

# STRENGTHENING HUMAN VALUES THROUGH SOCIO-ECONOMIC DEVELOPMENT IN THE RELIGIOUS MODERATION VILLAGE OF SIDOMULYO LUMAJANG

**Muhammad Farid**

*Institut Agama Islam Syarifuddin, Lumajang, Indonesia*

*\*email Corresponding author: farid@mail.com*

## ABSTRACT

*Religion can actually be a strengthening element and can also be an element of division, based on how its adherents place the religion they adhere to in the focus of thinking, behaving, and behaving in interacting with other groups. The position of religion as a strengthening element contains a message of peace in the current conditions and conditions of the nation, where the problem of religious and ethnic motivated conflicts has not completely disappeared, recently, the conflicts that have occurred in some areas are due to a lack of understanding and knowledge as religious people of the teachings of other religions, in addition to their own religious teachings. This kind of situation can have the effect of religious believers in question having narrow religious thoughts, eventually it is easy to blame different religions. Therefore, the position of religion as a strengthening element is considered very important in addition to realizing that peace is actually a fundamental message of dogma. Efforts to realize tolerance and moderate attitudes in a plural society are very necessary to overcome conflict problems motivated by culture and religion. This is in accordance with one of the villages in Pronojiwo district, namely Sidomulyo Village. Sidomulyo Village is a village on the edge of Mount Semeru. The people in Sidomulyo village live full of differences. There are four religions that go hand in hand, namely Islam, Hindu, Catholicism and Christianity which are essential differences in the community. The efforts made by the sidomulyo village community in socio-economic interaction are by interacting as is generally the community, the unique thing that distinguishes it is the social interaction between religious people which is so harmonious. There are values of humanity and harmony that are upheld by the sidomulyo community in social and economic interactions.*

## Keywords:

*Religion; Tolerance; Moderate*

## INTRODUCTION

For now and in the future, the religious moderation movement promoted by the ministry of religious affairs is finding its momentum. Framing religious moderation is important in managing religious life in a plural and multicultural Indonesian society. Interestingly, it turns out that all recognized religions in Indonesia also know the teachings of religious moderation. In Islam, for example, there is the concept of *washathiyah*, which has equivalent meanings to the words *tawassuth* (middle of the middle), *i'tidal* (fair), and *tawazun* (balanced). People who apply the principle of *wasathiyah* can be called *wasith* (Edy Sutrisno, 2019).

In the Christian tradition, religious moderation is a way of interceding the extremities of the interpretation of Christian teachings that some people understand. One of the tips to strengthen religious moderation is to interact as much as possible between one religion and another, between one sect and another within the religious community. Religious moderation can also be seen in the perspective of the Catholic Church. In the Catholic Church the term "moderate" is unusual. What is used is to be "open" to "fundamentalists" and "traditionalists" (who reject renewal in the sense of the Catholic Church).

As for the Hindu tradition, the roots of the spirit of religious moderation, or the middle way, can be traced back thousands of years. Era it consists of a combination of four *Yuga* starting from *Satya Yuga*, *Treta Yuga*, *Dwapara Yuga* and *Kali Yuga*. In every *Yuga* Hindus adapt their teachings as a form of moderation. In order to overcome the chaos of the times and adapt the rhythm of religious teachings to the disposition of the times, moderation is inevitable and becomes a historical imperative.

The religious practices practiced by Indonesian Hindus in modern times like today are *Puja Tri Sandhya* and *Panca Sembah*. Both have been the main axis of the development of Indonesian Hindu civilization since the formation of the *Parisadha* in the 1960s. The practice of these two theologies is intertwined with many other Hindu religious practices. Art and rituals are the support that enliven the *Tri Sandhya Puja* and *Panca Sembah*. (Auda, Jasser. 2013)

With regard to religious moderation, the most important teaching of Hinduism is moral, that is, how to maintain harmonious relations between fellow human beings, which is one of the three causes of well-being. Compassion is central to moderation in all religions. In Buddhism the essence of the teachings of religious moderation can be seen from the Enlightenment of the Buddha which came from Sidharta Gautama. He pledged his four *prasetyas*, namely to try to help all beings, to resist all worldly desires, to study, to live, and to practice the Dharma, and to strive to achieve Perfect Enlightenment.

