

## Urgency Religious Moderation in Creating an Attitude of Community Tolerance in Hamlet XV Pematang Johar Village

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*Abstract: Not only experiencing differences in religion, but the residents of Pematang Johar Village also consist of various ethnicities. Starting from Malay, Batak, Javanese, Banjar, Banten and others. Therefore, religious moderation and tolerance are very important things to be prioritized in religious life. Religious moderation is very important because tolerance in religious moderation is a good way to deal with threats in religious life. This research uses descriptive qualitative research. The descriptive qualitative method adjusts the opinion between the researcher and the informant. The people of Pematang Johar Village, even though they have different religions, still help each other if there are activities. Mutual respect and appreciation when it comes to worship are also good enough. Then, when there is an invitation for Muslims, they do not hesitate to help financially and in terms of energy. We are born with many differences, including different ethnicities, religions, and races, but all of this is not our will but has become the destiny of the almighty. Every difference should not be used as a mistake in socializing and socializing.*

**Keywords:** Religious Moderation, Community Tolerance, Urgency Religious Moderation.

### Introduction

Indonesia is a multicultural country, starting from ethnicity, religion, race, customs and ethnicity (Tahir, 2017);(Santoso, Saron, Sutrisno, & Putrawan, 2022). The geographical location of Indonesia, which includes many islands, is the background for the Indonesian state, which must be based on the same vision and ideology, namely Pancasila and the 1945 Constitution. The holistic philosophy of life that must be adhered to as the basis of the nation and state is reflected in the state symbol, which reads: "*Bhinneka Tunggal Ika*", which means "diversity (ethnicity, religion, language) but always one (Indonesia)." (Budiwibowo, 2016).

In a multicultural society, interactions between humans are quite intense, so every member of society must have the social skills of citizens to interact with one another (Fitriana, 2018). In addition, the many differences between community members are also one of the effects of communication carried out by residents, including differences in ethnicity, religion, race and class.

Religious moderation is inseparable from the realm of tolerance. Because religious moderation is a process, when applied in moderation, the result is tolerance. The word tolerance can be understood as being open, which means loving anyone, freeing others from differences in views or views, and not wanting to interfere with the freedom of thought and belief of others (Haryani, 2020). Tolerance in this context can be expressed as an attitude of openness towards differences of opinion. Tolerance can play a role in two aspects: expressing and accepting opinions within certain limits without damaging the other party's religious beliefs (Jannah & Putro, 2022).

Pematang Johar Village is located in Labuhan Deli District, Deli Serdang Regency, North Sumatra Province, Indonesia. The residents of Pematang Johar village come from various regions, where the most dominant population comes from the provinces of North Sumatra, Central Java, West Java and Banjar. Thus the tradition is carried out by deliberation for consensus, mutual cooperation and other local wisdom activities that the community has carried out since the founding of this village. This has effectively prevented conflicts between community groups (Kominfo Deli Serdang, 2019).

**Table 1. Total Population Based on Religion**

No	Religion	2017	2018
1.	Islam	13.754	13.763
2.	Kristen	977	1189
3.	Katholik	72	235
4.	Hindu	-	-
5.	Budha	4	4
Total			

Source: Data at the Pematang Johar Village office

Based on the above data taken from the website portal [desapematangjohar.deliserdangkab.go.id](http://desapematangjohar.deliserdangkab.go.id), the total Muslim population in 2018 was 13,763, 1,189 Christians, 235 Catholics and 4 Buddhists.

**Table 2. Population Based on Ethnicity/Tribe**

No	Etnis	2017	2018
1.	Melayu	858	896
2.	Batak	1.104	1.247
3.	Jawa	6.919	6.979
4.	Banjar	1.225	1.260
5.	Banten	4.246	4.316
6.	Etc	455	493
Total		14.352	15.191

Not only experiencing differences in religion, but the residents of Pematang Johar Village also consist of various ethnicities. Starting from Malay, Batak, Javanese, Banjar, Banten and others. Therefore, religious moderation and tolerance are very important things to prioritize in religious life. Religious moderation reminds us of conflicts between religious communities, where religious moderation itself creates unity among religious communities. Religious moderation is very important because tolerance in religious moderation is a good way to deal with threats in religious life (Hidayat, 2022).

Based on the research background above, this article focuses on the urgency of religious moderation in realizing social tolerance in Dusun xv Desa Pematang Johar and how they foster socialization in carrying out Religion community activities. This writing aims to understand how society applies the importance of religious moderation for tolerance. The benefits expected through this writing are an attitude of awareness in implementing religious moderation.

