

## **Installation Of Religious Moderation Values In A Pluralistic Society (Case Study In Giri Madia Lingsar Village, Lobar)**

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### **ABSTRACT**

This study analyzes the strategy and effectiveness of instilling religious moderation values in a pluralistic society. The values of religious Moderation promote tolerance, respect for diversity, and interfaith cooperation in overcoming differences of faith. The research method used is qualitative research with a case study approach with data collection techniques in the form of observation, interviews, and document analysis to obtain a comprehensive picture of the implementation of religious moderation values in daily life in the people of Giri Madia Lingsar Village, West Lombok. The results showed that cultivating religious moderation values can act as a catalyst to build harmony and unity in a pluralistic society. Some moderation values that need to be applied include National Commitment, Tolerance, Building Harmony, and Accommodating Local Culture, which are very important to be instilled in the community, especially in the community in Giri Madia Village, which is a plural community group with two religious groups namely Islam and Hinduism and has lived together for many years.

**Keywords: Religious, Plural, Islamic-Hindu, Giri Madia**

## A. INTRODUCTION

Amid the turmoil and conflict that often plague the world today, the cultivation of the value of religious Moderation in the context of a pluralistic society has become increasingly important. Pluralistic societies, characterized by ethnic, cultural, and religious diversity, often have the potential for conflict between groups. In such a context, efforts to promote religious Moderation, i.e., religious understanding that respects plurality and encourages interfaith dialogue, play an essential role in building social harmony and maintaining peace. The values of religious Moderation encourage individuals and groups to see differences in beliefs as a source of wealth, not as a potential conflict. They spur collaboration, respect for diversity, and awareness of human rights that include religious freedom. Cultivating religious moderation values in a pluralistic society is not easy, given the complex differences in beliefs, cultures, and values (Amri, 2021; Ikhwan et al., 2023).

The basic principles of religious Moderation are fairness and balance. The principle of balanced Moderation describes a perspective, attitude, and commitment to think about justice, humanity, and equality constantly. For this reason, being balanced does not mean we cannot express our opinions. Having a balanced attitude means that we become assertive rather than harsh because we are required to side with justice. The importance of this topic is not only limited to the local level but also globally relevant. Religious and ethnic conflicts are often the cause of large-scale conflicts, even wars. Therefore, this research can contribute to understanding and developing more effective strategies to overcome the challenges faced by pluralistic societies in various countries (Jamaluddin, 2022).

The approach that is most often used so far is the approach on the educational side. Cultivating moderation values with inclusive education is felt to have an impact and influence. However, it still does not have a lasting effect because it is not uncommon for discrimination and intolerance to appear in academic spaces. They are often promoted by educational groups passionate about the teachings of their respective religions. In addition, interfaith dialogue programs are also usually carried out. However, in fact, on the ground, there are still many activities that lead to rejection of these activities, even showing acts of violence. Such challenges are commonplace in building positive social activities that were previously considered a scourge. However, this kind of activity must still be carried out to achieve the expected common goal, namely the formation of a peaceful, prosperous, serene society and avoiding riots, chaos, and life-threatening acts of terror (Islamy, 2022).

Several steps can be taken to achieve religious Moderation in a pluralistic society, which will guide people's lives in forming a safe, peaceful, just, prosperous, and open social

system. Some steps that need to be taken are building national commitment, harmony (nonviolence), a culture of tolerance, and effective communication to respect and maintain traditions. The choice of this step is critical, considering that the people of Giri Madia Village are a plural society with two major religious groups, namely Islam and Hinduism, so it requires an emphasis on understanding the values of Moderation that must be applied in everyday life (Junaedi, 2019).

Research on religious Moderation has recently become a trend in Indonesian Society, considering that religious Moderation is one of the significant agendas instructed by the Ministry of Religion to achieve a safe, peaceful, and prosperous order of life for the Indonesian people. So, in this case, researchers will display several studies similar to the research being conducted, including research conducted by Anisa Firdaus et al., which shows that religious Moderation in the New Village area is still very low. This can be seen from people who still do not understand the concept of religious Moderation itself, and local people still live by following the dynamics of the flow of life in general. When viewed from inter-religious harmony, the people of Desa Baru highly uphold harmony with mutual respect and respect for differences (Firdaus et al., 2021).

