



## **THE IMPORTANCE OF RELIGIOUS MODERATION AND THE RELIGIOSITY OF THE KARANGWANGI VILLAGE COMMUNITY**

**Abdullah**

Swadaya Gunungjati University

Email: [abdullahkhudori62@gmail.com](mailto:abdullahkhudori62@gmail.com)

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### **Abstract**

Religious moderation is the key to creating tolerance and harmony, both at the local, national and global levels. This study aims to examine the importance of religious moderation and community religiosity in Karangwangi Village. The research method used is a qualitative method using a descriptive approach. Researchers will analyze the results of observations and interviews related to religious moderation and the level of religiosity in Karangwangi Village. Based on the results of the research, it is necessary to have an attitude of religious moderation and religiosity in religion as well as for differences of opinion and not to force one's will by means of violence. As well as needed religious figures and the role of the Karangwangi village community to create a moderate and religious attitude in all matters without any radical attitudes for the realization of harmony and peace.

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### **Introduction**

Indonesia as a country that has the largest Muslim population in the world is an important spotlight in terms of Islamic moderation. Moderation is the core teaching of Islam. Moderate Islam is a religious understanding that is very relevant in the context of diversity in all aspects, including religion, customs, ethnicity, and the nation itself (Dawing, 2017).

Therefore the understanding of religious moderation must be understood contextually, not textually, meaning that moderation in religion in Indonesia is not moderate Indonesia, but a moderate way of understanding in religion because Indonesia has many cultures, cultures, and customs (AJIB, n.d.).

This Islamic moderation can answer various problems in religion and global civilization. It is no less important that moderate Muslims can answer loudly accompanied by peaceful actions with radical, extremist, and puritan-based groups who do everything they do with acts of violence (Fahri & Zainuri, 2019).

## **Abdurrokhim**

Islam and Muslims today face at least two challenges; First, the tendency of some Muslim circles to be extreme and strict in understanding religious texts and try to impose this method in the Muslim community (Effendi, 2020), even in some cases using violence; Second, another extreme tendency by being loose in religion and submitting to negative behavior and thoughts originating from other cultures and civilizations. In their efforts, they cite religious texts (Al-Qur'an and Hadith) and works of classical scholars (turats) as a basis and framework of thought, but by understanding them textually and regardless of historical context. So that no doubt they are like the generation that was born too late because they live during modern society by thinking of the previous generation (Zamimah, 2018).

Heterogeneity or plurality/diversity is a necessity in this life. He is the sunnatullah that can be seen in this world. Allah created this universe based on heterogeneity in a framework of unity. Within the framework of human unity, we see how Allah created the various tribes. Within the framework of the unity of a nation, Allah created various ethnicities, tribes, and groups. Within the framework of the unity of a language, Allah created various dialects. Within the framework of the unity of the syari'at, Allah created various schools of thought as a result of their respective ijtihad. Within the framework of the unity of the umma (ummatah wahidah), Allah created various religions.

Diversity in religion is sunnatullah so that its existence cannot just be ignored (Shobrina, 2014). In the face of a pluralistic society, the most powerful weapon to control radicalism and clashes is through moderate and inclusive Islamic education (Alam, 2017). In the realities of real life, humans cannot escape from conflicting matters. Therefore, al-Wasathiyah Islamiyyah appreciates the elements of rabbaniyyah (divinity) and insaniyyah (humanity), combining maddiyyah (materialism) and ruhiyyah (spiritualism), combining revelation (revelation) and reason (reason), between sallah ammah (al-jamā'iyah) and individual masalahah (al-fardiyyah) (Almu'tasim, 2019).

This study aims to make religious diversity an important asset for the Indonesian state, namely how the moderate means offered by Islam can unite Indonesia. The condition of society, especially from the religious aspect, begins with ideological reinforcement (Mubit, 2016). The behavior of religious communities tends to highlight differences in diversity as a necessity and spreads a relationship between religious communities. Religious moderation is the foundation for the birth of a harmonious relationship among religious communities in the community, so a strategy of strengthening religious moderation is needed which is expected to make the community more mature to accept and acknowledge that differences

are a necessity that needs to be well cared for in a society that has various characteristics (Heriyanti, 2020). Meanwhile, religiosity is an individual preference, emotion, belief, and action that refers to religion (Sari, 2020). Religiosity has a positive influence on groups and individuals in the social and educational fields because religiosity develops compassion, honesty, altruism, happiness, quality of life, health, and mental health (Nurwahyudi & Haryanto, 2018).

