

## Analysis of the symbolic meaning of the lopis raksasa tradition as a form of ethnopedagogy for strengthening religious moderation

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**Abstract.** This study aims to analyze the symbolic meaning of the Lopis Raksasa tradition which plays a role in strengthening religious moderation in the Krapyak community. The Lopis Raksasa tradition is a local wisdom that not only represents ancestral values but also becomes a medium for social education. This study uses a qualitative analytical approach to explore the symbolic meaning of local traditions that are in line with ethnopedagogy. The results of the study show that, first, the Lopis Raksasa tradition has a symbolic meaning that symbolizes the unity of society and social strength; second, the Lopis Raksasa tradition functions as an effective ethnopedagogy in building awareness of local traditions as a character builder of society, third, the Lopis Raksasa tradition not only reflects socio-cultural dynamics, but becomes a force in building harmony and unity. The implications of this study emphasize the importance of preserving local traditions as an instrument to strengthen religious moderation in a multicultural society.

**Keywords:** *Ethnopedagogy, Lopis Raksasa Tradition, Religious moderation, Symbolic meaning*

**Abstrak.** Penelitian ini bertujuan untuk menganalisis makna simbolik tradisi Lopis Raksasa yang berperan dalam penguatan moderasi beragama di masyarakat Krapyak. Tradisi Lopis Raksasa merupakan kearifan lokal tidak hanya merepresentasikan nilai-nilai leluhur tetapi juga menjadi media pendidikan sosial. Penelitian ini menggunakan pendekatan kualitatif analitik untuk menggali makna simbolik dari tradisi lokal sejalan dengan etnopedagogi. Hasil penelitian menunjukkan bahwa, pertama, tradisi Lopis Raksasa memiliki makna simbolik yang melambangkan persatuan masyarakat dan kekuatan sosial; kedua, tradisi Lopis Raksasa berfungsi sebagai etnopedagogi yang efektif dalam membangun kesadaran akan tradisi lokal sebagai pembentuk karakter masyarakat, ketiga, tradisi Lopis Raksasa tidak hanya merefleksikan dinamika sosial budaya, tetapi menjadi kekuatan dalam membangun harmoni dan persatuan. Implikasi dari penelitian ini menekankan pentingnya pelestarian tradisi lokal sebagai instrumen untuk menguatkan moderasi beragama dalam masyarakat multikultural.

**Kata Kunci:** *Etnopedagogi, Makna simbolik, Moderasi beragama, Tradisi Lopis Raksasa*

### Article history:

Received

13 October 2024

Revised

28 October 2024

Accepted 03 October 2024

Available online

06 November 2024

## **Introduction**

Religious moderation is a national identity that can bridge the multicultural Indonesian society. Religious moderation is very important to foster peace, tolerance, and social harmony. It is not surprising that starting from the ranks of the judiciary, executive, and legislative institutions, they echo religious moderation as something that must receive more attention. This is proven by the index of religious harmony which increased to 76.47% in 2024 (Barjah, 2024). However, even so, Indonesian society still faces various dynamics and challenges in implementing religious moderation in society. As was done by the National Commission on Violence Against Women which condemned acts of intolerance and violence against Pamulang University students who were worshipping in the Rosario area, Tangerang (Pers, 2024)). This case of intolerance was also still seen in the Gresik area which occurred in May 2024, and this case is a *warning* that the implementation of tolerance among religious communities still has several obstacles (Mayusono, 2024). Looking at some of the facts presented, there is a need to strengthen the values of religious moderation through various *platforms* and media. Among the various media to transfer the important values of religious moderation, using a local cultural approach can be one alternative to consider.

Traditions and cultural values of local wisdom are strategic media in developing and strengthening religious harmony in society (Anggraeni et al., 2023). Traditions and cultural values based on local wisdom strategically create a harmonious life in various diversities. A tradition that develops in society cannot be separated from various values. The values of a tradition often teach togetherness, respect, and acceptance of differences as a shared wealth (Anggraeni, Hakam, Mardiyah, & Lubis, 2019). Therefore, traditions that thrive in a society cannot be separated from local wisdom. Local wisdom not only functions as a cultural heritage, but is also an effective strategy in developing inclusive religious harmony. Local wisdom teaches people to see diversity as an integral part of their identity so that each individual feels involved in building a peaceful and respectful environment. Local wisdom can be an alternative to framing the diversity that occurs in a pluralistic society in Indonesia. In this context, local wisdom refers to ideas that emerge from local communities, fostering wise and positive attitudes that are practiced and upheld across generations. This wisdom serves as a unifying force, strengthening the bonds of togetherness within and between communities (Aziz, Muhtarom, Latief, & Fuad, 2016). Local cultural approaches play an important role in fostering moderate perspectives and attitudes in religious practice. Embracing local culture encourages inclusivity and tolerance, promoting a more open and accepting religion (Ministry of Religion, 2019).

