

Implementation Of Religious Moderation Based on Socio-Cultural Values in Selorejo Village, Ngunut Sub-District, Tulungagung District

Manggala Wiriya Tantra

Sekolah Tinggi Agama Buddha Negeri Raden Wijaya Wonogiri, Indonesia

manggala@radenwijaya.ac.id

Gede Agus Siswadi

Sekolah Tinggi Hindu Dharma Klaten, Jawa Tengah, Indonesia

gedeagussiswadi@sthd-jateng.ac.id

Dipesh Raj

Chandigarh University, India

dipeshraj88@gmail.com

Abstract:

Indonesia is a country with multiple ethnicities, religions, languages, and others that make Indonesia a unique country, rich in diversity. However, on the other hand, if the diversity is not able to be managed properly, it will become a source of conflict and division, especially when it comes to religion which should be a source and a way to achieve peace, but it will become dangerous when looking at religious differences without applying the values of brotherhood, humanity and others. This research aims to reveal the implementation of religious moderation based on socio-cultural values in Selorejo Village, Ngunut District, Tulungagung Regency. The method used in this research is qualitative method with descriptive approach. The results of the research related to the implementation of religious moderation based on socio-cultural values in Selorejo Village, Ngunut District, Tulungagung Regency are that the Selorejo Village community has carried out many implementations of religious moderation, starting from carrying out religious events with socio-cultural principles, namely mutual cooperation and enjoying the happiness of every holiday of a particular religion. In addition, the values of brotherhood, tolerance, and also humanity are highly upheld for the sake of creating harmonious conditions, and maintaining unity as a national commitment.

Keywords: Religious Moderation, Socio-Cultural Values, Tolerance, Harmony, Indonesia

INTRODUCTION

The Ministry of Religious Affairs' 2020-2024 National Medium-Term Development Plan (RPJMN) includes religious moderation as one of its priorities. Religious moderation can be used as a cultural strategy in Indonesia to maintain a peaceful, tolerant and dignified Indonesia. Religious moderation is a way of life that helps people live in peace, respect and tolerance without having to fight over differences. It is expected that religious people are

able to position themselves appropriately in a religious society by fostering religious moderation. This will enable social harmony and balance in social life (Bapennas, 2020).

Religious differences that characterise religious life in Indonesia today lead to the formation of faith-based community groups. The condition of religious life in Indonesia is also influenced by various social and cultural factors, such as differences in the level of education of religious adherents, socio-economic status, cultural background, and ethnicity and region of origin. These differences are considered to be the cause of intolerance events, although in fact the cause of various cases of intolerance is the lack of public awareness of the importance of upholding tolerance in society.

The issue of religious intolerance is a national issue that has never been resolved, so it is significant to research. Recently, the Setara Institute released data on the results of research in 2021, determining the 10 cities with the lowest tolerance index in Indonesia, namely Depok, Banda Aceh, Cilegon, Pariaman, Langsa, Sabang, Padang Panjang, Padang, Pekanbaru, Makassar (Dihni, 2022). Setara Institute uses four variables with eight indicators to measure the level of tolerance, including: (1) City Government Regulation: Development plans in the form of RPJMD and other supporting legal products, as well as discriminatory policies; (2) Government Actions: Statements of key officials about intolerance events and real actions related to events; (3) Social Regulation: Intolerance events and civil society dynamics related to intolerance events; (4) Religious Demography: Religious heterogeneity of the population and religious social inclusion.

The issue of religious intolerance is a very serious national issue so that the handling must also be serious. Solutions to the events of religious intolerance that have been carried out such as the formation of forums of diversity have not fully resolved the problem, so further research still needs to be done, especially in formulating a model of strengthening religious moderation in society, so that this model can later be used as an alternative in solving the problem of intolerance events that occur in society. Moreover, the government has budgeted more than 3 (three) trillion rupiah for the religious moderation programme in 2022 as stated by the Deputy Chairman of Commission VIII of the House of Representatives (Nadya, 2022).

Religious moderation is the main principle (foundation) of national development that has been stated in the 2020-2024 RPJMN. However, according to Deputy Chairperson of Commission VIII of the House of Representatives Diah Pitaloka, the Religious Moderation Programme run by the Indonesian Ministry of Religious Affairs has not yet been implemented in the community, only within the Ministry of Religious Affairs. Therefore, Diah hopes that this programme can have a broader function in society and can be implemented in all elements of society. The issue of religious-based intolerance will no longer occur if every citizen can accept differences, appreciate diversity and respect existing religious differences. One of the villages that can be used as an example of the practice of religious moderation is Selorejo Village, Ngunut District, Tulungagung Regency, East Java Province.

