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Religious Moderation and Religious Regulations: Harmony and Polarisation in the Dynamics of Society *(Study of Sharia Regional Regulations in West Sumatra and Customary Village Regulations in Bali)*

Hardi Putra Wirman
UIN Sjech M Djamil Djambek Bukittinggi, West Sumatera, Indonesia
hardiputrawirman@uinbukittinggi.ac.id

Nunu Burhanuddin
UIN Sjech M Djamil Djambek Bukittinggi, West Sumatera, Indonesia
nunuburhanuddin@uinbukittinggi.ac.id

Vivi Yulia Nora
UIN Sjech M Djamil Djambek Bukittinggi, West Sumatera, Indonesia
viviyulianora@uinbukittinggi.ac.id

Novi Hendri
UIN Sjech M Djamil Djambek Bukittinggi, West Sumatera, Indonesia
novihendri@uinbukittinggi.ac.id

Anwar Syaban
UIN Sjech M Djamil Djambek Bukittinggi, West Sumatera, Indonesia
anwarsyaban64@gmail.com

Abstract

Regional regulations (*peraturan daerah* or *Perda*) with religious nuances, such as the Sharia regional regulation and the customary village (*desa adat*) regional regulation, are considered an effort to strengthen the community's moral

values because they are rooted in local wisdom. However, it is often feared that it violates the principles of pluralism, justice, and the constitutional rights of citizens. This study explores the tangents, harmonization and polarisation of Religious Regulations in the context of religious moderation in West Sumatra and Bali. This study uses a qualitative approach, with data collected through interviews, participant observation, documentation, and literature review. The results of this study show that the intersection between religious moderation and the Religious Regulation lies in the goal of both to create a moral, harmonious and civilized society, the Religious Regulation seeks to translate religious values in public policy, while religious moderation functions as a balance maintainer so that religion-based policies remain inclusive and do not cause discrimination against other groups, This study also found that there is harmonisation and polarisation in the implementation of the religious regulation. Harmonization can be seen in the traditional philosophy, which serves as a guideline for formulating the religious regulation in the form of locality values that embody morals, ethics, and goodness. Meanwhile, polarisation is evident in the implementation of the religious regulation, which leads to discrimination against adherents of other religions, such as prohibitions on the establishment of houses of worship and on wearing clothing in accordance with specific religious teachings. This study recommends that the concept of religious moderation serve as a reference in the formulation of regional regulations that align with the principles of diversity and the state constitution. Religious moderation can serve as a bridge between local aspirations, religious values, and the principle of justice within the Indonesian state.

Keywords: *Religious Moderation, Religious Regulations, Local Wisdom*

A. Introduction

Indonesia is a country with many different cultures, ethnicities, languages, and religions that live together in peace. In this situation, a concept like religious moderation can help people find a balance between their own beliefs and the respect for differences that already exist. Religious moderation promotes

tolerance, rejects extremism, and respects differences that may incite social discord. In a society with many different cultures, traditions, and beliefs, these differences are bound to happen.[1] To avoid problems among people and groups in society, people need to adopt a moderate attitude. Salma's study (2024) elucidates that religious moderation underscores tolerance, the preservation of equilibrium, the recognition of diversity, and the cultivation of a balancing mechanism within a pluralistic society.[2] In contrast, the regional government has enacted a regulation, known as the 'Regional regulation with religious nuances' (*peraturan daerah* or *Perda*), which governs religious matters. The goal of this regional regulation is to regulate the community's social life in line with its religious beliefs.[3] But the emergence of this religiously nuanced regional regulation raises both advantages and disadvantages, especially regarding its impact on religious freedom and equality in a multicultural society.[4] The reason is that regional rules with religious overtones are more likely to prioritise certain religious values over the rights of all people and the principles of multiculturalism.

Friction between religious people can arise when an exclusive attitude in religion that only acknowledges the truth of its teachings tends to weaken other religions. On the other hand, every religion, in the theological context, provides understanding, belief, and truth in its religious doctrine as a form of spiritual values and faith, so that militancy in one's religion becomes

[1] Hadi Pajarianto, Imam Pribadi, and Puspa Sari, "Tolerance between Religions through the Role of Local Wisdom and Religious Moderation," *HTS Teologiese Studies / Theological Studies* 78, no. 4 (2022): 1–8, https://doi.org/10.4102/hts.v78i4.7043.

[2] Salma Khoerunisa and Shahibah Yuliani, "The Urgency of Religious Moderation amid Indonesia's *Diversity*," *Jurnal Indonesia Studi Moderasi Beragama* 1, no. 2 (2024): 77–85, https://doi.org/https://doi.org/10.64420/jismb.v1i2.207.

[3] Nunu Burhanuddin, Ahmad Ali Nurdin, and Muhammad Irfan Helmy, "Religious Conflict and Regional Autonomy in Church Establishment and Islamic Clothing in West Pasaman and Dharmasraya West Sumatera," *Indonesian Journal of Islam and Muslim Societies* 9, no. 2 (2019): 189–216, https://doi.org/10.18326/IJIMS.V9I2.189-216.

[4] Umar Shofi and Rina Septiani, "Eksistensi Dan Penerapan Hukum Islam Dalam Hukum Positif Indonesia," *Jurnal Sosial Dan Teknologi (SOSTECH)* 2, no. 8 (2022): 660–69, https://doi.org/https://doi.org/10.59188/jurnalsostech.v2i8.391.

strong.[5] Disintegration will arise when such an exclusive attitude enters the public sphere, without an understanding of moderation, pluralism, and respect for human rights; then intolerance will occur in society. [6] Therefore, it is important to understand the concept of moderation, both academically and practically, to minimize the potential for intolerance and the disintegration of the nation. Academically, religious moderation is an effort to respond to movements, both extreme right and extreme left, that have the potential to undermine the order in society. [7] Although in practice, the implementation of religious moderation in Indonesia still faces various challenges.[8] The challenges that arise are exclusionary attitudes, intolerance, religious politicisation, and weak implementation of rules in society.

Amid Indonesia's rich religious, ethnic, and cultural diversity, religious conflicts still occur. In West Sumatra, disputes over houses of worship and dress codes remain high. Between 2019 and 2025, several incidents happened. In 2019, Christmas celebrations and places of worship were rejected in Sijunjung, Dharmasraya, and South Coast area. [9] In 2021, non-Muslim students were asked to wear hijab at SMK Negeri 2 Padang.[10] In

[5] S Zuhri, "Regimented Islamophobia: Islam, State, And Governmentality In Indonesia," *Qudus International Journal of Islamic Studies* 9, no. 2 (2021): 387–422, https://doi.org/10.21043/qijis.v9i2.8249.

