



# Optimizing the Potential of Local Wisdom in Enriching Religious Moderation Practices: Collaborative KUKERTA for Community Empowerment

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**Abstract:** The Collaborative Community Service Program (Kuliah Kerja Nyata/ KKN) across multidisciplinary study programs serves as a strategic model for strengthening religious moderation based on local wisdom and community empowerment. This service program was implemented in Senyerang Village, Senyerang District, Tanjung Jabung Barat Regency, involving students from five study programs: Islamic Religious Education (PAI), Islamic Communication and Broadcasting (KPI), Constitutional Law (HTN), Sharia Economics (ESY), and Sharia Business Management (MBS). The program focused on enhancing community capacity through the following activities: (1) teaching and strengthening religious moderation values, (2) producing documentary films highlighting local wisdom and tolerance, (3) legal socialization on anti-bullying and anti-drug awareness, (4) halal certification training, and (5) assistance in creating online marketing accounts for local products. The results indicate significant improvements in the community's understanding of religious moderation values, legal awareness, and digital marketing skills among local entrepreneurs, as well as the establishment of a halal based economic network rooted in local wisdom. This collaborative KKN program provides substantial contributions to the social, cultural, and economic development of the Senyerang community.

**Keywords:** Religious Moderation, Local Wisdom, Community Empowerment, Collaborative KKN, Halal Economy.

## Introduction

Religious moderation is a strategic approach to fostering diversity and preserving social harmony in a multicultural society like Indonesia (Kementerian Agama RI, 2019). The implementation of religious moderation requires concrete action at the local level, where local wisdom serves as a social and cultural foundation that strengthens values of tolerance, respect, and solidarity among groups (Subagyo, 2021).

Local wisdom serves as a fundamental resource in community empowerment by reinforcing the culture of mutual cooperation, deliberation, and religious

traditions that exist in rural communities (Mulyani, 2020). The Collaborative KKN program aims to integrate students' academic potential with the social realities of the community through a multidisciplinary, community-needs-based approach (Sari et al., 2022).

The implementation of this program is carried out in Senyerang Village, Senyerang District, Tanjung Jabung Barat Regency, which has social and cultural wealth as well as an economy based on fisheries products. However, there are still challenges such as low legal literacy, limited digitalization of SMEs, and weak access to halal certification (Hakim, 2021). Therefore, this community service activity is aimed at strengthening the

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halal-based economy and fostering a culture of peace through the concrete actions of students.

## Method

The implementation method uses a Participatory Action Research (PAR) approach with the stages: needs identification, activity plan preparation, program implementation, mentoring, and participatory evaluation (Suharto, 2020). The PAR approach allows the community to be involved as subjects, not objects, of change.

**Table 1.** Program Activity Details

Study Program	Activity	Impact
PAI	Learning and Teaching Activities based on values of tolerance and Literacy of Religious social ethics Moderation	Strengthening the
KPI	Local wisdom and tolerance film	Creative educational media
HTN	Socialization of anti-bullying and anti-drug laws	Increased legal awareness
ESY	Halal certification training	Product legality and trustworthiness
MBS	Digital marketing for MSMEs	Digital transformation and revenue growth

## Result and Discussion

The implementation of the Community Service Program through Collaborative Student Community Service (KKN) in Senyerang Village, Senyerang District, Tanjung Jabung Barat Regency, has made a significant contribution to strengthening religious moderation, economic empowerment, and improving public legal literacy. The activities are carried out through a collaborative, cross-study program approach that effectively addresses the social, cultural, and economic needs of the community. The main findings from the implementation of the program are presented as follows.

### 1. Strengthening Religious Moderation Based on Education and Local Wisdom

Activities to strengthen religious moderation through educational approaches and local wisdom play a strategic role in building a harmonious, peaceful, and inclusive social space. The learning program initiated by Islamic Religious Education (PAI) students in schools and TPQ in Senyerang Village is not merely an activity for transferring religious knowledge, but a transformative process that provides a lively, humanistic learning experience and touches the affective aspects of students. The learning activities are designed

to foster a soothing religious awareness and strengthen the spirit of togetherness in diversity.