Religious moderation is not just a normative concept, but needs to be implemented in everyday life so that it becomes part of the collective consciousness of society. One effective approach to fostering understanding and practice of religious moderation is ethnopedagogy, which is an educational method that uses local values and traditions to teach national and religious values (Anindya, Yani, & Suprijono, 2024). Ethnopedagogy views local traditions as educational tools that convey noble values to society, so it is very relevant to build learning spaces that integrate local cultural characteristics. The Lopis Raksasa Tradition in Krapyak, Pekalongan, is one of the many traditions in the archipelago that is full of symbolic values that are closely related to the elements of Ethnopedagogy, which can play a vital role in strengthening religious moderation.

This study is based on previous studies, such as Rosidin's study which highlights the importance of the role of customs in maintaining harmony between religious communities (Rosidin, 2017). Similar research was conducted by Ratna (Asmarani, 2019) who concluded that customs must be preserved as a form of local wisdom. Muhamad Ro'is (2020) emphasized the

strong relationship between the Lopis Raksasa Tradition and spiritual education. Another study by Maiyang (Resmanti, Hana Amini, Shoofii Abiyyi, Majidullah Syarief, & Yudha Wirajaya, 2022) explored the spiritual values embedded in this tradition as a symbol of harmony. However, previous studies have not explored how this rich tradition, which encompasses a variety of values, can be studied from an educational perspective.

The ethnopedagogical approach is very important in today's learning process, because the younger generation has limited knowledge about local traditions. Research shows that today's teenagers show low interest in local culture (Dewi, Aini, Sania, & Nurpadilah, 2024), while other studies reveal that love for the homeland is closely related to respect for local traditions, thus fostering a sense of nationalism (Anggraeni & Maharani, 2024). Modernization and globalization have increased access to popular culture and technology, which significantly affects young people's interest in local wisdom. As a result, values and norms that are traditionally inherited through cultural practices are often marginalized or even forgotten. Thus, integrating local traditions and wisdom into education is essential to help students maintain their identity and uphold national values. Ethnopedagogy offers a more contextual learning experience that is rooted in local identity, providing a deeper understanding of local traditions and wisdom. This approach is invaluable, as the values embedded in local traditions—such as togetherness, mutual cooperation, and respect for diversity—are highly relevant for shaping a more balanced and inclusive character in the younger generation.

Based on this background, this study aims to: a) identify the symbolic meaning contained in Lopis Raksasa Tradition as an ethnopedagogical element in the Krapyak community, b) examine the symbolic meaning of the Lopis Raksasa Tradition tradition can contribute to strengthening religious moderation. With an ethnopedagogical approach, education becomes an effective means to preserve and revive local culture while fostering a young generation that is not only knowledgeable but also deeply rooted in cultural heritage and proud of its local identity.

## Method

This study uses a qualitative method with a case study approach (Sugiyono, 2016). The choice of a qualitative approach is based on the subject of this study, namely Lopis Raksasa Tradition, which has cultural significance as part of Indonesian heritage. This tradition functions as a valuable ethnopedagogy with the potential to strengthen religious moderation in a multicultural society. This case study specifically analyzes the Lopis Raksasa Tradition in Krapyak Village, Pekalongan City. Data collection includes primary data obtained directly from key informants in the field, especially the Krapyak community, and secondary data that provide additional context and support the analysis related to the symbolic meaning in Lopis Raksasa Tradition.