This research is supported by previous research, namely research belonging to Alfin Nurikhsan, Indah Permata Sari, and Maulana Syahbandi entitled "Religious Moderation in the Frame of Tolerance in Namo Batang Village". Namo Batang already seems to accept differences from one another, so what happens between the two is harmony between non-Muslims and Muslims. The pattern of harmony that occurs in the midst of the people of Namo Batang Village can be seen in the values and attitudes shown by the people of Namo Batang Village, where they maintain harmonies with each other such as during worship or other things. Sometimes in social life, there are always problems or problems, but they are always wise in dealing with any problems that arise and are resolved internally or in the family. They also do not have a pluralistic attitude towards other religions or ethnic groups and still maintain harmony amidst diversity (Nurikhsan, Sari, & Syahbanti, 2021).

Finally, the research belonging to Nanang Zamroji, Zainal Rosyadi, Umi Nahdiyah, and Mayang Rohma Widiastuti entitled "Model of Religious Moderation in Sidodadi Village, Garum District, Blitar Regency" in this study it can be concluded that in terms of a moderate relationship. With the existence of religious pluralism in Sidodadi village, values such as religious values and culture can certainly form religious moderation, such as applying religious teachings in interacting in society to create harmony between members of the community. Each religion teaches the importance of maintaining harmony among members of society. (2). based on the results of observations in the field, there were three activities carried out by Sidodadi villagers: religious, village, and artistic. This activity has been carried out from generation to generation regardless of the existing religious diversity so that the members of the Sidodadi village community can live in moderation and side by side until now. Harmony between religious communities in Sidodadi village is formed due to mutual tolerance and respect for existing disparities (Zamroji, Rosyadi, Nahdiyah, & Widiastuti, 2021).

### ***Religious Moderation***

Moderation is a core tenet of the Islamic religion (Ikhwan & Jailani, 2014). Moderate Islam is a religious understanding that is very relevant in various aspects of religion, customs, ethnicity, and nation (Subchi, Zulkifli, Latifa, & Sa'diyah, 2022). Religious moderation must be understood in a balanced way between one's own religious experience and the religious practices of others. This balance or middle ground of religion is expected to reduce bigotry, excessive extreme attitudes and revolutionary religious attitudes. Religious moderation is the key to creating tolerance between religious communities (Sutrisno, 2019).

Hashim Kamali emphasized that moderate cannot be separated from two words, balanced and fair (Kamali, 1996). Moderate does not mean a compromise on the main principles (*ushuliyah*) of religious teachings that are believed to be tolerant of other religions, moderate means justice, confidence, right, balancing without calling for justice and balancing religious moderation is ineffective (Kosasih, 2019).

In the Al-Qur'an, several verses indicate the duties of the Islamic religion, the characteristics of Islamic teachings and the characteristics of adherents of Islam. The mission of this religion is like a blessing to the universe (*rahmatan lil'alam*), QS.al-Anbiya` : 107. About the Characteristics of Islamic Teachings is a religion that is suitable for humanity (*fitrah*), QS. Al-Rum: 30, while the characteristics of

Muslims are moderate people (community), QS. Al-Baqarah: 143. There are also sayings that command Muslims to side with the truth (*hanif*), QS. Al-Rum: 30, as well as upholding justice (QS. al-Maidah: 8) and goodness to be the best (*khair ummah*), QS. Ali 'Imran: 110. These verses emphasize the need for a religion with a censorship attitude (*tawassuth*), which is described as a follower of *wasathan*. Nowadays, many researchers are promoting the concept of Islamic moderation (*wasathiyah al-Islam*). Islamic groups also disagree with this concept of moderation because they are seen as selling religion to others (Ikhwan, Fahriana, Fahrudin, & Jaelani, 2019).

### ***Tolerance Attitude***

According to Sarwono, attitude is a term that reflects a person's feelings of pleasure, displeasure or mediocre (neutral) feelings towards something (Sarwono, 2010). Something can be objects, events, situations, people or groups. If what arises towards something is a feeling of pleasure, then it is called a positive attitude. In contrast, if something is a feeling of displeasure, then it is called a negative attitude. If there are no feelings, it means that the attitude is neutral. Attitude is a person's feelings, thoughts and tendencies that are more or less permanent about certain aspects of his environment. The components of attitude are knowledge, feelings, and tendencies to act (Muawanah, 2018). In another sense, attitude is an evaluative inclination towards an object or subject which has consequences, namely how one deals with the attitude object. The attitude contained in the individual will give the person's colour or pattern of behaviour or actions concerned. By understanding or knowing an individual's attitude, it can be estimated the response or behaviour that will be taken by the individual concerned (Yetri, Iqbal, & Amaliah, 2019).

