

ANALYSIS OF RELIGIOUS MODERATION IN KARANGREJA VILLAGE,
MAOS CILACAP

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Abstract: *This study aims to determine how the attitude of the community in the implementation of religious moderation in Karangreja Village, Maos Cilacap District and the factors that can affect religious moderation. The method used in this study is a descriptive qualitative approach that describes systematically based on the phenomena that occur. The data collection technique used is interview observation and documentation. Meanwhile, to analyze the researcher using data reduction, data presentation and drawing conclusions. The results of this study indicate that people's attitudes in implementing religious moderation are based on indicators of religious moderation, namely: first national commitment by collaborating in national activities such as celebrating the Republic of Indonesia Anniversary and the anniversary of Karangreja Village and Memetri Bumi to foster a sense of nationalism and maintain the Unitary Republic of Indonesia. Second, tolerance through togetherness in community service activities, attending invitations, and participating in maintaining security religious events despite different beliefs. Third, non-violence is created by the community through deliberation to make decisions when there is a problem and it doesn't exist compulsion in religion. Fourth, accommodating to local culture which is carried out by preserving the Javanese culture of Memetri Bumi The factors that influence religious moderation in Karangreja Village are: first, good communication by holding associations between residents. Second, togetherness by helping each other during celebrations for Muslim and non-Muslim holidays. Third, mutual respect for differences in religious activities.*

Keywords: *Moderation religion; Society; Karangreja Village*

Abstrak: *Penelitian ini bertujuan untuk mengetahui bagaimana sikap masyarakat dalam implementasi moderasi beragama di Desa Karangreja*

Kecamatan Maos Cilacap dan faktor yang dapat mempengaruhi moderasi beragama. Metode yang digunakan dalam penelitian ini adalah pendekatan kualitatif deskriptif yang mendeskripsikan secara sistematis berdasarkan fenomena yang terjadi. Teknik pengumpulan data yang digunakan adalah observasi, wawancara dan dokumentasi. Sedangkan untuk menganalisis peneliti menggunakan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa sikap masyarakat dalam implementasi moderasi beragama berdasarkan indikator moderasi beragama yaitu: pertama, komitmen kebangsaan dengan bekerjasama dalam kegiatan nasional seperti merayakan HUT RI maupun HUT Desa Karangreja dan Memetri Bumi untuk menumbuhkan rasa nasionalisme serta menjaga NKRI. Kedua, toleransi melalui kebersamaan dalam kegiatan kerja bakti, menghadiri undangan, dan ikut serta menjaga keamanan acara keagamaan meskipun berbeda keyakinan. Ketiga, anti kekerasan yang diwujudkan masyarakat dengan musyawarah untuk mengambil keputusan ketika ada suatu permasalahan dan tidak ada paksaan dalam beragama. Keempat, akomodatif terhadap kebudayaan lokal yang dilakukan dengan melestarikan budaya Jawa Memetri Bumi. Adapun faktor yang mempengaruhi moderasi beragama di Desa Karangreja yaitu: komunikasi yang baik dengan mengadakan perkumpulan antar warga. Kebersamaan dengan saling membantu ketika perayaan hari besar umat muslim maupun non-muslim. Saling menghargai perbedaan dalam kegiatan keagamaan.

Kata Kunci: Agama moderasi; Masyarakat; Desa Karangreja

A. Introduction

Long before Indonesia became an independent and sovereign country, it had lived a society of various religions. Religion is a fundamental tool and is believed by almost all Indonesians. According to the Big Indonesian Dictionary (KBBI), religion is a system that regulates the ordinances of faith (belief) and worship to God Almighty, as well as rules related to the relationship between humans and humans and their environment. With religion, it makes its adherents more focused in their personal and social lives, because religion basically teaches goodness to its adherents.

As explained above, Indonesia is a country that has a diversity of ethnicities, tribes, cultures, languages, and religions. That relationship between differences in nature and culture demands an effort to find a way to live together and peacefully. The principle of living together with harmony and peace becomes noble values that are maintained and preserved in the ideology of Pancasila and the 1945 Constitution (Moh Dahlan, 2016, p. 314). But such diversity often causes conflicts in society. The problems caused usually occur due to a lack of

understanding of religious teachings or the practice of extreme religious teachings that trigger actions that lead to violence.

Therefore, it is necessary to understand the attitude of religious moderation to the community to minimize the consequences of existing religious diversity. The word moderation according to the Big Indonesian Dictionary (KBBI) has two meanings, namely the reduction of violence and the avoidance of extremes. If it says, "the person is being moderate", the sentence means that the person is being reasonable, ordinary, and not excessive or extreme.

