

Local Wisdom-Based Religious Moderation Education: The Sambas Malay Tradition in a Multi-Ethnic Society

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ABSTRACT. The *Besaprah* tradition in Sambas Regency, West Kalimantan, constitutes a form of local wisdom that embodies social, cultural, and religious values, including national commitment, tolerance, non-violence, and acceptance of local traditions. However, the potential of these values as socio-cultural capital for strengthening religious moderation remains underexplored, particularly in Sambas' multicultural border context. This study analyzes how values embedded in the *Besaprah* tradition contribute to religious moderation and social harmony among diverse ethnic and religious communities. The study employed a mixed-methods approach with a sequential explanatory design. The study collected quantitative data through questionnaires to examine community perceptions of *Besaprah* values, followed by qualitative interviews to deepen understanding of the quantitative results. The findings indicate that *Besaprah* embodies values aligned with Pancasila and serves as a socio-cultural resource for fostering interethnic and interreligious harmony. The tradition provides a shared social space that promotes inclusion, strengthens social cohesion, and encourages mutual respect among community members. These practices may also help mitigate the potential for social and religious conflict. In the context of Islamic education, the findings highlight opportunities to incorporate *Besaprah* values into the Merdeka Belajar curriculum and the Pancasila Student Profile Strengthening Project (P5) to foster a moderate, tolerant, and socially responsible younger generation. The study suggests that revitalizing *Besaprah* as a form of local wisdom can provide a culturally grounded approach to strengthening religious moderation in Sambas and inform context-sensitive initiatives in other multicultural regions of Indonesia.

Keywords: *Besaprah Tradition, Local Wisdom, Islamic Education, Religious Moderation.*



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INTRODUCTION

Indonesia is home to diverse ethnic groups, traditions, and cultures that carry ethical and moral values (Moeis et al., 2022; Santoso et al., 2024). These values guide community behavior and serve as social capital for building a harmonious social life (Masdar et al., 2024; Paisun et al., 2025). Through intergenerational transmission, communities preserve these cultural values as part of their identity, and the values develop into local wisdom (E. Y. Lestari et al., 2025; Musslifah et al., 2025; Rozanita et al., 2026). In education, local wisdom can serve as a medium for internalizing tolerance, respect for diversity, and inclusive attitudes. Several studies show that integrating local wisdom into education and social life can strengthen religious moderation

through the involvement of families, schools, communities, and religious and customary leaders (D. P. Lestari & Nopiana, 2024; Pajariantanto et al., 2022; Sapendi et al., 2026). Research on religious moderation and local wisdom in Indonesia has expanded across educational and social contexts. Faizah et al. (2022) and Rerung (2023) found that the acculturation of local traditions and religious values can foster tolerance and harmonious interfaith relations.

In education, scholars and practitioners have incorporated local cultural values into multicultural education, religious instruction, curricula, and the hidden curriculum to strengthen tolerance, nonviolence, respect for culture, and national commitment (Ardiansyah & Erihadiana, 2022; Burga & Damopolii, 2022; Kurniawan et al., 2026; Mukhibat et al., 2024; Subair et al., 2024). These findings indicate that religious moderation develops through formal instruction as well as through cultural practices in the community. However, previous studies have largely treated local wisdom as an instrument of tolerance or as part of an educational strategy, and few have systematically framed cultural traditions as a sociocultural resource for religious moderation education. Few studies have examined this issue comprehensively in the context of the Sambas Malay community in West Kalimantan. Research on *Besaprab* has linked the tradition to Islamic values, cultural identity, and social relations within the community, including efforts to restore harmony after ethnic conflict (Wahab, 2017). Its potential as a local tradition remains underexplored, particularly in identifying its values against indicators of religious moderation and developing it as an educational resource.

In the Sambas Malay community, religion, *adat* (customary law), and social life share a long historical relationship (Ansari et al., 2025; Putra et al., 2021). The community treats *adat* as part of local Islamic tradition, and this principle appears in many cultural practices, including *Besaprab*. *Besaprab* is a communal meal, and it also provides a setting for social interaction in which participants reproduce the values of togetherness, respect, social participation, and intercommunity relations. In the Islamic history of Sambas, Sufi traditions and Islamic reform movements, shaped in part by Ahmad Khatib Sambas and Basiuni Imran, influenced the religious character of the community (Mahrus et al., 2025; Syarif et al., 2023). *Besaprab* therefore merits study as a cultural practice where religious and cultural values meet in the daily life of the Sambas Malay community.