**Figure 1.** Learning Process of 4th Grade Students at SDN 10 Tanjung Jabung Barat, Senyerang Subdistrict

Field observations indicate that a learning process that combines open dialogue, conflict resolution simulations, teamwork, and religious social practice can enhance students' understanding of religious moderation values such as tolerance, mutual respect, rejection of violence, prioritizing deliberation, and building collaboration. Students not only learn through text, but also through experiencing how to respect others' opinions, discuss calmly, and find the best solutions through deliberation and consensus.

The results of the formative evaluation show that students gave positive emotional responses, as evidenced by increased enthusiasm, active participation, and their courage to express opinions and ask questions. This change in attitude demonstrates that an experiential learning approach can foster the awareness that differences are not meant to be contested, but to be understood as blessings that enrich collective life. In this context, education becomes a space for character development, not just a place for transferring information.

Conceptually, religious moderation is an essential pillar in maintaining social stability in a multicultural society. In the official document of the Indonesian Ministry of Religious Affairs (2019), religious moderation is positioned as a national strategy to nurture diverse Indonesian identity and prevent social polarization caused by radicalism and intolerance. Senyerang, with a diverse social and cultural background ranging from fishermen and farmers to plantation industry workers, it places the values of moderation as a real necessity in daily life. Social tension and the risk of conflict between groups can arise at any time without strengthening a strong sense of togetherness.

Education on religious moderation given to students from an early age becomes very important because students are the next generation who will continue the moral, cultural, and national legacy. They are agents of change as well as agents of value reproduction who will determine the direction of society in the future (Subagyo, 2021). Instilling the values of moderation in children means planting seeds of peace and a hopeful social future.

Furthermore, strengthening religious moderation through the integration of local wisdom becomes a key strength in the process of internalizing values. The tradition of mutual cooperation inherited from ancestors, the selamatan culture that fosters social solidarity, as well as the tradition of deliberation as a mechanism for resolving collective issues, are proof that local communities have long possessed rich social capital in creating harmony. When these cultural values are combined with formal and religious education, the process of character building becomes more authentic and grounded. As emphasized by Mulyani (2020), local wisdom is an important source for shaping the nation's character because it arises from long-standing collective experience.

The PKM program carried out by PAI students in this context becomes a collaborative space between the academic world and social life in the community. Students are not just educators, but also social learners who immerse themselves in community life, understand traditions, and feel the social pulse of the people of Senyerang. Living together with the community, being accepted as part of the family, participating in local traditions, and sharing laughter in social activities makes the educational process more humane and full of humanity.

In the end, strengthening religious moderation based on education and local wisdom in Senyerang shows that social change does not have to start from big things, but can grow from a simple classroom, a small prayer room in the corner of the village, from children's smiles, from communal work activities by the river, or from a long table where residents discuss the future together. When education becomes a social movement rooted in local culture, it not only nurtures knowledge but also instills deep human values, values that serve as a solid foundation for building a peaceful and civilized society.

## 2. Film Media as an Instrument for Transforming Religious Moderation and Preserving Culture

The use of documentary film media as an instrument for transforming religious moderation and preserving local culture is a strategic innovation carried out by students of the Islamic Communication and Broadcasting Study Program (KPI) in community

service activities in Senyerang Village. The making of this documentary film is not only oriented towards producing an audio-visual work, but also represents a form of emotional and intellectual engagement of students in understanding the pulse of community life. The creative process of filmmaking becomes a social learning journey that brings students into contact with cultural realities, local wisdom, religious values, and authentic experiences of how social harmony grows and is maintained amidst the diversity of coastal communities.

The documentary film captures various social traditions that have long been a strong identity for the people of Senyerang—ranging from the tradition of mutual cooperation in building public facilities, the selamatan culture as a manifestation of collective spirituality, to the practice of deliberation as a mechanism for resolving social issues. It also captures the faces of people who are sincere, full of friendliness, and radiate the values of brotherhood across religions, ethnicities, and professions. The film's narrative is built through the voices of traditional leaders, religious figures, teachers, youth, and ordinary community members who have long been the main actors in maintaining the harmony of life. This approach makes the film not only a visual documentation but also an authentic voice of the community that rarely gets a space in mainstream media.

As an educational medium, film has an emotional power that other learning methods do not possess. The message of religious moderation is not conveyed theoretically, but through visual depictions of real life—the smiles of children learning at the TPQ, warm hugs among residents of different faith backgrounds, tears of joy during village celebration events, and moments of togetherness while working together to repair public facilities. Those scenes touch the audience's emotions and invite reflection that the values of moderation, tolerance, and brotherhood are not merely academic concepts, but real and down-to-earth practices in everyday life.