Selorejo Village is located in a plain area at an altitude of + 99 m above sea level, with coordinates between Longitude Coordinates 111.984035oE Latitude Coordinates - 8.138512oN, with an area of 2198 km² or 218,900 Ha. The total population of Selorejo Village is 2,346 people spread across 6 RW and 12 RT, consisting of 1,197 men and 1,149 women. Selorejo Village is a village that is included in the Ngunut sub-district with the boundaries of the surrounding villages, namely the north bordering Pandansari village, the east of Kacangan village, the south of Samir village and the west of Balesono village (Selorejo, 2022).

Selorejo Village is unique in Ngunut Sub-district in that it has religious diversity consisting of Islam, Christianity, Catholicism and Buddhism (Statistics, 2018). Despite the village's diversity, there have been no religious conflicts in the community over the years. In fact, according to observations made by researchers, there are several moments used by the Selorejo village community to strengthen brotherhood, one of which is when celebrating religious holidays. Religious holidays make a moment of friendship between one another to visit each other and give holiday greetings regardless of differences. This is what motivates researchers to further explore the values of religious moderation found in Selorejo village to serve as a role model for other villages.

The researcher wants to explore more deeply the phenomena that occur in Selorejo Village, especially those related to the implementation of religious moderation. The method used in this research is qualitative method with descriptive approach. Qualitative methods aim to analyse and describe phenomena or research objects through social activities, attitudes and perceptions of people individually or in groups. In addition, qualitative research also aims to obtain a complete picture of a matter according to the human views studied (Sulistyo, 2000). The data sources in this study are from primary sources through observation, interviews and documentation. Meanwhile, secondary data sources were obtained from literature, books, articles, journals and sites on the internet related to the research conducted. Furthermore, data analysis in this study was carried out by following the analysis pattern of Miles and Huberman, starting from data collection, data reduction, data display, and conclusion drawing. The urgency of this research is to reveal the practice of religious moderation that can run in a society consisting of various religions in one region, so that it can be an inspiration for other regions where acts and events of religious intolerance still occur.

DISCUSSION

Foundation for the Implementation of Religious Moderation

The concept contained in the book of religious moderation written by the Balitbang Team of the Ministry of Religious Affairs of the Republic of Indonesia, explained that religious moderation can shape a person to have three main characters, namely wisdom, sincerity (purity), and courage (courage). In other words, a moderate attitude in religion, always choosing the middle way, will be easier to realise if a person has sufficient breadth of religious knowledge so that he can be wise, resistant to temptation so that he can be sincere without burden, and not selfish with his own interpretation of truth so that he dares to acknowledge other people's interpretations of truth (Kemenag, 2019).

Religious moderation in this context is the first step to foster tolerance and unity between one group and another, between one religious adherent and another, and between one community and another. This means that rejecting extremism and liberalism is a wise way to create harmony. Religious moderation is treating others respectfully by accepting differences as a feature of diversity. Religious moderation is actually an implementation of the values of tolerance. In addition, the concept of religious moderation upholds egalitarian values by not discriminating against others.

Differences in beliefs, traditions, religions, languages, and ethnicities, as well as between groups, should not be the cause of igniting the axis of arbitrariness that can erode the bonds of brotherhood. In this context, religious moderation can be understood as a middle way to create a peaceful and harmonious life, especially in this multicultural country (Busro, 2019).

According to the results of research (Prayogo, Alfina, 2020) on the Role of the Government in efforts to maintain religious harmony in Indonesia, various roles of the state are manifested in the form of Legislation as a guarantee of the freedom of citizens to embrace, practice, adhere to or recognise the religion/belief they choose. The role of the Government and the State is realised more concretely through the establishment of bodies or institutions that have the authority to guarantee the comfort of each citizen in choosing their beliefs.

The Big Indonesian Dictionary (Ministry of Education and Culture of the Republic of Indonesia, 2014) defines moderation as the tendency to be in the middle point between two extremes. Moderation can be likened to a movement from the edge that always tends towards the centre or axis, while extremism is the opposite movement away from the centre or axis, towards the outer and extreme side. Like a clock pendulum, there is a dynamic motion, not stopping at one extreme outside, but moving towards the centre. The definition of moderation when associated with religious moderation is very appropriate, considering that religious moderation always prioritises religious balance in the midst of a pluralistic society.