In a religious context, a moderate attitude is thus an option to have a way of view, attitude, and behavior in the middle of an existing extreme choice. Meanwhile, religious extremism is a way of looking at views, attitudes, and behaviors beyond the limits of moderation in religious understanding and practice. Religious moderation can then be understood as a way of view, attitude, and behavior of always taking a position in the middle, always acting fairly, and not being extreme in religion (Lukman Hakim Saifuddin, 2019, p. 17).

Karangreja Village is one of the villages in Maos District, Cilacap Regency, generally including lowland areas with a population whose main source of income is from agriculture. Based on village profile data obtained by researchers from the Head of Karangreja Village, the people of Karangreja Village who adhere to Islam numbered 1,747 and Christians numbered 30. With the support of Islamic religious facilities in the form of mosques 13 and 3 mosques. The supporting facilities for Christians are in the form of 2 churches. Meanwhile, community places of worship that are adjacent to each other are located in Gang Nusa Dua Karangreja consisting of 1 mosque and 1 church. Although there are two places of worship side by side, the community respects each other's beliefs.

With this attitude of mutual respect that has been shown, the community has realized tolerance in religion. Religious tolerance is tolerance that includes problems of belief in man that are related to the creed or divinity he believes in. Tolerance is the result of close social interaction in society (Mhd. Abror, 2020, p. 145). Realizing that life in a society of various religions or beliefs gives rise to different perceptions, therefore an attitude of tolerance is needed as a manifestation of religious moderation to create harmony and peace between religious people.

The people of Karangreja Village in implementing religious moderation are influenced by certain factors. So that people in other villages can emulate the attitude of religious tolerance carried out by the people of Karangreja Village. Therefore, this research is very important to do, then the author conducted a study with the research title "Analysis of Religious Moderation in Karangreja Village, Maos Cilacap District"

B. Method

The research method used in this study is qualitative research. Qualitative research is a research method based on the phenomenon of sosial and is used to examine the condition of natural objects, where the researcher as a key instrument, teknik data collection is carried out by triangulation (combined), data analysis is inductive / qualitative (Sugiyono, p. 9).

In data collection techniques, researchers use observations frankly and directly. That is to go to the research site to dig up information, collect data and record all information directly from the data source. In addition to observation, researchers also use interviews in a semi-structured manner where researchers have prepared questions systematically which will be addressed to informants to collect the data needed. Then the researcher uses documentation to collect data from existing documents, so that information related to the research can be obtained such as an overview of the village, village government structure, community conditions, records and so on.

This research was conducted in Karangreja Village with speakers from community leaders, namely Mr. Slamet Pambudi and Mr. Elisa Febrian Kos Rumewo, village head Mr. Setiyaji Panggung Kristanto and several communities who played a role in collecting information to support this research. Researchers took 3 months from Juni 2022 to August 2022.

C. Results And Discussion

1. Religious Moderation

The word moderation comes from the Latin *moderatio*, which means medium-ness (no excess and no deficiency). According to the Big Indonesian Dictionary (KBBI) there are two meanings of the word moderation, namely: 1. reduction of violence, and 2. avoidance of extremes. In English, the word moderation is often used in the sense of average, care, standard, or non-aligned. In general, moderate means promoting balance in terms of beliefs, morals, and dispositions, both when treating others as individuals, and when dealing with state institutions.

Whereas in Arabic, moderation is known as *wasath* or *wasathiyah*, which has similar meanings to the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). People who apply the principle of *wasathiyah* can be called *wasith*. In Arabic, the word *wasathiyah* is interpreted as "the best choice". Even the word *wasith* has been absorbed into the Indonesian become the word "referee" which has three meanings, namely: 1) mediator, intermediary (e.g. in trade, business); 2) the separation (separation, reconciliation) between the disputing; and 3) the leader in the match.

The Ministry of The Republic of Indonesia stated that religious moderation is a way of looking at, attitudes, and behaviors of always taking a position in the middle, always acting fairly, and not being extreme in religion. According to Lukman Hakim Saifuddin, religious moderation is a process of understanding and practicing religious teachings fairly and balancedly, in order to avoid extreme or excessive behavior when implementing them. Moderate perspectives and attitudes in religion are very important for multicultural societies

such as Indonesia, because in this way diversity is addressed wisely, and tolerance and justice can be realized (Lukman Hakim Saifuddin, 2016, p. 17).

