



Religion Moderation In Teaching Oral Literature Based on Local Wisdom Through Blended Learning Model

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Abstract

Religious moderation can be promoted through various means, one of which is teaching oral literature in the post-pandemic era. Oral literature rooted in local wisdom needs deeper exploration to realize religious moderation in Indonesia. Local wisdom illustrates that each region has its own way of understanding religion, fostering awareness to be more moderate. The novelty of this study lies in the exploration of oral literature found in students' local areas that reflect religious moderation in community practices. This study aims to describe religious moderation from the perspective of teaching literature containing local wisdom values through blended learning. This qualitative research employed in-depth interviews with students and lecturers of oral literature, literature studies, and questionnaires. Data validation used theory triangulation, data source triangulation, and methodological triangulation, while data analysis followed Miles and Huberman's interactive model. The data were correlated with post-pandemic education regulations issued by the government and UIN Raden Mas Said Surakarta, particularly by examining students' final grades in oral literature courses. The results show that teaching oral literature through blended learning positively impacts students' understanding of local wisdom and religious diversity. Religious moderation can thus be integrated into literature teaching materials based on local traditions. The nyadran tradition, in particular, provides students with direct experience in fostering tolerance among different religious communities. Its noble values significantly influence students' mindsets to think more moderately and avoid superiority over others.

Keywords: *Religious Moderation, Oral Literature, Local Wisdom, Blended Learning.*

Introduction

Religious moderation is essentially necessary to restore the essence of humanity. The principle of religious moderation lies in justice and balance. It is manifested through the rejection



of extremism and the upholding of values that dignify human beings. A moderate believer understands that religious devotion is a form of worship to God, expressed through the implementation of His teachings with the aim of honoring humanity. The attitude of religious moderation takes into account human values, mutual agreements, and public order. Religion teaches that upholding humanity is the core essence of its message. Religious moderation can be realized when a person possesses knowledge, noble character, forgiveness, wisdom, and prudence.

Moderation is also recognized in the traditions of various religions. In Islam, there is the concept of *wasathiyah*; in Christianity, the *golden mean*; in Buddhism, the *Majjhima Patipada*; in Hinduism, the *Madhyamika*; and in Confucianism, the concept of *Zhong Yong*. In all religious traditions, there exists a teaching of the 'middle path'. These terms, though expressed differently in each religion, share a common essence: that choosing a middle course between two extremes and avoiding excess is regarded as the most ideal form of religious practice. Sulaiman (2022:2705) explained that, according to Hamka, religious moderation represents a balanced way of life for Muslims. It is intended to foster mutual assistance and respect—particularly by granting others the freedom to practice their own religious rituals, refraining from insults, and thus preventing the emergence of undesirable religious violence.

Hasan (2021) outlined several key principles of moderation in Islam, which serve as ethical and behavioral foundations for a balanced religious life. These principles include *Tawassut* (adopting the middle path), *Tawazun* (maintaining balance), *I'tidal* (being upright and firm), *Tasamuh* (promoting tolerance), *Musawah* (upholding equality), *Syura* (engaging in mutual consultation), *Islah* (pursuing reform), *Aulawiyah* (prioritizing what is essential), *Tathawwur wa Ibtikar* (being dynamic and innovative), and *Tahadhdhur* (demonstrating civility). These values reflect the Islamic commitment to moderation as a comprehensive and holistic approach to religious life and social harmony. Subawa (2021: 65) explained that finding common ground among religions should be pursued through social dialogue. Religious moderation can also be explored and cultivated through the local wisdom embedded in society.

Local wisdom was explored through both written and oral literature by interpreting it contextually in relation to existing social phenomena. These phenomena were also utilized to strengthen religious moderation within communities. Villages with multi-religious populations required the development of cross-cutting social groups to foster interfaith social solidarity. Meanwhile, Ahimsa-Putra explained that local wisdom referred to a body of knowledge possessed by a community, inherited from previous generations or gained through experience in interacting with the environment and other communities to address various problems and challenges (Sumintarsih & Ariani, 2007).

In his study, Haba (2007: 334-335) stated that local wisdom could serve as a marker of a community's identity. Furthermore, local wisdom also fostered aspects of social cohesion, acting as a unifying force among different religions, citizens, and belief systems. This aligns with Ridwan



(2007: 29) who stated that local wisdom is a synthesis of sociocultural and socio-religious elements, aimed at restoring social bonds that have been weakened by the struggle for political and economic interests. In this context, local wisdom found in the *nyadran* tradition in Cepogo District, Boyolali Regency, Central Java Province fulfilled the criteria to support religious moderation within society. The integration of local wisdom into teaching materials had also previously been implemented by Arianti (2021: 121) had also previously been implemented by others, resulting in local wisdom-based teaching materials that supported students' motivation to behave in ways aligned with the process of character education development.