Religious moderation is also deeply rooted in the Khonghucu religious tradition. The khonghucu people who are *junzi* (faithful and noble in mind) view this life in the eyes of *yin yang*, because *yin yang* is the philosophy, thought and spirituality of a Khonghucu devotee who wants to live in *dao*. Yin yang is the Middle Attitude, not the extreme attitude. Something less is as bad as something excessive. (edi sutrisno, 2019)

Indonesia must have its own way of thinking and reasoning so as not to be trapped in the barriers of social spaces. At this point, socio-religious moderation as an integration of the core teachings of religion and the state of a multicultural society in Indonesia can be synergized with social policies taken by the state government. This awareness must be raised so that this generation of the nation can understand that Indonesia exists for all.

In recent times, Indonesia's diversity is being tested, where extreme religious attitudes are expressed by a group of people in the name of religion, not only on social media, but also on the streets. Not only in Indonesia, but even the world is facing the challenge of having a community that is exclusive, explosive, and intolerant in the name of religion. As it has been seen that schools are like no man's space. That is, schools are a place to fight transnational ideologies that often deny nationality. Infiltrating in the minds of students in the classroom and outside the classroom so that there is a lack of understanding of nationality and the strengthening of formalist religious understanding. Understanding religion half-way and attaching importance to the outward appearance with religious formalities. (Darlis. 2017)

therefore, religious moderation must be embodied and even institutionalized in the system and structure of the work of the satkers in the Ministry of Religious Affairs so that the spirit is not attached to a mere Minister of Religious Affairs, because throughout its

existence, the Ministry of Religion will continue to get the mandate to manage religious life in Indonesia.

## METHOD

**Research Methodology** This research uses a qualitative approach between the researcher and the object of his research as an interactive, inseparable and even participatory process (Musianto, 2002). The type of research in this paper is qualitative research. Qualitative research is one of the research procedures that produce descriptive data in the form of speech or writing and the behavior of the people observed. Qualitative research is aimed at being able to produce specific descriptions of speech, writing and / or observed behavior of a certain individual, group, society, and or organization in certain contextual circumstances that are studied from a thorough and comprehensive point of view (Sujarweni, 2014). The data sources used in this study are primary data and also secondary data. Primary data is data obtained directly from the results of the analysis that the researcher conducted from the results of the observations at several places of worship in Tangerang, documentation, and interviews with religious leaders, community leaders and religious people. Meanwhile, secondary data is obtained from relevant journals, books, and theses. Data collection techniques are carried out through literature studies, observations, interviews and documentation. Data processing using descriptive analytical method, which is a research model that seeks to decipher, record, analyze and analyze and interpret existing conditions. The research has been carried out in Sidomulyo village since 2021.

## RESULT AND DISCUSSION

### Religious Moderation in sidomulyo village

An important element in the peaceful life of the nation and state is harmony. Harmony is a social balance in society. Where the community is in a conflict-free situation. The creation of this condition, indeed, is not easy to maintain for a long time. Throughout the history of national life, disputes over religious disharmony have been difficult to avoid. Events such as Poso and Ambon are examples of conflicts that have resulted in the destruction of the joints of religious harmony that have been ingrained for a long time that must be avoided.

Infighting can occur at any time due to many interest factors that result in disharmony of relations in the religious life of a region. The diversity of ethnicities, races, cultures, and religions in Indonesia can also be a trigger for disputes. In general, religious harmony can be started by adherents from the scope of the smallest organization for the growth of a religion, namely the family. The internalization of the teachings of goodness of a religion can begin here. Misunderstandings between younger siblings and brothers, parents and children, nephews and uncles and the like can be resolved through the internalization of kindness derived from the value of the religious teachings they adhere to.

The principle principle that God created male and female, each of whom has a different disposition and character. Then arranged as husband and wife, continued to have a son and daughter who were religious as well. Even though they are different, having the same commitment is the key to unity in the midst of differences in character and character in the family. The point of attitude that is put forward is an attitude of tolerance for the diversity of character possessed. If the attitude of tolerance has been accustomed and upheld in the family, it will certainly have an impact on the religious life of religion in society.

Such is the case in creating religious harmony. Inter-religious harmony is important to realize unity of view in attitude, action, and responsibility and realize that society and the state belong together. Based on the presentation in the previous chapter, it can be seen that there is a phenomenon of inter-religious harmony in Sidomulyo Village. One of the hamlets

that shows the thick phenomenon of harmony is found in Kebon Senen, Besuk Cukit and Krajan hamlets itself. There was almost no meaningful conflict in the three hamlets. If there is a conflict, it can be handled by itself naturally. But this never happened. According to Mr. Supriadi, a Hindu religious leader there.