To address this gap, this study analyzes the social, cultural, and religious values embedded in the *Besaprab* tradition and their relevance to strengthening religious moderation in the Sambas Malay community. The analysis draws on four indicators of religious moderation: national commitment, tolerance, nonviolence, and acceptance of local tradition. The study has three objectives: to identify these values in the practice of *Besaprab*, to analyze how the community transmits them across generations, and to examine the potential of *Besaprab* as a resource for local wisdom-based religious moderation education. This study extends research on religious moderation beyond institutional approaches by treating community cultural practices as a source of values that shape harmonious religious life.

METHOD

This study used a mixed-methods approach with a sequential explanatory design. In this design, researchers first collect and analyze quantitative data, then collect qualitative data to explain and elaborate on the quantitative findings (Creswell & Creswell, 2017). We conducted the study from January to December 2024 in Sambas Regency, West Kalimantan. The study focused on how respondents perceived the relevance of *Besaprab* values to four dimensions of religious moderation: national commitment, tolerance, nonviolence, and acceptance of local tradition. We collected quantitative data through a survey of 399 respondents using a five-point Likert-scale questionnaire ranging from not at all relevant to highly relevant. Because no comprehensive population data or sampling frame was available, we treated this figure as the number of survey respondents and used the data only for descriptive analysis. The respondents do not form a sample representative of the entire population of Sambas Regency. We did not conduct separate

statistical tests of instrument validity and reliability, so we interpret the quantitative findings as a descriptive overview and integrate them with the qualitative findings.

We collected qualitative data through in-depth interviews, participant observation, and document analysis. We selected six informants through purposive sampling: Dr. Alkadri, Dr. Arnadi, Dr. Nilhakim, Dr. Nashirun, Dr. Ubabuddin, and Dr. Purniadi Putra. The selection criteria were their knowledge of, experience with, and involvement in the *Besaprah* tradition, along with the social, cultural, religious, and educational life of Sambas. Through interviews and observation, we explored the meanings, values, social interactions, and practices of *Besaprah* in relation to the four dimensions of religious moderation. We analyzed the quantitative data using descriptive statistics (frequencies and percentages). For the qualitative data, we conducted thematic analysis in NVivo 12 through coding, categorization, theme identification, and interpretation. We then used the qualitative findings to explain and elaborate on the patterns identified in the quantitative phase. To ensure trustworthiness, we applied source triangulation and member checking, in which informants confirmed our interpretations of their interviews.

RESULT AND DISCUSSION

Result

Community Perceptions of *Besaprah* Values: Descriptive Quantitative Results

The *Besaprah* tradition, which contains social, spiritual, and national values, continues to be practiced in Sambas Regency on the Indonesia-Malaysia border. Despite social change and modernization, the tradition remains a shared space in which religious moderation and social harmony are experienced in everyday life. The first stage of this study described how community members perceive the relevance of *Besaprah* values to four indicators of religious moderation: anti-violence, national commitment, acceptance of tradition, and tolerance. The distribution of responses from 399 respondents is presented in Table 1.

Table 1. Respondents' Perceptions of the Relevance of *Besaprah* Values to Indicators of Religious Moderation

Indicators	Group	Frequency	Percentage
Categories Anti-Violence	Less relevant	17	4.26
	Relevant	184	46.12
	Highly relevant	196	49.12
	Highly Irrelevant	0	-
	Irrelevant	2	0.50
	Entire	399	100
Categories of National Commitment	Less relevant	3	0.75
	Relevant	124	31.08
	Highly relevant	272	68.17
	Highly Irrelevant	0	-
	Irrelevant	0	-
	Entire	399	100
Categories of Traditional Reception	Less relevant	2	0.50
	Relevant	154	38.60
	Highly relevant	242	60.65
	Highly Irrelevant	1	0.25
	Irrelevant	0	-
	Entire	399	100
Tolerance Category	Less relevant	6	1.50

Indicators	Group	Frequency	Percentage
	Relevant	151	37.84
	Highly relevant	241	60.40
	Highly Irrelevant	0	-
	Irrelevant	1	0.25
	Entire	399	100

Source: Primary data, five-point Likert scale questionnaire, 2024 (n = 399).