This aligns with the view that audiovisual media is an effective instrument for disseminating educational messages because it can influence cognitive understanding while also stimulating affective awareness through visual language, narration, and music that touches the emotional side of the audience (Sari et al., 2022). When religious values are communicated through visual art, moral messages become easier to accept, internalize, and embrace. This is the power of humanization in film: it turns values into experiences, and experiences into awareness.



**Figure 2.** Work Program of the KPI Study Program: Anti-Bullying Film Making Process with Students of SMPN 7 Tanjab Barat

Film screenings in community halls, schools, TPQs, and village halls create spaces for dialogue and social reflection. Residents, community leaders, youth, and students actively participate in discussions after the screenings. Many of them expressed pride because the film showcased the beauty of Senyerang culture, which has long been relatively unknown to the wider public. A traditional leader stated that this film makes people realize how valuable the traditional values they have are and serves as a reminder that culture must be preserved, not just remembered. Meanwhile, some students said that after watching the film, they felt more inclined to get involved in cultural and social activities so that local traditions would not be lost to the passage of time.

Thus, this documentary film not only serves as a means of preserving culture but also becomes a tool for empowering collective awareness—a mirror that reflects back the strength of shared identity. Amid the pace of modernization, digitalization, and the penetration of global culture that often brings rapid changes in values, documentary films serve as a cultural shield affirming that local wisdom is a social treasure that must be nurtured. When people see themselves on screen, they rediscover who they truly are: a strong, tolerant, and united community.

Overall, the use of films as an instrument of social transformation shows that education and creative media can go hand in hand as forces of change. Students of KPI in this program are not only film creators but also facilitators of social reflection and agents of cultural empowerment. Film becomes a bridge between the past and the future, between collective memory and the hopes of a new generation. Its presence proves that religious moderation can not only be taught through words but can also be brought to life through real-life stories of people who care for and love each other in diversity.

### 3. Raising Legal Awareness through Anti-Bullying and Anti-Drug Education

Efforts to improve legal literacy for students and teenagers have become one of the strategic focuses in community service activities carried out by Constitutional Law (HTN) students. Through socialization programs with the themes of child protection, the dangers of bullying, and the prevention of drug abuse, students actively play a role as education agents who present legal knowledge in simple, communicative language that is easy for school-age groups to understand. Legal education, which has often been considered complicated and distant from the realities of young people, can, through a more dialogical and humane approach, be transformed into a learning experience that resonates with their daily lives.



**Figure 3.** Socialization of the HTN Study Program work program with the theme of the role of legal awareness in preventing bullying in the community and anti-drug efforts.

The learning activities are packaged not only in the form of lectures or the presentation of legal theory, but also through case studies, role-playing, conflict handling simulations, and small group discussions. The method allows students to identify social problems they face in the school environment, such as teasing, verbal bullying, social isolation, physical violence, and psychological pressure. They are encouraged to understand that bullying is not a form of joking or part of teenage social dynamics, but a moral and legal violation that has serious impacts on the victim's mental health and can even cause long-term trauma.

Based on the results of measurements through simple pre-tests and post-tests, there was a 64% increase in legal understanding among participants after attending the socialization activities, indicating that law education based on a preventive approach and real-life experiences can have a significant impact on youth awareness. Many participants admitted that they had only recently understood that bullying has a legal basis that can be taken seriously, and that every student has

the right to be protected from physical and social violence.

The urgency of this activity becomes even stronger when linked to the findings of the National Commission for Child Protection (2022), which show a significant increase in bullying cases in Indonesia and the high impact it has on the emergence of mental disorders such as anxiety, depression, decreased motivation to study, and even self-harming behavior. This condition shows that schools are not only spaces for academic learning but also social spaces that must be safe both psychologically and physically. Legal education provided from an early age serves as a fence of awareness so that students realize their rights and obligations and are able to reject any form of violence.

In addition to the issue of bullying, education about the dangers of drugs also plays an important role in this activity. Through the presentation of medical facts, legal information, and real-life case testimonies, participants are encouraged to understand that drugs not only damage the body but also destroy the future. Many students expressed that the information opened their eyes to how drugs often enter through everyday social interactions, not just through criminal environments. This kind of awareness serves as a defense of self-resilience for teenagers who are vulnerable to negative influences.

