



## RELIGION MODERATION IN HETEROGENITY PERSPECTIVE IN JUNGJANG VILLAGE KECAMATAN ARJAWINANGUN

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### Keyword:

*moderation,  
heterogeneity,  
religion*

### Article Info

Accepted:

**June, 18<sup>th</sup> 2020**

Revised:

**July, 12<sup>nd</sup> 2020**

Approved:

**July, 14<sup>th</sup> 2020**

**Abstract** One of the features of Jungjang Village is the heterogeneity of religion, there are even houses of worship of several religions in one area. The heterogeneity of religion itself is a variety of systems for ways of worshipping God Almighty and interactions with adherents of other faiths. Since a long time ago, tolerance has been deeply embedded there. However, it is feared that lately the rise of religious issues will erode existing tolerance. In order to address the existing diversity in order not to create divisions, religious moderation is needed. Moderation or moderation, namely not being extreme or not exaggerating towards a view, but must find a middle way. The method used by researchers is a qualitative type with unstructured observation and structured interviews as data collection techniques. After conducting research for two weeks, it was found that the moderation attitude in Jungjang Village was still strong so that tolerance was still closely intertwined amid the heterogeneity that existed there.

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### Introduction

Long before the formation of an independent and sovereign state in Indonesia, a heterogeneous multi-religious society existed. Religion is fundamental and is believed by almost all Indonesians. According to the Big Indonesian Dictionary (KBBI), religion is a system that regulates the procedures for faith (belief) and worship of God Almighty, as well as rules related to human-human relations and the environment. Religion makes its adherents more organized and directed in their personal and social lives, because basically religion teaches goodness for its adherents (Fatmawati, 2020).

It can be concluded that religious heterogeneity is the difference in systems of ways of worshipping God Almighty and interactions with adherents of other faiths. Religious heterogeneity is a natural thing because various religions meet in one place, and each religion has its own procedures and guidelines in practicing its teachings.

As explained above, Indonesia is a religious country. Where there are six religions that are in Imani and recognized by the state. The six religions are Islam, Protestant Christianity, Catholic Christianity, Hinduism, Buddhism and Confucianism (Marzali, 2017). The religious heterogeneity in Indonesia should be used as the wealth of the Indonesian nation and the basis of national unity, not the other way around (Umar, 2017). The diversity that exists in Indonesia, often causes various problems in society (Islam, 2020). The problems usually occur due to misunderstanding, inadequate understanding of religious teachings or the practice of extreme religious teachings by its adherents, resulting in friction that leads to violence (Nurhakiky & Mubarok, 2019).

One way to minimize the consequences arising from the diversity of religions is that there is a need for moderation in Indonesian society. Moderation or moderation, which is not extreme or not exaggerating towards a view, but must find a middle way (Sutrisno, 2019). Moderation is one of the national cultures that is in the same direction and does not argue between religion and local culture. It does not corner each other but looks for a middle ground by realizing harmony between religious communities (Akhmadi, 2019).

Religious heterogeneity at a small level also occurred in Jungjang Village, Arjawinangun District. Inside Jungjang Village, it has a feature where houses of worship of several religions are located in one area, even the location of the church and monastery are opposite each other. Judging from the data available at the Jungjang Village Hall, it is stated that Islam is the most widely practiced religion with 80% or around 9600 people, followed by Protestant Christians with as many as 185, Catholic Christians as many as 85 people, and Buddhism with 11 people. The religious differences that exist in Jungjang Village do not create divisions, however, each of the adherents of the religion lives side by side. The tolerance that exists in Jungjang Village has existed and been embedded a long time ago.

It is feared that the rise of religious issues and radicalism in Indonesia will erode the sense of tolerance that has existed for a long time in Jungjang Village. Religious issues have been rolling for a long time, ranging from acts of terrorism to issues of religious insult from several parties. Radicalism is one of the obstacles in realizing religious tolerance. The research objective

was to determine the views of the Jungjang Village community on religious moderation in the existing religious heterogeneity.

### **Research Method**

The research method used by the researcher is using a qualitative type. The qualitative method is a research method based on the post-positivism philosophy, examines the condition of natural objects where the researcher is the key instrument, the collection of data is done purposively and snowball, the collection technique is done by triangulation, the data analysis is inductive, and the research results emphasize the meaning of the on generalizations (Sugiyono, 2019). Researchers also use purposive sampling where the subject is considered to know about the things raised by the researcher.