Data collection techniques used in this study include a) *Unstructured interviews* with primary data informants, namely community leaders of Krapyak Village, members of Lopis, and the surrounding community, the Lopis Raksasa Committee, and residents around the Lopis Park; b) *Observation*, namely by participating and directly observing the Lopis Park. The Lopis Raksasa Tradition from preparation to the cutting of the Lopis which is carried out on the 8th of Syawal; and c) *Documentation Study*, namely reviewing documents and references related to Lopis Raksasa and relevant cultural studies.

Data analysis in this study follows the qualitative research framework (Purwanto, 2010) which includes the following steps: a) *Data Reduction* – Data obtained from interviews,

observations, and documents are selected and categorized based on main themes, such as symbols of togetherness, mutual cooperation, and religious moderation. b) *Data Presentation* – The reduced data is presented in the form of descriptive narratives, with direct quotes from interviews to support the findings. c) *Conclusion Drawing* – This stage involves interpreting the meaning and symbolic values in Lopis Raksasa Tradition and connecting them to the concept of ethnopedagogy. Thematic analysis is used as the main technique to identify patterns of meaning and symbols relevant to religious moderation.

Religious moderation goes beyond theoretical knowledge and is manifested through everyday attitudes and practices. To analyze the transformation of symbolic meaning and value, this study uses Thomas Lickona's character theory (Lickona, 1996), which includes *moral knowledge* (understanding moral principles), *moral feeling* (developing moral sensitivity), and *moral action* (acting in accordance with moral beliefs).

## **Results and Discussion**

### *Lopis Raksasa Tradition as Ethnopedagogy in Krapyak Society*

The Lopis Raksasa Tradition celebrated by the Krapyak community is one example of a tradition that is not only an annual ritual, but also a means of preserving a culture rich in the nation's noble values. Lopis is a traditional Krapyak dish made from sticky rice wrapped in banana leaves. This traditional food has become an important part of the Syawal Idul Fitri celebration in the Krapyak community, which has been practiced continuously for decades. According to Umar Kayam (1977), the Syawalan Lopis Raksasa tradition is a creative blend of Javanese customs and Islamic values. When Islam first met Javanese culture, conflict arose due to a lack of harmony. In response, Javanese scholars decided to create a blend and acculturation of Javanese culture with Islamic elements, so that it would be more acceptable to the Javanese community. Finally, with wisdom and encouragement, the Javanese scholars succeeded in blending these two contrasting cultures to foster social harmony and community welfare. Through the Lopis Raksasa Tradition in Pekalongan, the community is invited to maintain unity and uphold the spirit of mutual cooperation in carrying out this tradition. The Lopis tradition has a deep philosophical meaning, especially regarding the unity and integrity of the nation, so that it becomes the main value (Rosidin, 2017). This sense of unity is clearly visible in the preparation process, which involves various elements of society working together.

Based on the research conducted, the process of making Lopis Raksasa can be used as an effective learning tool through an ethnopedagogical approach. This approach integrates local culture into the educational process, so that the values contained in the tradition can be transformed into a rich and meaningful learning experience for the community, especially the younger generation. In this context, making Raksasa Lopis is not only processing materials into traditional products, but also instilling the values of togetherness, cooperation, and perseverance. The process of making Lopis Raksasa and its symbolic meaning based on the results of interviews and observations of the implementation of the tradition are presented in the following table.

Table 1. The Process of Making The Lopis Raksasa

No.	Stage	Process	Meaning
1.	Arranging the Leaves	The process of making the Lopis Raksasa begins with arranging banana leaves.	Banana leaves symbolize utility, as they can be used to wrap food and are easily available anywhere.
2.	Washing the Rice	The rice used is glutinous rice, which is thoroughly washed, with the requirement to wash it while in a state of wudu.	Glutinous rice symbolizes unity, as its sticky texture helps bind things together. The state of wudu symbolizes that the activity is rooted in religious values
3.	Grinding the Glutinous Rice	The washed glutinous rice is then pounded before being cooked.	The pounding of the rice represents personal growth, requiring patience and perseverance. The rice must be ground to become finer and unified, symbolizing the need for individuals in society to undergo character-building processes to become stronger and more united.
4.	Wrapping the Rice	The pounded glutinous rice is then wrapped in leaves and tied with string.	The string made of banana fiber symbolizes steadfastness and strength
5.	Cooking the Lopis	The cooking of the lopis is done in a frame in the lopis garden for 4 days and 3 nights.	Time symbolizes that producing something of value takes patience and cannot be achieved instantly.
6.	Turning the Lopis	After cooking, the lopis is turned over to ensure it is fully cooked.	Life does not always go smoothly according to our wishes; sometimes we face ups and downs. Therefore, life requires balance.
7.	Lifting the Lopis	Once the lopis is fully cooked, it is lifted from the stove.	Lifting the lopis symbolizes the culmination of collective effort and the success achieved together
8.	Cooling the Lopis	After cooling for two days, the lopis is served on stage at the lopis garden.	Success or achievement should be carefully maintained, so its benefits can be enjoyed over the long term.
9.	Serving the Lopis	After cooling for two days, the lopis is served on stage at the lopis garden.	Serving the lopis on stage reflects the community's gratitude and pride in their cultural heritage, and serves as a moment to showcase the strength and unity of the community in the public.