Table 1 shows that most respondents rated *Besaprah* values as relevant or highly relevant to all four indicators of religious moderation, and few responses indicated otherwise. These results suggest that the Sambas community regards *Besaprah* as a social practice that carries guidance for religious life and social interaction, in addition to its function as a communal meal. The percentage of agreement, however, varied across indicators. This variation may reflect differences in how community members experience each aspect in their social life in Sambas. National commitment received the highest percentage of agreement. Respondents viewed *Besaprah* as a space where Malay identity and national identity connect in everyday life. Acceptance of local tradition and tolerance also received high percentages of agreement, which suggests that residents do not separate adat from religion. For the Sambas Malay community, *Besaprah* is part of Islamic practice and also a space where people from different communities, ethnic groups, and religions meet. Nonviolence received the lowest percentage of agreement among the four indicators, and the less relevant response appeared more often for this indicator than for the others. This pattern suggests that respondents see nonviolence as an implicit value in *Besaprah*, expressed through practices such as sitting together, deliberating, and sharing food. These quantitative data, however, describe only the perceptions of the respondents and cannot be generalized to the entire population of Sambas Regency.

Qualitative Findings: Themes Emerging from Interviews

We followed the quantitative phase with in-depth interviews, participant observation, and document analysis to explain and extend the descriptive findings. In this phase, we also checked whether the views of key informants were consistent with one another and whether their accounts aligned with the survey results. We analyzed the interview transcripts in NVivo 12. We coded recurring statements, grouped the codes into categories, and developed the categories into themes. This process produced ten main themes related to the values of the *Besaprah* tradition: (1) respect for tradition, cultural symbols, and individuals; (2) acceptance of cultural, religious, and customary differences in a multiethnic society; (3) togetherness, expressed through solidarity while sharing a meal; (4) tolerance, reflected in mutual respect between ethnic groups and followers of different religions; (5) peace, shown in efforts to avoid conflict and prioritize dialogue; (6) national identity, reinforced through traditional symbols; (7) mutual cooperation (*gotong royong*) in preparing and carrying out the event; (8) openness to cultural diversity, which creates an inclusive atmosphere; (9) equality, as all participants receive the same treatment during the meal; and (10) religiosity, reflected in prayer, the serving of halal food, and adherence to religious norms.

These ten themes show that the values in *Besaprah* are interconnected and together form a single space of interaction. In *Besaprah*, participants practice religious teachings, cultural elements, and national values at the same time, and through this tradition they build social cohesion and harmony among communities in Sambas. The following thematic analysis examines in more detail how these themes relate to the four indicators of religious moderation.

National Commitment: Implementation of Pancasila Values in *Besaprah*

Besaprah is a local cultural practice in Sambas through which the community expresses its commitment to the nation, grounded in the values of Pancasila. In an interview, Dr. Alkadri, one of the key informants, explained that the tradition brings together diverse ethnic groups and strengthens a sense of togetherness within the framework of Indonesian national identity. *Besaprah* also reflects the third principle of Pancasila, the Unity of Indonesia (*Persatuan Indonesia*). Participants wear traditional Malay attire, which functions as a cultural symbol and as a marker of a national identity that respects diversity. Participants from different backgrounds gather in a circle as equals, a scene that reflects the spirit of *Bhinneka Tunggal Ika* (Unity in Diversity): although they differ, they remain one. Through the traditional attributes of *Besaprah*, participants develop pride in their ancestral heritage, strengthen their national bonds, and internalize national values that respect pluralism and prioritize collective unity. These practices help build a cohesive and harmonious society in Sambas, a region bordering Malaysia.

Besaprah also puts into practice the principle of social justice in the fifth principle of Pancasila, complementing its emphasis on unity. Everyone has the right to take part and share the meal regardless of social status or economic condition. Through this practice, the community affirms that every individual holds equal dignity and standing, without discrimination. The practice reflects the ideal of a just and prosperous society, and teachers in border-area schools in Sambas can use it as a lesson for young people on justice and equality as foundations for a peaceful and inclusive life. Through *Besaprah*, participants also learn the value of togetherness and the risk that injustice can lead to conflict.



