

Religious moderation through social pedagogy: Lessons from *Sahur Kebangsaan* with Sinta Nuriyah Wahid in Islamic higher education

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Abstract

Religious moderation in Islamic higher education has primarily been examined as an outcome of institutional policies and formal learning, while the pedagogical mechanisms embedded in socio-religious practices remain underexplored. This study aims to analyze the manifestations of religious moderation and conceptualize *Sahur Kebangsaan* as a model of *social pedagogy* in Islamic higher education. Using a qualitative document analysis approach, the study examined official institutional documents, speeches by Sinta Nuriyah Wahid, and supporting publications through thematic analysis. The findings reveal that *Sahur Kebangsaan* embodies four dimensions of religious moderation – national commitment, tolerance, anti-violence, and accommodation of local culture – through spiritual reflection, collective dialogue, shared experience, and community participation. This study contributes by proposing a conceptual model of *Sahur Kebangsaan* as *social pedagogy*, demonstrating how religious rituals can be transformed into pedagogical mechanisms that foster an inclusive campus culture and strengthen religious moderation.

Keywords: Religious moderation; *Social pedagogy*; Islamic higher education; *Sahur Kebangsaan*; Sinta Nuriyah Wahid.

Abstrak

Moderasi beragama di pendidikan tinggi Islam masih lebih banyak dikaji sebagai hasil kebijakan atau pembelajaran formal, sementara mekanisme pembentukannya melalui praktik sosial-keagamaan masih relatif terbatas. Penelitian ini bertujuan menganalisis manifestasi moderasi beragama serta mengonseptualisasikan *Sahur Kebangsaan* sebagai *social pedagogy* dalam pendidikan tinggi Islam. Penelitian menggunakan pendekatan analisis dokumen kualitatif dengan sumber data berupa dokumentasi resmi UIN K.H. Abdurrahman Wahid Pekalongan, pidato Sinta Nuriyah Wahid, dan publikasi pendukung yang dianalisis menggunakan analisis tematik. Hasil penelitian menunjukkan bahwa *Sahur Kebangsaan* memanifestasikan empat indikator moderasi beragama, yaitu komitmen kebangsaan, toleransi, anti-kekerasan, dan akomodatif terhadap budaya lokal melalui refleksi spiritual, dialog kolektif, pengalaman bersama, dan partisipasi masyarakat. Penelitian ini berkontribusi dengan menawarkan model konseptual *Sahur Kebangsaan* sebagai *social pedagogy* yang menjelaskan bagaimana ritual keagamaan dapat bertransformasi menjadi mekanisme pedagogis dalam membangun budaya kampus yang inklusif dan memperkuat moderasi beragama.

Kata Kunci: Moderasi beragama; *Social pedagogy*; Pendidikan tinggi Islam; *Sahur Kebangsaan*; Sinta Nuriyah Wahid.

Introduction

Religious moderation has become a strategic agenda in Islamic higher education in response to the growing need to foster an inclusive academic environment within an increasingly pluralistic society (Mukhibat et al., 2024). The challenge faced by higher education institutions extends beyond the transmission of religious knowledge to the ability to internalize religious values into students' attitudes and social behavior (Anwar, 2018). In this context, socio-religious activities play a significant role by bringing together the spiritual, humanitarian, and civic dimensions of learning within a single educational setting (Takunas et al., 2024). One such initiative is *Sahur Kebangsaan* with Dr. (H.C.) Hj. Sinta Nuriyah Abdurrahman Wahid, held at UIN K.H. Abdurrahman Wahid Pekalongan on February 22, 2026. Under the theme "*Fasting Amid Disasters and the Fragility of Democracy*," the event demonstrated that the Ramadan ritual functions not only as a collective act of worship but also as a platform for social reflection and civic education (Maghfiroh, 2026).

Religious moderation should not be understood merely as an attitude of avoiding extremism, but rather as a perspective, attitude, and religious practice that is just, balanced, and capable of sustaining harmonious coexistence within a pluralistic society. The Indonesian Ministry of Religious Affairs positions religious moderation as a fundamental pillar for preserving national unity amid religious, cultural, and social diversity (Arifin et al., 2025; Saifuddin, 2019). From the perspective of Islamic education, Habibie et al. (2021) argue that cultivating moderate character cannot rely solely on conceptual instruction in the classroom but requires meaningful learning experiences that enable students to directly engage with the values of tolerance, civic responsibility, and social compassion. Accordingly, the effectiveness of religious moderation largely depends on educational institutions' ability to create learning environments that connect knowledge with lived experience.

