

Maintaining Peace : Implementation Of Religion Moderation in Mangli Hamlet, Pagertoyo Village

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Abstract. *Hamlet as the smallest unit in society is often a space for interaction for individuals with diverse religious backgrounds. Religious moderation plays an important role in building tolerance and mutual understanding among the community. This study aims to explore the application of religious moderation values in Mangli Hamlet by using qualitative methods through a phenomenological approach and descriptive design. The results showed that Mangli Hamlet, whose majority population is Muslim, implements various religious traditions such as Yasinan, Tahlilan, Dziba', and other similar activities routinely and has been going on for a long time. Although the majority is Muslim, this hamlet has succeeded in creating harmony with the Christian minority through interfaith cooperation in various activities, including celebrations and moments of mourning. This success is supported by the role of the hamlet head and the active participation of the community. The experience of Mangli Hamlet is clear evidence that religious moderation can be implemented to create a harmonious, just and inclusive life in a multicultural society.*

Keywords: *Implementation, Mangli Hamlet, Religion Moderation*

1. INTRODUCTION

Keeping religious communities in good shape in social life can be achieved through the implementation of religious moderation. In Indonesia, which is known for its rich religious and cultural diversity, religious moderation plays a key role in preventing social conflict. The implementation of religious moderation at the community level, such as in hamlets, can help create a harmonious and respectful atmosphere. Research shows that implementing the values of religious moderation can strengthen interfaith relations (Hadi, 2024). Therefore, it is important to consider how to effectively implement religious moderation in hamlets.

Hamlet, as the smallest unit in society, is often the place of interaction between people with different religious backgrounds. In this case, religious moderation has a role as a tool to build tolerance and mutual understanding. Through social and religious activities that involve religious groups, people can learn to coexist in harmony. For example, mutual cooperation activities in celebrating religious holidays often involve the participation of all elements of society (Nasution et al., 2023).

Education on religious moderation at the village level has a very important role and should not be ignored. This effort should start at an early age, so that children

can understand the values of tolerance and respect for the differences that exist around them. Madrasah diniyah can be an ideal place to instill these values. Children who are equipped with an understanding of religious moderation tend to be more open and tolerant of differences (Hanafi Nasution, 2023). Therefore, it is important to implement religious moderation education into the local curriculum.

The role of religious leaders and the community in the implementation of religious moderation is very important. Religious leaders have a great influence in educating ordinary people about the importance of harmonious coexistence despite differences in beliefs. They can be a bridge of communication between various religious groups in the neighborhood. In many cases, religious leaders who are active in interfaith dialog can prevent conflict (Soiman et al., 2023). Thus, the support of religious leaders is indispensable in creating an atmosphere conducive to religious moderation.

Social activities that involve all elements of society are a tangible manifestation of the implementation of religious moderation. For example, events such as cultural festivals or celebrations of religious holidays are often attended by various religious communities. Such activities not only strengthen interfaith relations, but also increase the sense of togetherness and solidarity among communities (Martinus, 2024). By organizing joint activities, people can get to know and understand each other's traditions, which is very important in building mutual respect and reducing prejudice against each other.

Challenges in implementing religious moderation in hamlets are often caused by a lack of understanding of these values. Some individuals may still be trapped in stereotypes or prejudices against other religious groups. Therefore, it is important to make greater efforts to raise awareness of the importance of religious moderation, for example through seminars or workshops (Zenaida et al. 2024). With this kind of activity, the community can be involved in discussing sensitive issues and finding solutions together. This way, a deeper understanding of religious moderation can be developed.

The application of moderation values in religion not only affects inter-religious relations, but also social life as a whole. Societies that prioritize moderation tend to be more peaceful and stable when facing various challenges (Soiman et al., 2023). They are able to resolve conflicts through peaceful approaches without resorting to violence. Moreover, this harmonious environment can encourage local

economic development through inter-community cooperation. Thus, the implementation of religious moderation has a broad positive impact on people's lives. The importance of implementing religious moderation at the hamlet level is further strengthened by government policies that encourage the establishment of religious moderation villages. For example, the designation of Macera Hamlet as a Religious Moderation Village by the Ministry of Religious Affairs on July 26, 2023 reflects the government's commitment to support the implementation of religious moderation at the community level.

In conclusion, the implementation of religious moderation in hamlets is a strategic step to create interfaith harmony. With the support of education, the involvement of religious leaders, and the active participation of the government and community, we can build an environment of mutual respect and harmony. Any challenges that exist must be faced with a shared commitment to continue promoting the values of tolerance and respect for differences (Martinus, 2024). Therefore, the hope of realizing a peaceful and prosperous society is not impossible.