Figure 1. Performance of the Sambas Malay *Besaprah* tradition.

Source: Author's documentation

Schools in Sambas can use *Besaprah* to build nationalism among young people. Because the tradition involves residents from different ethnic and religious groups, participants experience unity in diversity directly. Through their interactions during the event, they develop a spirit of togetherness and a sense of belonging to the national identity. According to Dr. Alkadri, the event gives students a space to understand why they need to uphold national values amid cultural pluralism. In the border region, communities need to internalize this spirit so that ethnic and religious differences do not escalate into social conflict.

As a form of social transformation, *Besaprah* allows the community to put national values into practice and build a tolerant, just, and inclusive society. This change takes place at both the individual and community levels, and it shows that people can internalize the teachings of Pancasila through everyday social practice. Through the tradition, participants build a national solidarity that cuts across group and ethnic boundaries. They also come to see diversity as a source of strength, and the tradition reminds the people of Sambas that upholding their commitment to the nation is a shared responsibility.

Tolerance: Social Interaction that Strengthens Togetherness

In *Besaprah*, tolerance helps the people of Sambas maintain harmonious relations across ethnic and religious groups. The event brings together groups from different cultural backgrounds and religions. Interviews with Dr. Arnadi and Dr. Nilhakim indicate that *Besaprah* opens an inclusive space for dialogue and togetherness among Malay, Dayak, and Chinese

communities. *Besaprah* brings diverse ethnic groups together in an atmosphere of peace and equality. Dr. Arnadi noted that the tradition creates a social space that respects every person, regardless of ethnicity or religion. For this reason, the event can be regarded as a symbol of tolerance. Participants have equal opportunities to exchange ideas and customary values, and through these exchanges they foster equality amid diversity. In a multicultural society such as Sambas, this practice helps the community prevent conflict, strengthen the spirit of *Bhinneka Tunggal Ika*, and regard cultural differences as a shared and valuable asset.

The tolerance that the Sambas community practices through *Besaprah* can also be applied in schools. Dr. Nilhakim emphasized that teachers need to guide students to accept and respect differences as a basis for stronger social interaction. Through *Besaprah* activities, students learn that they must preserve ethnic and religious diversity in social life. Learning grounded in this tradition encourages students to engage in open dialogue with other groups. In this way, schools can raise a young generation able to live in harmony. This approach can also help prevent discrimination and strengthen relationships among students from diverse cultural backgrounds.

Through *Besaprah*, the community introduces tolerance as a concept and then puts it into practice through social interaction during the event, such as sitting side by side and sharing food. These habits create a sense of equality and togetherness among participants and spread the value of pluralism within the culture of the Sambas community. The community's response to difference also reflects the role of this tradition. For example, Malay residents invite their Chinese and Dayak neighbors to share the meal while respecting the beliefs and customs of each group. *Besaprah* encourages inclusive dialogue among ethnic and religious groups in Sambas. Through this tradition, community members learn to see diversity as an opportunity to learn from one another. The practice also helps maintain peace and social harmony, gives every resident the chance to take part in discussion, and connects groups from diverse backgrounds.

Anti-Violence: Promoting Peace through Dialogue and Cooperation

Nonviolence is an important value in the *Besaprah* tradition, although it received the lowest agreement in the survey. Interviews show that this value is practiced implicitly through *musyawarah*, shared meals, and open communication, making *Besaprah* not only a communal tradition but also a medium for peace, dialogue, and cooperation. Dr. Nashirun emphasized that *Besaprah* teaches communities that violence cannot solve disagreements and that disputes should be addressed through constructive dialogue and consensus, with all parties given opportunities to participate in decision-making. This consensus-based culture aligns with Pancasila's democratic values and should be incorporated into school learning to foster students' ability to resolve conflicts peacefully.

Cooperation is a core value that the *Besaprah* tradition emphasizes in building a peaceful and harmonious society. Dr. Ubabuddin explained that the event strengthens togetherness and mutual cooperation (*gotong royong*), as everyone supports one another in an egalitarian atmosphere. This support takes material, moral, and emotional forms. Through the tradition, residents learn that a community achieves social goals through collective effort. This value provides a foundation for lasting peace, because residents build their relationships on mutual trust and respect. In education, teachers can apply this collaborative spirit to group activities that train students to value each member's contribution.