10. Cutting the Lopis      The final stage is the highlight of the Lopis Raksasa festival, marked by the cutting of the lopis, attended by the mayor and the community. The lopis is then distributed to everyone present.
- The act of cutting symbolizes sharing blessings and the results of collective work. It signifies that the success of preserving this tradition is enjoyed by all, regardless of differences. The lopis becomes a symbol of solidarity, and the cutting at the peak of the festival reminds us that the community's strength lies in unity and cooperation.
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*Noble Values in Ethnopedagogy: Learning from the Krapyak Tradition*

The Lopis Raksasa tradition is more than a piece of cultural heritage; it is a local expression that promotes a spirit of togetherness and pride in noble values. In the framework of ethnopedagogy, this tradition functions as an educational tool that brings together knowledge, skills, and cultural values deeply ingrained in the Krapyak community. This is reflected in the perspectives stated by informants during interviews:

*Krapyak has a strong sense of community here; our traditions bring us closer together, acting as a unifying force and establishing the Lopis tradition as an identity for the people of Krapyak (Fakhrudin, 2023)*

Through the Lopis Raksasa tradition, the Krapyak community also emphasizes the importance of preserving noble values such as kindness, honesty, and gratitude. The process of making and presenting the Lopis serves to instill a love for local culture and heritage, ensuring that future generations not only recognize but truly understand and appreciate the values embedded in their traditions.

In Krapyak's ethnopedagogical approach, the Lopis Raksasa teaches that education happens not only in the classroom but also in daily life through traditions and culture. By actively participating in this celebration, children and young people learn about their identity, the values of unity, and the importance of cultural preservation. Thus, the Lopis Raksasa tradition functions not only as a ritual but also as an effective educational tool for character building and fostering community unity. This tradition illustrates how individuals in the community, regardless of background, can come together for a greater purpose, strengthening bonds and fostering mutual support.

Figure 1. Serving Lopis Raksasa



## Discussion

### *The Symbolic Meaning of the Lopis Raksasa Tradition as Ethnopedagogy in the Krapyak Community*

In an era of globalization that often brings significant external influences, the Lopis Raksasa has emerged as a symbol of local values and culture that must be preserved. This tradition not only protects cultural heritage but also strengthens the evolving identity of the community (Asmarani, 2019). For the people of Krapyak, the Lopis Raksasa tradition carries profound symbolic meaning. Lopis, a traditional sticky rice dish, represents unity, solidarity, and mutual cooperation. Its large size reflects the collective spirit of the community in facing life's challenges, while the collaborative process of preparing it illustrates a sense of shared responsibility and a strong value of togetherness.

Lopis Raksasa tradition is a powerful symbol of respect for ancestors and local culture, a heritage that the people of Krapyak have preserved for generations. This respect is expressed not only in the annual ritual but also in the preparation process, which brings together people from all parts of the community to work in harmony (Anggraeni et al., 2019). Each step—from gathering traditional ingredients to cooking and sharing the lopis—embodies values of unity passed down through generations. For the Krapyak community, upholding this tradition strengthens their bond with their ancestors and reminds them of the cultural values they inherit, which hold significant meaning in daily life. This tradition bridges past and present generations, ensuring that local cultural identity remains valued and relevant, even in a rapidly changing modern world (Rahayu, 2020). By preserving the Lopis Raksasa tradition, the people of Krapyak celebrate their culture while reaffirming their commitment to preserving local values and wisdom, making it a collective effort to sustain their unique identity in the face of globalization.