This process of internalization is evident in the implementation of *Sahur Kebangsaan*, which integrates spiritual reflection, civic dialogue, and social interaction into a shared learning experience (Alghiffary, 2026). The religious sermon (*tausiyyah*) delivered during the event not only conveyed the spiritual significance of fasting but also emphasized respect for human dignity, the importance of national unity, concern for vulnerable communities, and the responsibility to safeguard democratic life. At the same time, the participation of university leaders, local government officials, religious organizations, and community members transformed the event into a space of encounter where participants could directly experience the practice of religious moderation in everyday life. Through this mechanism, religious rituals transcend their spiritual function and become pedagogical processes that cultivate character, strengthen social relationships, and foster contextual civic awareness.

Studies on religious moderation in higher education have been conducted from various perspectives. A study by Prasetyo et al. (2025) showed that religious moderation is commonly associated with strengthening institutional policies, character education, counter-radicalization initiatives, and the promotion of nationalism within higher education institutions. Another study by Shawmi et al. (2025) found that religious traditions and local culture contribute to fostering inclusive attitudes while reinforcing students' national identity. Nevertheless, these studies predominantly conceptualize religious moderation as an outcome of institutional policies, curricula, or educational programs. Comparatively little attention has been devoted to explaining how socio-religious activities cultivate religious moderation through collective learning experiences. This gap highlights the need for research that examines the pedagogical mechanisms underlying socio-religious practices as processes for developing religious moderation.

Against this background, the present study aims to analyze how *Sahur Kebangsaan* with Sinta Nuriyah Wahid at UIN K.H. Abdurrahman Wahid Pekalongan manifests the values of religious moderation while explaining the pedagogical mechanisms embedded in this socio-religious practice. The analysis focuses on three objectives: identifying the manifestations of religious moderation, interpreting *Sahur Kebangsaan* as an inclusive Islamic educational space, and developing a conceptual model of *Sahur Kebangsaan* as *social pedagogy*. The significance of this study lies in extending the discourse on religious moderation beyond outcome-oriented discussions toward a deeper understanding of the processes through which it is cultivated in social practice. Consequently, this study contributes not only by identifying the manifestations of religious moderation but also by proposing a conceptual model that explains how religious rituals can be transformed into mechanisms of *social pedagogy* within Islamic higher education.

Method

This study employed a qualitative document analysis approach to examine the implementation of *Sahur Kebangsaan* with Dr. (H.C.) Hj. Sinta Nuriyah Abdurrahman Wahid at UIN K.H. Abdurrahman Wahid Pekalongan as a model of *social pedagogy* in Islamic higher education (Morgan, 2022). This approach was selected because the study focused on interpreting the meanings embedded in various documentary sources rather than exploring participants' experiences through interviews or field observations. The primary data consisted of official news published by UIN K.H. Abdurrahman Wahid Pekalongan, publications from LP2M UIN Gus Dur, event documentation, speeches and *tausiyah* delivered by Sinta Nuriyah Wahid, as well as relevant media reports covering the 2026 Ramadan Safari Sahur series. Collectively, these documents constituted the research corpus for identifying educational messages,

manifestations of religious moderation, and the pedagogical processes embedded throughout the event.

The data were analyzed using thematic analysis following the framework proposed by Braun and Clarke (2017), which comprises data familiarization, initial coding, theme development, theme review, and interpretation of findings. The coding process focused on themes related to Islamic educational values, spiritual reflection, social dialogue, community participation, national commitment, tolerance, anti-violence, and accommodation of local culture. These themes were subsequently synthesized to explain the manifestations of religious moderation and to develop a conceptual model of *Sahur Kebangsaan* as *social pedagogy*. The credibility of the findings was ensured through source triangulation by comparing official institutional documents, speech transcripts, and supporting publications. This procedure enabled the analysis to move beyond merely describing the event toward explaining the relationships among the findings as the foundation for the study's conceptual development.