Moderation according to Quraish Shihab (Zamimah, 2019) in moderation there are important pillars, namely first, the pillar of justice. This pillar is very important, some of the meanings of justice described are first, fair in the same sense, namely equality in rights. Someone who walks straight and his attitude always uses the same measure, not double measures. It is this equality that makes a just person not take sides with one of the disputants. Fair also means placing something in its proper place. This leads to equality, even though the quantity may not be the same. Fairness is giving the owner his rights through the closest way. It is not demanding that one person give his right to another without delay. Fair also means moderation 'neither reducing nor exaggerating.

Second, the pillar of balance. Balance is found in a group in which there are various parts heading towards a certain goal, as long as certain conditions and levels are met by each part. With these conditions fulfilled, the group can survive and continue to fulfil the purpose of its existence. Balance does not require all parts of the unit to be equal in degree and condition. A part may be small or large, and its size is determined by the function expected of it. Balance is an essential principle of wasathiyah, because without balance there can be no justice. Balance creates everything according to its size, according to its quantity and according to the needs of living beings.

Third, the pillar of tolerance. Quraish Shihab explains that tolerance is the measuring limit for acceptable additions or subtractions. Tolerance is a deviation that previously had to be done not to be done, in short, a justifiable deviation. Tolerance is a noble attitude that is very important in society, especially in a multi-religious, multi-ethnic, multi-cultural and multi-cultural society.

The spirit of religious moderation is a strategy to find common ground and peace between the two extremes in religion. On the one hand, there are some religious extremists who believe in the absolute truth of one interpretation of religious texts and consider other interpreters heretical. This community is commonly referred to as the ultra-conservatives. On the other hand, there are also religious believers who are extreme in deifying reason to the point of ignoring the sanctity of religion, or sacrificing the basic beliefs of their religious teachings for the sake of out-of-place tolerance for followers of other religions. They are usually called extreme liberals. Both need to be moderated.

Religious diversity in Indonesia is a necessity that cannot be eliminated. For this reason, religious moderation is present as an adhesive for equality, not sharpening differences. There are several reasons why religious moderation is needed, especially in Indonesia (Muhammad Abror, 2020) 1). As a cultural strategy to protect Indonesian identity, moderation is needed in Indonesia. Pancasila in the Unitary State of the Republic of Indonesia, a form of agreement in nation, state, and religion that has succeeded in uniting all religious, ethnic, linguistic, and even cultural communities in Indonesia, is derived from the founders of the Indonesian nation, a multicultural nation. Indonesia is not a religious nation, but religion and daily life cannot be separated. The values of local wisdom are combined with religious values, even the state creates some religious laws in the Constitution and Government Regulations.

Next, 2). The purpose of religion in human life is to preserve human life and dignity as a noble being. Therefore, safety and peace are at the core of every religion. Since religions teach balance in all aspects of life, it is important to protect one human life because taking one life is the same as taking all the lives of others. Therefore, religious moderation should be a means to return religious practices to their true nature and make religion the spirit of life in order to maintain human dignity. 3). Humans evolve and diversify with the passage of time. After thousands of years have passed since the birth of religion, there are now many tribes, skin colours, nations, and so on. In addition, science continues to advance in response to human problems. Some religious believers no longer adhere to the essence of their religious teachings, as a result they become obsessed with the version of truth that appeals to them. Religious texts become subject to multiple interpretations, and truth becomes relative. As a result, there will inevitably be conflict. The problems of human life and religion are very complex not only in one region or nation but also in a number of other places in the world. Therefore, religious moderation is the best approach to this problem, and its implementation is crucial to ensure that religious conflicts do not recur and humanity continues to exist.

This is in line with the Structural Functional theory presented by Talcott Parsons that society is a complex system consisting of various parts that are interrelated and work together to maintain social stability and balance. Parsons emphasises the importance of social functions in maintaining the harmony and stability of society (Nugroho, 2021). So, in this context, religious moderation is a system that establishes harmony between various structures to implement the principles of tolerance, inter-religious harmony and carry out its functions in realising a harmonious society.

Implementation of Religious Moderation Based on Socio-Cultural Values in Selorejo Village, Ngunut District, Tulungagung Regency

The following data presentation is based on the results of research conducted in Selorejo Village, Ngunut District Tulungagung Regency which aims to obtain data on the Implementation of Religious Moderation in Selorejo Village, Ngunut District Tulungagung Regency East Java. The data collection technique used is in accordance with what has been described in the previous chapter, namely by using interview techniques. Interviews were conducted by means of direct communication by asking several questions related to the problems in this study. The following is table 1 which contains research informants.