[6] Pajarianto, Pribadi, and Sari, "Tolerance between Religions through the Role of Local Wisdom and Religious Moderation"; Fajar Syarif, "Religion in the Conflict Flows," *Addin* 13, no. 2 (2019): 337, https://doi.org/10.21043/addin.v13i2.6452.

[7] Edi Junaedi, "Inilah Moderasi Beragama Perspektif Kemenag," *Harmoni* 18, no. 2 (2019): 182–86, https://doi.org/10.32488/harmoni.v18i2.414.

[8] Agus Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity," *Jurnal Diklat Keagamaan* 13, no. 2 (2019): 45–55; Halmahera Siregar, "Program Studi Pendidikan Agama Islam," *Metodelogi Peniltian* 5, no. 2 (2018): 81, https://doi.org/10.53649/taujih.v3i1.93.

[9] Suara.com, "Umat Kristen Di 2 Kabupaten Sumatera Barat Dilarang Rayakan Natal," 2019, https://www.suara.com/news/2019/12/17/141438/umat-kristen-di-2-kabupaten-sumatera-barat-dilarang-rayakan-natal?utm_source=chatgpt.com.

[10] suarasumbar.id, "Kronologi Lengkap Kasus Siswi Nonmuslim SMKN 2 Padang Dipaksa Berjilbab," 2021, https://sumbar.suara.com/read/2021/01/25/110203/kronologi-lengkap-kasus-siswi-nonmuslim-smkn-2-padang-dipaksa-berjilbab.

2025, authorities forcibly stopped worship at a prayer house belonging to the Indonesian Loyal Christian Church (GKSI) in Padang.[11] In Bali and Manokwari, there have been bans on mosques and restrictions on the wearing of religious attire, such as hijab and *peci* (cap).[12] These events show that social harmony in Indonesia remains a serious challenge. Studying the relationship between religious moderation and regional regulations is critical. Religious moderation emphasises tolerance and respect wisdom.[13] It becomes not only an ethical guide in policy-making but also a key to fostering social harmony in a pluralistic society.

A study conducted by Khairan (2021) states that a moderate understanding and attitude, as an intermediate stance that avoids extremes and/or liberality, is fair and proportionate in understanding and practising religious teachings for their adherents.[14] Then, the practice of religious moderation in higher education even became a model for other higher education institutions in Indonesia.[15] Moderation also plays a role not only in creating harmonisation of Malay Islamic civilisation in the digital era, but also in strengthening social and family resilience in facing the challenges of the times.[16] Other research mentions the role of

[11] Amnesty.id, "Usut Tuntas Pembubaran Dan Perusakan Rumah Doa Di Padang," 2025, https://www.amnesty.id/kabar-terbaru/siaran-pers/usut-tuntas-pembubaran-dan-perusakan-rumah-doa-di-padang/07/2025/?utm_source=chatgpt.com.

[12] Republika.co.id, "Penolakan Simbol Islam Di Bali," 2014, https://republika.co.id/berita/koran/publik/14/08/29/nb1xwa32-penolakan-simbol-islam-di-bali.

[13] Fakhrul Rijal et al., "Strengthening Local Wisdom Value in Developing Religious Moderation," *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman* 9, no. 1 (2023): 135–46, https://doi.org/10.24952/fitrah.v9i1.7857; Ulfi Andrian Sari et al., "Religious Moderation Values in The Local Wisdom of Reog Dadak Lar Pitik," *El Harakah: Jurnal Budaya Islam* 25, no. 1 (2023): 68–92, https://doi.org/10.18860/eh.v25i1.19664.

[14] Khairan M Arif, "Concept and Implementation of Religious Moderation in Indonesia," *Al-Risalah* 12, no. 1 (2021): 90–106, https://doi.org/10.34005/alrisalah.v12i1.1212.

[15] Nunu Burhanuddin and Darul Ilmi, "Typologies of Religious Moderation in Indonesian Higher Education Institutions," *Journal of Indonesian Islam* 16, no. 2 (2022): 455–79, https://doi.org/10.15642/JIIS.2022.16.2.455-479.

[16] Fadil et al., "Religious Moderation and Family Resilience in the City of Malang, Indonesia: The Historical Perspectives of the Islamic Law," *Samarah* 8, no. 1 (2024): 236–56, https://doi.org/10.22373/sjhk.v8i1.19821.

local Leadership, such as the concept of *tona'as* (leader) from Minahasa, which is also considered capable of strengthening the values of moderation.[17] Thus, religious moderation has proven to be powerfully relevant to the local values of Indonesian society and is a middle way to care for diversity without losing identity. Therefore, there is no doubt that religious moderation can enrich inclusive and progressive Islamic discourse in the contemporary era.[18] In the end, strengthening religious moderation is not only a theological agenda but also a social responsibility to ensure that national and religious life in Indonesia are always grounded in tolerance, justice, and humanity.

In Indonesia, regional regulations with religious nuances have sparked debate regarding their implementation and impact. Some studies show these regulations can create regional regulation tension between religious communities and even discrimination against minorities. For example, requiring hijab in public schools triggered protests from non-Muslim parent. The Sharia regional regulation is also seen as contrary to Pancasila (national ideology), possibly leading to social discord.[19] Similar conflicts arise over creating houses of worship, even with existing rules.[20] However, other studies show that local values can help support harmony in the implementation of religious regional regulations. For example, the *Tri Hita Karana* (three pillars of concept welfare and harmony) in Hinduism guides harmonious in

[17] Akdel Parhusip, "Exploring the Evolution of Religious Moderation Leadership from the Local to National Level," *HTS Teologiese Studies / Theological Studies* 80, no. 1 (2024): 1–6, https://doi.org/10.4102/hts.v80i1.8630.

[18] Tonny Ilham Prayogo, "Repositioning of Religious Moderation in Indonesia : A Conceptual Analysis Review with Phenomenology Approach" 18, no. 1 (2024): 31–54, https://doi.org/http://dx.doi.org/10.21043/addin.v18i1.22218.

[19] Robiatul Adawiyah, "Analisis Perda Kabupaten Mukomuko Nomor 5 Tahun 2016 Tentang," 2020, 37–53, https://doi.org/https://doi.org/10.22373/justisia.v5i2.8453.

[20] Ardiansah, "The Settlement of Law Problem on Establisment of Worship Houses in Indonesia," *IOP Conference Series: Earth and Environmental Science* 175, no. 1 (2018), https://doi.org/10.1088/1755-1315/175/1/012171.

