

RELIGIOUS MODERATION IN THE DIVERSITY OF INDONESIA IN BORDER COMMUNITIES

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Abstract

The concept of religious moderation is a step taken by the Indonesian people in strengthening national and religious commitment. Moderation is a word that is often misinterpreted by Indonesian people, so moderate must really be understood with faith in religion which teaches the principles of justice and balance which lead to the truth about the true goals of religion itself. The development of technology into the era of society 5.0 has made communication media more modern, all processes involved have been revolutionized. The writing of this article is in the form of descriptive qualitative. The research results were obtained from interviews and direct field observations that the researchers carried out while participating in the Archipelago Community Service Program for 45 days in Entikong Village. The researchers made observations in stages during the KKN until the researchers succeeded in writing the results of the research in this article. The results of interviews and observations were concluded so as to obtain the main topic that the researchers studied. Religious differences do not make it difficult for border communities to interact with one another.

Keywords: Religious Moderation, Diversity, Border Society

Abstrak

Konsep moderasi beragama merupakan langkah bangsa Indonesia dalam memperkuat komitmen kebangsaan dan keagamaan. Moderasi merupakan kata yang sering disalahartikan oleh masyarakat Indonesia, sehingga moderat harus benar-benar dipahami dengan keyakinan beragama yang mengajarkan prinsip keadilan dan keseimbangan yang bermuara pada kebenaran tentang tujuan sebenarnya dari agama itu sendiri. Perkembangan teknologi memasuki era society 5.0 membuat media komunikasi semakin modern, semua proses yang terlibat mengalami revolusi. Penulisan artikel ini berbentuk deskriptif kualitatif. Hasil penelitian diperoleh dari wawancara dan observasi lapangan langsung yang peneliti lakukan selama mengikuti KKN Nusantara selama 45 hari di Desa Entikong. Peneliti melakukan observasi secara bertahap selama KKN berlangsung hingga peneliti berhasil menuliskan hasil penelitian pada artikel ini. Hasil wawancara dan observasi disimpulkan sehingga diperoleh topik utama yang peneliti teliti. Perbedaan agama tidak mempersulit masyarakat perbatasan untuk berinteraksi satu sama lain.

Kata kunci: Moderasi Beragama, Keberagaman, Masyarakat Perbatasan Negara

Introduction

Multicultural or cultural diversity is a natural event of two different cultures or more encounter as a result of diverse individuals and groups interact by carrying out their authentic culture as well as different life style. Cultural diversity, religion, and ethnicity interact one to another in a society (Akhmadi, 2019). In its implementation, cultural diversity is something that must be protected and respected in order to avoid disunity. Unity is one of the efforts to minimize it (Fitri Lintang & Ulfatun Najicha, 2022). Indonesia with its diversity must be

preserved well because this variety becomes asset that can impact the advancement of the nation (Halisa, 2022).

The concept of religious moderation is a step taken by Indonesian society to reinforce national and religious commitments (Dini, 2022). Some people misinterpret the meaning of moderate thus it should be comprehended with the faith that teaches the principle of fairness and balance that will lead to the truth about the true purpose of the religion itself (Agung & Maulana, 2022). Religious moderation must be understood as a balanced religious attitude between one's own religious practices and respect for the practices of other religions. We need to keep the life balanced in religious experience so that it will prevent us from extreme behavior, fanaticism, and excessive revolutionary attitude in religion (Jamaluddin, 2022).

Religious moderation is not a new thing for Muslims, it is even a core teaching in Islam (W, 2022). For the state border community in the Entikong region, West Kalimantan, which in fact has a variety of beliefs, religious moderation is something that must always be applied in order to achieve the benefits of life among others. It should not only be developed in the pattern of diversity but also the way of thinking towards the country. Religious moderation must be understood and developed as a joint commitment to maintain a complete balance, where every citizen, regardless of ethnicity, culture, ethnicity, religion, and political choice, is willing to listen to each other and learn to practice the ability to manage and overcome differences.

Technology becomes one of the main reasons of the changes in several sectors of life. Technology development has gone through to the digital era thus human life can be fulfilled with the available technology (Indarta dkk., 2022). In the era of revolution 4.0, changes in social structure are widespread. The social life depends on technology. The revolution 4.0 era has done and the world starts to live in society 5.0 era that we are currently living in. the existence of this concept allows human to make use of modern-based knowledge such as artificial intelligence that will fulfill all of the needs of human life later on.

The development of technology into the era of society 5.0 makes communication more modern, and all the processes involved have been revolutionized. The main and critical point in religious thinking is that religion is messages from supernatural creation to human and whoever receives it will forward it to others (Putrawan, 2022).

The rapid development of technology certainly has a big impact on the country's border communities. The presence of more advanced technology makes it easier for the Entikong border community to access information so that the understanding of religious moderation that they have implemented from childhood is increasingly understood and they live based on what they believe in.

This research will only describe how religious moderate in Etikong is applied with a majority of non-Muslims so that we can find out what kind of efforts they make so that the inter-religious harmony and benefits can run well.

Method

This research uses a descriptive qualitative method which the result was obtained from interview and direct observation at the location that researchers carried out during KKN Nusantara for 45 days in Entikong Village. The researchers did the observation gradually during KKN to the time where she could write down the result of the research on this paper. The interview and observation result were summarized so as to obtain the main topic that researchers studied related to religious moderation in Indonesian diversity in border communities.

Result and Discussion

Talking about religious moderation, Indonesia as a country that has the largest Muslim population in the world is an important spotlight in terms of Islamic moderation. It becomes a doctrine in Islam because it is a religious understanding in all aspects. Therefore, religious understanding must be strongly emphasized considering that Indonesia has many cultures, traditions, and customs. Although Islam does not consider all religions the same but it treats all religions the same without distinction.