Riyadi (2017) noted that the *Nyadran* tradition could serve as an expression of social piety through practices of mutual cooperation (*gotong royong*), solidarity, and togetherness. *Nyadran* could function as a means of accommodation and a tool for fostering harmony among religious communities, particularly within pluralistic and multicultural societies. One example is the *Nyadran* tradition in Kayen Village, Juwangi District, Boyolali Regency, which—through its various procedures—has successfully strengthened the community's primordial bonds within a group that shares similar values and beliefs, despite differences in religion and faith.

Wuryansari, Lestari, and Sutrisno (2014: 198) explained that the *Sadranan* ceremony is a symbolic tradition with dual concepts: first, a general concept as a "grave pilgrimage," and second, a spiritual expression of gratitude to God, a way to welcome the month of Ramadan, a prayer for ancestral forgiveness, and a means of maintaining social relationships throughout the *Sadranan* procession. The *Sadranan* ceremony functions as a form of communication that compels people to gather and interact. As an indigenous cultural practice, *Sadranan* continues to be preserved and remains deeply rooted in the community.

This tradition is closely linked to the local community and has been preserved to this day, offering an entry point for university students to engage in self-development, particularly in relation to their academic learning. The integration of religious moderation into higher education remains a shared responsibility. Therefore, involving students actively in local wisdom traditions that embody values of religious moderation provides strong support for university learning, especially in the study of classical literature. This is in line with Bahar (2022: 824), who stated that the development of religious moderation within the educational sphere is expected to shape students' character to be more progressive, open to change and diversity. In the long run, this will contribute to the formation of a harmonious society and accelerate national development across various strategic sectors.

The urgency of this research lies in the creation of literature learning that incorporates local wisdom and upholds the values of religious moderation by integrating both face-to-face and online learning models. Learning that bridges real-world experience and academic theory needs to be well-packaged and carefully planned. In the Old Literature course at the Tadris



Bahasa Indonesia Study Program, Faculty of Adab and Humanities, UIN Raden Mas Said Surakarta, a blended learning system has been implemented. This approach combines online and offline learning. Offline (face-to-face) sessions are used to explore theories and critical studies of classical literature, while online learning is utilized for reporting research findings or conducting analyses of old literary forms—such as oral literature—found in the students' local environments.

The selection of research objects was entirely left to the students' capacity to travel and engage directly as participants in cultural practices, traditions, or community activities. Through this approach, the internalization of religious moderation within literature learning was realized by involving students in traditions rooted in local wisdom. This is in accordance with Muhaini (2021: 861) those who stated that the process of internalizing religious moderation in education is carried out through habituation in character formation, as seen in the traditional *Dayah* Islamic boarding schools in Langsa City.

Blended learning, when implemented with creativity and innovation, was used to enhance students' learning motivation and stimulate their engagement in the learning process. Prawoto dan Pramulia (2019: 37) was explained that the blended learning model proved effective in improving student learning outcomes in the literary appreciation course at the Indonesian Language and Literature Education Program (PBSI), Unipa Surabaya. Students became more active, creative, innovative, and demonstrated high enthusiasm for independent learning. Blended learning was particularly well-suited for subject themes related to the environment and society. The combination of face-to-face and online learning enabled students to more easily develop their social engagement and interaction within their communities (Widiara 2018:55). Müller dan Mildemberger (2021:1) yielded findings indicating that combining online and offline instruction resulted in a blended learning approach with reduced in-class time, which proved to be more effective than conventional classroom learning. Based on the above explanation, the aim of this study was to explore and present the values of religious moderation embedded in the *Nyadran* tradition, as integrated into oral literature learning through the blended learning method.

Methods

This study employed a qualitative descriptive approach using a case study method. This approach was chosen because the research aimed to explore the deeper meaning of religious moderation in the oral literary tradition of *Nyadran*, and to relate it to a blended learning model. The primary object of this study was the *Nyadran* tradition, which was analyzed using a hermeneutic perspective. The data sources in this research consisted of both primary and secondary data. Primary data were obtained through interviews with tradition practitioners, lecturers, and students. Meanwhile, secondary data were derived from observations and documents.