Sidomulyo village has long been known as a village of religious harmony. It is characterized by the presence of places of worship and adherents of different religions side by side. Similarly, the activities of local villagers. Religious believers in the hamlet in Sidomulyo Village are not awkward in their daily activities to fulfill domestic life. Catholics, though a minority, can comfortably interact with the predominantly Muslim population of the hamlet. So it is with Hindus.

In worship activities, Christian houses and or places of worship, prayer rooms and padmasana also stand and function along with the existence of their adherents. In these three hamlets Muslims, Hindus and Muslims have coalesced in the same cultural roots. Christians/Catholics continued to wear traditional attire in their mass and worship processions. Especially Muslims who do not hesitate to wear Hindu clothes. The atmosphere of shoulder to shoulder dismisses differences of faith in Sidomulyo Village. Religious harmony in these three hamlets cannot be separated from the interaction between their respective adherents. They are free to express worship in their daily lives without being disturbed by the existence of adherents of their neighbors' religions of different faiths. To unite them, sometimes different residents wear clothes worn by followers of their neighboring religions. Naming children's names with typical names of cloth religions and such.

This kind of custom solidifies harmony in the larger scope of religious harmony in the region. The thing that cannot be ignored in the religious harmony in this village is the difference between religious believers in one family. A child and father may be adherents of a different religion than their other siblings. Not to be intentional but to exist with the consciousness of each one. Again in the custom of small *toleransi* within the mini-family sphere contributes to the harmony of religious religions in the three hamlets.

Until now, all three hamlets are inhabited by heterogeneous religious believers. Therefore, tolerance in the association of life between religious groups in Sidomulyo Village is not tolerance in religious matters alone, but in the entire scope of society. Tolerance that has been built up since long ago makes Sidomulyo Village can be used as a model for other regions in maintaining religious harmony, so that tolerance activists and leaders of religions make Sidomulyo Village worthy as a place for comparative studies of other villages.

The reputation of Sidomulyo Village as an area with nuances of inter-religious tolerance arouses anyone's interest in knowing more about the model of inter-religious harmony in the village. For this purpose, the phenomenon of tolerance and harmony between religious groups in Sidomulyo Village.

### **Religious Harmony in Sidomulyo Village**

In general, religious harmony can be started by adherents from the scope of the smallest organization for the growth of a religion, namely the family. The internalization of the teachings of goodness of a religion can begin here. Misunderstandings between younger siblings and brothers, parents and children, nephews and uncles and the like can be resolved through the internalization of kindness derived from the value of the religious teachings they adhere to.

The principle principle that God created male and female, each of whom has a different disposition and character. Then arranged as husband and wife, continued to have a son and daughter who were religious as well. Even though they are different, having the same

commitment is the key to unity in the midst of differences in character and character in the family. The point of attitude that is put forward is an attitude of tolerance for the diversity of character possessed. If the attitude of tolerance has been accustomed and upheld in the family, it will certainly have an impact on the religious life of religion in society.

Sidomulyo village has long been known as a village of religious harmony. It is characterized by the presence of places of worship and adherents of different religions side by side. Similarly, the activities of local villagers. Religious believers in the hamlet in Sidomulyo Village are not awkward in their daily activities to fulfill domestic life. Catholics, though a minority, can comfortably interact with the predominantly Muslim population of the hamlet. So it is with hindus.

In worship activities, Christian houses and or places of worship, prayer rooms and padmasana also stand and function along with the existence of their adherents. In these three hamlets muslims, hindus and muslims have coalesced in the same cultural roots. Christians/Catholics continued to wear traditional attire in their mass and worship processions. Especially Muslims who do not hesitate to wear Hindu clothes. The atmosphere of shoulder to shoulder dismisses the differences in beliefs in Sidomulyo Village.

Religious harmony in these three hamlets cannot be separated from the interaction between their respective adherents. They are free to express worship in their daily lives without being disturbed by the existence of adherents of their neighbors' religions of different faiths. To unite them, sometimes different residents wear clothes worn by followers of their neighboring religions. Naming children's names with typical names of cloth religions and such.

This kind of custom solidifies harmony in the larger scope of religious harmony in the region. The thing that cannot be ignored in the religious harmony in this village is the difference between religious believers in one family. A child and father may be adherents of a different religion than their other siblings. Not to be intentional but to exist with the consciousness of each one. Again in the custom of small *tgoleransi* within the mini-family sphere contributes to the harmony of religious religions in the three hamlets.