In the data collection technique, researchers used unstructured observation. In addition to observations, researchers also use in-depth interviews to collect the required data. The type of interview used by the researcher is a structured interview in which the data collector has prepared an instrument in the form of questions that will be addressed to the subject under study. According to the research method chosen, the researchers used field notes for data analysis techniques.

This research was conducted in several places of worship in Jungjang Village, at the Jungjang Village Hall with the research subjects as sources coming from community leaders, Mr. H. Mukmin S.Pd, and Mr. H. Syarifudin, as well as several Jungjang Village officials who played a role in gathering information to support this research. Researchers needed two weeks from December 12, 2019 to December 25, 2019.

### **Result and Discussion**

#### **A. Religious Moderation**

Living in peace, tolerant living in line with regardless of differences in ethnicity, religion and culture is the desire of every nation. The existing diversity often creates conflict in the community. Conflicts that often occur in Indonesia generally arise from the existence of attitudes of religious diversity itself, as well as the existence of religious groups that are competing to gain support from the people without being based on an

attitude of tolerance which causes conflict in society by a group of people by always interacting with Him (Naufal, 2017).

In the context of religious fundamentalism, it is necessary to cultivate a moderate way of religion or an open religious attitude. Religious moderation aims to avoid disharmony between religions. Moderation means moderate, the opposite of extreme or excessive in addressing differences and diversity. Moderation is one of the national heritage that goes together and does not argue between religion and local culture to find solutions without cornering each other (Akhmadi, 2019).

Moderate does not mean equating the main principles (ushuliyah) of religious teachings which he believes for the sake of harmony between religious communities but mutual respect for one another. The main characteristics of moderation is the existence of balance and justice, without which moderation becomes ineffective. It can be said that in order to achieve a religious moderation, each religious adherent must not use an excessive perspective on a religion.

The word Moderate in Arabic is known as al-wasathiyah. The word al-wasathiyah is also found in surah Al-baqarah verse 143 which means the best and most perfect. In the famous hadith it is also stated that the best problem is in the middle way (Sutrisno, 2019). In Islam we recognize the existence of moderate Islam which means religious understanding which is closely related to the context of diversity in all aspects, including religion, customs, ethnicity and the nation itself.

Moderate in Islamic thought is to promote tolerance in terms of differences. Both in various schools and differences in religion. Differences do not prevent cooperation with humanitarian principles (Akhmadi, 2019). It is okay to believe in Islam as the truest religion, but by not demeaning other people's religions, so that there will be tepa selira as happened during the time of the Prophet Muhammad.

Prophet Muhammad SAW is a good role model for all mankind. This is stated in Surah Al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"In fact there is (self) Rasulullahit is a good role model for you (namely) for those who hope for (mercy) Allah and (coming) harikiamat and he calls Allah a lot" (Surah Al-Ahzab verse 21).

Even a hadith says that the character of the Prophet is the morality of the Qur'an. In history, Rasullulah not only paid attention to his people, but he also paid attention to those around him, even though he had different beliefs such as Christians, Jews, and the Quraish infidels. Rasullulah give their rights as humans (Muhaammad, n.d.). From the verses and hadith it explains that we as Muslims should practice what the Prophet Muhammad (PBUH) exemplified, including in terms of moderation.

In Islam there is also the term ukhuwah which means brotherhood. The meaning of brotherhood here is not only focused on genetically related relationships or relationships among Muslims, but also between humans as God's creatures. According to (Shihab, 2011) in his book Membumikan Al-Qur'an said that ukhuwwah originally meant "equality and harmony in many things". Therefore equality and heredity lead to brotherhood, equality in character can also lead to brotherhood. The more brotherhood, the stronger the brotherly relationship (shoim). With one thing we have in common is that both Indonesian citizens can make us brothers.

From the description above, it can be seen that Islam is a religion that loves peace and hates violence. Islam also teaches us to respect and respect each other despite different religions as exemplified by the Prophet Muhammad in ancient times.

## **B. Religious Heterogeneity**

Religion is very important and fundamental to the Indonesian nation, even the first precepts of Pancasila which are the basis of the state. Article 29 of the 1945 Constitution also states that the state is based on the One Godhead. Followed by paragraph 2 which gives freedom to citizens to worship in accordance with their beliefs. The heterogeneity of religion comes from heterogeneous words and religion. Heterogeneous according to KBBI means that it consists of various elements of different properties or of different types.