Bali among humans, God, and nature.[21] Other research stresses acceptance, understanding, and cooperation as the basis of harmony.[22] The debate over regional regulation religiously nuanced regional regulations underscores the need for approaches based on local wisdom and religious moderation. These values help ensure regulations foster, not fragment, diversity.

At this point, religious moderation is a concept that emphasises the balance between religious beliefs and social practices that prioritise national values, where one of the indicators is to accommodate local values that are in line with the religious regulation, so that there is no clash between the concept of religious moderation and the establishment of the religious regulation. Some studies have not addressed the mainstreaming of moderation in the context of nationality, locality, and religious regulations. The study conducted by Ahmad Fari, for example, only decomposes the concept of moderation based on principles in Islamic teachings,[23] Musriadi's study sees the *Mesale* (cooperation) tradition as a tradition that is beneficial for togetherness in building social relations,[24] and Widodo's study of the church's concern in order to corner Muslims in interfaith issues because in the biblical text it teaches about love, love and tolerance and pluralism of religion and society.[25] This argument is

[21] Ida Ermiana et al., "Meta-Synthesis: Tri Hita Karana a Philosophy of Harness and Life Harmony," *Progres Pendidikan* 4, no. 2 (2023): 109–16, https://doi.org/10.29303/prospek.v4i2.348.

[22] Mohd Ikhwan Izzat Zulkefli et al., "Towards Ensuring Inter-Religious Harmony in a Multi-Religious Society of Perak," *SHS Web of Conferences* 53 (2018): 04006, https://doi.org/10.1051/shsconf/20185304006.

[23] Ahmad Zainuri Fahri, mohammad, "Moderasi Beragama Di Indonesia Mohamad," *UIN Raden Fatah Palembang* 13, no. 5 (2022): 451, http://jurnal.radenfatah.ac.id/index.php/intizar/article/download/5640/3010/.

[24] Musriadi Musriadi and Andrez Jauhari, "Membangun Sikap Moderasi Beragama Melalui Penanaman Nilai-Nilai Kearifan Lokal Yasisoppengi Sebagai Model Dakwah Bil Hikmah Dalam Perspektif Al-Qur'an," *Al Karima : Jurnal Studi Ilmu Al Quran Dan Tafsir* 7, no. 1 (2023): 49, https://doi.org/10.58438/js.v7i1.154.

[25] Priyantoro Widodo and Karnawati Karnawati, "Moderasi Agama Dan Pemahaman Radikalisme Di Indonesia," *PASCA : Jurnal Teologi Dan Pendidikan Agama Kristen* 15, no. 2 (2019): 9–14, https://doi.org/10.46494/psc.v15i2.61.

based on the fact that diversity is not a barrier, but a potential that can be used to create a more harmonious society. Therefore, this research aims to contribute to the development of science in the context of religious moderation by finding a form of harmonisation that can be applied in other areas with similar characteristics. This research aims to explore religious moderation and religiously nuanced Regional regulations with a focus on analysing the implementation of Sharia Regional regulations in West Sumatra and Bali traditional village regulations. This study explains the harmonisation between religious moderation and the Religious Nuances Regional regulation, but it also notes a polarisation in its implementation.

B. Method

The aim of this study is to elucidate the tangents, polarisation, and harmonisation between religious moderation and religiously nuanced regional regulations, particularly the Sharia regional regulation in West Sumatra ands the customary village regional regulation in Bali. This study examines the values of locality embedded in regional regulation infused with religious nuances, focusing on the intersections between religious moderation and regional regulation and employing the concept map of religious moderation as a metric. This study employs a qualitative methodology to understand the social and cultural dynamics that led to the establishment of regional regulations infused with religious nuances and to examine their application in individuals' lives.[26] This study employs data collection methods, including in-depth interviews, observations, and document analysis pertinent to the research. This method can provide a comprehensive picture of religious moderation and of regional rules with religious overtones.

[26] John W Creswell and J David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Sage publications, 2017).

Both primary and secondary sources provided the data for this study. There were 19 research informants for this study, conducted in West Sumatra and Bali. The research informants included Islamic and Hindu religious leaders, community leaders, and administrators of religious organisations legislators, activists, and scholars. This study employs data triangulation by verifying or rectifying information derived from research data, including interviews and documentation results obtained during the research. The goal of this effort is to make the data more reliable and the research results more robust by showing the social reality under study: religious moderation and regional rules with religious overtones.

C. Result and Discussion

1. Religion-Based Regional Regulation and Locality Values

a) Bali Traditional Village Regulation

The Bali customary village regulation, contained in regional regulation No. 4 of 2019 concerning customary villages in Bali, provides a legal basis for customary villages in Bali to determine their position and function by making rules within each customary village that safeguard the right to autonomy of original Balinese customs. There is legal legitimacy for customary villages to have a legal position within the regional government. This regional regulation is an official recognition of the existence of customary villages as sources of rules and subjects of customary law, with residents, territories, and customary resources. The existence of this customary village not only reinforces customary villages within the government structure but also provides space for indigenous communities to become autonomous in regulating social, cultural, and religious life in accordance with rules set by the customary village. Thus, the customary village regulation serves as the basis for strengthening customary institutions and also preserves

cultural values that are the characteristics and identity of the Balinese people.

The values of locality in the customary village regulation reflect the philosophy and value system of the Balinese people, derived from Hindu teachings. This regional regulation is not only a legal basis for strengthening traditional villages, but also a means of preserving cultural values woven into the life of the Balinese people, which have been carried out for generations. The value of this philosophy is reflected in the concept of *Tri Hita Kirana,* traditional traditions such as *banjar* (customary system)*, subak* (agrarian ceremony)*,* traditional ceremonies*, krama desa* (community member)*, ngayah* (the value of cooperation)*,* social justice, *tat twan asi* (togetherness), and nature and environmental conservation. Thus, the customary village regulation is not only to strengthen the existence of customary law as part of national law, but also to maintain and ensure the sustainability of the philosophical values that underpin the Balinese community's social, spiritual, and environmental harmony. This regional regulation keeps Balinese culture relevant and in step with the times, while addressing the challenges of modernization without eroding traditional roots.

In the context of the customary village regulation, this principle is contained in the authority's *awig-awig* (customary regulations) that preserve temples, arrange the conduct of religious ceremonies, regulate social relations among residents, resolve disputes, and govern the economy and finance. From the data, the number of Balinese and *awig-awig* traditional villages amounted to 1,493, with details:

Table 1
Traditional Villages in Regencies/Cities in Bali Province

No	Regency/City	Traditional Villages	Awig-Awig
1	Buleleng	170	170
2	Jembrana	64	64
3	Tabanan	349	349
4	Badung	122	122

Source: Processed from various sources by researchers

Balinese customary law applies to the Hindu Balinese, in which the strong influence of Hinduism on Balinese life customs makes the relationship between customs and Hinduism inseparable. Religious teachings are the soul, while *adat* (custom) is the body; thus, customary law in Bali is imbued with Hinduism. Balinese customs are rooted in traditions, both written and unwritten. Written traditions can be seen in *awig-awig*, while unwritten rules live in the form of habits, social practices, values, morals, and rituals that are inherited orally and practised in daily life, such as cooperation, ceremonies, respect for ancestors, interaction in *banjar*, and social ethics. These two traditions complement each other, providing certainty and clarity in customary law while adapting to community dynamics.