The main difference between this research and previous studies is that it lies in the object and location studied as well as the focus of the discussion. In this article, researchers discuss the implementation of religious moderation in the community of Mangli Hamlet, Pagertoyo Village, Limbangan District, Kendal.

2. PROBLEM STATEMENT

The formulation of the problem in this study is how the implementation of religious moderation in Mangli Hamlet, which includes understanding, attitudes, and practices of moderation in the religious life of the local community?

3. RESEARCH METHODE

The research methods used in this study are observation and interview. The research was conducted in Mangli Hamlet, Pagertoyo Village, Limbangan District, Kendal Regency, Central Java. The Observations were conducted for 45 days during the Community Service Program (KKN) period by observing the social and religious life of the Mangli Hamlet community directly. In addition, interviews were also conducted with Mr. Suyahman, as the Head of Mangli Hamlet, to obtain more in-depth information about the implementation of religious moderation.

4. RESULT AND DISCUSSION

Mangli Hamlet is an area located in Pagertoyo Village, Limbangan Subdistrict, Kendal Regency. This hamlet is famous for its Islamic community, with various Islamic religious activities implemented here, such as Yasinan, Tahlilan, dhiba', and various other religious activities. These activities are routine and have been going on for quite some time.

Overview of Islamic Religious Activities in Mangli Hamlet

Islamic religious activities are carried out almost every day on a regular basis. On Tuesdays after Isha, the community gathers in the mosque of each RT to carry out Waqiah activities. Every community, both men and women, will read Surah Al-Waqiah, dhikr, and prayers. On Wednesdays is special yasinan activities for women. This activity is carried out regularly every week at one of the residents' houses. Every week the residents will get a turn to host the implementation of this activity.

Activities on Thursdays after Isha, namely yasinan specifically for men. Just like the yasinan activities for women, which are carried out in residents' homes alternately every week. Furthermore, activities on Friday night are routine studies held at the Mangli mosque. This activity contains religious study materials delivered by ustadz in the hamlet. Furthermore, on Sunday night, carrying out dziba'an activities, namely the reading of sholawat in the book of Al-Barzanji which is held at night at the Mangli mosque.



Figure 1 Yasinan activity for Men

Based on an interview with Mr. Suyahman, as the head of Mangli Hamlet, the purpose of the religious activities that have been mentioned is to increase religious values and also become one of the forums to maintain friendship between residents.

“The purpose of this routine religious activity is to increase understanding to the community about religion as well as to become a forum for connecting and strengthening the sense of kinship of the Mangli Hamlet community.”

Not only activities for men and women, but the cultivation of Islamic religious values has been taught from an early age. Even at an early age, various Islamic religious activities have been implemented to increase religious knowledge and faith from an early age. The activities applied for children are Madrasah diniyah (MADIN) which contains learning about Islam, such as learning to read Al-Qur'an, reading prayers, the history of Islam, and exemplary stories from the Prophet and his companions which are held every Monday to Friday afternoon at the Mangli Hamlet mosque. Then in the evening after maghrib the children will come to the homes of several ustad in this hamlet to deepen their reading of Al-Qur'an.



Figure 2 Madrasah Diniah for children

Religion Moderation in Mangli Hamlet

In the middle of the Muslim-majority community with its various religious activities, there is a small part of the non-Muslim community, specifically Christians. However, there has never been any conflict between religious communities. People live in harmony with each other irrespective of religious differences. The Christian believers never feel disturbed or threatened by the many Islamic religious activities.

Tolerance between religious communities runs very well. When the Muslim community carries out religious routine activities as mentioned above, the non-Muslim community still respects, and vice versa. When the Christian community performs their

worship such as Christmas celebrations, and sings spiritual songs, Muslims still respect without any friction, even though the community is a very minority in this hamlet, namely only one family. In addition, every time Muslims carry out qurban worship, the Christians will also be given some of the qurban results. Not only that, every activity in this hamlet, every community will participate, including the Christian residents. This is in accordance with Suyahman's confession :

“As long as I have been the head of the hamlet here, there has never been a report related to inter-religious conflict, although not one hundred percent of the people here are Muslim, there are also a small number who are Christian, even every qurban or thanksgiving people of different religions are still invited and present.”

Suyahman's confession shows that inter-religious harmony has been applied in Mangli Hamlet. Even when one of these family members dies, all residents will work together to help the process before the funeral without distinguishing the religion of the bereaved family. This is reinforced by the results of the interview with the Head of Mangli Hamlet

“Yesterday, there was one family who embraced Christianity and the whole community was present and participated in funeral preparations, such as installing tents, tidying up the funeral home, and providing moral support to the family left behind.”

Through the explanation of the phenomena that occur, it is clear how the application of religious moderation in Mangli Hamlet. Harmony between people is an important thing that must be held by the community because this is one of the main parts in living a peaceful and comfortable community life. This research is in line with research that discusses religious moderation which will focus on how it is applied in real life in society.