Moreover, the community in the area can be said to be plural because it consists of various tribes, cultures, and religions. There are Javanese, Malay, and Batak tribes occupying the area of Desa Baru. Also, research conducted by Harmaini et al. showed that the people of Sarang Gitting Village respect, help, and protect each other without questioning the differences in beliefs. Both are not anarchists and radicalists. This allows the people of Sarang Gitting Village to live safely and peacefully (Rahmaini et al., 2021). The research conducted by Makbul & Raf'al showed that Moderation teaches everyone to be moderate, not putting forward differences but upholding differences. It can be concluded that the efforts of Susupu village to build religious Moderation show the community's commitment to creating harmony and respect for religious differences (Din & Rafa'al, 2023).

Although it has almost the same implications, previous research on strategic measures and the cultivation of values that will be applied to Society is different. This is a distinctive difference with the research being conducted. In this study, researchers will focus on explaining the values that must be instilled in Society to form one that understands and masters all aspects and sides of applying religious Moderation in everyday life. In addition, the cultivation of moderation values is then expected to have prolonged implications for living in harmony in the community in Giri Madia Village in particular and the Lingsar community in general.

## **B. METHODS**

This research adopts a case study approach and qualitative method to explore the cultivation of religious moderation values in a pluralistic society in Giri Madia Village. The case study approach allows an in-depth analysis of the context, dynamics, and factors influencing religious Moderation values (Hamidi, 2005). In addition, qualitative methods were chosen because they can provide complex insights into how the values of religious Moderation are realized and lived by critical actors in the field (Semiawan, 2010). Data collection techniques in this study, through observation, interviews, and documentation, used to examine community policies, programs, and practices related to cultivating religious moderation values provide historical context and policies that support implementing these values (Kartodirdjo, 1997). By using the correct method, efforts to release the information needed in this study will be faster and easier to achieve according to the needs of the research being conducted.

## **C. RESULTS AND DISCUSSION**

### **Communication Patterns in Giri Madia Village**

Along with the passage of time and the times, as well as the ease of the community in obtaining information, things that are cultural heritage get responses and are reinterpreted by the community. This progress marks the beginning of socio-cultural movements and challenges in diversity in Giri Madia village. Developments that occur require tolerance for social development itself because it can risk causing divisions in human Society as part of Society and religion should seriously always understand and carry out activities that increase mutual help between community members (Din & Rafa'al, 2023). This looks like it is in Giri Madia Village, Lingsar District, West Lombok Regency. Even though the community consists of Islam and Hinduism, life in Giri Madia village takes place peacefully and has mutual respect between its residents.

The residents of Giri Madia Village prioritize religious Moderation that respects existing religious differences and the religious activities they carry out and provides a sense of security without interference so that good interaction between religious people occurs. The form of social interaction in Giri Madia Village is associative, which shows relationships, for example, mutual assistance, flexibility, and intermingling of values and attitudes of the people of Giri Madia Village. In terms of relations between the people, Giri Madia village is not hindered by the religious background they believe. For example, when there are neighbors who build houses, they work together to help each other. In addition, during the village clean event, interfaith prayers were held with religious leaders in Giri Madia Village.

The pattern of interaction between religious people in religious villages that occur in Giri Madia Village can be seen from the reality in the town, and one example is when there is death when there are residents affected by death, residents help by bringing rice, money, and other materials when they pray. This reflects that despite religious differences, they do not become obstacles to interaction between communities and realizing religious harmony. From the example above, researchers found interaction and helped the residents of Giri Madia Village, who were seen in their daily activities, to form harmonious community activities. Apart from being an individual, everyone is part of Society, where they also need the help of others to meet their needs, so they require each human group to adapt, get along, and communicate with each other. Departing from the attitude of mutual need between everyone, reproach, and disrespect must be avoided. Forming good relationships between community members is accessible in community life (al-Mujtahid et al., 2022).