The history of interethnic conflict in Sambas shows why the community needs to strengthen the value of nonviolence (Kurniawan & Miftah, 2021; Syarif & Herlambang, 2023). *Besaprah* can help build peaceful attitudes and mutual respect and strengthen social cohesion. Dr. Nashirun explained that the event teaches people to live in peace and gives them the skills to approach diversity in positive and constructive ways. As participants grow more aware of tolerance, they come to understand that conflict weakens social ties. These values provide an important foundation for schools in Sambas, where teachers train students to manage differences and develop empathy. Applying the principle of nonviolence in education can help produce a generation that practices moderation in social life. *Besaprah* also contributes to social

transformation in Sambas. Through dialogue and cooperation during the event, community members shift toward collaborating to build unity. The experience of Sambas shows that a commitment to listening, respecting, and helping one another can bring peace, and it demonstrates how local wisdom contributes to a just and nonviolent common life.

Acceptance of Traditions: Respecting and Preserving Local Culture

The Sambas community's acceptance of *Besaprah* also strengthens religious moderation. Through this practice, residents learn to be open and to respect the local values and customs of other groups. This finding shows how the community uses *Besaprah* to sustain local wisdom amid the growing influence of global culture. By practicing *Besaprah*, the community preserves its cultural heritage and protects it from global influences that could erode local culture. Dr. Purniadi Putra explained that accepting this tradition means maintaining cultural elements in the face of globalization. Through *Besaprah*, the community strengthens its cultural identity and the principles that support harmony and social cohesion. The tradition helps residents develop tolerance, mutual respect, and mutual cooperation (*gotong royong*). It also helps students understand and value local wisdom as part of their cultural identity.

Besaprah functions as a social mechanism that can help build religious moderation through respect for tradition and openness to difference. Through the togetherness, cooperation, and mutual respect that participants experience in the event, young people strengthen their moderate attitudes. Participants learn that moderation combines social and cultural values that uphold the rights of every individual. Dr. Nilhakim emphasized that residents' involvement in *Besaprah* shows their commitment to preserving adat while promoting pluralism and inclusivity, so that the community accepts diversity as a strength in building social cohesion.

Acceptance of the *Besaprah* tradition contributes to shaping the character of young people in schools in Sambas. Through the values of *Besaprah*, teachers encourage students to see cultural and religious diversity as an opportunity to learn and to move away from the assumption that difference leads to conflict. This practice encourages students to act with tolerance and moderation when they encounter people with different identities. Dr. Purniadi Putra explained that education about *Besaprah* allows students to appreciate their own culture while remaining open to the traditions of other groups. This educational model can strengthen religious moderation and promote harmony in the wider community.

Discussion

Survey and interview findings show that the Sambas community perceives *Besaprah* as a cultural practice embodying all four indicators of religious moderation, although nonviolence received the lowest agreement. This perception reflects the long-standing practice of *Besaprah*: speeches and prayer are followed by a communal meal in which participants sit in a semicircle, eat without spoons, and wait until all guests have finished (Wahab, 2017). This arrangement fosters egalitarianism, connects Malay and national identities through traditional symbols, reflects Islamic norms through prayer and halal food, and provides firsthand experience of tolerance through participation across ethnic groups. The practice reflects the concept of *wasat* (middle) in Q.S. Al-Baqarah 143, emphasizing balance and respect for differences within and across religions (Ichsan et al., 2024). These findings support previous studies linking *Besaprah* with Islamic values, cultural identity, and post-conflict harmony (Ansari et al., 2024; Prihantoro et al., 2026; Putri et al., 2024; Wahab, 2017), while this study extends them by systematically mapping *Besaprah* values onto religious moderation indicators.

From the perspective of local wisdom, *Besaprah* is a tradition with noble values that the community passes down across generations, adopts as guidance, and practices to create a harmonious life (Jaelani et al., 2025; Putri et al., 2024). *Besaprah* involves relationships among people through social interaction, while the opening prayer expresses the relationship with God. This aligns with the finding of Prihantoro et al. (2026) that *Besaprah* organizes social interaction between communities through the principles of equality and collective participation. This process

forms part of *fiqh* hybridity, in which Islamic norms and local traditions adapt to each other in social life, grounded in the jurisprudence of coexistence (*fiqh al-ta'ayush*). In education, teachers can use *Besaprah* as a medium to convey Islamic values and deepen students' understanding of Islamic teachings in the context of Sambas Malay culture.