The preservation of Karangwangi Village, Depok District, Cirebon Regency, is not only in its natural panorama but also the diversity of customs and cultures in it. The religious beliefs of Karangwangi Village are very diverse, including the presence of animism, then Islam and Christianity. Even though Karangwangi is a very religious area, some Islamic scholars can provide guidance Karangwangi community. This fact is what encourages the author to research to find out religious activities which ultimately form a level of religiousness in society. Therefore, this is the right reason why the author took the title of Religious Moderation and Community Religiosity in Karangwangi Village. In addition, the research site is easy to reach by researchers.

### **Research Method**

This research is a qualitative research with the intention of being able to understand deeply about religious moderation and religiosity in Karangwangi village. Types of data come from primary and secondary sources. Primary source means data obtained from respondents. Meanwhile, secondary data sources were obtained from third parties, magazines, newspapers, books and the internet. The informants in the research consisted of the Head of the Darul Hidayah Islamic Boarding School Foundation, a religious extension agent in Karangwangi Village. These informants were chosen because in moderation of religion and religiosity of the people of Karangwangi Village, they were the subjects of the activity in question.

In this study, data collection techniques were carried out through interviews and literature review. Interviews were conducted with (a) the head of the Darul Hidayah Islamic boarding school foundation, (b) 1 Islamic religious instructor, to find out about the process of implementing religious moderation and the religiosity of the Karangwangi village community. Data analysis in this study used descriptive analysis, where data is collected and processed based on its tendency, given meaning and then described or presented in a narrative form..

## **Result and Discussion**

### **A. Research Results**

The implementation of policies to strengthen religious moderation in increasing religious harmony is the duty of fellow Muslims (Masithah, 2021). Besides, the implementation of this task by Karangwangi Village is very relevant to social conditions. Therefore, efforts to strengthen moderation need to be carried out structurally and culturally so that the strengthening process can run well and achieve good results.

Structurally, the implementation of strengthening religious moderation is carried out in Karangwangi Village to communicate plans for strengthening religious moderation with the village community. This is as stated by the Head of the Nurul Hidayah Foundation in Karangwangi Village below:

"In order to strengthen religious moderation in the Karangwangi Village environment, a regular recitation was carried out led by a religious leader on December 12, 2020, involving the local community. In the event, religious moderation is the same as the at-tawassuth principle, which means attitudes and views that are not excessive, not extreme, and not radical. Every religion believes that exaggeration in any matter from every aspect of life is not good, not only for himself, even for others. In general, the findings of this study indicate that moderate attitudes in religion have not become a common awareness to be used as a basic model for initiating and building closer and more productive socio-religious relations, both for religious purposes itself, as well as broader national goals. Moderation is carried out as limited to the personal needs and beliefs of religious adherents, it has not yet become a joint movement that can color the perspective of society in general to create a harmonious life".

According to researchers, in principle it has been responded well by the people of Karangwangi Village, therefore in principle at-tawassuth on religious moderation has been agreed to be implemented collaboratively involving religious leaders and the community. The activity begins with a routine study to communicate the implementation plan. In this case, it shows that Karangwangi Village carries out policy procedures so that activities can be carried out properly. Good policy implementation requires good communication between its components in managing the technicalities and targets, for this reason, in principle, religious moderation has a different perspective but the goal is the same.

**The importance of religious moderation and the religiosity of the Karangwangi village community**

### **1. Dialogue at Interfaith forums**

One of the activities carried out to achieve religious moderation is inter-religious dialogue. The activity referred to involves representatives from various circles of society consisting of religious and community leaders. In the interfaith dialogue activity, the Head of the Nurul Hidayah Foundation in his remarks emphasized that:

"The Prophet Muhammad SAW said that learning Islam starts from an early age until keliang lahad, just like in our village we carry out congregational prayer activities. There are several religions with different perspectives but the goal is the same, namely to worship the creator. So it can be concluded that religious moderation is the middle way. With religious moderation, a person is not extreme and exaggerated when carrying out his religious teachings.

Therefore, it is hoped that the interfaith forum will be more intense in conducting interfaith dialogue by strengthening religious moderation for each religious community. Interfaith dialogue must emphasize the importance of religious moderation as one of the strategic agendas in order to create harmony, because without a well-established harmony, various village development programs will be deadlocked. The model of strengthening religious moderation through interfaith dialogue forums is very relevant to the social conditions in Karangwangi Village, where the community has never experienced religious conflict. More than that, religious moderation can be used as a cultural movement for the people of Karangwangi Village which is rich in local wisdom or a culture of peace.