Data collection was conducted through literature review, interviews, and document analysis. The literature review was used to examine various relevant theories, such as hermeneutics and classical literature learning. Interviews were conducted with *Nyadran* practitioners, lecturers, and students to explore the practice of classical literature instruction and the potential integration of religious moderation values within the learning process. Document analysis was carried out on the text *Kidung Rumeksa Ing Wengi* to interpret the meanings, values, and spiritual as well as ecological symbols embedded within it.

To ensure data validity, this study employed source triangulation and theoretical triangulation. Triangulation was conducted by comparing various data sources and theoretical approaches to obtain objective and accountable results. Data analysis was carried out in three main stages. First, hermeneutic analysis was used to interpret the meaning of religious moderation in the tradition, particularly in relation to human, nature, and divine relationships. Second, contextual educational analysis was conducted to examine the relevance of the interpretive findings to literary learning strategies that are contextual and character-based, in accordance with the principles of classical literature instruction.

Results and Discussion

Religious moderation can be found in communities and explored by students through various approaches. Society evolves with its own set of challenges and natural axioms, shaped by established structures and traditions upheld by its members and leaders. One tradition that can teach students about religious moderation—particularly tolerance—is the *Nyadran* tradition, which exists in the communities surrounding students, especially those from the Javanese regions such as Solo and its surroundings. The *Nyadran* tradition is typically carried out during the months of *Sura* or *Sha'ban*. Nurhayati Djihadah (2022: 77) It was explained that the internalization of religious moderation values can be managed within literature learning. These values consist of ethical, cultural, and religious dimensions. Suardiana (2011: 201) It was stated that these values are rooted in local wisdom, which deserves to be preserved for its continued relevance. The values embedded in local wisdom are not static; rather, they are capable of adapting to the changing times. These values serve as a guiding framework for shaping life at the regional, national, and global levels.

Students are expected to become *Iron Stock*—resilient individuals with noble character who represent the nation's future assets, both in terms of professional competence and societal contribution (Cahyono 2019: 38). This can only be achieved if students are actively engaged with society. Students are expected to become resilient individuals who possess both competence and noble character. In the context of classical literature learning, especially oral literature,



lectures and assignments are conducted through blended learning. This blended learning approach not only involves online and face-to-face sessions, but also combines theoretical understanding with practical application through student involvement in local traditions or oral literature practices. In this case, students take an active role and simultaneously conduct research on the *sadranan* tradition in their respective regions. This paper highlights one example of the *sadranan* tradition, as explored by several students from the Cepogo area in Boyolali, Central Java, Indonesia.

The Nyadran Tradition as an Expression of Religious Moderation in Society

The *Sadranan* tradition is held on the 20th day of the Javanese month of Ruwah, intended as a form of prayer to God Almighty for ease, blessings, and prosperity in life. In the past, this tradition was primarily dedicated to honoring the ancestors. However, over time, it has shifted into a medium for fostering social connection, giving alms, and praying for the peace of deceased ancestors' souls in the presence of Allah SWT. The offerings, which originally included raw meat and blood, have evolved into ready-to-eat foods and beverages that are suitable for communal feasting and deliberately prepared for that purpose.

The History of *Sadranan* According to a Village Elder in Mliwis, Cepogo according to one of the village elders of Mliwis, Cepogo, *Sadranan* is a tradition passed down through generations that begins with *bubak* (cemetery cleaning). This activity reflects communal values such as mutual cooperation (*gotong royong*), social harmony (*guyub rukun*), and a strong sense of kinship. Social harmony is deeply embedded in this tradition. The next part of the procession involves the recitation of verses from the Qur'an and collective *tahlil* prayers, intended to send blessings to deceased ancestors. The ritual includes residents gathering at the cemetery and bringing food. The event typically begins with an opening, a welcoming speech (*atur pambagyo*) from a community representative, followed by *tahlilan*, and concludes with a communal meal at the cemetery. The food brought is in the form of *sedekah* (alms), usually packed in traditional food containers known as *tenong*.

Participation and values in the *Sadranan* tradition residents are not obligated to bring food in *tenong* containers; those who do not bring food are still welcome to join the communal meal. This highlights the strong presence of values such as sharing and tolerance. Participants in this tradition include both those who have ancestors buried at the site and members of the surrounding community. Beyond the intention of praying for the ancestors, the tradition also serves as an expression of gratitude to the Almighty. Sholeh (2021: 1) illustrates that the values embodied in the *Sadranan* tradition in Boyolali include religious devotion, gratitude, tolerance, patriotism, environmental awareness, and mutual cooperation. The *Sadranan* tradition also features the practice known as *kenduren*, a communal feast held within the local community. Wahyudi (2019: 133) explained that, based on the Javanese philosophy of *tepo seliro* (empathy and mutual respect), *kenduri* offers a valuable lesson in maintaining harmonious relationships



among fellow human beings, with the environment, and with nature. Through the *Sadranan* tradition, the community feels a closer spiritual connection to Allah SWT (Ahmad 2021: 23).