Tri Hita Karana is a locality value that emphasizes the balance and harmonisation of relationships among humans and God, humans and others, and humans and nature. *Tri Hita Karana* is the principal local value accommodated in the customary village Regulation. In the formation of *awig-awig,* the application of *Tri Hita Karana* can be seen from the systematics of the preparation *of awig-awig*, including: *Murdha Citta* (the opening contains a gratitude to God), name, identity, boundaries of area; and ethics are the

[27]norms. This basis comes from the local wisdom of the teachings of *Tri Hita Karana; Sukerta* of religious order*,* rights and obligations of rituals in three temples or other holy places; *Sukerta Tata Pawongan*, includes rights and obligations arising from the relationship between *krama* (community member); *Sukerta* of the weakening order, rights and obligations of the community in relation to the natural environment; speech is witnesses based on violations of the rules made in the *awig-awig;* a change of scenery*;* additional enhancements to the rules; and *Sampta* the closing section. [28]

The values of locality and other customary traditions, including *banjar, subak,* traditional ceremonies*,* and *krama desa*, are among the main factors in strengthening the socio-cultural resilience of the Balinese people. This regional regulation provides a legal basis for *banjar* as a social unit and ritual, and for its role in a forum for community participation in the implementation of ceremonies and the taking of customary orders. Meanwhile, *subak* is a social institution that regulates agrarian management based on the principles of togetherness, cooperation, and the preservation of nature.[29] The traditional ceremonies include the life-cycle ceremony: *manusia yadnya, upacara bhuta yadnya, upacara dewa jadnya, upacara pitra yadnya, upacara rsi yadnya,* and *upacara pertanian (subak).* This activity serves to internalise spiritual, ethical, and moral values passed down from generation to generation. Then there are *krama desa* that function as guardians of social

[28] D I Banjar, Lantang Bejuh, and Desa Adat, "Penerapan Ajaran Tri Hita Karana Dalam Penyusunan Awig-Awig Sekaa Teruna Taman Sari" 5 (2021): 98–105, https://doi.org/https://doi.org/10.37329/jpah.v5i2.1276.

[29] Ni Putu Nina Eka Lestari, "Empowerment Of 'Subak' In Development Of Sustainable Eco-Tourism Village In Bali Indonesia (Case Study Of Jatiluwih Village, Bali Province, Indonesia)," *International Journal of Economics, Commerce & Management* V, no. 6 (2017): 796–810.

order and customary norms, in accordance with the application *of awig-awig* that maintain values and harmonisation at the *banjar* (*desa adat)* level.[30] Institutional mechanisms such as *pararem* (binding decision by customary council meeting) and village parliament provide space for dialogue and deliberation for indigenous peoples and enforce customary laws derived from traditional values.

Preservation of nature and the environment is a fundamental aspect that is accommodated in the customary village regulation, because it gives the authority to customary villages to play an active role in maintaining the balance of the ecosystem, regulating the spatial planning of customary areas, and preserving natural resources such as forests, water sources, and coastal areas. The preservation of nature and the environment is reflected in regulations that maintain, manage, and protect the customary village area, including forests, water sources, rivers, rice fields, and other sacred places. In addition, the customary village also establishes rules on water management, irrigation systems, and the cleanliness of the area, the preservation of sacred places (*setra,* temple, and *kahyangan*), courts, and prohibitions on environmental damage. This cultural shortening is undoubtedly in line with governance principles that consider the environment, the economy, and the welfare of the community, with local wisdom as the basis for sustainable environmental conservation. Thus, the customary village regulation not only strengthens the institutional structure of customs but also maintains a balance between society and nature.

The local values contained in the Bali customary village regulation are an effort by the regional government to strengthen the identity of the Balinese people by

[30] Igde Pitana, "Tri Hita Karana – The Local Wisdom of the Balinese in Managing Development," in *Trends Issues Glob Tour*, vol. 3, 2010, 139–50, https://doi.org/10.1007/978-3-642-10829-7_18.

strengthening customary institutions and preserving local wisdom. This regional regulation is not only a legal instrument, but also a revival of cultural values in the community. These values provide spiritual, social, and environmental balance as the main principles in the life of indigenous peoples. The values of *Tri Hita Karana* represent a harmonisation among humans, God, and nature, so that development in Bali is not measured solely by material and physical aspects. Therefore, this regional regulation plays a role in harmonising traditional values/local wisdom with governance by accommodating local culture. The values accommodated strengthen the customary village's position as the centre of social and cultural life among the Balinese people. The existence of traditions such as *banjar, subak, ngayah,* and the practice of traditional ceremonies sustain the values of cooperation, justice, and solidarity.

b) Sharia Regional Regulation in West Sumatra

The emergence of the Sharia regional regulation in West Sumatra is inseparable from the traditional philosophy, namely the *Basandi Syara' Syara' Basandi Kitabullah* (custom based on Sharia, Sharia based on Holy Quran) custom, which has made customary values the foundation in the formation of the Sharia regional regulation, which the legislature accepts the aspirations of the community related to community diseases, Qur'an literacy skills, and Muslim dress. Some of these practices are customary values in harmony with religious values, so the Sharia regional regulation emerged. These values are seen as in line with Islamic customary norms and teachings that have long been rooted in the life of the Minangkabau people. Therefore, the establishment of the Sharia regional regulation can be understood as a formal effort by the local government to integrate customary and religious values into public policies, thereby strengthening the morality and social identity of the people of West Sumatra. Furthermore,

the Sharia regional regulation in West Sumatra is shown in the table below.