However, it should be understood that there are also humans who cannot socialize appropriately. Researchers argue that the interaction pattern is very moderate, especially in a plural area such as Giri Madia village. The existence of religious pluralism in Giri Madia village forms an assessment of religion and cultural values, which can undoubtedly include religious Moderation. For example, applying spiritual teachings in Society will create community peace, which every belief teaches to live a good society for every human being.

### **Religious Moderation in a Pluralistic Society**

Religious Moderation should be understood as a spiritual attitude that balances the practice of one's religion (exclusive) and respect for the religious practices of others of different beliefs (inclusive). Balance or middle ground in spiritual practice will undoubtedly prevent us from excessive extremes, fanatics, and revolutionary religious attitudes. As hinted earlier, religious Moderation is a solution to the presence of two extreme poles in religion, the ultraconservative or outer right pole on the one hand and the liberal or radical left on the other (Doko, 2023).

Religious Moderation is the key to creating tolerance and harmony at the local, national, and global levels. The choice of Moderation by rejecting extremism and liberalism in religion is the key to balance for preserving civilization and creating peace. In this way, each religious community can treat others with respect, accept differences, and live together in peace and harmony. In a multicultural society like Indonesia, religious Moderation may not be an option but a necessity. One of the basic principles of religious Moderation is always to maintain a balance between two things, such as the balance between reason and revelation, between physical and spiritual, between rights and duties, between individual interests and communal

benefit, between necessity and voluntariness, between religious texts and ijihad of religious figures, between ideals and reality, and balance between past and future (Mulyani et al., 2023).

One of the basic principles of religious Moderation is always to maintain a balance between two things, such as the balance between reason and revelation, between physical and spiritual, between rights and obligations, between individual interests and communal masculinity, between permissibility and volunteerism, between religious texts and religious figures, between ideal ideas and reality, and the balance between the past and the future (Zainuri, 2022).

The Ministry of Religious Affairs, through the R&D and Training agency, formulates indicators that must be owned in determining certain religious attitudes, views, and actions, including Moderation or vice versa, extreme. These indicators can at least be a measure in providing standards for moderation awareness practiced in Society. These indicators include national commitment, tolerance, nonviolence, and accommodating to local culture (RI, 2019). These four indicators can be used to identify how religious someone in Indonesia practices solid Moderation and how vulnerable they are. These vulnerabilities need to be recognized so that we can find or recognize and take appropriate steps to strengthen religious Moderation. Of course, these four are not dead prices but may later experience development or reduction, and changes will depend heavily on the results of studies and research. However, it is felt that the four indicators are still relevant to be used as a measure.

### **Instilling the Value of Religious Moderation in a Pluralistic Society**

In an increasingly complex globalization and diversity era, the cultivation of the value of religious Moderation has become a very relevant and important issue in a pluralistic society. Pluralistic societies are characterized by ethnic, cultural, and religious diversity, which can often be a source of conflict and tension. Therefore, efforts to promote religious Moderation, an approach that encourages tolerance, respect for diversity of beliefs, and interfaith cooperation, emerge as a necessary solution to build social harmony and maintain peace in an environment full of differences (Muhamad, 2021).

Cultivating the value of religious Moderation in a pluralistic society is an essential foundation for building harmony and diversity amid the complexity of beliefs and beliefs (Suprpto, 2017). This effort reinforces the commitment to respect and respect the religious plurality that exists in a community. Suppose you refer to the religious moderation indicators designed by the Ministry of Religious Affairs of the Republic of Indonesia. In that case, four leading indicators will be found: national commitment, tolerance, nonviolence, and accommodating to local culture (local wisdom). These four indicators can be used to recognize

how strongly someone in Indonesia practices religious Moderation and how vulnerable they are (Suprpto, 2012).