Results and Discussion

Sahur Kebangsaan as an inclusive Islamic learning space

Sahur Kebangsaan with Dr. (H.C.) Hj. Sinta Nuriyah Abdurrahman Wahid was part of the 2026 Ramadan Safari Sahur series organized across various regions of Indonesia (Masula, 2026). UIN K.H. Abdurrahman Wahid Pekalongan served as the third venue for the program, held on February 22, 2026, at the Student Centre Building, Campus 2, under the theme "*Fasting Amid Disasters and the Fragility of Democracy*." The event was designed as a moment of reflection on issues of nationhood, humanity, and democracy while strengthening participants' spirituality through collective prayer during the final third of the night. It was attended by Sinta Nuriyah Wahid, the Rector and the academic community of UIN Gus Dur, the Regional Leadership Coordination Forum (Forkopimda) of Pekalongan Regency, representatives of Nahdlatul Ulama (NU) and Muhammadiyah, and members of the surrounding community. The participation of these diverse stakeholders demonstrates that *Sahur Kebangsaan* functioned not only as a religious event but also as a shared space connecting higher education institutions, government, religious organizations, and society in fostering collective values.

The program consisted of the Rector's welcoming remarks, a civic-oriented *tausiyah* delivered by Sinta Nuriyah Wahid, a communal *sahur* meal, collective prayer, and the congregational Fajr prayer. In his remarks, the Rector expressed appreciation for Sinta Nuriyah's consistency in organizing *Sahur Kebangsaan* across Indonesia for more than two decades. He further emphasized that the identity of UIN K.H. Abdurrahman Wahid should be reflected through the values championed by Gus Dur, particularly equality and respect for human dignity. His statement that "*we all have equal rights and equal opportunities to grow*" reflects the university's commitment to fostering an inclusive educational culture. Consequently, *Sahur Kebangsaan* extends beyond a

ceremonial Ramadan event and becomes an Islamic educational space that integrates spiritual experience, civic dialogue, and social learning through interactions among participants from diverse backgrounds.

The messages delivered by Dr. (H.C.) Hj. Sinta Nuriyah Abdurrahman Wahid demonstrate that fasting should not be understood merely as a ritual obligation but as a process of character formation and social responsibility. In her *tausiyah*, she stated, "*The meaning of la'allakum tattaqun is the transformation of moral character through honesty, patience, mutual respect, and mutual assistance – not only during Ramadan, but throughout one's entire life*" (Kuswandi, 2026). This statement suggests that piety is measured not only by the performance of religious rituals but also by one's ability to internalize moral values in everyday life. From this perspective, Islamic education is understood as a process of nurturing individuals who possess integrity, empathy, and the capacity to contribute to the well-being of society.

Furthermore, Sinta Nuriyah linked devotion to God with respect for human dignity. She affirmed, "*Respecting fellow human beings is equivalent to respecting the Creator. Conversely, degrading another human being is the same as degrading the Creator*" (Kuswandi, 2026). This message emphasizes that one's relationship with God cannot be separated from one's relationship with fellow human beings. In the context of national life, she further reminded the audience, "*We may have different choices and compete for different roles, but we must never allow those differences to divide us. Everything should ultimately contribute to the common good and national development*" (Kuswandi, 2026). This statement illustrates that differences of opinion should be managed through the spirit of unity so that diversity becomes a source of social capital rather than conflict in building a harmonious nation. She also explained that "*Sahur can be held anywhere – whether in markets, bus terminals, or the courtyards of houses of worship – as a symbol of togetherness and mutual respect*" (Kuswandi, 2026). This idea highlights the role of public spaces as learning environments where people from different religious, social, and cultural backgrounds can engage with one another.

These findings indicate that *Sahur Kebangsaan* possesses educational dimensions that extend far beyond the ritual function of Ramadan. The event integrates spiritual learning, character formation, humanistic education, civic education, and social learning through inclusive interaction. A synthesis of these findings is presented in Table 1.

Table 1. Educational dimensions of *Sahur Kebangsaan* as an inclusive Islamic learning space

Educational Dimension	Empirical Evidence
Spiritual learning	Collective <i>sahur</i> , prayer, and congregational Fajr prayer as religious practices that strengthen spirituality.