The *Sadranan* tradition was an annual ritual that had been passed down from generation to generation since ancient times. This tradition functioned not only as a form of respect for ancestors but also as a vital medium for strengthening social bonds among neighbors, friends, and family members. The continuation of this tradition had a significant impact on maintaining social harmony within the community. When it could not be carried out—such as during the Covid-19 pandemic that struck Indonesia between 2019 and 2021—social relations and the sense of closeness among community members noticeably weakened and became more distant.

Purwaningsih, et.al. (2016:91) was explained that in the past, this tradition had been carried out only by Muslims affiliated with the Nahdlatul Ulama (NU) group. However, over time—particularly in Mliwis Village, Cepogo—the tradition had gradually become more inclusive, with people from various backgrounds participating regardless of religious affiliation. This shift occurred as the essence and substance of the tradition had transformed into a moment of social gathering (*silaturahmi*). During the event, colleagues and relatives visited one another from house to house, often coming from various regions and social groups. The core values drawn from this annual *Sadranan* tradition included strengthened communal harmony and togetherness among residents. Additionally, public awareness and willingness to give alms (*sedekah*) had increased. This phenomenon also illustrated the process of social engineering, defined as the human ability or skill to take deliberate action in reshaping or adapting to various aspects of social life. In relation to the development of tourism in the region, according to a study conducted by Vitasurya (2016:97) In relation to the development of tourism in the region, according to a study, the preservation of nature-based tourism villages through active community participation had proven to be an effective approach for future village tourism development. Mliwis Village, located in Cepogo District at the foot of Mount Merapi and Mount Merbabu, possessed a variety of tourism potentials. Various natural and man-made attractions were available to please the eyes of its visitors. In addition, the village was situated near Tumang, which was well known for its copper handicrafts. Suyitno (2022:1404) The *sadranan* tradition in Tumang, Cepogo, Boyolali was sustained due to factors such as a high level of tolerance, the growing advancement of society, and increasingly strong Islamic values. This tradition also provided economic benefits, particularly as a promotional platform for the village's signature handicraft industries—namely copper, brass, and aluminum crafts—which had become icons of Tumang. The celebration included traditional performing arts such as *reog*, *ketoprak*, and *wayang*, which were presented annually depending on community funds and the chosen theme. However, it was important to note that community efforts to enliven the tradition were always aligned with core values of togetherness, gratitude, and mutual tolerance.



The communal identity embedded in the *nyadran* tradition reflected a culture of peace. It indicated that this community upheld strong ethical values and decorum. The *nyadran* tradition also served as a unifying force among people of different religions, residents, and belief systems. In this context, *nyadran* provided both a space and a dialogic arena for various groups to soften political exclusivity and transcend inherent group-based identities. This tradition further promoted togetherness and helped eliminate elements that could damage social solidarity. Additionally, it contributed to the development of surrounding tourist destinations, as visitors came from various regions. These guests could enjoy meals at any host's home—some knew the host personally, while others arrived unannounced. For the people of Mliwis Village, Cepogo District, this was not an issue. They believed that the more guests who visited and the more food that was consumed, the more abundant their future sustenance would be.

Blended Learning and the *Nyadran* Tradition

The following presents the percentages based on a questionnaire distributed to ten fifth-semester students who had taken the Old Literature course through a blended learning model, integrated with the *Sadranan* tradition in Mliwis Village, Cepogo Subdistrict, Boyolali Regency, Central Java Province.

No	Statement	Response
1	Students expressed interest in traditions, folklore, or oral literature	30% liked it very much, 50% liked it, 20% somewhat liked it
2	Students acknowledged that oral traditions were linked to certain religions	10% strongly linked, 40% linked, 50% somewhat linked
3	Students stated that the tradition contained values of tolerance	20% strongly agreed, 70% agreed, 10% somewhat agreed
4	Students recognized the presence of local wisdom and social harmony	20% strongly agreed, 50% agreed, 30% somewhat agreed
5	Oral traditions with moderation themes were considered suitable for the Old Literature course	20% very suitable, 40% suitable, 40% moderately suitable
6	Students agreed with the blended learning method for the Old Literature course	20% strongly agreed, 60% agreed, 20% somewhat agreed



7	Students believed oral traditions should be transmitted and preserved	20% strongly agreed, 60% agreed, 20% somewhat agreed
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Literature learning that incorporated a variety of materials was expected to enhance students' learning experiences. This diversity of content allowed students to explore literary works from multiple perspectives—historical, cultural, and local wisdom. As a result, the learning process became more contextualized, engaging, and relevant to students' real-life situations. Majors, et.al. (2022: 6) The learning process, which involved instructors, resulted in active student engagement due to the optimal integration between the presence of trained instructors and practical application.