Until now, all three hamlets are inhabited by heterogeneous religious believers. Therefore, tolerance in the association of life between religious groups in Sidomulyo Village is not tolerance in religious matters alone, but in the entire scope of society. Tolerance that has been built up since long ago makes Sidomulyo Village can be used as a model for other regions in maintaining religious harmony, so that tolerance activists and leaders of religions so that tolerance activists and leaders of religions make Sidomulyo Village worthy as a place for comparative studies of other villages.

The reputation of Sidomulyo Village as an area with nuances of inter-religious tolerance arouses anyone's interest in knowing more about the model of inter-religious harmony in the village. For this purpose, the phenomenon of tolerance and harmony between religious groups in Sidomulyo Village.

**Table 1.** Interfaith Harmony of Sidomulyo Village

|                      |                                                                                   |                                                                                                                                                   |
|----------------------|-----------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------|
| Population Existence | In one hamlet has a variety of religious believers                                | Although the minority of religious families is not disturbed by the minority. On the contrary, the majority do not feel superior to the majority. |
| Places of Worship    | Houses and places of worship stand according to the growth rate of their religion | Houses or places of worship that are established function according to their respective functions. Active as his religious teachings command.     |
| Religious Believers  | Free to worship at any time.                                                      | Undisturbed in expressing his worship.                                                                                                            |

|                                                   |                                                            |                                                                  |
|---------------------------------------------------|------------------------------------------------------------|------------------------------------------------------------------|
| Interactions<br>Between<br>Religious<br>Believers | Does not hesitate to express his beliefs in his daily life | Mutual tolerance when different believers express their beliefs. |
|                                                   | Wearing clothes worn by other religions.                   | Part of the local culture.                                       |

### **Moderate Mind; Instrument of Moderation in Sidomulyo village**

There is no particular characteristic about religious believers that distinguishes between adherents from each other. The existence of residents' houses is the same as that of other residents. This is different from village villages in other areas in Lumajang Regency. In Tunjungrejo Village, Yosowilangun District, for example. The village has almost all of its inhabitants protestant. They express their village by decorating the typical agamanya. Like putting a cross sign on each fence of their respective homes.

Kampung Moderasi is a term that describes an area or place within a certain area (within the scope of RT, RW, or kelurahan/Desa) whose community consists of several differences, especially from the aspect of beliefs, beliefs, religion, race or others. They consciously accept the differences that exist. The acceptance was due to his moderate religious understanding. So that wholeheartedly to be able to provide benefits for themselves, the environment, the community, society, nation and state. In the end, harmony, tolerance and harmony are created.

The Moderation Village program will try to unite various differences, especially in terms of religion or belief to respect each other and uphold tolerance. Later the Moderation Village can be used as a role model for all regions in Indonesia regarding the beauty of a sense of unity in various differences.

The Moderation Village program will try to unite various differences, especially in terms of religion or belief to respect each other and uphold tolerance. Later the Moderation Village can be used as a role model for all regions in Indonesia regarding the beautiful sense of unity in various differences.

The "moderation village" located in Sidomulyo Village is formed naturally. Its existence has been around for a long time. This moderation village has never been engineered or programmed before by either the community or the local village government. Nevertheless the existence of moderation itself is formed or formed naturally through instruments that are naturally in society "The typical "moderate village" of Sidomulyo is formed naturally. Naturally they have a moderate disposition. From that moderate character comes a moderate mind that ultimately reveals moderate attitudes and actions."

These instruments include villagers who have moderate minds. Residents have long grown up and live a mutual respect between religious differences in it. They do not question the religious activities that their neighbors believe in when they express their worship. Similarly, when Muslims express worship, it is also undisputed by Hindus, Protestants and Catholics. They respect each other's respect for differences and also help in the activities of worship of each of those beliefs.

The position of a place of worship that indicates the existence of a religion that is pursued by or a religion that is believed by the local community is also the same. As in general, a place of worship is a place where believers can gather to receive the spirit of their own beliefs. A place of worship that has a spirit of moderation and is believed by its adherents with a moderate mind must be the existence of the place in the midst of its adherents. Being in the middle of a residence.

This suggests that the place of worship serves its adherents so close as close as the veins in their throats. The function of a place of worship becomes felt at a time when its adherents need spiritual exposure with their creator. So the function of the place of worship

is maximized when the scheduled visit to the place of worship is carried out and provides a sense of peace for anyone who enters it.

Places of worship in Pronojiwo are also the same. The place of worship is located in the vicinity of the residential area of its adherents. Take for example the temple built in the hamlet of Senen garden. The temple was built by local residents who are Hindus. The majority of places of worship are on the roadside of the village and around which many Hindus live. So that they are not far away when they need the intake of spiritual spirits. Similarly, Muslim residents in the same village, they set up a prayer room, both private and village mushola. The mosque was in one of the houses of the residents who gave up a small part of the land to establish the mosque. These mushollas were built independently by local residents.