Character education	Messages emphasizing honesty, patience, mutual respect, and mutual assistance (<i>la'allakum tattaqun</i>).
Humanistic education	Respect for human dignity as an expression of respect for the Creator.
Civic education	Reflection on democracy, national unity, and shared responsibility for nation-building.
Social learning	Interaction among university members, government officials, religious organizations, and local communities.
Inclusive learning	<i>Sahur</i> conducted as an open public gathering that welcomes participants from diverse social backgrounds.

Source: Developed by the authors based on the official reports of UIN K.H. Abdurrahman Wahid Pekalongan (2026) and the speeches of Sinta Nuriyah Wahid (2026).

As shown in Table 1, *Sahur Kebangsaan* encompasses multiple interconnected educational dimensions that collectively create a holistic learning experience. The educational process is not limited to the transmission of religious knowledge but is also shaped through exemplary leadership, reflection on national issues, shared lived experiences, and the practice of respecting others (Lewin & Korsgaard, 2024). Consequently, the learning experience not only strengthens participants' spirituality but also cultivates character, social responsibility, and civic awareness.

These inclusive characteristics demonstrate that *Sahur Kebangsaan* can be understood as a form of *social pedagogy* in Islamic education, whereby socio-religious activities function as pedagogical mechanisms for character formation, the development of civic consciousness, and the internalization of humanitarian values (Mahrus et al., 2026). Through collective experiences involving diverse sectors of society, the event successfully connects Islamic spirituality with social practice. This pedagogical foundation provides the basis for understanding how the values of religious moderation are manifested throughout the entire series of activities.

Manifestations of religious moderation in *Sahur Kebangsaan*

Religious moderation in Islamic higher education has largely been positioned as a normative agenda implemented through curricula, institutional policies, and educational outreach programs (Bahri et al., 2025). Such an approach tends to frame religious moderation as a body of knowledge to be understood, while its manifestation in socio-religious practices has received comparatively limited attention. As a result, the implementation of religious moderation often remains at the conceptual level without adequately demonstrating how these values are embodied in everyday life. Based on the thematic analysis of *Sahur Kebangsaan* at UIN K.H. Abdurrahman Wahid Pekalongan, this study found that religious moderation is manifested through four principal dimensions: national commitment, tolerance, anti-violence, and accommodation of local culture. These manifestations emerge from the integration of

religious messages, participants' collective experiences, and socio-religious traditions that create a contextual learning environment for religious moderation.

Table 2. Manifestations of religious moderation in *Sahur Kebangsaan*

Indicator	Manifestation in <i>Sahur Kebangsaan</i>	Empirical Evidence
National Commitment	Religious teachings are connected with democratic responsibility, national unity, and collective commitment to nation-building.	Reflection on the theme " <i>Fasting Amid Disasters and the Fragility of Democracy</i> "; the message that differences should contribute to the common good and national development rather than social division.
Tolerance	Religious values encourage respect for human dignity and harmonious coexistence regardless of social or religious differences.	The message that respecting fellow human beings is equivalent to respecting the Creator; participation of university leaders, government officials, NU, Muhammadiyah, and local communities in one shared gathering.
Anti-Violence	Religious moderation is manifested through moral teachings that reject hostility, discrimination, and social polarization while promoting peaceful coexistence.	Messages emphasizing honesty, patience, mutual respect, mutual assistance, and the importance of avoiding conflict and division.
Accommodation of Local Culture	Local Ramadan traditions are transformed into inclusive spaces for dialogue, solidarity, and Islamic learning.	<i>Sahur Keliling</i> and communal <i>sahur</i> organized in public spaces, including markets, terminals, and places of worship, as symbols of togetherness.

Source: Developed by the authors based on the thematic analysis of official documentation and speeches delivered during *Sahur Kebangsaan* (2026).

As presented in Table 2, the manifestations of religious moderation in *Sahur Kebangsaan* are reflected not only in the substance of the religious messages but also throughout the social practices embedded in the event. The thematic analysis demonstrates a consistent relationship between religious messages, stakeholder participation, and the tradition of *Sahur Kebangsaan* with the four indicators of religious moderation developed by the Indonesian Ministry of Religious Affairs. Accordingly, Table 2 serves as a synthesis of the study's findings by illustrating how the empirical data were categorized into manifestations of religious moderation based on the analytical framework adopted in this study.