Table 1 Research Informants

No	Name	Position/Capacity
----	------	-------------------

1.	Hadi	Head of Selorejo Village
2.	Ali Mashar	Head of Public Health and Village Services
3.	H. Ahmad Tohir	Islamic Religious Figure of Selorejo Village
4.	Nanang Khoirul Walid	Head of RT 1 RW 1 Selorejo Village
5.	Sutiono	Selorejo Village Buddhist Figure
6.	Rajab	Selorejo Village Buddhist Figure
7.	Endang Sri Widiyati	Christians of Selorejo Village
8.	Satriawan Rahutama	Christians of Selorejo Village
9.	Ignatius Bambang H	Catholics of Selorejo Village
10.	Narmi	Catholics of Selorejo Village
11.	Aan Supriyanto	Islamic Youth Leader of Selorejo Village

Researchers have conducted interviews with several informants and at the same time made direct observations in the field for several days, especially at moments that appear religious practices and implementation of religious moderation including during the moment of Eid al-Fitr and the moment of Vesak Day. Based on the results of interviews with the Head of RT 1 RW 1 Selorejo Village Nanang Khoirul Walid regarding the implementation of religious moderation in Selorejo Village, Ngunut District, Tulungagung Regency, including every Eid al-Fitr, not only Muslims visit each other's homes, but what makes the atmosphere of Eid al-Fitr more beautiful is when relatives of other religions also come to the house to congratulate them on celebrating Eid al-Fitr.

Walid said that this atmosphere has been going on for a long time. Selorejo village is made up of people of several religions and the most pluralistic is in the RT 1 RW 1 area, where there are Muslims, Christians, Catholics and Buddhists (Walid, 2023). Walid is one of the administrators of the neighbourhood mushola, so he is actively involved in various religious activities. Another important piece of information, in addition to the Christian, Catholic and Buddhist congregations visiting his house to offer Eid greetings, is the reciprocal visits that Muslims make during the holidays of other religions. Walid specifically mentioned the Buddhist community celebrating Vesak Day. Muslims from various parts of Selorejo village came in droves to congratulate them. The moment of one-day joint leave given by the government is used to strengthen the bonds of brotherhood between neighbours. Researchers in this case made direct observations, looking closely and feeling the atmosphere of brotherhood that was so thick when Muslims came to visit the homes of Buddhists and Catholics, and vice versa Buddhists, Christians, and Catholics came to visit the homes of Muslims to offer holiday greetings.

Another important piece of information researchers obtained from a Catholic believer as a newcomer said that he and his family were very well received by the Selorejo Village community (Narmi, 2023). Narmi said that since 2003 she has lived in Selorejo Village, she has never felt any intimidation or discrimination from the community, in fact, according to her, the community is very harmonious. Every time Narmi holds an open house to celebrate Christmas, neighbours come to visit, stay in touch and wish her and her family a happy Christmas. The harmony of the community is very much felt by her, although Narmi feels that there are very few Catholics in Selorejo Village, but the sense of brotherhood is very strong, not even found such an atmosphere in the place before Narmi and her family moved to Selorejo Village.

The informant in the next research is Hadi as the head of Selorejo village, Ngunut District, Tulungagung Regency. The results of the interview with Hadi related to the

implementation of religious moderation in the village he leads can be mentioned some important information, one of which is that every night before the independence day of the Republic of Indonesia all the people gather at the Village Hall. The commemoration of the night before the independence day of the Republic of Indonesia, which is called “tirakatan night”, is attended by all elements of religious leaders and at that moment prayers are offered led by various religious leaders, including Islam, Christianity, Catholicism and Buddhism. The prayers are offered for the safety of the Indonesian nation and state (Hadi, 2023). Hadi was very happy to see the people of Selorejo Village getting along together to build the village with the spirit of mutual cooperation.

Hadi said that every time there is a big religious event, such as a grand recitation, the committee is not only made up of Muslims, but also Buddhists, Christians and Catholics. Hadi assessed that Buddhists, Christians and Catholics take the initiative to succeed religious events such as the grand recitation by being involved in the committee. This involvement is not only once or twice, but every time there is an activity all are involved to succeed. Researchers observed directly and up close, that when there was a Vesak Day celebration at the Vihara, the village apparatus joined in and accompanied until the end of the event. This kind of tradition will strengthen religious moderation in Selorejo Village, Ngunut District, Tulungagung Regency.