Religion, according to James Martineau, said that religion is the belief in God who is always alive, namely in the soul and divine will that governs the

universe and has a moral relationship with mankind (Naufal, 2017). It can be said that religious heterogeneity is the difference in the system of ways of worshipping God Almighty and interactions with other believers.

Religious heterogeneity can also be called religious diversity. It has become a characteristic that the Indonesian nation has diversity in terms of culture, ethnicity and religion. One of the diversity that is characteristic of Indonesia is religious diversity. Indonesia recognizes and believes in 6 religions adhered to by its citizens, namely Islam, Protestant Christianity, Catholic Christianity, Buddhism, Hinduism, and Confucianism.

Every religion must have an exclusive (*al-inhilaq*) and an inclusive (*al-infitah*) side which plays a major role in the attitude of diversity (Hasan, 2016). The exclusive side (*al-inhilaq*) is more dominant in matters of *aqidah* and worship. Each religion has its own procedures and laws in dealing with God, and cannot be mixed with other religions. People who have an exclusive nature will always admit that their religion is the most true. Meanwhile, the inclusive side is reflected in the social attitudes of society and the state. With this inclusive attitude, it will give birth to an attitude of respect and respect for the existence of people of other religions.

Basically every religion teaches peace, togetherness and has the aim of creating benefit for the environment around it. However, in the sociological order, religion sometimes does not conform to the normative framework. Religion is often tarnished due to social, cultural, economic and political conflicts. In essence, it is not a deviant religious teaching but rather the result of the error of some of its adherents who misinterpret the theories and laws contained in religion. It could also be due to political or economic interests, so that some religious people go too far and forget about religious interests.

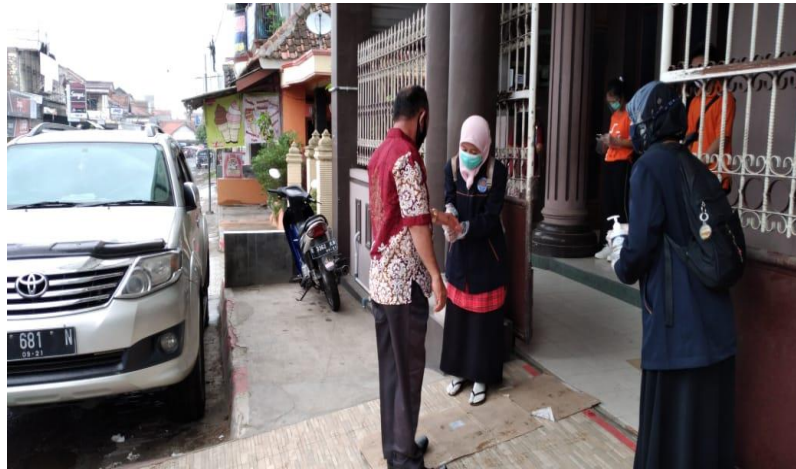
According to Nur Syam in his book entitled *Transition Renewal of Political and Educational Dialectics*, he said that religion has two different faces. When religion appears in conditions of peace, calm and friendly, religion can strengthen social solidarity. In other words, religion is a means of strengthening between communities and even between religions. Religion also has the potential to cause social conflict because each religion has its

own claim of truth as a characteristic and existence (Amirudin, Karochman, & Aliyah, 2020).

To reduce conflicts that occur due to religious heterogeneity, it is necessary to increase tolerance among religious communities. The meaning of religious tolerance is that each religious community allows and maintains a conducive atmosphere for people of other religions to carry out their worship and religious teachings without being hindered (Suryan, 2017). In the teachings of Islam, it also gives freedom to humans to make choices, including in determining and choosing religion (Ismail, 2012).

Socially obedient diversity is diversity that shows an attitude of understanding tolerance which always has an awareness of divinity in life so that one's behavior will be in line with God's will. As noted above, Jungjang Village has the privilege of having several houses of worship in one area. Even the locations of churches and monasteries face each other. This has attracted the attention of the author to conduct research on religious moderation.

The research began on December 12, 2019, where the author asked permission via telephone line to Mr. David as a leader at the Bethel Church to ask permission to apply the church congregation's health protocol. From the results of the conversation with him, it can be seen that there is tolerance from the church in allowing the author to carry out activities in the church, he even offers to help if the researcher finds obstacles in the field. On Sunday, December 13, 2019, researchers conducted observations on church congregants while implementing health protocols through hand sanitizer spraying, while greeting the congregation who came. Judging from the response of the congregation who replied to greetings from writers who are of different religions, it seems that they understand religious moderation well.