The first manifestation is national commitment, reflected in the integration of religious values with civic responsibility. The theme "*Fasting Amid Disasters and the Fragility of Democracy*" and Sinta Nuriyah's statement, "*We may have different choices and compete for different roles, but we must never allow those differences to divide us. Everything should ultimately contribute to the common good and national development,*" demonstrate that

religiosity is positioned as a moral force for preserving national unity amid diversity. These findings indicate that national commitment is cultivated not merely through state symbols but through the internalization of religious values that promote social cohesion. This finding is consistent with the study by Hanif et al. (2025), which argues that religious moderation is closely associated with strengthening national identity through Islamic education. It also reinforces the findings of Onuorah (2025) by demonstrating that collective religious activities can effectively integrate spirituality with civic responsibility. Unlike approaches that emphasize curriculum or institutional policies, this study shows that national commitment is fostered through participatory religious experiences.

The second manifestation is tolerance, expressed through respect for human dignity as a fundamental religious principle. Sinta Nuriyah's statement, "*Respecting fellow human beings is equivalent to respecting the Creator. Conversely, degrading another human being is the same as degrading the Creator,*" demonstrates that respect for others possesses a strong theological foundation. This principle was reinforced by the participation of the university community, local government, religious organizations, and society in a shared space that naturally facilitated social dialogue. The findings suggest that tolerance is cultivated through lived interaction rather than merely through conceptual understanding of diversity. This finding is consistent with the study by Aderibigbe et al. (2023), which emphasizes that tolerant attitudes develop through social interaction among individuals from diverse backgrounds. It also strengthens the findings of Cronshaw and Daddow (2021) by demonstrating that religious spaces can be transformed into inclusive arenas for dialogue. Consequently, this study reveals that tolerance gains legitimacy through both theological reasoning and social practice.

The third manifestation is anti-violence, understood in this study as the cultivation of a social ethic that rejects discrimination, hostility, and polarization. Messages emphasizing honesty, patience, mutual respect, mutual assistance, and the rejection of social division indicate that violence is understood not only as physical aggression but also as attitudes that undermine social harmony. These findings suggest that Islamic education promotes a culture of peace through the moral transformation of participants rather than through coercive approaches. This finding aligns with the study by Dasopang et al. (2023), which highlights the strategic role of religious education in fostering peaceful societies and preventing extremism. It also reinforces the findings of Witro et al. (2022) by demonstrating that anti-violence values are internalized through collective experiences during religious activities. Therefore, this study indicates that socio-religious traditions possess a stronger transformative capacity than approaches relying solely on regulations or formal instruction.

The fourth manifestation is accommodation of local culture, reflected in the transformation of the *Sahur Keliling* tradition into an inclusive learning space. Sinta

Nuriyah's statement, "*Sahur can be held anywhere – whether in markets, bus terminals, or the courtyards of houses of worship – as a symbol of togetherness and mutual respect,*" illustrates that local traditions serve as a medium for extending Islamic values to the wider community. Rather than merely preserving Ramadan traditions, this practice reconstructs them as spaces for dialogue, solidarity, and social learning. This finding is consistent with the study by Mailin et al. (2023), which emphasizes the important role of local culture in strengthening religious moderation. It also reinforces the findings of Huda et al. (2020) by demonstrating that local traditions effectively bridge Islamic teachings with the social realities of society. Accordingly, this study concludes that local culture functions not only as a means of cultural preservation but also as a pedagogical mechanism for cultivating civic awareness, social solidarity, and inclusive religious experiences.

Overall, this study demonstrates that the manifestations of religious moderation in *Sahur Kebangsaan* emerge through the integration of religious messages, social experiences, and cultural practices that mutually reinforce one another. The four dimensions of religious moderation do not operate independently; rather, they form an interconnected framework linking Islamic spirituality with civic responsibility, human relationships, and appreciation of local culture. These findings confirm that religious moderation is more effectively internalized when embodied through socio-religious activities that enable participants to experience these values directly. Therefore, *Sahur Kebangsaan* represents not only a Ramadan tradition but also a practical model of religious moderation that can be adapted to strengthen Islamic education in both higher education institutions and the broader community.