In Arabic, the word moderation means *al-wasathiyyah*. Etymologically, *al-wasathiyyah* comes from the word *wasath* (Hasan, 2021). Furthermore, *wasathan* means *sawa'un*, which is the middle between two limits, or more precisely the middle or standard or ordinary. *Wasathan* also means avoiding being uncompromising and even inconsistent with religious truth (Fahri, 2019). In exposing religious moderation, Munir (2024) said that moderation is a good value that motivates the formation of socio-political harmonization and balance between personal, family, social and community life. To understand the concept of moderation, Azra often mentions *wasathiyah* Islam, which means the middle path or avoiding excessive behavior and

actions that tend to be exclusivism and extremism. This *wasathiyah* (middle path) attitude motivates Muslims to behave in an inclusive, open, moderate, accommodating and tolerant manner towards adherents of other religions, other cultural groups, or other groups that have different political ideologies.

Azyumardi Azra (2020), an intellectual figure and religious expert, states that religious moderation is an effort to balance the application of religious teachings with pluralistic social life. He emphasized that religious moderation aims to avoid radicalization and extremism by upholding the principles of tolerance, respect for differences, and prioritizing a peaceful life in the midst of diversity. Meanwhile, according to Muhammad Ali (2022) defines religious moderation as an approach that invites religious people to not only avoid extremism, but also strengthen the commitment to live together in peace. He emphasized that religious moderation must be based on the principle of universality, which prioritizes peace and harmony between religious communities in a multicultural society. Therefore, religious moderation is defined as an effort to develop a balanced, tolerant and inclusive attitude in practicing religious teachings, and avoiding extreme views or actions. By upholding the principles of tolerance, justice and religious freedom, religious moderation plays an important role in creating a peaceful and harmonious social life, especially in a plural society.

Tolerance is one of the main principles in religious moderation that is essential in maintaining social harmony in the midst of diversity. Tolerance emphasizes acceptance of differences in beliefs and respect for individual freedom in practicing their respective religions. According to Anwar (2020), religious moderation with the principle of tolerance can create a harmonious life in a multicultural society. This is in line with Suhartini's (2021) view, which states that tolerance is an important foundation in building interfaith dialogue and preventing social conflicts that have the potential to arise due to differences in religious views. Furthermore, Santoso and Nurhayati (2019) emphasized that tolerance does not only mean accepting differences, but also encouraging the strengthening of social cohesion to create peace in a pluralistic society. In practice, this moderate attitude also serves as a preventive effort against the emergence of extremism and radicalism that can threaten the integrity of the nation (Hidayat, 2022). Thus, tolerance is a fundamental principle that must be continuously developed to realize inclusive and sustainable religious moderation.

Mangli Hamlet has successfully implemented religious moderation well, which is reflected in the creation of harmony in the lives of local people. Although there are

Christian families living side by side with Muslim families, there is no discrimination related to religious differences. On the contrary, Muslim residents show mutual respect and support for each other in their daily lives. For example, when a Christian family faces a disaster, such as a sick or dead family member, Muslim residents in Mangli Hamlet voluntarily help, either in providing moral support or directly involved in social activities, such as burial or food delivery. This shows that mutual care and help between religious communities are part of the social life applied in Mangli Hamlet.

Conversely, when Muslims hold recitation or other religious events, Christian families in Mangli Hamlet also show their respect and participation. They sincerely donate fruits for consumption during the event. This incident proves that the principles of religious tolerance and moderation have taken root among the people of Mangli Hamlet. In daily life, they prioritize the value of togetherness, regardless of religious differences, and make diversity a strength to strengthen social relations. This reflects that the implementation of religious moderation in Mangli Hamlet has succeeded in creating a peaceful and harmonious atmosphere between religious communities.

5. CONCLUSION

Mangli Hamlet has successfully implemented the principles of religious moderation very well, which is reflected in a harmonious social life despite the religious diversity in it. The people of Mangli Hamlet, both Muslims and Christians, show mutual respect, care, and cooperate in various daily activities. Inter-religious tolerance is not only seen in major religious moments, but also in social life full of mutual cooperation.

In addition, this harmonious relationship can also be seen in community participation in different religious activities. For example, Christian families contribute to recitation events organized by Muslim residents, and vice versa, Christian residents also help in Muslim recitation activities. The attitude of mutual support in religious activities emphasizes that religious moderation is not only a matter of passive tolerance, but also about active participation and cooperation between religious communities. Thus, Mangli Hamlet is a clear example of how religious moderation can be applied in the life of a plural society, creating a peaceful and harmonious environment without discrimination or separation between religious groups.

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