The findings of this study align with research showing that local traditions can serve as learning resources for religious moderation education (Ainissyifa & Nasrullah, 2025; Suhirman et al., 2025; Zulkarnain et al., 2025). The case of *Besaprah* shows that communities can reproduce religious moderation through social practice in ways that remain acceptable within an Islamic framework. In Islamic education, these findings support efforts to use local culture as a resource for teaching moderation, as seen in studies of culture-based *pesantren* (Burga & Damopolii, 2022), the hidden curriculum in higher education (Ardiansyah & Erihadiana, 2022), early childhood education (D. P. Lestari & Nopiana, 2024; Sapendi et al., 2026), and *madrasah* programs (Bahri et al., 2026; Muqowim et al., 2022). The results suggest that educators can apply the four indicators of religious moderation through formal education grounded in local wisdom, with the aim of helping young people become agents of peace. Educators can integrate *Besaprah* values into Islamic Religious Education as a new direction toward inclusive and moderate learning (Daheri, 2022; Kyambade et al., 2024; Ma'arif et al., 2022; Setiawan et al., 2026), and into the development of religious moderation curricula (Mukhibat et al., 2024).

In practice, schools can integrate *Besaprah* into the Merdeka Curriculum and the Pancasila Student Profile Strengthening Project through activities involving students from diverse backgrounds, reflective discussions on unity, equality, and deliberation, and collaborative documentation with community and religious leaders. The preparation stage can also develop students' mutual cooperation (*gotong royong*), fostering a positive school climate grounded in local wisdom. These activities support diverse approaches to religious moderation while considering students' religious understanding at school and university levels (Burhanuddin & Ilmi, 2022; Marhumah et al., 2025; Rifki et al., 2024). Accordingly, this study proposes a conceptual model of religious moderation education based on the *Besaprah* tradition for schools in Sambas, grounded in the premise that local wisdom can convey Islamic values within students' cultural and social contexts. The proposed model is as follows.

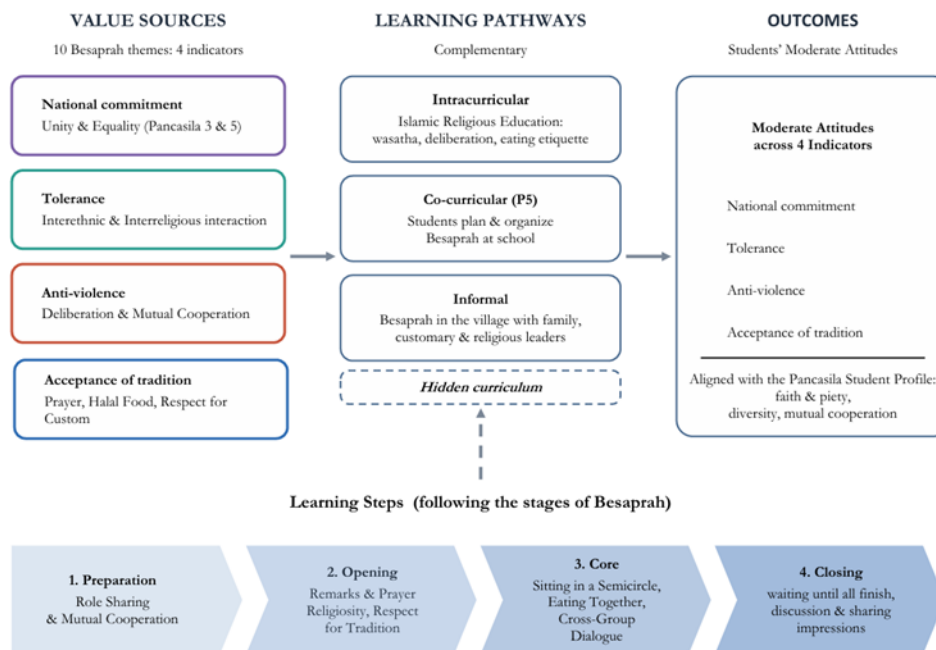


Figure 1. Conceptual Model of Religious Moderation Education Based on the *Besaprah* Tradition