Lopis Raksasa tradition is rich in ethnopedagogical elements, as seen in how the community learns and internalizes moral, social, and cultural values through the tradition itself. Through the Lopis Raksasa, the people of Krapyak gain value-based education, learning cooperation, discipline, and unity. Children and youth who take part in this activity learn to appreciate the process, value

togetherness, and stay committed to local wisdom (Umar, Nurhayati, & Ismail, 2023). These lessons are passed from generation to generation, helping young people understand their cultural identity. In this way, the Lopis Raksasa tradition serves as an effective ethnopedagogical tool, where positive values are transmitted across generations. This tradition illustrates how moral and social values can be taught through cultural activities without formal education (Rasna, Tantra, & Wisudariani, 2016).

#### *Transformation of the Symbolic Meaning of the Lopis Raksasa Tradition in Strengthening Religious Moderation*

The Lopis Raksasa tradition, transformed into a medium for promoting religious moderation, has nurtured a collective pride in the cultural identity of the Krapyak community, one that is open and welcoming to diversity. This tradition has become a concrete expression of the inclusive Islamic concept of *rahmatan lil alamin*, which emphasizes equality and upholds human values. For the Krapyak community, the tradition not only preserves ancestral heritage but also strengthens moderate and peaceful religious values, aligning with the needs of an increasingly pluralistic era.

Initially, the Lopis Raksasa tradition was primarily seen as a form of communal gratitude. Over time, however, its symbolic meaning has evolved to represent social harmony and inclusivity within a multicultural society. The Lopis Raksasa celebration has grown into an inclusive public event where the entire Krapyak community, along with others outside of it, can come together and share in the joy.

This transformation reflects the socio-cultural dynamics of the Krapyak community and illustrates how local traditions can serve as unifying forces that foster harmony amid diversity. In modern society, where social challenges like individualism and polarization often arise, the Lopis Raksasa tradition acts as a bridge, connecting groups and individuals from diverse backgrounds (Saputri, Rinenggo, & Suharno, 2021).

The tradition provides a space to express an inclusive and tolerant local identity, showing that culture is not merely a preserved heritage but also a tool for creating solidarity (Mahardika & Darmawan, 2016). The Lopis Raksasa tradition illustrates that values rooted in traditional wisdom can adapt to function as an effective social-educational tool, strengthening communal bonds.

The role of the Lopis Raksasa tradition in fostering harmony and unity underscores the power of local cultural practices to reinforce moderation in a pluralistic society. It teaches that a harmonious life comes not from uniformity but from openness to diversity. Through a participatory approach, the Krapyak community experiences tolerance not just as an abstract idea but as a practical, everyday action embodied in shared traditions. This transformation in the tradition's meaning is evidence that, when thoughtfully preserved, local wisdom can become a powerful means to build an inclusive and peaceful social order, serving as a strong foundation for a diverse and cultured society.

The tradition also creates a space for intergenerational dialogue, where noble values are passed down and applied in a modern context (Hadi & Anggraeni, 2021). Through this celebration, the community reaffirms its commitment to harmony and unity, shaping a future that is more harmonious and prosperous for everyone.

Analysis of the values of religious moderation contained in the Lopis Raksasa Tradition can be observed in several of its elements. The Lopis Raksasa Tradition, which is part of the local wisdom of the Indonesian nation, can indeed support religious moderation, especially in the context of Indonesia. The contribution of local wisdom to religious moderation can be seen in the



following aspects: (1) Cultural Integration, where local wisdom often embodies values and practices that encourage tolerance and acceptance among different religious groups (Witro et al., 2022) ; (2) Social Cohesion, practices rooted in local wisdom such as the Lopis Raksasa Tradition emphasize community togetherness and empathy. This cultural framework encourages individuals to support each other, strengthening social ties that transcend religious differences (Rahayu, 2020) ; (3) Educational Framework, where incorporating local wisdom into the educational curriculum can increase understanding and appreciation of cultural diversity. By teaching local customs, balanced by religious principles, communities can foster a more moderate perspective, valuing coexistence rather than conflict (Witro et al., 2022) ; and (4) Conflict Resolution, where local wisdom often provides conflict resolution mechanisms that are in line with the principle of moderation (Resmanti et al., 2022) .