Conceptualizing *Sahur Kebangsaan* as social pedagogy

Studies on social pedagogy in Islamic education have predominantly associated it with community service programs, community empowerment, and experiential learning beyond the classroom (Karwadi et al., 2025). This perspective implicitly positions religious rituals as spiritual activities separate from pedagogical processes. Consequently, the educational dimension emerging from collective religious practices is often regarded as a secondary outcome rather than as a learning mechanism in its own right. Based on the findings of this study, such an assumption requires reconsideration. *Sahur Kebangsaan* demonstrates that religious rituals can transform spiritual values into social learning experiences that cultivate character, strengthen interpersonal relationships, and internalize religious moderation. Accordingly, this study conceptualizes *Sahur Kebangsaan* as a model of *social pedagogy*, as illustrated in Figure 1.

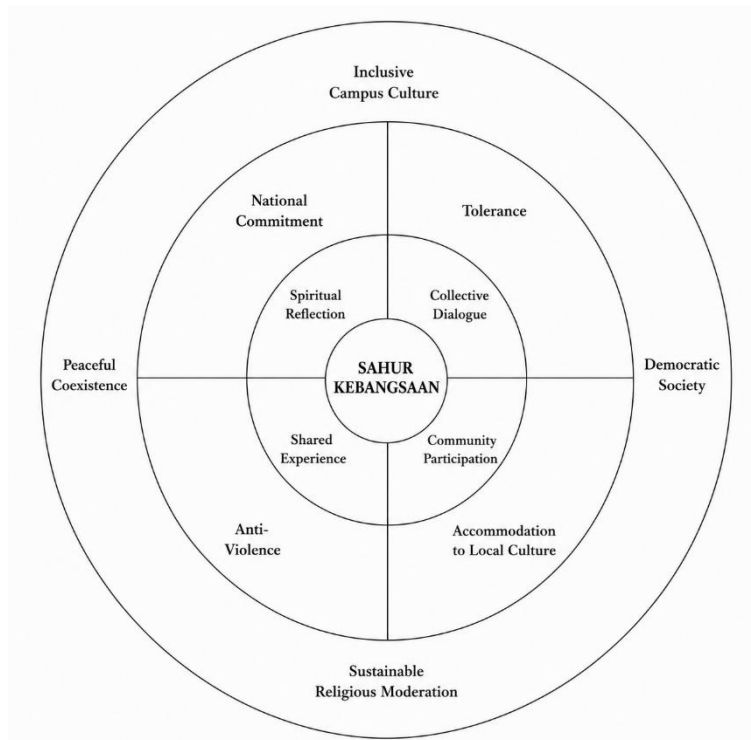


Figure 1. Conceptual model of *Sahur Kebangsaan* as social pedagogy

Source: Developed by the authors based on thematic analysis (2026).

Figure 1 was developed as a conceptual synthesis integrating all empirical findings into a coherent model. The model demonstrates that the learning process does not begin with the transmission of knowledge or formal instruction but originates from collective religious experiences that gradually evolve into pedagogical processes, foster the practice of religious moderation, and ultimately generate broader social impacts. Accordingly, the figure functions not merely as a visual illustration but as a conceptual framework that explains the causal relationship between religious rituals, social learning processes, manifestations of religious moderation, and the resulting social transformation.

The conceptual model presented in Figure 1 also reflects a pattern of transformation consistent with Scharmer's (2016) Theory U framework. The stages of spiritual reflection, collective dialogue, shared experience, and community participation illustrate a transformative process that progresses from individual awareness toward collective action. Within the context of *Sahur Kebangsaan*, this transformation does not occur through formal instruction but through religious experiences that enable participants to develop new perspectives on the relationship between religion, humanity, and nationhood. Therefore, Theory U is not employed as the primary analytical framework but rather as a conceptual lens that reinforces the interpretation of how *social pedagogy* gradually develops into social transformation.