Its cultural, religious, ethnic, and linguistic diversity shows it as one nation with a multicultural society. Diversity becomes a blessing if managed well and becomes uniqueness and strength, but such plurality can be challenging if not addressed wisely. It can be a threat of division and feud that can tear apart social security. Cultural diversity is a natural event because of meeting various cultural differences in a place. Each tribal group meets by bringing its own cultural behavior and distinctive lifestyle. Multiculturalism is different from the cross-cultural concept as the experience of the culturally diverse American nation because of diverse cultures gathered in a country. In the multicultural concept, individual differences include a broad scope of meaning, while in cross-cultural concepts, ethnic differences are the focus of attention (Aziz, 2009).

Multiculturalism includes ideas, perspectives, policies, disclosures, and actions by the people of a country, which are diverse in terms of ethnicity, culture, religion, and so on, but have aspirations to develop the same national spirit and have pride to maintain that plurality. Indonesia is a pluralistic country and has two essential modalities that shape its multicultural character, namely democracy and local wisdom, which are values that are trusted and understood to maintain religious harmony (Suprpto, 2011).

In addition, the values of religious Moderation in practice are fundamental to realize, considering some recent cases amid religious communities that are disturbing and damage the social order of a harmonious society. Call it acts of radicalism, extremism, or acts of terrorism carried out by certain religious groups under the pretext of religion and fighting for religious banners, to not infrequently dictate and discriminate against other religious groups that are considered sinful and their followers are infidels. So, in this case, it is necessary to instill moderation values, which are also fundamental indicators of understanding the actions, views, and attitudes of religious groups, both ritually and daily practices based on religious Moderation (Suprpto, 2015).

### **National Commitment**

National commitment is a significant indicator to see the extent to which a person's religious views, attitudes, and practices have an impact on loyalty to the basic consensus of nationality, especially related to the acceptance of Pancasila as a state ideology, his attitude towards ideological challenges that are contrary to Pancasila, and nationalism. Part of the national commitment is the acceptance of the principles of nationhood contained in the 1945 Constitution and its regulations (Sulistiawati et al., 2023).

National commitment, the first indicator of religious Moderation, is not without reason. With this parameter, the government can see the extent of public thinking about religious Moderation and how spiritual teachings are practiced in community life. From the perspective of religious Moderation, practicing religious teachings is the same as carrying out obligations as citizens, as fulfilling obligations as citizens is a form of practicing spiritual teachings. Building an attitude that shows an attitude of love for the homeland to the community means love for the environment in which he is located, to the end of loving the country where he obtained a source of livelihood and lived his life until the end of his life. Love for the homeland can be realized in the family, school, and community. The essence of national commitment is how to reflect and prioritize loyalty and voluntariness in attitudes, actions, or opinions without destroying the nation's and state's continuity (Yanti, 2023).

This national commitment is essential to be used as an indicator of religious Moderation because, as often stated by the Minister of Religious Affairs, Lukman Hakim Saifuddin, in the perspective of religious Moderation, practicing religious teachings is the same as carrying out obligations as citizens, as fulfilling obligations as citizens is a form of practicing spiritual teachings. So, in this case, the practice of religious Moderation that has been built for a long time by the Giri Madia community will only be maintained and always maintained together if, in this case, there is also awareness to make national commitment as a form of love and a form of gratitude. In addition, national commitment is a form of implementing the awareness of a peaceful nation and state to uphold the values of difference and diversity in state and community life.

### **1. Tolerance**

Tolerance is the fruit or result of close social interaction in Society (Kinloch, 2005). In religious social life, humans cannot deny the existence of association, either with their group or other groups that sometimes differ in religion or belief. With this fact, religious people should try to bring peace to each other within the framework of tolerance so that social stability and ideological friction between people of different religions will not occur (Abror, 2020).

The aspect of tolerance is not only related to religious beliefs but can be related to differences in race, gender, differences in sexual orientation, ethnicity, culture, and so on. Religious tolerance that is under pressure is inter-religious tolerance and intra-religious tolerance, both related to social and political tolerance. This does not mean that tolerance outside of spiritual matters is not essential, but in terms of religious Moderation, where religious tolerance is at its core. Through interfaith relations, we



can see attitudes towards followers of other religions, willingness to dialogue, cooperation, establishment of places of worship, and experience interacting with followers of other faiths. Meanwhile, intra-religious tolerance can respond to minority sects considered deviant from the mainstream religion (Yunus, 2013).