As Figure 1 shows, educators can apply the four indicators of religious moderation through formal education grounded in local wisdom. The model consists of three components: value sources, learning pathways, and outcomes. The value sources are the ten *Besaprab* themes from the qualitative analysis, grouped under the four indicators of religious moderation. Unity and equality, which reflect the third and fifth principles of Pancasila, fall under national commitment. Interaction across ethnic and religious groups supports tolerance. Deliberation (*musyawarah*) and mutual cooperation (*gotong royong*) underpin nonviolence, while prayer, halal food, and respect for adat provide the content for acceptance of local tradition.

Educators can transmit these values through three complementary pathways. In the intracurricular pathway, teachers can incorporate *Besaprab* content into Islamic Religious Education, for example when discussing wasat, musyawarah, and Islamic table manners. In the co-curricular pathway, schools can use P5, in which students design and hold *Besaprab* events at school with peers from different social backgrounds. In the community pathway, students take part in *Besaprab* with their families, customary leaders, and religious leaders. Together, these three pathways also form a hidden curriculum, as students internalize moderate attitudes through habit without teachers always stating these values explicitly (Ardiansyah & Erihadiana, 2022).

The learning steps can follow the sequence of *Besaprab* in Sambas Malay tradition. During the preparation stage, students practice mutual cooperation and divide roles among themselves. The opening, with speeches and a prayer, gives teachers a moment to instill religiosity and respect for tradition. In the main stage, students sit in a semicircle, eat together, and talk across groups, so that they experience equality and tolerance directly (Siswadi et al., 2026; Sutisna & Khor, 2024; Wonuola et al., 2025). At the closing, when all participants wait until everyone has finished eating, teachers can lead a guided reflection on unity, deliberation, and peaceful ways of resolving disputes. The expected outcome is that students develop moderate attitudes across all four indicators. This outcome aligns with dimensions of the Pancasila Student Profile, such as faith and devotion to God Almighty, global diversity, and mutual cooperation. However, the proposed model remains conceptual because we developed it from perception and interview data. Future research needs to test its effectiveness in schools, for example through classroom action research or a quasi-experimental design.

CONCLUSION

This study shows that the *Besaprab* tradition of the Sambas Malay community represents a practice of local wisdom-based religious moderation education in a multiethnic society in Sambas, West Kalimantan Province. Religious moderation in *Besaprab* grows from the respect for diversity that participants show when they share a single meal. The four indicators of religious moderation take shape through three elements. The first is equality, as participants sit side by side regardless of social status. The second is the integration of adat and religion, visible in the prayer and halal food that connect Malay tradition with Islamic norms. The third is cross-ethnic encounter, as Dayak and Chinese residents attend as guests. Together, these three elements form an educational model through which participants negotiate differences by drawing on shared experience, national belonging, and fellowship among residents. This finding confirms that local wisdom can serve as a source of values for moderate Islamic education. The survey of 399 respondents supports this picture: national commitment received the highest percentage of agreement, while nonviolence operated more implicitly. The experience of the Sambas community shows that people can manage ethnic and religious differences through cultural traditions in ways that support social cohesion.

The contribution of this study lies in a conceptual model of *Besaprab*-based religious moderation education that broadens the paradigm of religious moderation in multiethnic societies. The model positions local tradition as a source of values, transmits these values through intracurricular, co-curricular, and community pathways, and structures learning steps that follow the stages of *Besaprab*. This study has several limitations. First, the survey involved a

nonrepresentative group of respondents, and we analyzed the data only descriptively using an instrument without tests of validity and reliability, so the findings cannot be generalized to the entire population of Sambas Regency. *Second*, we did not compare perceptions by gender, age, ethnicity, or religion, and the qualitative data came from only six key informants. *Third*, the proposed model remains conceptual and has not been tested in schools. Future research should use a representative sample and inferential analysis, involve informants from the diverse ethnic groups in Sambas, and test the model's effectiveness through research and development (R&D) or a quasi-experimental design in schools in Sambas Regency.

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