Indonesian citizen has diversity that includes the variety of ethnicity, language, religion, culture, and social status. That diversity is a natural event where there is interaction between individuals and groups that has different cultural background. That interaction leads us to the harmony between religious communities. Therefore, Indonesia is known as a pluralistic society that has a variety of religions and cultures.

The religious moderation that the researchers felt when they were here was pretty thick, especially when they taught at SDN 03 Sontas, which is predominantly non-Islamic. Even so, their attitude and actions towards the researchers were so kind. Because they never intimidate or isolate the KKN students while helping and being there. They were so friendly and accepting with our existence. They respect the differences between religious people because they know that all of humans are same and equal besides the faith that each person believes in. The researchers and friends never felt like strangers while being in that village.

Indonesia is well-known as a multicultural country with the majority of Muslims and has variety in ethnicity, culture, language, and religion and it is important to adapt and get ourselves used to live the life in harmony with other people. In Entikong, this is become a habit since they were 7 years old in order to foster the moderate soul between religious people. Because they have got used to gathering and getting along well without talking about religion or belief they are holding onto.

The tolerance between religious people in Entikong is not that strong yet they still respect each other. They decide to mind their own belief and live their life peacefully without thinking or talking about others' beliefs. As Allah SWT mentions in Al-Kafirun verse 6 which says "For you your religion, for me mine". Thus in worshipping, celebrating holy days even doing religious activities, they would always do it without any social jealousy and they celebrate it just like a general society that never offend other people from other religions while worshipping their God.

Muslims in Indonesia are not a monolithic group, there is plurality in various traditions, understandings, and religious practices that are a form of expression of Islamic beliefs. This religious understanding encourages the emergence of religious movements or becomes a particular religious group that distinguishes itself from other understanding groups. There are also various kinds of community organizations that sometimes carry the aspirations of religious understanding, religious activities, social and economic activities and even certain politics.

The context of Muslims in Indonesia itself can be represented by Muslims in several locations that have the characteristics of social, religious and cultural relations that build relationships to make efforts for religious harmony. As in Entikong, for example, the people in this village really strive and endeavor to always maintain the harmony of every religious community that exists. So that there is no bloodshed in this village just because of inter-religious conflicts. Moreover, the location of this village is very strategic and directly neighboring to Malaysia. So that it makes its own icon in this village if they can live in harmony side by side without having to think about the differences in faith and beliefs that they embrace.

The existence of conflict and violence has actually been included in various community environments. The main factor that triggers violent acts that have occurred is often the origin for conflicts that are handled incorrectly. Behind every form of violence, there

is a conflict that is not resolved properly. When a conflict reaches the point of violence, it can be assured that the conflict was mishandled or ignored in the community.

This culture of violent conflict actually focuses on the notion that conflict is destructive. Conflict is seen as a struggle between good and evil, black and white, victory and defeat, gain and loss. If the existence of conflict is perceived negatively and resolved in a competitive way, therefore, it is actually necessary to strive so that conflicts that occur in society, especially between religious communities, must be handled seriously to create peace in society.

Indonesia is a pluralistic country and has two important modalities that shape its multicultural character, namely democracy and local wisdom. These two things are believed to be able to maintain religious harmony. In the diversity of Indonesia itself, Islam is embraced by the majority of Indonesians, but there are also many provinces, regions, districts or villages where Christianity, Catholicism, Hinduism, Buddhism, Confucianism are the majority in that particular area.

Entikong has approximately 10 villages in which the society has same diversity. All the people here send their children to school with various educational backgrounds. There are three kinds of religions that are usually taught, namely Islamic Religious Education, Christian Religious Education and Catholic Religious Education. The religious education at school becomes the guidance to profoundly know nationalism more in order to foster the religious moderate well in society.

Looking at the condition of the state border, especially in Entikong Sub-district, there is a potential strength of regional resilience, namely the similarity of the culture of the border communities, namely the Dayak and Malay tribes, which are closely related by blood or kinship lineage. This is the potential for security and resilience of the border region because in fact the community at the border is one tribal identity and kinship, only separated by the state administration. This potential is supposed to be an integral part.

The social development of border communities through education and cultural sectors refers to a modern border society that is capable of being cooperative with neighboring countries. Because that character is the basis of the nationalistic attitude of modern society, which is known to have the soul and enthusiasm to uphold the unity and sovereignty of the country by eliminating ethnic, religious, cultural and racial fanaticism. Thus, respecting each other and working together are important in order to bring about justice for all.

In border areas, especially Entikong, the role of religious leaders is very dominant in fostering their citizens through religious activities carried out in their respective places of worship. In addition, there are also several indigenous organizations and communities that also play an important role in the mental and spiritual development of the Entikong community. Border communities uphold the values and norms of customs, traditions and religious norms. They are very respectful and loyal to community leaders, religious leaders, and traditional leaders so that problems that occur in the community, especially those related to social society, the role of these figures is enormous in solving problems or conflicts that occur.

Conclusion

Indonesia is a country that has Muslims majority in the world. Moderate becomes an important lesson in Islam because it is the religious understanding in every aspect. Indonesian society has a lot of differences including the variety of ethnicity, language, culture, and social status. This diversity is a natural event as a result of interaction between individuals and groups that have different cultural backgrounds. Indonesia is well-known as a multicultural country and the citizens should adapt and get themselves used to the social life in order to live in harmony with other people. The differences in religion does not become a hard thing

for the board communities to interact one to another. The Islamic context in Indonesia can be represented by Muslims in several locations that has social-related characteristic, belief, and cultural similarities that can become a source to build a relation between religious people in order to bring harmony into life.

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