Religious moderation according to M. Quraish Shihab is moderation (*wasthiyyah*) not an attitude that is vague or indecisive towards something like a passive neutral attitude, nor a mathematical middle. Religious moderation is not just an individual affair, but also a matter for every group, society, and state.

Religious moderation according to Ali Muhammad AshShallabi, *wasthiyyah* (moderation) is an inherent relationship between the meaning of *khairiyah* and *baniyah* both sensory and *artiwi* meaning

From the explanation above, it can be concluded that religious moderation is our perspective and way of being fair and balanced in respecting and responding to differences in religious diversity, as well as differences in race, ethnicity, culture, customs, and ethics so that unity between religious people is maintained and can maintain state unity.

2. Community attitudes in religious moderation in Karang Villagereja Maos Cilacap District

In implementing religious moderation, it is necessary to understand the attitudes that must be shown in everyday life. In terms of understanding, people do not fully know correctly according to the notion of religious moderation itself. Based on the uraian above, Karangreja Village has a special feature in the form of several houses of worship in one village. Even the location of the mosque and the front-back church are only separated by one resident's house. Theha I attracted the author's attention to conduct research on religious moderasi .

The research began on June 2, 2021 where the author asked for research permission directly to meet the Village Head at the Karangreja village office and to community leaders. The author conducted an interview on July 12, 2021 by asking questions about religious moderation attitudes to the speakers. From the results of interviews with the community, they replied that they had implemented these attitudes. The attitudes of society based on indicators of religious moderation are as follows:

1) National Commitment

In this case, to find out the attitude related to national commitment, the researcher asked the community about how they can foster the spirit of love for the homeland in society in the Karangreja Village environment according to the ideology of the Indonesian nation, namely Pancasila withthe form of the Unitary State of the Republic of Indonesia (NKRI).

Such as the answer from Mr. Slamet Pambudi as the Imam of the As-Salam Mushola of Karangreja Maos Village who stated that thecommunity commemorates

national holidays or certain celebrations as an effort to practice Pancasila and maintain the Republic of Indonesia. They cooperate with each other in various activities, such as national events, namely celebrating the Anniversary of the Republic of Indonesia, the Anniversary of Karangreja Village and Memetri Bumi. In addition, the community held competitions in commemoration of the Anniversary of the Republic of Indonesia which was not only attended by mothers or fathers but children were required to participate.

The activities participated by the children aimed to cultivate a sense of nationalism from an early age. The application of religious moderation teaches children to take care of each other, respect, and respect others despite their different beliefs. So as to instill a sense of affection for fellow religious people.

2) Tolerance

The people of Karangreja Village always prioritize common interests without making differences or separators between residents and have carried out mutual tolerance to other people of different religions around their residences. As stated by the Pastor of the Pentecostal Church in Indonesia (GPDI) Karangreja Maos Village, Mr. Elisa Febrian Kos Rumewo, that the community does not and has never had a conflict on the basis of differences in beliefs. They tolerate each other in everyday life.

The era of society tolerating people of different religions is to carry out activities or things that are beneficial together. Such as, attending the invitation of a neighbor despite differing beliefs with him and helping each other in devotional work activities.

When there is an event for one of the residents, such as a celebration that coincides with a Sunday service at church, they divide their time so as not to disturb each other, turn down the volume of music to maintain the comfort of other residents, and the Church plans to install silencers in the Church to minimize the sound of music so that it does not sound too loud which can disturb the surrounding residents.

3) Anti-Violence

Behaving harshly or violently towards others is one of the unfortunate attitudes. One of the indicators of the embedding of religious moderation in a person is to apply an anti-violence attitude. Violence has the meaning of 1) a matter of a violent nature, character; 2) the actions of a person or group that caused the injury or death of another person or caused physical or property damage to others; 3) coercion. This is in accordance with what was conveyed by Mr. Elisa Febrian Kos Romewo that if there is a wiser way of making certain decisions for the common good, conflicts or conflicts can be avoided. Society no one feels the most right, they understand each other and are more open if there is a problem.

In addition, the community also does not intervene in the realm of worship. In religion, no societal effort leads to acts of coercion or violence. Because the affairs of worship become an individual accountability of each with his religion and beliefs. Likewise, when there is a problem, they solve it with a cool head. Hold deliberations with related parties, village officials, and figures trusted by the community to provide the best solution.