According to the Big Indonesian Dictionary, tolerance comes from the word "tolerant", which means being tolerant (appreciating, allowing, allowing), stances (opinions, views, beliefs, habits, etc.) different and or contrary to its position. Tolerance also means the measuring limit for additions or subtractions that are still allowed (Kemdiknas, 2008).

From several definitions, it can be concluded that tolerance is an attitude or characteristic of a person to allow freedom to other people and to give truth to these differences as an acknowledgement of human rights. Tolerance is an attitude that has adorned every human heart without exception, making it easier for people to respect each other and appreciate all forms of differences with this attitude of

tolerance, because humans prioritize aspects of brotherhood based on humanity.

## **Method**

This research uses a type of descriptive qualitative research. Descriptive qualitative methods adjust opinions between researchers and informants. According to Sukmadinata, qualitative research is research aimed at describing and studying facts, events, social activities, behaviours, perceptions, beliefs, and thoughts of individuals as well as groups. This research was carried out in stages according to a set schedule. Has been determined to obtain complete data. The data that has been obtained from the interview and observation process will be presented in a descriptive form using words that are easy to understand (Ikhwan, 2021a).

The research location is the place where we conduct research. The research location the researchers conducted was in Pematang Johar Village, in XV Suka Mulia Hamlet. In this study, the researchers chose the community from Pematang Johar Village, especially the Dusun XV Suka Mulia Community as research informants with a total of 2 people, one resource person who was Muslim and one other resource person who was Christian. This research was conducted from 18 July 2022 to 18 August 2022.

The data collection technique used in this study was a purposive sampling technique. According to Sugiono, in qualitative research, the sampling techniques that are more often used are purposive sampling and snowball sampling. Purposive sampling is a sampling technique for data sources with certain considerations, for example, the person is considered to know best about what we expect (Chan et al., 2019).

In this study, researchers used observation techniques, in which researchers looked closely and observed events that occurred between the people of Pematang Johar Village, precisely in Dusun XV Suka Mulia. Researchers use this method to see events that occur directly to obtain a clear picture of matters related to the object of research. In this study, the authors observed the attitudes of the people of Pematang Johar Village, precisely in Dusun XV Suka Mulia, in religious moderation.

In this study, researchers conducted in-depth interviews with informants, namely the community in Pematang Johar Village, precisely in Dusun XV Suka Mulia, who had met the criteria for this

study. In this way, the information and experiences of the informants who were in Pematang Johar Village, to be precise in Dusun XV Suka Mulia, would be extracted regarding community attitudes in religious moderation which were obtained directly by the researchers, namely by way of questions and answer and face to face with the informants. In conducting interviews, the researcher prepared a research instrument in the form of written questions that had been prepared and each informant was given the same question, and the researcher recorded and recorded each answer from the informant.

## Result and Discussion

Islam is the majority religion in Indonesia with the largest population and currently ranks fourth in the world. There is a need for a moderate understanding or *wasathiyah* which is one of the characteristics of Islam that other ideologies do not have, and according to the interpretation of Quraish Shihab, the principle and main point in a moderate understanding is balance. Because without balance there can be no justice. Balance in creation, for example, Allah creates everything according to its size, according to its quantity and according to the needs of living things. The concept of moderate understanding is the dividing line between two opposite things. This separator is claimed not to justify the existence of radical thoughts in religion. This moderate understanding tends to be tolerant and conversely also does not justify efforts to forget the contents of the Qur'an as the main legal basis, such as fair behaviour.

In Indonesia's context of Islamic thought, the concept of Islamic moderatism has at least the following five characteristics. *First*, the ideology of non-violence in preaching Islam. *Second*, adopting the pattern of modern life and all its derivations, such as science and technology, democracy, human rights and the like. *Third*, the use of rational thinking in approaching and understanding Islamic teachings. *Fourth*, using a contextual approach to understand the sources of Islamic teachings. *Fifth*, the use of *ijtihad* in establishing Islamic law (*istinbat*). However, these five characteristics can be expanded into several more characteristics, such as tolerance, harmony and cooperation between different religious groups (Rahayu & Lesmana, 2019);(Ikhwan, 2021b).