Primordial ties enabled communities with different religious beliefs and spiritual traditions to coexist peacefully and harmoniously. Students were assigned to conduct field research within the community. In the context of the *Sadranan* tradition, ten students were deployed to the field, where they actively participated in the *Sadranan* rituals and conducted ethnographic research on the *Nyadran* tradition in Mliwis Village, Cepogo District. Based on interviews conducted with the students, the blended learning model applied in this course yielded several key outcomes, as follows:

- the establishment of stronger social ties among neighbors, relatives, and peers.
- The creation of harmony between different villages, despite the diverse interpretations of the *Nyadran* tradition.
- The preservation of cultural heritage that had been passed down through generations.
- A manifestation of gratitude to the Divine by maintaining harmony among fellow human beings, nature, and the surrounding environment.
- A deeper understanding of the symbolic meanings of *Sadranan* and its accompanying ritual elements (*ubo rampe*).

Furthermore, in relation to belief and religious practices embedded within the *Sadranan* tradition, students identified several values that were personally meaningful. These values included: personal spirituality, praying for ancestors, maintaining social bonds (*silaturahmi*), expressing gratitude for the blessings received, and fostering communal connections. The students who actively participated in the tradition alongside the residents of Mliwis Village, Cepogo Subdistrict, Boyolali Regency, expressed their hope that *Sadranan* would continue to be preserved. They believed that the tradition carried significant cultural values and contributed to strengthening the social fabric, both among local residents and visitors from other regions who came to participate.



In addition, the local economy experienced a positive boost due to the presence of this tradition. The involvement of students in the *Nyadran* activities allowed them to gain a deeper understanding of the cultural values embedded in the tradition, as well as the spirit of tolerance among individuals and across religious communities. The activity also fostered greater harmony among residents and inspired a collective desire to preserve the tradition. The interpretation of the tradition was integrated into the coursework outcomes for the "Classical Literature" subject, under the supervision of the course lecturer throughout the process. The final products of the course included synopses of folklore, traditional practices, oral literature, and academic journal articles based on surrounding cultural phenomena. Thus, Andriyani (2015: 148) affirms, students are encouraged to develop creative ideas in seeking information and acquiring new knowledge independently, while optimizing community-based learning resources.

This approach aimed to provide students with direct experience in actively engaging with, recognizing, studying, and understanding the traditions and literature present in their surroundings. Such a learning model could be categorized as supervised distance education. The primary goal of this distance learning method was to develop an understanding of the "lifeworld" (Lebenswelt) (Becker & Schad 2022: 296). Marie (2021: 1) stated, that educational stakeholders should adopt innovative teaching methods, specifically blended learning approaches, in both instruction and the learning process at the teacher education level. Furthermore, workshops should be organized for teachers to enhance the teaching and learning process.

Conclusion

The *nyadran* tradition in Mliwis Village, Cepogo Subdistrict, Boyolali Regency represented a form of oral literature that reflected local wisdom and religious diversity within the community. This tradition carried values of religious moderation, including tolerance, deliberation, mutual respect, equality, solidarity, and an adaptive and innovative spirit. The local wisdom embodied in the *nyadran* tradition included a spirit of communal cooperation (*gotong royong*), respect for parents and nature, appreciation of ancestral contributions, religious values, and a commitment to preserving cultural traditions passed down through generations.

Blended learning, particularly in the Old Literature course with a focus on oral traditions, was implemented to explore cultural elements surrounding the students. This approach aimed to provide both understanding and experiential learning by engaging directly with local communities. The noble values embedded in this tradition influenced students' mindsets, encouraging them to think more moderately and refrain from placing their own beliefs above others.

The beliefs and stories orally transmitted through *nyadran* helped foster the next generation in practicing religious moderation in their respective communities. Based on these



findings, it was concluded that teaching oral literature through a blended learning approach had a positive impact on shaping students' moderate character, cultural awareness, and rootedness in local values.

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