The spirit of religious Moderation is a strategy to find common ground and peaceful paths between the two extreme poles of religion. On the one hand, some radical religious believers believe absolutely in the truth of one interpretation of a sacred text and consider other interpreters heretical. This community is commonly called an ultra-conservative group. On the other hand, some religious people excessively deify reason to ignore the sanctity of religion or sacrifice fundamental beliefs of their spiritual teachings for the sake of improper tolerance to followers of other faiths. They are commonly called extreme liberals; both need to be moderated (RI, 2019).

## **2. Building Harmony (Nonviolence)**

Harmony in religious Moderation refers to the ability of an individual or Society to live a spiritual life with simplicity and balance. Some critical elements of harmony in religious Moderation involve attitudes, beliefs, and interactions between individuals or groups with diverse backgrounds (Din & Rafa'al, 2023).

To build harmony oriented towards religious Moderation, one must be able to apply several values in it, among others, apply the principles of tolerant living, uphold the values of diversity, build interreligious dialogue, understand the balance between freedom and responsibility, and have respect for human rights. By applying these values, societies can achieve harmony in religious Moderation, creating an environment where religious diversity is respected and recognized as an integral part of social life. Building unity in spiritual life, diversity, and the life of a plural society requires maximum effort and mutual awareness between communities. In addition, the logical consequence of life disharmony is the emergence of acts of radicalism in Society (al-Mujtahid et al., 2022).

Radicalism, or violence, in the context of religious Moderation, is understood as an ideology (idea or idea) and understanding that wants to make changes to the social and political system by using violent/extreme means in the name of religion, both verbal, physical, and mental violence. The essence of radicalism is the attitude and actions of a person or particular group who uses violent means to bring about the desired change. Radical groups generally want these changes quickly and drastically, contrary to the prevailing social system (Cristiana, 2021). Radicalism is often

associated with terrorism because radical groups can do anything to achieve their wishes, including terrorizing those who disagree with them. Although many associate radicalism with certain religions, radicalism is not only related to certain religions but can be attached to all faiths. Radicalism can arise because of perceptions of injustice and threats experienced by a person or group (I Nyoman, 2022).

The perception of injustice and feelings of threat does not necessarily give birth to radicalism. It will be born if it is managed ideologically by generating hatred against groups that are considered injustice makers and those who threaten their identity. Injustice has a broad dimension, such as social injustice, economic injustice, political injustice, and so on. Injustice and feelings of threat can come together but can also be separate. This perception of unfairness and feeling threatened can lead to support for radicalism, even terrorism, although not necessarily the person is willing to commit radical acts and terror (Darmadi, 2021).

Thus, efforts to appreciate, respect, act reasonably and responsibly, and respect the diversity of religion, culture, customs, and personalities in Society become very important to be practiced in religious communities. This is a joint task between the community, government, educational institutions, religious leaders, indigenous leaders, and other supporting parties. Conditions described above must be quoted with the condition of the Giri Madia community, which is plural with two different religious groups in tradition and worship practices. The act of radicalism becomes a virus in a harmonious society, which, over time, will damage the order of a plural society that has been interconnected.

### **3. Accommodating to Local Culture**

Religious practices and behaviors that are accommodating to local culture can be used to see the extent of willingness to accept spiritual practices that accommodate local culture and tradition. Moderate people tend to be more friendly in taking local traditions and culture in their religious behavior, as long as it does not conflict with the central spiritual teachings. Non-rigid religious traditions, among others, are characterized by a willingness to accept religious practices and behaviors that do not solely emphasize normative truths but also accept religious practices based on virtue, of course, again, as long as the practice does not conflict with the principles in spiritual teachings (Suprpto, 2013). Conversely, some groups tend not to be

accommodating to tradition and culture because practicing tradition and culture in religion will be considered an act that pollutes religious purity (Aziz, 2009).