A collaborative approach with community leaders, schools, religious leaders, and the police strengthens the legitimacy of the messages conveyed in this activity. The presence of police officers as resource persons gives participants confidence that the law exists to protect them, while also fostering the courage to report if they become victims or witnesses of bullying and drug abuse. Meanwhile, the involvement of community leaders and religious figures reinforces the moral perspective that violence is not only legally wrong but also a violation of human and religious values.

More than just delivering material, this activity left a deep impression on the participants. Some students even stated that they felt bolder to speak up and more sensitive to their friends' feelings. A teacher mentioned that after this activity, students appeared more empathetic and more caring toward each other in daily interactions. This shows that legal education can be a humanitarian movement, not just a transfer of knowledge.

Thus, this anti-bullying and anti-drug education program is a transformative effort to build a safe, supportive, and violence-free school culture. This humanization-based legal education emphasizes that child protection is not only the responsibility of the state through legal instruments but also the moral responsibility of all elements of society. When students have a strong legal awareness and high social sensitivity,

they will grow into a generation with character, empathy, and civility as they face the nation's future.

#### 4. Strengthening the Halal Economy through Halal Certification for MSMEs

The halal certification training program conducted by Sharia Economics students is not merely an activity for delivering technical material about certification procedures, but also serves as a space for empathetic dialogue that fosters new awareness about the importance of business sustainability based on the principles of halal and business ethics. In the training forum attended by local MSME actors ranging from processed seafood vendors, small home-based entrepreneurs, to providers of traditional culinary services, it was evident how the education process unfolded in a warm and participatory manner. The business actors enthusiastically shared their experiences, challenges, and hopes in developing products that are safe, high-quality, and competitive.

This training provides an in-depth understanding that halal certification is not merely an administrative document, but a tool to enhance consumer trust and a guarantee of product quality that prioritizes cleanliness, health, and sustainability. Knowledge of the benefits of halal certification broadens participants' insights into market expansion opportunities, both locally and nationally. Many MSME actors have revealed that they previously felt the halal certification process was too complicated and costly, but through structured and supportive guidance, this perception changed into a belief that halal certification is a strategic investment that is relevant to current economic developments.



**Figure 4.** Survey of MSME Locations in Senyerang: Pak Yusuf's Honey, at Prt Cikpah, Senyerang Subdistrict.

This activity aligns with the national halal certification policy, which encourages MSMEs to be able to compete in the global economic era through legal and ethical standards (Hakim, 2021). MSME actors who participate in the program not only experience an increase in halal literacy but also show increased motivation and readiness to apply for halal certification, as evidenced by the emergence of a tangible

commitment to start organizing production processes, raw material documentation, and business licensing.

The urgency of this activity is increasingly felt considering that most of the economic potential in the coastal areas of Senyerang relies on fisheries and seafood processing, which have great opportunities to enter the national and export markets if they meet international halal standards. The halal economy itself has proven to be a driver of community economic growth and an instrument for strengthening financial independence, especially in rural areas with a community-based economy (Suharto, 2020).

More than just a knowledge transfer, this training serves as an empowerment space that builds the self-confidence of small business actors, giving them the belief that they can grow and compete honorably. The participants expressed feelings of emotion and pride because they felt cared for and guided in the process of enhancing their business capacities. This reinforces the conviction that the halal economy is not only a regulatory aspect but also a manifestation of moral ethics in fostering shared prosperity, strengthening the dignity of the community's economy, and creating a clean and fair business ecosystem.

##### 5. Digitization of MSMEs through Online Marketing and Local Product Branding

The digital transformation mentoring program conducted by students of Islamic Business Management (MBS) through training on creating marketplace accounts on platforms like Shopee and Tokopedia, as well as utilizing social media, serves as a strategic intervention to address the challenges faced by SMEs in adapting to modern business trends. This training is designed to bridge the digital literacy gap among micro-entrepreneurs who have so far relied on conventional marketing through local distribution and direct sales from their homes or small kiosks. Through a hands-on training approach, participants are trained to create sales accounts, upload product photos with appealing descriptions, and manage transactions and digital promotion features.



