively cultivate a generation that is religiously committed, socially tolerant, and resilient in navigating pluralistic societies.

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