In line with Ahmad Tohir as an Islamic religious leader in Selorejo Village, he said that the village environment is very harmonious and the brotherhood is felt. Every Vesak Day, his party starts wishing a happy holiday through a WhatsApp group containing Selorejo villagers. According to him, such actions will make a family atmosphere grow among the differences that exist. There are no seeds of intolerance in Selorejo Village (Tohir, 2023). According to Tohir, it is the religious leaders who are the role models of religious harmony in Selorejo Village. Tohir said that whenever Buddhists open their doors during the Vesak celebration, their children are encouraged to come to visit, so that the tradition that has been running well is not interrupted by the times. Researchers continued extracting data and information about the implementation of religious moderation in Selorejo Village by asking Buddhist leaders. Rajab, as a Buddhist leader in Selorejo Village, provided information that the first initiative to ask whether it was permissible to visit during the open house on Vesak Day was Sainem, a Muslim who was known to be very friendly. Rajab immediately replied that it was very permissible to visit the homes of Buddhists who were celebrating Vesak, at that time around 1990. Since then the tradition of keeping in touch with each other began (Rajab, 2023).

Another form of implementation of religious moderation is said to be that at every moment of Eid al-Adha, Muslims distribute sacrificial meat to residents and Buddhists participate in helping to distribute it to local residents. The mutual cooperation that grows in the Selorejo Village community for him is very pronounced and has been passed down from generation to generation. Rajab added that when performing the ritual tradition of the night of 1 Suro, the beginning of the first month of the Javanese new year, the Selorejo villagers, both Muslims, Christians, Catholics and Buddhists gather at the T-junction and intersection by carrying takir plontang and carrying out the ritual together. This ritual is carried out for joint prayer, asking God Almighty to be given safety and harmony, especially for Selorejo villagers. Takir Plontang is a rice wrapped in banana leaves and young coconut shaped like a boat, with the ends formed with sticks. Night 1 Suro is celebrated in the evening after maghrib on the day before 1 Suro.

Researchers obtained very interesting additional information related to the implementation of religious moderation from Satriawan Rahutama. Satriawan Rahutama and his family did not hold an open house during the Christmas commemoration, however, to keep the relationship and brotherhood with the neighbours, he distributed rice blessings to the neighbours every Christmas commemoration. The distribution of rice blessings to 1 RW neighbours who are Muslim, Buddhist and Catholic (Rahutama, 2023). This was confirmed by Endang Sri Widiyati during the Focus Group Discussion at Selorejo Village Hall. Considering that we are quite old and have only one child, we are not as strong as we used to be, so we prefer to share our blessings with local residents, the important thing is that we can still get along (Widiyati, 2023).

The implementation of religious moderation in Selorejo Village was added by Sutiono. Sutiono added that when there is a ceremony to commemorate the death of a Muslim, Buddhists, Christians and Catholics are invited to the event. Likewise, when Muslims celebrate the birth of their children, Buddhists, Christians and Catholics are invited to the event (Sutiono, 2023). When Buddhists commemorate a death, Muslims, Christians and Catholics are invited in advance to offer prayers. The prayers are delivered using not only the language of the religion, but also the Javanese language tradition. Furthermore, the next session continued with the puja bakti Buddhist death commemoration ceremony combined between Selorejo village Buddhists with Sumberjo Kulon village Buddhists and Kaliwungu village Buddhists, Ngunut sub-district.

He also added that once a month the Selorejo village community organises a village clean-up activity in each neighbourhood, which is attended by Muslims, Christians, Catholics and Buddhists. This was also confirmed by Ignatius Bambang Hardiyanto as a Catholic. He said in the FGD that Selorejo Village has a very strong brotherhood and tolerance. This God-given harmony and harmony must be maintained and preserved forever (Hardiyanto, 2023). FGD participants were very enthusiastic in conveying various forms of implementation of religious moderation in Selorejo Village. Aan Supriyanto as a progressive young Islamic figure also confirmed the truth of the information revealed by the researcher, and even added important information. The people of Selorejo Village on the eve of Eid al-Fitr carry out a graveyard clean-up together and work together involving Muslims, Christians, Catholics and Buddhists every year (Supriyanto, 2023). Not only that, when the mosque youth organised a Waste Bank programme with the aim of prospering the mosque, Buddhists, Catholics and Christians participated in donating their used goods to support the programme.