Picture 1. observational visit to Bethel Church

From Buddhism, it can be seen that tolerance is seen from the opening of the monastery which is open to anyone, every morning at 06.00 the vihara guard will open the place and let anyone who wants to see or observe their house of worship without worrying about damage from other religious communities Buddhists have high trust in followers of other religions in Jungjang Village.



Picture 2. observation visits to the Vihara

As the majority religion and having 80% of the population in Jungjang Village, Islam is not arbitrary or alienates from other religions. During the research conducted in Jungjang village, it was seen that the adherents of Islam never disturbed Christians when they held services even when there was a Christmas celebration Not only Christians and Buddhists and Hindus, but



also Muslims there show a sense of solidarity by not disrupting other religions to worship and celebrate their religious holidays, so that there is no friction between them.

To get more accurate data about the view of moderation on religion, the researcher also conducted an interview with Mr. H. Mukmin and Mr. H. Syarifudin on Tuesday, December 22, 2019. In the interview process the researcher asked several questions related to religious moderation, as for the questions including is:

1. What is meant by religious understanding?
2. How do you practice your religion?
3. What is the attitude towards religious communities?
4. What is meant by radicalism?

The results of the interview with H. Mukmin explained that religion is a guide for humans in carrying out their orders and staying away from all its prohibitions as a life guide in behaving and acting in accordance with norms. In his religious practice, he adheres to the five pillars of Islam, namely shahada, prayer, fasting, zakat and pilgrimage as the basis of Islamic teachings.



Picture 3. interviews with village leaders

When dealing with people of different religions, he was not selective, he used to socialize with all residents. For Mr. H. Believers, the diversity of religions in the area where he lives is not a reason to segregate friends in socializing. Even his family is given the freedom to make friends and interact with his friends without having to look at the diversity of religions that exist.

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When it came to the fourth question regarding radicalism which is now being echoed in society, he argued that radicalism is an act that is not good, which violates the rules of norms, both legal norms and religious norms, with various religions and our various groups coming back again that Islam is rahmatan lil'alamin, where Islam is the savior of all human beings on this earth and all creatures of all nature.

We live as citizens of Indonesia who have a diversity of adherents and many more principles with different views, of course all have one thing in common, namely that they are a unitary citizen of the Republic of Indonesia, when there are misunderstandings or differences of opinion in matters relating to these principles, not merely eyes are a mistake because each person has different thoughts or opinions, resulting in different thoughts.

He also said that we as Muslims must believe that Islam is the truest religion that is blessed by Allah SWT. As the best and most correct religion compared to other religions, as our guide in religion there are non-Muslims who say that their true religion is their right in religion, we do not demand or force people to adhere to Islam, but we as humans must believe that Islam is the best religion and is blessed by Allah SWT.

From the answer given by Mr. H. Mukmin, it appears that he has an exclusive attitude (*al-inhilaq*) as a Muslim who believes that his religion is the most correct, however, the exclusive attitude he shows is not extreme and is accompanied by a capable inclusive attitude so that Mr. H. Mukin able to apply the values that exist in tolerance in their social relationships.

H. Syarifudin also gave an answer that was broadly similar to the answer of Mr. H. Mukmin to the questions posed to him about religion as a way of life, the practice of Islamic teachings based on the pillars of Islam and the pillars of faith, and disapproving of radicalism. As a village official, he also added that the nature of radicalism in Jungjang Village has not seen a community that is radical in religion because the Jungjang community is tolerant, respects each other and does not interfere with other religions, so that a harmonious life in religious diversity is created.



Picture 4. interviews with village leaders

In serving the programs or vision and mission in the Jungjang Village Government are universal and global, they are not selective, all are equal and equal, do not see their religion or social status, all are well served. So far, the village government has not received any complaints from residents regarding intolerance or interference when carrying out worship.

### **Conclusion**

From the description of the discussion and the results of the research conducted, it can be concluded that the people of Jungjang Village have a high attitude of religious moderation amid the existing heterogeneity of religions so that deep-rooted tolerance becomes stronger and is not supported by the existence of issues of radicalism that are rife in Indonesia in general. So that each religious adherents live in peace and side by side and special 'in carrying out the teachings of their religion.

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First publication right :

**Devotion - Journal of Community Service**

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