Table 2
Classification of Sharia Regional Regulations in West Sumatra

No	Classification	Regulations
1	Regional regulations related to morality in general	West Sumatra Provincial Regulation No. 11/2001 concerning the Eradication and Prevention of Immorality
		Bukittinggi City Regional Regulation, No. 20 of 2003 concerning the Control and Enforcement of Social Evils
		Padang Pariaman Regency Regional Regulation No. 2 of 2004 concerning Prevention, Enforcement and Eradication of Immorality
		Padang Panjang City Regional Regulation No. 3 of 2004 concerning the Prevention and Eradication of Social Evils
		Sawahlunto/Sinjunjung Regency Regional Regulation No. 19 of 2006 concerning the Prevention and Control of Immorality
2	Regional regulations related to clothing	Solok Regency Regional regulation No. 6 of 2002 concerning Muslim and Muslim Women.
		Solok City Regulation No. 6 of 2002 concerning the Mandatory Dress of Muslim Women.
		Sawahlunto Regency Regional regulation No. 2 of 2003 concerning Muslim and Muslim Women.
		Pasaman Regency Regional regulation No. 22 of 2003 concerning Muslim and Muslim Women Dress for Students and Employees.
		Regional regulation of South Coast Regency No. 4 of 2005 concerning Muslim and Muslim Women

No	Classification	Regulations
		Regional regulation of Religious Regency No. 5 of 2005 concerning Good Reading and Writing of the Qur'an Agam Regency Regional regulation No. 6 of 2005 concerning Muslim and Muslim Women.
		Appeal of the Provincial Government of West Sumatra No. 260/421/X/PPr-05 Subject: Appeal to Behave and Dress in Muslim Dress to Heads of Agencies/Agencies/Offices/Bureaus/Agencies
		Padang Mayor's Instruction No. 451.442/Binsos-III/2005 concerning the Implementation of Adolescent Wirid Education, Dawn Education, and Anti-Lottery, Drugs, and Muslim Dress for Elementary/MI, Junior High School/MTS and SLTA/SMK/SMA students in Padang City.
3	Regional regulations related to religious skills	Solok Regency Regional regulation No. 10/2001 concerning Mandatory Reading of the Qur'an for Secondary and Senior Students and Mandatory Reading and Writing of the Qur'an for Brides
		Padang City Regional regulation No. 6 of 2003 concerning Literacy of the Qur'an.
		Solok Regency Regional regulation No. 13 of 2003 concerning the Management of Zakat, Infaq and Sahodaqoh.
		Sawahlunto Regency Regional regulation No. 1 of 2003 concerning Good Reading and Writing of the Qur'an
		Pasaman Regency Regional regulation No. 21 of 2003 concerning Good Literacy of the Qur'an
		South Coast Regency Regional regulation No. 31 of 2003 concerning the Management of Zakat, Infaq and Sodakah
		Regulation of the Fifty Cities Regency, No. 6 of 2003 concerning the Good Reading and Writing of the Qur'an.

No	Classification	Regulations
		Bukittinggi City Regional regulation No. 29 of 2004 concerning the Management of Zakat, Infaq and Shodaqoh.
		South Coast Regency Regional regulation No. 8 of 2004 concerning Literacy and Writing of the Qur'an.
		West Sumatra Provincial Blood Regulation No. 7 of 2005 concerning Literacy and Writing of the Qur'an
		Padang Panjang City Regional regulation No. 7 of 2008 concerning Zakat

Source: Processed from various sources by researchers

In West Sumatra, 24 regional regulations with Sharia nuances are currently in effect. These regional regulations show that Islamic values and Minangkabau customs have been incorporated into regional policies. In general, there are a few different types of Sharia regional regulations in West Sumatra: First, there are regional rules about morality, like stopping adultery, immorality, and other illicit behaviours. Second, regional rules on dress, such as the requirement to wear a hijab or modest clothing in public places and schools. Third, regional rules on how to improve religious skills and practices, such as reading and writing the Qur'an and handling *zakat* (mandatory charity), *infaq* (charity expenditure), and *sedekah* (alms). This classification shows that the Sharia regional regulation in West Sumatra is not only a legal tool but also a way to promote morals and social values based on the Minangkabau people's traditional philosophy of *Basandi Syara', Syara' Basandi Kitabullah*.

Sharia regional regulations in West Sumatra explicitly and implicitly accommodate several local wisdom. This local wisdom is not only a moral basis, but also a socio-cultural foundation in the preparation and implementation of Sharia

regional regulations in various districts and cities in West Sumatra; First, *bulek aia dek pambuluah, bulek kato dek mufakat (*deliberation and consensus*),* in the preparation of Sharia regional regulations involving *ninik mamak* (customary leaders), *alim ulama* (religious leaders), and *cadiak pandai* (the scholars) as traditional representations; Second; *surau* (small mosque) as a center of education and morality, in the regional regulation encourages the freedom of religion of *surau*, such as fostering the younger generation and reading and writing the Qur'an; Third, veil clothing which is a local value that reflects the politeness, honor and identity of Minang women, and this reflected in the regional regulation on Muslim/Muslim women for students and employees.

The preparation of the regional regulation on the mandatory reading and writing of the Qur'an by local governments through the Regional House of Representatives (*Dewan Perwakilan Rakyat Daerah* or DPRD) involved conducting a series of deliberations and public consultations with the Indonesian Islamic Scholar Council (*Majelis Ulama Indonesia* or MUI), Village Traditional Council (*Kerapatan Adat Nagari* or KAN), and community leaders in West Sumatra. *Alim ulama* provide theological guidance and ensure that the Regional regulation complies with the principles of Islamic Sharia. Meanwhile, *ninik mamak* considers local customs and traditions to avoid contradicting the community's social norms. The role of traditional leaders, religious leaders, *ninik mamak*, and academics is to bridge traditional values with positive legal principles and norms. The involvement of this element indicates that the Sharia regional regulation emerged from the community's deliberative and participatory mechanism, so that the decision is not purely political but reflects West Sumatra's customs and religion.

The regional regulation on Qur'an literacy also reflects the internationalisation of local values, namely,

strengthening the function of *surau* as a traditional educational institution in West Sumatra. Historically, *surau* has been a centre for religious, social, and moral learning. *Surau* also plays a role in shaping the younger generation to understand Islamic teachings and, at the same time, maintain traditional values and social ethics.[31] Historically, the establishment of the regional regulation on reading and writing the Qur'an is due to the habits of school-age children educated in *surau* environments. *Surau* is a place to learn and recite, and a means of education or *madrasah* for *nagari* (village) children in Minangkabau.[32] *Surau* has played an important role in Islamic reform in Minangkabau since the late 18th Century. This renewal led to a strong emphasis on Shari'a. The efforts made are to emphasize the importance of learning *fiqih* (Islamic jurisprudence), the Qur'an, and hadith in *surau* education. [33] Therefore, the regional regulation not only enforces religious norms but also preserves local wisdom in West Sumatra.