Selorejo Village, which consists of people of various religions, has never experienced religious conflict. The values held and taught by the ancestors are the value of brotherhood (Mashar, 2023). The ancestors taught not to hurt others, because they are all brothers, so that no one imposes the will of certain religious teachings, although until now there has been no policy from the Selorejo village government specifically regulating its citizens to get along and still respect each other.

Based on the data obtained through observations, interviews and focus group discussions on the implementation of religious moderation in Selorejo Village, researchers present the data as follows: 1) When Buddhists celebrate Vesak Day Muslims, Christians and Catholics visit Buddhist homes and offer their congratulations. The people who came were not limited to Selorejo village, but also from Pandansari, Samir, Kacangan, Sumberjo Wetan, Balesono, Mirigambar, Gilang, and Ngunut villages. Muslim leaders also gave congratulations on celebrating Vesak Day through the neighbourhood WhatsApp group. 2) When Muslims

celebrate Eid al-Fitr, Buddhists, Christians and Catholics come to visit Muslim homes to offer Eid al-Fitr greetings. When Muslims celebrate Eid al-Fitr, Buddhists, Christians and Catholics also hold open houses and provide food for Muslims who come to visit their homes. 3) When the mosque youth organised a Waste Bank programme with the aim of prospering the mosque, Buddhists, Catholics and Christians also donated their scrap to support the programme. 4) When the Islamic community organises a grand recitation, Buddhists, Christians and Catholics participate as committee members in order to make the grand recitation a success every time it is held. 5) When there is a ceremony to commemorate the death of a Muslim, Buddhists, Christians and Catholics are invited to the event. Likewise, when Muslims celebrate the birth of their children, Buddhists, Christians and Catholics are invited to the event. 6) When there is a Buddhist remembrance or commemoration of a death, Muslims, Christians and Catholics are invited in advance to offer prayers. The prayers are delivered using not only the religious language, but also the Javanese language tradition. The next session is followed by a Buddhist death commemoration ceremony *puja bakti*, a combination of Selorejo village Buddhists, Sumberjo Kulon village Buddhists and Kaliwungu village Buddhists, Ngunut sub-district.

Next, 7) When performing the ritual tradition of the night of 1 Suro, the beginning of the first month of the Javanese new year, the people of Selorejo village, both Muslims, Christians, Catholics and Buddhists gather at junctions and intersections with *takir plontang* and perform the ritual together. *Takir Plontang* is a rice wrapped in banana leaves and young coconut shaped like a boat, with the ends shaped with sticks. Night 1 Suro is celebrated in the evening after maghrib on the day before 1 Suro. 8) Every time the Independence Day of the Republic of Indonesia approaches, Selorejo villagers organise a *Tirakatan Night* at the Selorejo Village Hall. There is also a joint prayer with each of the Muslim, Christian, Catholic and Buddhist religious leaders chanting their religious prayers. 9) Once a month, the Selorejo community organises a village clean-up activity in each neighbourhood, which is attended by Muslims, Christians, Catholics and Buddhists. 10) Every Christmas, some Christian families hold a celebration by distributing food known as *nasi berkat* to their neighbours who are Muslim, Buddhist and Catholic. 11) During Eid al-Adha, Buddhists, Catholics and Christians help the mosque committee distribute sacrificial meat to the community around the mosque, including sacrificial meat also distributed to Buddhists, Catholics and Christians. 12) On the eve of Eid al-Fitr, a graveyard clean-up is carried out jointly and cooperatively involving Muslims, Christians, Catholics and Buddhists every year.

Critical Reflection on the Implementation of Religious Moderation in Selorejo Village, Ngunut District Tulungagung Regency

Moderation in religious harmony must be done, because then it will create harmony between religions or beliefs. To manage the religious situation in Indonesia, which is very diverse, we need a vision and solution that can create harmony and peace in carrying out religious life, namely by promoting religious moderation, respecting diversity, and not being trapped in intolerance, extremism and radicalism.

Religious tolerance is not about melting into each other's beliefs. Nor is it to exchange beliefs with different religious groups. Tolerance here is in the sense of *mu'amalah* (social interaction), so that there are common boundaries that may and may not be violated. This is the essence of moderation in the frame of tolerance where each party is expected to control themselves and provide space to respect each other's uniqueness without feeling threatened by their beliefs or rights (Mohammad Abror, 2020). Based on research on the

implementation of religious moderation in Selorejo Village, villagers can control themselves and respect the uniqueness of each religious difference without feeling threatened.