The principles of moderation itself have been widely discussed by various studies, the conclusions of which all refer to four main indicators. The attitude of religious moderation must be directed at a national commitment. This reflects the individual's dedication to the nation, aligning personal beliefs with existing national values. (Setiawan et al., 2023) . After the orientation is directed to have a national commitment, moderate people must also uphold the values of tolerance, involving respect and acceptance of diversity of beliefs, so as to allow harmonious coexistence among various religious groups (Yuliawati & Asri, 2024) . The next characteristic of moderation is non-violence, where each individual has a commitment to resolving conflicts through peaceful means rather than using violence in the name of religion, and this is important to implement in maintaining social order (Angranti, 2024) . Finally, the commitment to realizing religious moderation in Indonesia can be seen from an individual's efforts to accommodate local culture, where this requires recognizing and integrating local customs and traditions into religious practices, as well as fostering a sense of belonging among diverse groups (Hanik & Noviana, 2023) . These four indicators will later become the main analytical tools in assessing Raksas Tradition Lopis which contains many elements of religious moderation.

First, it is related to the tradition of washing rice which symbolizes the values of unity. These values of unity are included in the indicators of religious moderation. Unity creates a forum for open dialogue among diverse groups, in this context religion. Engaging in constructive conversations helps build mutual understanding and reduce misunderstandings about various religions (Hanik & Noviana, 2023) . Not only that, the symbol of unity in the activity of "*washing rice*" in Raksas Tradition Lopis also shows the meaning of reducing extremism (Angranti, 2024) . A united community can effectively counter extremist ideology, by prioritizing moderate views and practices (Dedy et al., 2024) . When an individual is able to view something moderately, it will also create inclusive education (Maulana et al., 2024) . Values that promote unity can instill values of moderation in the younger generation, teach them about the importance of coexistence and respect for diversity, and prepare them to engage with others constructively throughout their lives (Suciati et al., 2023) . That is the understanding of the "Washing Rice" stage in Raksas Tradition Lopis, which generally provides insight into the important value of having a moderate paradigm.

The understanding of moderation that has been demonstrated by the "Washing Rice" stage is continued in the "Grinding Sticky Rice" stage, where the grinding process is carried out by pounding. Pounding rice provides a narrative that to grind rice so that it will appear as smooth and more unified rice, a pounding is needed, where the pounding must be done patiently, tenaciously, carefully, and diligently. This gives the message that in order to create a society that has strong

religious moderation values, it cannot be done in an instant process. This process that requires patience is also demonstrated by the “Cooking Lopis” stage which takes time, it further emphasizes that a long *time span* is a necessity to create a moderate society. This is reinforced by the theory of Character Education developed by Thomas Lickona (Rokhman et al., 2014) . Character education, according to Thomas Lickona, is a comprehensive framework designed to encourage moral development in individuals. In order to develop morality, Lickona integrates it into three key elements that must be implemented. First, the individual must know goodness (moral knowledge). This aspect involves understanding what is right and wrong. Lickona asserts that character education should teach students about moral values and ethical principles, helping them recognize good behavior and the reasons behind it (Asnawan, 2020) .

This basic knowledge is important for making the right decisions. The stage of moral knowledge in Lopis Raksasa Tradition has been conveyed in the “Washing Rice” stage. After the individual has a complete understanding, the next step is that they must love goodness. Lickona emphasizes the need to develop a sincere desire to do good. This emotional component includes the development of empathy, compassion, and a sense of responsibility towards others by cultivating positive feelings about a morality, individuals tend to be more able to appreciate the values contained therein. In the context of Raksas Tradition Lopis, this second stage also includes the morals of patience, tenacity, and perseverance, because these three things are noble good values. When an individual has patiently grown into a moral person, especially in implementing moderate attitudes in a multicultural area, then with his awareness the individual will do good or which is the last part of the core elements of character formation conveyed by Thomas Lickona (Asnawan, 2020) . After going through a long and successful process of internalizing the values of religious moderation recorded in the “grinding rice” stage, the individual must strengthen the bonds of moderation that have been built with great difficulty. The effort to strengthen the bonds and firmness of the values and attitudes of moderation is symbolized in the “Wrapping Rice” stage.