The traditional way of dressing Minangkabau Muslim women has existed since ancient times, known as "*pakaian adat bundo kanduang* ", which is a characteristic of Minang women consisting of *baju kurung basiba* (enclosed dress), long skirts, and head coverings.[34] The way of dressing in accordance with Islamic sharia is an important part of Minang cultural identity, where there is harmony between religious and traditional understanding. Minang women's clothing has profound roots in Minangkabau traditions and customs. *Baju kurung* is a traditional women's garment that

[31] Budi Harsita, Nabila Putri, Haryanto, "Pendidikan Surau Sebagai Pembentukan Karakter Islam Di Minangkabau (Suatu Tinjauan Historis)" 10, no. September (2025), https://doi.org/https://doi.org/10.23969/jp.v10i03.29120.

[32] Mas'aoed Abidin, *Tiga Sepilin Surau Solusi Untuk Bangsa* (Yogyakarta : Cv Gre Publishing, 2016).

[33] Ira Suryani, "Jurnal Pendidikan Dan Konseling," *Jurnal Pendidikan Dan Konseling* 4, no. 20 (2022): 1349–58, https://doi.org/https://doi.org/10.30596/tjpt.v4i2.522.

[34] Ahmad Akmal, "Limpapeh Pada Baju Kuruang Basiba," *Besaung, Jurnal Seni, Desain Dan Budaya* 3, no. 3 (2018), https://doi.org/https://doi.org/10.36982/jsdb.v3i3.

serves not only as a covering for the *aurat* (body parts required covering) but also as a symbol of social status and Minang cultural identity. This garment is often used in various traditional ceremonies, such as weddings, circumcisions, and other formal occasions. It shows that Minang women's clothing is not just clothing but also a representation of the community's cultural and social values.

Islamic values rooted in Minangkabau culture have been present long before the establishment of the Sharia regional regulation. It can be seen from various conditions in society, such as *surau* as a place of religious education in terms of reading and writing the Qur'an, Minang women's clothing, which has the meaning of politeness, and morals showing that religious values are part of the customary system and the daily life system of the community so that religious practices carried out by the community on legal rules but rather grow from cultural awareness and religious values in society. In the context of the emergence of the Sharia regional regulation, it is an effort to strengthen Islamic values rooted in Minangkabau traditions and customs. To ensure the regulations align with local wisdom that first emerged in the Minangkabau community, the Sharia regional regulation strengthens cultural heritage while maintaining a balance among Islam, customs, and the principle of freedom in society.

2. Religious Regulation between Polarisation and Harmonisation in Community Dynamics

In Indonesia, the Sharia regional regulation in West Sumatra and the regional regulation on *desa adat* (customary villages) in Bali are examples of regional laws that take into account local, moral, and religious values in local government. But this policy also makes it clear that there is a difference between protecting identity and culture and the risk of being exclusive to minority groups. The Sharia regional regulation

and the Bali traditional village regulation are seen as forms of regional identity politics that political elites, religious institutions, and religious leaders support to confer political legitimacy. Also, religious regulation is problematic when religious values conflict with pluralism and the constitutionally protected right to religious freedom. Because some religious values seem to be more important in public spaces than others, this situation often causes tension between majority and minority groups.[35] Because of this, religious regulations can make things more complicated between religious, state, and community groups. For example, trying to uphold the morality of the public jurist can cause problems if it is not balanced with an understanding of pluralism and the constitutional rights of its citizens. The enactment of a regional regulation with religious overtones illustrates the potential outcomes.

Table 3.
Implications of the Religious Regulations Implementation

No	Aspects	Sharia Regional Regulation	Bali Traditional Village Regulation	Harmonization	Polarization
1	Local Values and Philosophical Aspects	The traditional philosophy *of "adat basandi syara', syara' basandi kitabullah'* moral values and Islamic values as a guideline for the life of the people	The concept *of Tri Hita Karana.* The balance of man's relationship with God, others and nature	Strengthening local identity, strengthening the moral and spiritual values of the community	There is marginalization for minority groups because they have no interest in the formulation of regional policies

[35] Irma Suryani, "The Role and Impact of Local Sharia Regulations in Indonesia's Constitutional Law," *Tsaqafah* 19, no. 1 (2023): 237–63, https://doi.org/https://dx.doi.org/10.21111/tsaqafah.v18i1.7666.

No	Aspects	Sharia Regional Regulation	Bali Traditional Village Regulation	Harmonization	Polarization
2	Implementation and Regulation	Example: Regional regulation No. of Solok Regency No. 6 of 2002 concerning Muslim and Muslim Women's Clothing.	Example: Bali Provincial Regulation No. 4 of 1999 concerning Customary villages which regulates customary authority in social and cultural life	It can create order in society, strengthen discipline and strengthen customary institutions	Potentially overlapping with national law, which deals with individual rights and freedom of religion
3	Social and Moral Implications	Strengthening social ethics, increasing religious activities	Increasing community activities and participation in customary activities	Encouraging social solidarity, discipline	The emergence of excessive social control over personal behavior

Source: Research and Interview Results

In Table 2 above, it can be seen that the implications of implementing the religious regulation across various aspects, such as social and moral life, local values and cultural identity, religious life and tolerance, solidarity and social welfare, and equality and human rights, can lead to both harmonisation and polarisation in society. The implementation of the religious regulation, on the one hand, strengthens the community's moral order, preserves local values, and increases religion-based social solidarity. However, these regulations can create social polarisation, especially when religious values are accommodated in regional policies that tend to favour the majority group and ignore the diversity of beliefs. This phenomenon shows that regional regulations with religious nuances can both harmonise and create social tension, so the

principles of inclusivity, civility, and respect for differences should guide future formulations.

Some of the cases that occurred in West Sumatra are; rejection of Christmas celebrations and places of worship that occur in Sijunjung, Dharmasraya and South Coast Regencies; the use of hijab for students; The forced dissolution of worship activities in the prayer house owned by the Christian community shows how the application of religious values in public spaces can cause social tension when not managed with the principle of inclusivity. This condition shows that there is a tug-of-war between the spirit of maintaining the morality and religious identity of the majority and the demand for respect for the rights of minorities[36] . The same thing also happened in Bali, one of the cases was Arya Wedakarna's statement, which was considered dismissive of Muslim women related to the use of the Hijab in Bali, then the case of the closure and prohibition of worship at the As Syafiiyah Mosque in Denpasar, and the rejection of the construction of the Jabal Nur mosque in Buleleng. This conflict arises from a clash of authority between the administrative government and customary authorities, as well as social pressure from the majority that hinders the establishment or use of minority houses of worship. The above cases are a challenge to religious freedom that needs to be resolved through mediation, law enforcement and inter-religious dialogue.