Unlike the mosque which has a range and is used for Friday prayers in congregations. The mosque was established by local residents as the mother of the needs of the residents. In general, this mosque occupies a larger area than the musholla. The position of the mosque is in a more strategic place than the musholla. So that its capacity and function power are wider than musholla.

What is typical in the village village in Sidomulyo Village is the process of building prayer rooms, temples, Catholic and Protestant churches built together between residents with different religious backgrounds. They helped each other to build the place of worship. Putting forward the atmosphere of guyub is more important than others. Working hand in hand to complete the construction of places of worship of each religion when needed is more important than harboring jealousy of the beliefs of its neighbors as in other conflict areas. This kind of atmosphere and nuance further glues locals from different religious backgrounds. This also shows that harmony has been created naturally in hamlets in the Sidomulyo Village area.

**Table 2.** Aspects of Diversity as a Background for Harmony.

|                                                                                                                                   |
|-----------------------------------------------------------------------------------------------------------------------------------|
| Creed, race, religion, ethnicity and so on.                                                                                       |
| Adherents of different religions in Sidomulyo come from the same tribe. Namely the Javanese tribe.                                |
| The pastor, pastor in Sidomulyo came from outside the area who received an assignment from his organization to Sidomulyo Village. |
| Kyai Islam and Hindu Rulers native to the son of the region.                                                                      |

**Tabel 3.** Instrumen Moderasi Khas Sidomulyo.

|                                        |                                                                  |                                                                                                                                             |
|----------------------------------------|------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------|
| A moderate mind possessed by citizens. | Places of worship located around the residences of its adherents | The process of building a musholla, a church temple is carried out jointly by residents with different religious backgrounds independently. |
|----------------------------------------|------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------|

## CONCLUSION

Religious moderation promotes an attitude of openness to existing differences that are believed to be sunnatullah and mercy for human beings. In addition, religious moderation is reflected in an attitude that is not easy to blame let alone come to the paganism of people or groups of different views. Religious moderation prioritizes brotherhood based on humanitarian principles, not just faith or nationality.

Therefore, to actualize the concept of religious moderation in the context of a multicultural community in Sidomulyo village as follows:

making Sidomulyo village a laboratory base for religious moderation. Sidomulyo village is very appropriate to be a laboratory of religious moderation. As it is understood that

the Indonesian nation is a nation that has a variety of tribes and religions. Indonesia has a unique peculiarity, but it is full of challenges. As for the strategic move; 1) Religious moderation should be a concern for the government in creating the narrative of the National Long-Term Development Plan (RPJPN); 2) Involving stakeholders: religious leaders, community leaders, pesantren, madarasah and schools and other non-formal institutions in strengthening human values, religious harmony values, and religious moderation; 3) Develop religious literacy and interfaith education; 4) multiplying the practice of different religious experiences so as to establish cooperation between religious believers. Second, the approach of socio-religious moderation in religion and statehood.

## REFERENCES

- Darlis. 2017. *Mengusung Moderasi Islam di Tengah Masyarakat Multikultural*, Jurnal Rausyan Fikr, Vol. 13 No.2
- Hamid, Zainul, Ahmad. 2007. *NU dalam Persinggungan Ideologi: Menimbang Ulnng Moderasi Keislaman Nahdatul Ulama*. Afkar, Edisi No. 21.
- Hasisah, Afifuddin. 2012. *Islam: Eksklusivisme atau Inklusivisme? Menemukan Teologi Islam Moderat, dalam Kontruksi Islam Moderat*. Yogyakarta: ICCAT Press.
- Prasetyo, Hendro. 1994. *Mengislamkan Orang Jawa: Antropologi Baru Islam Indonesia*. Islamika No.3
- Qomar, Mujamil. 2002. *NU Liberal; Dari Tradisionalisme Ahlusunnah ke Universalisme Islam*. Bandung: Mizan.
- Rahmat, M. Imdadun. 2003. (et al.). *Islam Pribumi: Mendialogkan Agama Membaca Realitas*. Jakarta: Erlangga.
- Shihab, Alwi. 2007. *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama*. Bandung: Mizan.
- Tim Penyusun Kementerian Agama RI,. 2019. *Moderasi Beragama*. Jakarta: Badan Litbang dan Diklat Kementerian Agama RI.