### **Implementation of Religious Moderation in Giri Madia Plural Society**

Implementing religious Moderation in a pluralistic society has great potential to strengthen tolerance and harmony amid religious diversity and belief. First, religious Moderation can expand the space for productive interfaith dialogue. By promoting understanding and mutual respect, communities can build bridges between faith communities, reduce prejudice, and break negative stereotypes. In addition, religious Moderation provides an opportunity to enrich people's spiritual and religious experience. By understanding and appreciating other religions' various practices and rituals, individuals can broaden their horizons and gain a deeper understanding of universal human meanings and values.

It is also important to remember that implementing religious Moderation can strengthen social cooperation and community engagement. Through joint activities involving various religious communities, communities can build strong solidarity and maintain social attachments. In addition to social and cultural benefits, religious Moderation also has positive implications for the stability and security of Society. By minimizing the potential for conflict or tension arising from religious differences, communities can create a safe and stable environment for all their citizens. In addition to the positive potential of implementing religious Moderation in a pluralistic society, there are significant social, economic, and political benefits. This situation will significantly support the condition of the Giri Madia community, which has a livelihood directly derived from nature. With palm sugar, fruits, coconuts, and other incomes, the practice of religious Moderation will indirectly facilitate and provide freedom and flexibility for the Giri Madia community to sell their natural products to other communities without worrying about claims, discrimination, and intimidation that results in harming the economy and destroying the wheels of their lives.

Religious Moderation can be a catalyst for strengthening a country or region's international image and reputation. Societies known for tolerance and respect for religious diversity tend to attract favorable attention from the international community. This could open the door to broader international cooperation, including cultural, economic, and educational exchanges. Furthermore, religious Moderation can create an environment conducive to innovation and economic growth. When people feel respected and recognized for their religious diversity, it can open doors for collaboration between communities to advance economic initiatives and innovative projects. The result is creating an inclusive and multifaith-friendly business environment, which can increase the region's economic attractiveness. In addition,

implementing religious Moderation can strengthen political stability and reduce the potential for religious conflict. When people feel respected and recognized in their beliefs, the tendency to engage in religious conflict or faith-based politics may diminish.

This allows Society to focus more on issues of a general nature and advances the common good. In addition to economic and political benefits, religious Moderation plays a vital role in building social and psychological well-being. By promoting mutual respect and tolerance, Society can create an environment conducive to mental and emotional well-being for all its members. Finally, implementing religious Moderation can enrich a society's culture and heritage. By understanding and appreciating the practices and rituals of other religions, individuals can broaden their cultural horizons and understand the richness of human diversity.

Thus, religious Moderation builds harmony in a pluralistic society and brings far-reaching benefits in various aspects of life. By harnessing these potentials, communities can build a solid foundation for a better and more sustainable future. Lastly, religious Moderation has the potential to support economic development and tourism. Communities can attract tourists and investments from diverse religious backgrounds by promoting an inclusive and multifaith-friendly environment. Overall, implementing religious Moderation opens the door to developing a solid and sustainable pluralistic society. By seizing these opportunities, communities can strengthen their commitment to religious Moderation, create space for respect for differences, and build a solid foundation for harmony amid the diversity of religions and beliefs.

#### **D. CONCLUSION**

Based on the tracing and analysis of data that has been found in the field, in this case, it can be concluded that the cultivation of religious moderation values in plural communities such as the Giri Madia Village community has become essential, considering the development of problems in Society that have recently become more massive. So, in this case, the values of Moderation, which are also crucial indicators in building a life of religious Moderation consisting of National Commitment, Tolerance, Building Harmony, and accommodating local culture, must be applied optimally in Society. Instilling the value of religious Moderation is crucial in creating an inclusive and harmonious pluralistic society. By strengthening the foundations of diversity of faith, pluralistic societies can build stronger relationships, respect diversity, and work together to achieve common goals in a dynamic and diverse culture.

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