The implementation of the regional regulation's religious provisions has raised various legal issues within the community. Although the regional regulation is generally intended to uphold moral values, strengthen religious values, and strengthen local solidarity, in practice, it often creates tension between religious communities. Several regional regulations stipulate administrative and social sanctions for

[36] Zulfan Taufik, "Sharia-Based Custom and the Politics of Religious Freedom in Contemporary West Sumatra , Indonesia," *Journal of Southeast Asian Human Rights* 8, no. June (2024): 115–42, https://doi.org/10.19184/jseahr.v8i1.40622.

citizens who are considered to have violated religious moral provisions, such as dress rules, the obligation to read and write the Qur'an, and other violations categorised as immoral acts. This kind of policy often leads to conflict, causing discrimination against minority groups. As a result, this Regional regulation has the potential to create conflicts in society, running counter to the principles of diversity, tolerance, and respect for citizens' rights, which are the basis of national life in Indonesia.

Overall, the implementation of this religiously nuanced regional regulation has broadly reflected the regional government's efforts to realise moral, ethical, and spiritual values in accordance with the local community's values. This condition reflects that local religion and culture serve as a foundation for creating moral norms and policy-making at the regional level. However, the moral values underlying the regional regulation are sometimes inconsistent with the principles of justice, equality, and freedom of religion. The implementation of these regulations is often designed with idealistic notions of morality, culture, and other values considered common standards. However, in practice, it faces a society that is more diverse, dynamic, and complex. So that the regional regulation is challenging to implement consistently, leading to multiple interpretations and risks of creating a distance between the rules made and the conditions of the community.

Thus, the regional government must be able to position the regional regulation with religious nuances in accordance with the religious moderation and the rule of law. In formulating and implementing this regional regulation, a more comprehensive understanding of the entire community is needed, including traditional leaders, community leaders, religious leaders, academics, and minority groups. This approach is important to ensure the resulting regional regulation is inclusive and does not discriminate against other groups. In this case, the regional regulation has religious

nuances; it serves not only as a regulator of morals, ethics, and values, but also as a tool to strengthen harmonisation, respect for diversity, and tolerance among religious communities, and to maintain the integrity of the nation.

3. Convergence of Religious Moderation and Regional Regulations with Religious Nuances

In a pluralistic Indonesian society, religious moderation plays an important role in preventing conflicts and maintaining harmony between religious communities. As an approach that emphasises balance in the practice of religious teachings, religious moderation aims to create social harmony through cultural strategies.[37] The religious moderation roadmap includes four leading indicators, namely national commitment, which ensures that religious values are aligned with national principles; tolerance, which encourages mutual respect between religious believers; commitment to non-violence, which rejects all forms of extremism and radicalism; and accommodating local culture, which allows the integration of religious values with local wisdom. By applying these principles, religious moderation can be an effective solution in maintaining social stability and national unity. The following is a visualisation of the convergence of religious moderation and regional regulations with religious nuances.

[37] Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity"; Yaqut Cholil Qoumas, Rosila Bee Binti Mohd Hussain, and Rahimin Affandi Bin Abdul Rahim, "The Dissemination of Religious Moderation Through the Policy of the Indonesian Ministry of Religious Affairs," *Qudus International Journal of Islamic Studies* 12, no. 1 (2024): 147–76, https://doi.org/10.21043/qijis.v12i1.27552; Sari et al., "Religious Moderation Values in The Local Wisdom of Reog Dadak Lar Pitik."

Table 4.
Convergence of Diverse Moderation and Regional Regulations with Religious Nuances

No	Indicators of Religious Moderation	Touchpoints with Religious Regulations	Policy Direction and Strategy
1	National Commitment	Strengthening national moral values such as mutual cooperation, discipline and social responsibility; Strengthening nationalism based on religious values	- Harmonize the draft regional regulation with the national regulation - Incorporating national values and unity in the regional regulation
2	Tolerance	Mutual respect in public spaces and guaranteeing religious rights without discrimination	- Ensure that there are no articles in the regional regulation that restrict minority groups - FKUB can be a consultative partner in the preparation of regional regulations
3	Anti-Violence Commitment	Strengthening social order and non-violent conflict resolution; Encourage the peaceful enforcement of morality through official institutions, not actions of the	- The enforcement of the regional regulation is carried out legally, not by the actions of the time - Inviting or involving traditional leaders and religious leaders as mediators in solving problems
4	Accommodating to Local Culture	Be able to preserve the values of the locality in line with the religious order; Strengthening a harmonious regional identity between customs and religions	- Integrate the values of local wisdom into the moral values regulated by the regional regulation - Involve traditional leaders and community leaders in the preparation of regional regulations

Source: Research and Interview Results

In Table 3 above, the concept of religious moderation with four map paths, namely national commitment, tolerance, commitment to non-violence and accommodating local culture, is a benchmark for how religious values are included in public policies made by local governments. Each indicator has a tangent point with a religiously nuanced regional regulation. National commitment strengthens national moral values such as cooperation, discipline and responsibility. Meanwhile, the tolerance of the tangent point is an attitude of mutual respect in the public space and guarantees religious rights without any discrimination. The anti-violence commitment indicator has a tangent point of strengthening social order and non-violent conflict resolution. Finally, indicators of local culture can preserve local values in line with religious teachings. Strengthening a harmonious regional identity between customs and religions.

The national commitment, in the context of religious moderation, is to place religious values within the framework of Pancasila, the 1945 Constitution, and the values of *Bhinneka Tunggal Ika* (unity in diversity). In this context, the regional regulation, with religious nuances, intersects with equal measures to promote moral values, strengthen discipline in society, and encourage citizens to be responsible for the common welfare. Regional regulations with religious nuances can be applied in accordance with religious values, thereby strengthening national integration, while upholding rules on cooperation, ethics, and morals in society; however, they require proper design. Regional regulations with religious nuances are present to strengthen the principle of equal rights for the community, without distinction based on ethnicity, religion, or class. So that the desired national commitment can be integrated into the regional regulation. So that religious values can be integrated with national values to strengthen community unity and welfare.

In the tolerance indicator, the point of contact with the regional regulation with religious nuances is that it has positive values that can strengthen society's social values and morals, thereby fostering mutual tolerance among religious people. Tolerance emphasises the importance of mutual respect for differences and of ensuring freedom of worship without discrimination. Meanwhile, the regional regulation, with religious nuances, was also formulated with the principle of tolerance to foster a mutually respectful relationship between communities. There are universal values, such as justice, humanity and concern for others. For example, the emergence of a regional regulation on strengthening character values and religious education grounded in religious values, such as reading and writing the Qur'an, to improve religious literacy and strengthen the moral education of the community, especially students. Meanwhile, the value of tolerance in the Bali traditional village regulation is evident in its commitment to maintaining harmonious conditions among the community, religion, and culture. There is a principle of brotherhood that serves as the moral foundation for Balinese people to treat everyone as relatives, regardless of ethnicity, religion, or other cultures. The implementation of this regional regulation will have the most significant impact on the community's moral development and literacy regarding religious rights and freedoms for adherents of other religions. So, seen through the lens of religious moderation, this regional regulation can foster a society with education and morals by upholding the principle of respect for other tribes, cultures, and religions.