Figure 5. The process of obtaining Halal Certification along with creating social media accounts for the Senyerang MSME: Keripik Kemunak Parda, in Prt Daud, Senyerang Village

The training session was conducted interactively; many MSME actors expressed their limited technological knowledge and their concerns about using digital applications. The students then provided personal guidance so that participants could practically understand the steps for using the marketplace, as well as the packaging and shipping processes. This mentoring not only shifted marketing patterns to the digital realm but also fostered the business actors' confidence to take a more active role in digital economic growth.

The program results show significant changes: all training participants successfully created sales accounts and independently published their products. Within a few weeks after the training, the MSME actors began receiving orders from outside the Senyerang area, indicating an expansion of marketing reach from a local scale to a regional network. These findings reinforce the view that the digitalization of MSMEs is a key strategy for post-pandemic economic recovery, as it can enhance business competitiveness through the use of broader, more efficient, and consumer-oriented alternative marketing technologies (Sari et al., 2022).



Figure 6. Work Program of the Sharia Economics Study Program: The Process of Making Halal Certification for MSMEs in Senyerang: Kemunak Parda Chips, in Parit Daud, RT. 013, Senyerang Village

Furthermore, this mentoring not only focuses on technical digital aspects but also emphasizes the importance of branding strategies based on the local cultural identity of Senyerang. Strengthening the product narrative that highlights local characteristics—such as coastal region icons, maritime culture, and traditional wisdom stories—becomes a differentiation that can create added value for the marketed products. The implementation of branding based on local culture has been proven to enhance visual and emotional appeal for consumers, thereby strengthening the bargaining position of MSMEs in an increasingly crowded digital market.

This program has a significant social impact by fostering solidarity among MSME actors, increasing optimism to recover from economic pressures, and creating a digital MSME community that shares experiences and marketing strategies with each other. The digital transformation that is taking place shows that economic empowerment is not just about improving technical skills, but also about humanizing business actors through empathetic guidance, strengthening mental capacity, and opening access to more equitable economic opportunities.

Through these results, digital assistance for MSMEs is expected to become a sustainable practice model that can be replicated and developed through collaboration between local governments, academics, and local economic communities in order to strengthen the technology and culture based creative economy ecosystem.

## Conclusion

The collaborative Community Service Program (KKN) across study programs carried out in Senyerang Village has shown a significant contribution to community empowerment based on local wisdom as well as the strengthening of religious moderation practices. Through multidisciplinary collaboration among students from the Islamic Religious Education study program (Pendidikan Agama Islam /PAI), Islamic Communication and Broadcasting (Komunikasi dan Penyiaran Islam/KPI), Constitutional Law (Hukum Tata Negara/HTN), Sharia Economics (Ekonomi Syariah/ESy), and Sharia Business Management (Manajemen Bisnis Syariah /MBS), the community service activities not only focus on enhancing knowledge capacity but also on the social, economic, and cultural transformation of the Senyerang community.

PAI students through teaching and learning activities have succeeded in strengthening moderate and inclusive religious literacy, as well as becoming a learning space that instills the value of tolerance and social harmony across groups. KPI students play a role in strengthening creative educational media through the production of films with the theme of local wisdom and religious moderation, which expand the dissemination of social and religious messages in a persuasive and humanist manner. Meanwhile, HTN students are conducting outreach on anti-bullying and anti-drug laws as a preventive effort to raise public legal awareness and create a safe and just social environment.

Economic contribution is demonstrated through halal certification training conducted by Sharia Economics (ESy) students, providing technical understanding and motivation for MSME actors to

improve business legality and the competitiveness of products based on Senyerang's distinctive processed seafood. Digital economic transformation is strengthened by MBS students through assistance in creating marketplace accounts and digital marketing strategies, successfully expanding the MSMEs' marketing network from the local scope to the regional market.

Overall, this collaborative community service program has provided tangible impacts in the form of increased socio-religious capacity, legal awareness, strengthening of the halal economy, and acceleration of MSME digitalization as a post-pandemic economic recovery strategy. Optimizing the potential of local wisdom has proven to be an important foundation in strengthening cultural identity, enhancing social cohesion, and enriching the practice of religious moderation in community life. Thus, this multidisciplinary collaborative community service model is relevant to be replicated as a strategy for sustainable community development based on values, knowledge, and innovation.

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