The face of religion depends on its adherents. Religion has two powers like two different sides of a coin. On the one hand, religion can appear as a unifying force (centripetal), which can submerge primordial ties such as kinship, tribalism and nationality. But on the other hand, it can be a divisive force (centrifugal), which can destroy a harmony (Junaedi, 2019). The people of Selorejo Village realise that the strength of kinship and family ties is a reinforcing element in creating harmony in the community. Thus, it is urgent for the Ministry of Religious Affairs to encourage Religious Moderation that is oriented towards national attitudes, namely upholding the four pillars of nationalism, namely Pancasila, the 1945 Constitution, NKRI and Bhinneka Tunggal Ika (Unity in Diversity). The attitude of nationality is an attitude that must be owned by religious people without exception in Indonesia, because nationality in the context of Indonesia has accommodated religious elements in it, which is contained in the first principle of Pancasila which reads God Almighty (Prakosa, 2022).

Religious moderation is a perspective, attitude and behaviour by taking the middle way fairly, balanced and not extreme in religious practice. The choice of moderation by rejecting extremism and liberalism in religion is the key to balance, for the sake of maintaining civilisation and creating peace, mutual respect, accepting differences, and living together in peace and harmony. To achieve a harmonious national life in a multicultural life, as well as a moderate religious life, it is necessary to take various steps and efforts simultaneously not only by the government but also by various components of the nation, in order to internalise and implement this religious moderation both concerning aspects, national commitment, tolerance, violence; and dimensions of local wisdom. The steps and efforts can be done through several things, such as internalising the essential values of religious teachings, strengthening state commitment, strengthening tolerance, and rejecting all types of violence in the name of religion by strengthening the strategy of strengthening socialisation and dissemination of ideas, institutionalising religious moderation in binding programs and policies, and integrating the perspective of religious moderation into various development sectors (Jamaluddin, 2022). The people of Selorejo Village have known the key to balance for the maintenance of civilisation and the creation of peace, mutual respect, acceptance of differences, and living together in peace.

Multicultural life requires multicultural understanding and awareness that respects differences, plurality and willingness to interact with anyone fairly. An attitude of religious moderation is needed in the form of recognition of the existence of other parties, having a tolerant attitude, respect for differences of opinion and not imposing their will by means of violence. The role of the government, community leaders, and religious instructors is needed to socialise and develop religious moderation to the community for the sake of harmony and peace (Akhmadi, 2019). The government and community leaders of Selorejo Village play an effective role in building harmony in the community. Moderation offers a solution as a middle way option to counteract ideologies that are not in accordance with the national identity (Hasan, 2021). This is in accordance with Talcott Parson's functional structural theory which states that if there is a weak structure and cannot perform its function properly, then the potential for conflict will occur. Based on research in Selorejo Village, the community has a key grip to ward off ideologies that are not in accordance with the national identity, namely the notion of brotherhood.

CONCLUSIONS

Based on the research findings and discussion of the implementation of religious moderation in Selorejo Village, Ngunut District, Tulungagung Regency, it can be concluded that the Selorejo Village community has carried out many implementations of religious moderation and in accordance with the principles of religious moderation. The implementation of religious moderation in the Selorejo village community consists of various indicators, which in principle are based on socio-cultural values, including: First, national commitment which is shown by jointly organising *tirakatan* nights and prayers for the safety of the nation; second, tolerance which is shown to be able to accept other people who have different views and beliefs in religion as well as not disturbing other people who are not of the same faith; third, anti-violence which is shown how harmonious the Selorejo village community is by never having conflicts; and fourth, accommodating local culture is shown in activities such as commemorating the date one suro and so on which are carried out in the right understanding.

RECOMMENDATION

This research is only limited to exploring the practice of religious moderation in Selorejo Village, Ngunut District, Tulungagung Regency through social and cultural activities, so it is still necessary for further studies on how the role of the community, youth, religious leaders, to internalise the principles of religious moderation more broadly. The approach of interfaith dialogue, theological dialogue, dialogue of religious leaders still needs to be studied. Thus, the principle of religious moderation becomes a real practice for humanity.