The “Wrapping the Rice” stage involves the process of wrapping sticky rice with leaves. The rope made of banana fiber symbolizes steadfastness and strength. If the “unity” of sticky rice in Raksas Tradition Lopis is strengthened with leaves, then the values of religious moderation are strengthened by at least five bonds, including, first, mutual respect, trust and respect are basic elements that can strengthen individuals with groups (Dedy et al., 2024) . When people feel valued and appreciated, they tend to work together to achieve common goals. Next are shared values. Shared values and principles can unite various groups by providing shared goals and directions. These values help build harmony and harmony to determine what is important in the life of the community that is being run (Suciati et al., 2023) . No less in terms of urgency, the creation of open communication will also establish unity between individuals and groups. With open dialogue, they can inspire other members of society to express their thoughts and feelings freely, ensuring that everyone feels heard and understood (Maulana et al., 2024) . This will create an understanding that creates unity. In addition, collaborative efforts, such as working together on projects or initiatives that help build friendships are also a rope that can strengthen the values of religious moderation that have grown in society.

The meaning of the values of religious moderation is also seen on the stage of “Rotating Lopis”, where they must understand that the life they live sometimes does not match what they want. This also often happens in the context of a diverse society. In the context of a multicultural society, differences of opinion and thought are something that cannot be avoided. This is based on each individual in society having a different mindset, a different socio-religious background.

To be able to reconcile expectations with reality that are not in line, a bridge called balance is needed (Witro, 2024). This argument is strengthened by the basic idea that religious moderation combines the principles of *tawazun*, which in Arabic means balance. This principle seeks to find a middle ground between extremes, ensuring that religious practices are not too exclusive and ignore inclusivity (Prasetya et al., 2023). This balance can also be realized by integrating it into existing cultural norms. Balancing religious practices with cultural norms helps make religious teachings more relevant and acceptable to various elements of society, thereby creating better harmony in society (Syahri et al., 2024). Thus, balance is the foundation of religious moderation, which guides individuals to avoid extremes and blend their beliefs with cultural nuances.

Once a society can combine different opinions, this is an indicator that religious moderation can be implemented in each individual. The next step is that every element and element in society certainly cannot be complacent, but needs to maintain the values of religious moderation that have been built so that they are not damaged. This stage is known in the Lopis Tradition of Society as the stage of “Cooling Lopis”. This cooling of lopis is intended so that its benefits can be felt in the long term. In a social context, maintaining the values of religious moderation can be realized by having a strong Indonesian determination, upholding a sense of respect for different things, reducing conflict, and integrating cultural values that exist in society. The benefits of maintaining “Lopis” which is interpreted as maintaining “moderation” are also contained in the stages of “Serving Lopis” and “Cutting Lopis”. This means that the benefits are not only felt by individuals, but all people can feel the benefits of implementing the values of religious moderation in everyday life.

## Conclusion

The results of this study indicate that the Lopis Raksasa Tradition plays an important role as a form of non-formal education that instills cultural values and promotes religious moderation. In Krapyak, the Lopis Raksasa Tradition not only serves as a cultural heritage but also acts as an effective ethnopedagogical instrument in shaping a society that is moderate and tolerant. Through the symbolism within this tradition, the community is taught to value togetherness, cooperation, and respect for diversity. The collective and participatory process of making the Lopis Raksasa teaches the community to appreciate and maintain harmonious social relationships.

The transformation of this tradition’s meaning also strengthens the values of religious moderation within the Krapyak community, creating an inclusive space that unites the community. Through the involvement of all community members in this celebration, the tradition not only preserves local wisdom but also demonstrates the significant potential of ethnopedagogy to teach religious moderation based on local knowledge. Therefore, the Lopis Raksasa Tradition serves not only to preserve local cultural identity but also as an important medium for reinforcing religious moderation, which is relevant to building a harmonious and civilized society amid diversity.

The implications of this research suggest that local cultural traditions like the Lopis Raksasa can serve as an effective ethnopedagogical instrument for teaching values of religious moderation. This study also underscores the importance of maintaining inclusive local traditions as a means to strengthen social solidarity and harmony within the community. This research is limited to the Lopis Raksasa Tradition in the Krapyak community; further research could explore the role of ethnopedagogy in strengthening religious moderation more deeply.

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