At the center of the model lies *Sahur Kebangsaan* as the core activity that initiates the entire learning process. This positioning indicates that religious rituals are understood

not as an ultimate goal but as a social space where individuals, communities, and institutions come together in a shared religious experience. From this center emerge four interconnected pedagogical processes: *spiritual reflection*, *collective dialogue*, *shared experience*, and *community participation*. These processes explain how learning occurs through reflection on religious values, dialogue among participants, shared lived experiences, and active community engagement. This finding is consistent with the study by Afdhal et al. (2025), which suggests that socially experiential learning fosters deeper value internalization than approaches focused solely on knowledge transmission. It also reinforces the findings of Moulin-Stožek (2019), who identified social interaction as the foundation of character formation. However, the present study demonstrates that religious rituals themselves can function as the primary arena in which *social pedagogy* takes place, rather than merely serving as supporting media for educational processes.

These pedagogical processes subsequently generate four manifestations of religious moderation: national commitment, tolerance, anti-violence, and accommodation of local culture. These manifestations do not emerge spontaneously but are the result of spiritual reflection, collective dialogue, shared experiences, and community participation throughout the event. Religious moderation, therefore, is understood as the outcome of social learning rather than simply as content delivered through instruction. This finding is consistent with the study by González-Bailón and Lelkes (2023), which argues that the development of moderate attitudes requires interactive environments where individuals directly experience diversity. However, unlike the findings of A. Tabi'in et al. (2025), this study demonstrates that the four dimensions of religious moderation develop simultaneously within a unified pedagogical experience, in which social learning and religious practice operate as mutually reinforcing processes.

The outermost circle of the model represents its long-term outcomes: *inclusive campus culture*, *democratic society*, *peaceful coexistence*, and *sustainable religious moderation*. These outcomes indicate that *social pedagogy* extends beyond individual behavioral change to foster cultural transformation within both academic institutions and society. An inclusive campus culture emerges through dialogue, respect for diversity, and the participation of multiple social groups in shared religious activities. This finding is consistent with the study by Rofiah et al. (2025), which explains that Islamic education contributes to the development of inclusive social cultures. In contrast to the findings of Subchi et al. (2022), the present study positions religious rituals as the starting point of social transformation, suggesting that sustainable religious moderation is produced through the continual reproduction of collective learning experiences within society.

Overall, Figure 1 demonstrates that *Sahur Kebangsaan* operates through a layered and interconnected mechanism of *social pedagogy*. Religious rituals provide the foundation

for spiritual reflection, collective dialogue, shared experiences, and community participation, which subsequently foster the practice of religious moderation and generate sustainable social outcomes. These findings broaden the understanding of *social pedagogy* in Islamic education by positioning ritual activities as learning spaces capable of integrating spirituality, humanity, nationhood, and local culture within a single transformative process. Therefore, the principal contribution of this study lies not only in demonstrating that *Sahur Kebangsaan* embodies the values of religious moderation but also in proposing a new conceptual model that explains how religious rituals can function as mechanisms of *social pedagogy* for building an inclusive, democratic, and civilized society.

Conclusion

This study demonstrates that *Sahur Kebangsaan* functions not only as a religious tradition during Ramadan but also as a mechanism of *social pedagogy* that transforms religious experience into a process of social learning. This transformation occurs through a sequence of spiritual reflection, collective dialogue, shared experience, and community participation, which collectively foster four manifestations of religious moderation: national commitment, tolerance, anti-violence, and accommodation of local culture. These findings confirm that religious moderation is not cultivated solely through the transmission of knowledge but through social experiences that enable participants to internalize religious values in their everyday lives. Accordingly, this study broadens the understanding of Islamic education by demonstrating that religious rituals can serve as pedagogical spaces that integrate spirituality, character formation, and social responsibility within a contextual learning process.

The principal contribution of this study lies in the development of a conceptual model of *Sahur Kebangsaan* as *social pedagogy*, which explains the layered relationship between religious rituals, pedagogical processes, manifestations of religious moderation, and their resulting social impacts. This model offers a new perspective by positioning socio-religious activities as an Islamic educational strategy that extends beyond formal classroom instruction. Nevertheless, this study is limited to a single case at UIN K.H. Abdurrahman Wahid Pekalongan, with data primarily derived from event documentation and thematic analysis, and therefore does not fully capture participants' lived experiences. Future research is encouraged to examine this conceptual model across different forms of religious rituals in diverse institutional and community settings through comparative and longitudinal approaches, thereby expanding the validity, explanatory power, and applicability of the *social pedagogy* model within broader contexts of Islamic education.

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