REFERENCES

- Abror., Muhammad. (2020). Moderasi Beragama Dalam Bingkai Toleransi. *Rusydiab: Jurnal Pemikiran Islam*, 1(2), 143–155. <https://doi.org/https://doi.org/10.35961/rsd.v1i2.174>
- Akhmadi, A. (2019). Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity. *Jurnal Diklat Keagamaan*, 13(2), 45–55.
- Bapennas. (2020). *Rancangan Teknokratik: Rencana Pembangunan Jangka Menengah Nasional 2020-2024*. Kementerian PPN/ Bapenas.
- Busro. (2019). Moderasi Islam (Wasatiyyah) di Tengah Pluralisme Agama di Indonesia. *Fuaduna: Jurnal Kajian Keagamaan Dan Kemasyarakatan*, 3(1), 10.
- Hadi. (2023). *Wawancara Implementasi Moderasi Beragama. 5 Juni 2023*.
- Hardiyanto, I. B. (2023). *FGD Implementasi Moderasi Beragama di Desa Selorejo. 5 Juli 2023*.
- Hasan, M. (2021). Prinsip Moderasi Beragama Dalam Kehidupan Berbangsa. *Jurnal Mubtadiin*, 7(2), 111–123. <https://journal.an-nur.ac.id/index.php/mubtadii>
- Jamaluddin. (2022). Implementasi Moderasi Beragama di Tengah Multikulturalitas Indonesia. *AS-SALAM Jurnal Ilmiah Ilmu-Ilmu Keislaman*, 7(1–13).
- Junaedi, E. (2019). Inilah Moderasi Beragama Perspektif Kemenag. *Harmoni*, 18(2), 182–186. <https://doi.org/10.32488/harmoni.v18i2.414>
- Kemenag, T. B. (2019). *Moderasi Beragama*. Badan Litbang dan Diklat Kementerian Agama RI.
- Kementerian Pendidikan dan Kebudayaan RI. (2014). *Kamus Besar Bahasa Indonesia Pusat Bahasa*. Gramedia Pustaka Utama.
- Mashar, A. (2023). *FGD Implementasi Moderasi Beragama di Desa Selorejo. 5 Juli 2023*.
- Nadya. (2022, May 23). Komisi VIII Harap Program Moderasi Beragama Diimplementasikan

- di Seluruh Elemen Masyarakat. *Dpr.Go.Id*.
- Narmi. (2023). *Wawancara Implementasi Moderasi Beragama di Desa Selorejo*. 4 Juni 2023.
- Nugroho, A. C. (2021). *Teori Utama Sosiologi Komunikasi (Fungsionalisme Struktural, Teori Konflik, Interaksi Simbolik)*. *Majalah Semi Ilmiah Populer Komunikasi Massa*, 2(2).
- Prakosa, P. (2022). Moderasi Beragama: Praksis Kerukunan Antar Umat Beragama. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 4(1), 45–55. <https://doi.org/10.37364/jireh.v4i1.69>
- Prayogo, Alfina, D. (2020). Peran Pemerintah dalam Upaya Menjaga Kerukunan Umat Beragama di Indonesia. *Jurist-Diction*, 3(1), 21–36.
- Rahutama, S. (2023). *Wawancara Moderasi Beragama*. 6 Juni 2023.
- Rajab. (2023). *Wawancara Implementasi Moderasi Beragama*. 6 Juni 2023.
- Saifuddin, L. H. (2019). *Moderasi Beragama*. Kementerian Agama.
- Selorejo. (2022, January 15). Profil Desa Selorejo. [Http://Selorejo.Tulungagungdaring.Id/](http://Selorejo.Tulungagungdaring.Id/).
- Statistik, B. P. (2018, May 14). Pemeluk Agama Menurut Desa dan Agama Yang Dianut Kecamatan Ngunut. *Tulungagungkab.Bps.Go.Id*.
- Sulistyo., B. (2000). *Metode Penelitian*. Jakarta: Wedatama Widya Sastra.
- Supriyanto, A. (2023). *FGD Implementasi Moderasi Beragama di Desa Selorejo*. 5 Juli 2023.
- Sutiono. (2023). *FGD Implementasi Moderasi Beragama di Desa Selorejo*. 5 Juli 2023.
- Teguh, I. (2019, April 6). Intoleransi Merebak di Perdesaan, Adakah Cara Mengatasinya? *Tirto.Id*.
- Tohir, A. (2023). *Wawancara Implementasi Moderasi Beragama di Desa Selorejo*. 5 Juni 2023.
- Walid, N. K. (2023). *Wawancara Implementasi Moderasi Beragama di Desa Selorejo*. 21 April 2023.
- Widiyati, E. S. (2023). *FGD Implementasi Moderasi Beragama di Desa Selorejo*. 5 Juli 2023.
- Zamimah. (2019). Moderatisme Islam dalam Konteks Keindonesiaan. *Al-Fanar*, 25(2), 95–100.