In the context of religious moderation, non-violent commitment means rejecting, preventing, and avoiding violence to solve societal problems. This principle emphasises peaceful, dialogical ways, in accordance with the applicable legal rules. The point of intersection between the regional regulation and its religious nuances is that it aims to create social order, improve morality, and promote the teachings of Islam and Hinduism. Values in Islam, such as *amar makruf nahi*

mungkar (commanding right and forbidding evil), shape morals and social order. Religious values provide at least a philosophical basis for the formation of Sharia regional regulations, thereby shaping the community's morals and personalities and fostering a safe atmosphere in society. There is no commotion because their morals are already based on religious values. This concept is not only theological but also, in a social context, aimed at maintaining morality and fostering natural justice. Meanwhile, in Hinduism, there are the values of *Dharma* (righteousness), *Satya* (truth), and *Ahimsa* (non-violence) for society.

Placing religious teachings in harmony with the community's local wisdom is an indicator of the value of accommodation to local culture and a point of intersection with religious nuances. In the Sharia regional regulation, traditional philosophical values are used to help harmonise religion with local traditions. The same can also be seen in the Bali customary village regulation, which recognises and strengthens customary institutions as regulators of community life based on customary values. The main principle of harmonisation in society is the balance between man and God, fellow humans, and nature. Making local culture a moral and spiritual foundation for building a good community order is the second point of this regional regulation. The point of intersection between these two regional regulations lies in making local culture a moral and spiritual foundation for the creation of a good community order. This regional regulation, with religious nuances, is used not only as a legal instrument but also to strengthen the nation's cultural identity.

This study revealed that the values of locality in West Sumatra and Bali greatly influenced the birth of regional regulations with religious nuances in these two regions. The value of locality plays a vital role in shaping the substance and orientation of the Sharia regional regulation in West Sumatra and the customary village regulation in Bali, because both regions have a strong socio-cultural foundation and serve as

the basis for the legitimacy of implementing religious and customary-based policies. In West Sumatra, the traditional philosophy of *basandi syarak, syarak basandi kitabullah*, has become a moral and ideological framework in every regulation with Sharia nuances, such as deliberation, the function of *surau* and dress ethics that are internalised in public policy, so that Sharia regional regulation does not only appear as a form of religious formalisation, but also a traditional expression that breathes Islam. Meanwhile, in Bali, the philosophy of *Tri Hita Karana* emphasises the balance among humans, God, others, and nature, which is a philosophical value of the Bali traditional village regulation. This value directs customary villages to maintain social and spiritual harmony through customary institutions, religious rituals and environmental conservation. In addition, there is a tangent point between religious moderation and religiously nuanced regional regulations on the indicators of the religious moderation roadmap, such as national commitment, tolerance, anti-violence, and an accommodating commitment to other cultures.

There are concerns that polycracy resulting from the implementation of this religious regulation outweighs its harmonisation. In some cases, societal friction can lead to conflicts among religious people. It can happen because the regional regulation with religious nuances is designed with an exclusive approach or favours the values of the majority, thus giving rise to discrimination against minorities. According to Madjid (1992), pluralism is a theological and social necessity that requires openness to differences within humanity.[38] So that the policies issued by the regional government guarantee space for the community without discrimination, the implementation of the regional regulation with religious nuances will run smoothly if it is in line with the principles of

[38] Nurcholish Madjid, *Islam, Kemodernan Dan Keindonesiaan* (Bandung: Mizan, 1992).

justice and diversity. This spirit exists in religious pluralism and moderation. Religious moderation can be an instrument that ensures religious life remains within the corridor of tolerance, non-violence, national commitment, and accommodation of local values. In the context of a pluralistic Indonesian society, the balance among religious, customary, and constitution values is key to developing a well-functioning social order.

Based on the research findings, the policy steps that can be taken are to strengthen community participation, both individual and group/institutional, in the formulation and implementation of religious regulations. The regional government can also do the same to involve interfaith leaders, community leaders, academics, and representatives of minority groups, so that every regulation made can respect the rights and freedoms of the community. Regional regulations can also be guided by studying pluralism and religious moderation, so that each article produced fosters national values, tolerance, and recognition of minority rights while maintaining a balance between religious values and local culture. Another policy step is to increase local governments' capacity to socialise and implement the regional regulations within their community. The enforcement of the regional regulation must be carried out in accordance with dialogical and fair principles, without causing conflict or discrimination. With the correct formulation, as described above, the regional regulation with religious nuances can be one of the instruments for maintaining morality and harmony, and for building a religious society.

D. Conclusion

This study demonstrates that the correlation between religious moderation and regional regulations infused with religious nuances is reflected in the roadmap indicators of the concept of religious moderation, specifically, a dedication to pride, tolerance, non-violence, and the integration of local culture. These

values are consistent with the regional regulation on religious moderation. This study also discovered both polarisation and harmony in the enforcement of regional regulations infused with religious nuances. Polarisation is evident in the prohibition of worship for adherents of specific religions and the restriction on the use of religious attire in various communities. At the same time, harmonisation is evident in the regional regulations' emphasis on locality, which includes religious aspects such as character education, morals, cooperation, customary norms, social harmony, and environmental protection. This religiously nuanced regional regulation is a double-edged sword. It respects local wisdom, but it also leads to discrimination and intolerance for other religions. Another finding in this study is that religious moderation can help maintain a balance among religious teachings, traditional customs, and the rule of law, provided people are respectful of local values and tolerant of others.

This study adds to the body of work on religious moderation and regional rules with religious undertones, particularly by clarifying points of disagreement, polarisation, and harmonisation. This study demonstrates that regional regulations infused with religious elements can manifest moral, cultural, and spiritual values, contingent on their implementation in line with the tenets of pluralism, moderation, and inclusivity. This approach shows that the regional regulation with religious nuances is more than just a legal tool; it can also help the community's local identity and religious values. This study offers insights into the religious moderation and regional regulations infused with religious nuances; however, it is limited by its focus on only two locations, West Sumatra and Bali, which may not fully represent other conditions and regions. Furthermore, this study does not provide quantitative data on the impact of implementing the regional regulation with religious nuances. Consequently, additional research is required to address the limitations identified in this study.

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