### **2. Socialization for the Community**

The socialization activities were carried out through routine assessments on Monday evenings Tuesday, Mr. Nudi when being interviewed said that:

"There are several characteristics of Rasulullah SAW that we must emulate. Furthermore, these characteristics will be maximized if we build Islam according to the principles: first, at-tawassuth or the middle attitude, secondly at-tawazun or balanced in all respects. "

The statement above provides an illustration of how to position oneself as a form of awareness of duties and functions as implementers in order to implement the strengthening of religious moderation for the community even though this

## **Abdurrokhim**

strengthening of religious moderation has not been conveyed directly in the form of special material on religious moderation. The socialization of religious moderation to society is very important because society is the actor of religious moderation itself.

In a pluralistic and diverse community life, the functions and duties of the implementer are not just to convey, but must actually communicate this strengthening of religious moderation with a heart to heart approach, and make the values and norms that exist in society their bonds.

Thus the cultural approach becomes very effective for the success of this socialization of religious moderation to the people of Karangwangi Village which is so multicultural that in the end this religious moderation will emerge naturally from the womb of the community as a hereditary and cultured consciousness.

## **B. Discussion**

### **1. Definition of Religious Moderation**

The definition of religious moderation, in KBBI, consists of two words, namely moderation and religion. Moderation is "Mediating a problem, the host of the show or often referred to as a moderator". The word moderation comes from the English word 'moderation' which means moderate attitude, not exaggerating. In general, the definition of moderation is an activity to organize, guide and mediate interactive communication between several parties, both oral and written. Meanwhile, according to the KBBI the word religion: namely "adhering to (embracing) religion, worshiping; obedient to religion; good life (according to religion) ".

In general, religious moderation is a creative effort to develop diverse attitudes from various tensions such as between absolute truth claims and subjectivity, between radicalism and secularism (Litololy, 2020). So it is clear that religious moderation is closely related to maintaining togetherness by having a tolerant attitude, an ancestral heritage that teaches us to understand each other and share feelings for each other who are different from us.

According to Faturrahman, simply the religious model is understood as the attitude and behavior of always taking a position in the middle (wasathiyah), always acting fairly, and not being extreme in religious practice. So, every member

**The importance of religious moderation and the religiosity of the Karangwangi village community**

of society who adheres to religion, regardless of ethnicity, ethnicity, culture, religion, and political choices must be willing to listen to one another, and learn from each other to train the ability to manage and overcome differences between them. For basic problems in every religion, every religious adherent must be firm in his beliefs, believe in absolute and fundamental truth.

Based on the above view, it can be understood that religious moderation is a joint effort in order to build a commitment to taking a middle attitude (*wasathiyah*) in religion, acting fairly, not extreme left or right or being religious in moderation. As for the main issues in every religion, every religious adherent must be firm in his belief, believe in absolute and fundamental truth, but still respect each other's interpretations and practices of religion in finding common ground for religious teachings in building common interests in religious life, in the nation and society patriotic.

## **2. Strengthening Religious Moderation**

Strengthening religious moderation is very important to do. In the religious moderation book published by the Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia, it is explained that the purpose of strengthening religious moderation is so that it is structured as a national program, so that it becomes a good point of view for each individual and institution. .

The following are two main strategies undertaken by the Ministry of Religion in strengthening and implementing religious moderation:

"First, the dissemination of ideas, knowledge, and understanding of religious moderation to all levels of society. The form of socialization is directed at what, why is religious moderation necessary and how to apply it in personal, social, national and state life Second, institutionalizing and implementing religious moderation, which means translating religious moderation into institutions, institutions, structures, or units that specifically think about strategies implementation of this concept in order to become measurable and sustainable programs and activities.

From the explanation above, it can be understood that strengthening religious moderation can be implemented both culturally and structurally. Culturally, the socialization of religious moderation is carried out by paying attention to or accommodating the culture or culture of the community, while structurally it is

## **Abdurrokhim**

through institutionalization. This effort was made to provide support for the Ministry of Religion to create programs as an effort to create harmony, social harmony, and suppress religious conflicts, so that we find common ground between religious adherents to maintain the integrity of the community environment.

### **3. Definition of Religiosity**

Religiosity is a personal relationship with the divine person who is Almighty, Most Loving and Most Merciful (God) which results in the desire to please that divine person by carrying out His will and avoiding what he does not want (the prohibition). Something that produces good treatment to others in response to love and obedience to that divine person, who from the beginning loved and cherished His created people.