4) Accommodating To Local Culture

Religious activities or practices are often considered not accommodating to local culture. Religious traditions that are accommodating to local culture are characterized by an attitude of acceptance by the community. In the activities in Karangreja Village, the community participated in every activity with enthusiasm. Not only national celebration activities or the anniversary of Karangreja Village, but when there are local cultural preservation activities such as Memetri Bumi or often referred to as Alms of the Earth.

The Head of Karangreja Village, Mr. Setiyaji Panggung Kristanto, said that the social relations of the people of Karangreja Village are very well established, when there are devotional work activities they help each other and work together and take care of each other, including activities whose purpose is to preserve culture such as the Memetri Bumi event which is held every year before the month of Muharram.

Memetri bumi is one of the activities to preserve Javanese culture in the village, located in the courtyard of the pavilion of the Karangreja Village hall. This activity is carried out as a form of gratitude for the abundance of produce for farmers and the local community. It was attended by village officials, community leaders, religious leaders and residents of Karangreja Village. The event began with the delivery of bekti greetings from traditional figures which was then continued with the planting of goat heads as a symbol of prosperity and reminded every human being that life has an end.

People understand the procession of planting goat heads not to worship other than their God, but as an expression of gratitude to God for the abundance of produce that can be their source of life. The slaughtered goat meat is then processed and served with local residents who participate in the memetri bumi event.

D. Factors affecting religious moderation in Karangreja Village, Maos Cilacap District

Factors that influence the implementation of religious moderation in Karangreja Village include:

1. Good communication

Communication is an important part of human life. Because human interaction, whether individually, in groups, or organizations, is impossible without communication. Through communication, a person can convey ideas or ideas from the thoughts and feelings of his conscience to others directly or indirectly. In communication, a person can get to know himself better, fill his spare time, increase knowledge and change attitudes and habits that are still not good in social life (Yasir, 2020, p. 3).

In an interview with the people of Karangreja Village, Mrs. Eni Susanti said that to establish good and effective communication, the community held a routine activity, namely the association of fathers at the Rt hall once a week. Coordinate with each other regarding short-term and long-term village programs or agendas. Provide opportunities for residents who want to express opinions or solutions when there are problems in their environment.

In addition, Mrs. Suri Afriani explained that there are mothers' association activities that are routinely carried out in each Rt. These activities are in order to establish good relations between the residents of Karangreja Village so that they can communicate openly regardless of religious differences.

2. Togetherness

Society realizes that it is impossible to live without the intervention of others. They will always need help either in material or moral form. As an interview conducted by the researcher to the Imam of the As-Salam Mushola, Mr. Slamet Pambudi stated that there was a lot of togetherness in the activities carried out by the community between the Mushola and the Church

If there is a celebration of the big day of muslims, people do not close themselves to non-muslims. They gave willingly the slaughter of sacrificial meat to non-Muslims. On the contrary, christmas or other holidays are celebrated, non-Muslim residents distribute gifts to Muslim citizens. There are even times when they give goats to Muslim citizens as an expression of respect for their fellow religious people. The community accepted each other well.

3. An attitude of appreciating differences

In an interview with the Pastor of the Pentecostal Church in Indonesia (GPDI) Karangreja Maos Village, Mr. Elisa Febrian Kos Rumewo said that the community respects, respects and accepts each other's fellow religious people despite their different beliefs. One of the factors that influence the attitude of accepting differences is to feel less about each other. Because in truth, no human being is perfect. With each other's shortcomings, as human beings, they can complement each other and accept differences.

The relationship between religious people in Karangreja Village is very good. They are open in response to citizens of different religions. Various activities in the village, they always participate in maintaining smoothness and security until the activities are completed. One of them is sunday services conducted by non-Muslim residents in the Pentecostal Church. Muslim residents provided moral assistance by maintaining the safety of the activity and providing their land for parking for congregants' vehicles coming to the Church.

E. Conclusion

Based on the results of research that has been carried out, researchers can conclude that religious moderation is a perspective and a way for us to be fair and balanced in carrying out religion. The people of Karangreja Village have an attitude of religious moderation in their daily lives. The community has implemented attitudes based on indicators of religious moderation, namely national commitment, tolerance, anti-violence, and accommodating to local culture. With this attitude, the community is able to maintain harmony and can coexist in carrying out their respective religions.

Meanwhile, factors that influence the implementation of religious moderation in Karangreja Village include: 1) good communication in deliberative activities together with community leaders and local communities, 2) togetherness during the celebration of religious holidays, and 3) mutual respect for differences in the implementation of religious activities.

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