According to Suhardiyanto, a good personal relationship with this divine person enables people to see God's goodness in others, an attitude that after growing and developing in a person will produce love not only for God but also for God's fellow creatures, both humans and nature. Other creations so that in everyday life as their fruit for humans will grow or emerge mutual respect, love each other, and love arises in their natural environment, so that mutual prosperity, and inner and outer can be realized. In Suhardiyanto's view, Religiosity is a unity between authentic faith and faith.

### **4. The Concept of Religiosity**

According to Glock & Stark (1994) as written by Ancok (1994) the concept of religiosity is a brilliant formula (Fauzan & Tyasari, 2012). This concept tries to see a person's diversity not only from one or two dimensions, but tries to pay attention to all dimensions. Religion in Islam is not only manifested in the form of ritual worship, but also in other activities. As a comprehensive system, Islam encourages its adherents to be religious as a whole. There are five dimensions of a person's religiosity that can be measured to determine whether someone is religious or not, namely, the dimension of belief, the dimension of religious practice (ritual and obedience), the dimension of experience, the dimension of religious knowledge, the dimension of practice or consequences.

The explanation of the five dimensions of religiosity as written by Ancok (1994) is as follows:

**The importance of religious moderation and the religiosity of the Karangwangi village community**



**First, the Dimension of Faith**, which contains expectations in which religious people hold fast to certain theological views and acknowledge the truth of these doctrines.

**These two dimensions of religious practice include worship behavior**, obedience and things people do to show commitment to their religion. This dimension of religious practice consists of two important things, namely, Ritual, which refers to the spirit of the rite, formal religious acts and sacred practices that all expect adherents to carry out. Obedience, obedience and ritual are like fish with water, although there are important differences. Whereas the ritual aspect of commitment is very formal and peculiar to the public, all known religions also have a relatively spontaneous, informal, and distinctively personal set of personal acts of offering and contemplation.

**The three dimensions of experience** contain and pay attention to the fact that all religions contain certain expectations, although it is not correct to say that someone who is well religious will one day attain subjective and direct knowledge of the ultimate reality. This dimension relates to religious experiences, feelings, perceptions, and sensations that a person experiences or is defined by a religious group that sees communication, although small, in a divine essence, namely with God, the ultimate reality, with transcendental authority.

**The four dimensions of religious knowledge**, this dimension refers to the hope that religious people have at least a minimum amount of knowledge about the basics of belief, rites, scriptures and traditions.

**The Fifth Dimensions of Practice or Consequences**, this dimension refers to the identification of the consequences of one's religious beliefs, practices, experiences, and knowledge from day to day.

So, if you look at the concept of religiosity according to Glock & Stark's version, although not completely the same, the dimension of belief (ideological) can be aligned with faith, which refers to the level of Muslim belief in their religious teachings, especially in fundamental and dogmatic teachings. Such as beliefs about God, angels, prophets / messengers, the Bible of God, heaven and hell, as well as qadha and qadar. Meanwhile, religious practice (ritual) is aligned with shari'ah, which indicates the level of Muslim obedience in carrying out ritual activities as recommended by their religion. For example, prayer, fasting, zakat,

## **Abdurrokhim**

hajj, reading Al-quran, prayer, zikir, qurban worship, iktikaf in the mosque during the fasting month, and others.

The practice dimension (consequential) is aligned with morality, which refers to the level of behavior of Muslims motivated by the teachings of their religion, namely how individuals relate to their world, especially with other humans.

In Islamic teachings this dimension includes behavior like helping, cooperating, giving, prospering and developing others, upholding justice and truth, being honest, forgiving, protecting the environment, maintaining mandate, not stealing, not corruption, not cheating, not gambling, not drinking intoxicating drinks, adhering to Islamic norms in sexual behavior, striving for a successful life according to Islamic standards, and so on. The dimension of knowledge (science) refers to the level of knowledge and understanding of Muslims about the teachings of their religion, especially regarding the main teachings of their religion, as contained in their holy book.

## **Conclusion**

The results of this study conclude that structurally in the context of implementing the strengthening of religious moderation in the Karangwangi Village environment, it must communicate the plan to strengthen religious moderation with the village community. According to researchers, in principle it has been responded well by the people of Karangwangi Village, therefore in principle at-tawassuth on religious moderation has been agreed to be implemented collaboratively involving religious leaders and the community.

In a pluralistic and diverse community life, the functions and duties of the implementer are not just to convey, but must actually communicate this strengthening of religious moderation with a heart to heart approach, and make the values and norms that exist in society their bonds. Thus the cultural approach becomes very effective for the success of this socialization of religious moderation to the people of Karangwangi Village which is so multicultural that in the end this religious moderation will emerge naturally from the womb of the community as a hereditary and cultured consciousness.

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