In social life, religious moderation is needed because it is useful for building harmony. The attitude of tolerance that arises from elements of society is a form of respecting each other and not forcing

one's will, so this attitude can create a sense of moderation in our religion. Humans who think they are higher, better, and right tend to develop an anti-tolerant attitude (Fitriani, 2020).

Based on qualitative research conducted by Habib Lauda Nararya and Ridho Fachrozie in XV Suka Mulia Hamlet, Pematang Johar Village, Labuhan Deli District, Deli Serdang Regency, North Sumatra Province, in this case, we interviewed a resident who had the religion of Islam. He happened to be Mr Sumaryono, who became the Hamlet Head of Pematang Johar Village. The interview raised the theme that is still concerned about religious moderation with the capacity of the Muslim majority population and the Christian minority, especially in Pematang Johar.

From the process of collecting data through interview techniques, the results of the research were that the religious moderation carried out by the residents of Pematang Johar village was very good, respecting one another, building harmony in daily life and being sensitive to the environment, there was not even an attitude of distinguishing one from another. Others so that they can live in harmony side by side and be able to work well together.

In this case, Mr. Yono gave many comments on the moderation of religion that occurred in Pematang Johar Village while he was the hamlet head. From mutual respect between people and tolerance even when there are activities or events in Muslim and non-Muslim communities. This also helps so that the event goes well.

“Even our houses here are side by side with non-Muslims, but even though we are here with different religions, there is still a sense of brotherhood that certainly has a sense of empathy, even when we live side by side with other people. Apart from that, the people here are also very sensitive, yes, if there is a Muslim citizen who is holding an event and of course these non-Muslims will also help in the continuation of the event and vice versa.”

That's what Mr Sumaryono said, as head of the Suka Mulia Dusun XV Hamlet, Pematang Johar Village, whose daily life is definitely in touch with the community. So for this reason the research team conducted in-depth interviews regarding religious moderation. Then, the research team asked how the community's attitude towards the implementation of worship between Muslims and non-Muslims was there any attitude of disturbing or disturbing each other.

“Nothing, when it comes to respecting each other, we can understand and complement when there are worship events where there may be more congregations, for example Christmas events, dedications and traditional events which at that time require parking lots. We also provide parking lots at residents' homes if in front of the church is no longer fit. Likewise, if Muslims have parties and so on, they also help. Even when it's time for the call to prayer, they can understand that it's time for Muslims to pray.”

In essence, mutual respect and appreciation in religious tolerance are what is most needed so that we can live in harmony, said Pak Sumaryono. Apart from that, in the village of Suka Mulia, there is a fairly large church where Muslims are on the right and left the average. However, the question is why a mosque was not built in Dusun XV, considering that there is a church there. Well, it turns out that Mr Yono answered this question very straightforwardly.

"Actually, the congregation that comes to the church is not only the people who are here, but also those from other hamlets who come here and that's why the church is big."

However, it turns out that in this hamlet xv, there is no mosque; there is only a mushollah, which is the minus of this hamlet. Even if there is one, the mosque is located in the village hall office, already in a different hamlet. That is the desire of the people to build a mosque but it is not as easy as one might imagine because it is still in process.

So, from the interviews conducted, the attitudes that exist in the Pematang Johar village community, although they have different religions, still help each other when there are activities. The attitude of mutual respect and respect when it comes to worship is also quite good. Then, when there was an invitation for Muslims, they did not hesitate to help both financially and physically. In addition, the people there are also very kind and considerate regarding food. We also know that for Muslims, food is Halal and Haram. There, people who are non-Muslims when there is an event usually have a special place or special food for Muslim brothers and sisters, that is a sign that they respect each other among fellow citizens.

We are born with many differences, including different ethnicities, religions and races, but all of this is not our will but has become the destiny of the almighty. Each of these differences should not be used as a mistake in socializing and socializing. Moreover, these young people who will later become leaders, teachers, police or whatever will definitely be confronted by these differences.

Remember, don't make that difference a distance between us human beings. Your happiness is when you can make other people happy and don't see ethnicity, religion and anything else.

## Conclusion

In social life, religious moderation is needed because it is useful for building harmony. The attitude of tolerance that arises from elements of society is a form of respecting each other and not forcing one's will so that this attitude can create a sense of moderation in our religion. From the results of research that have been carried out that the religious moderation carried out by the residents of Pematang Johar village is very good, respecting each other, building harmony in everyday life and being sensitive to the environment, there is not even an attitude of distinguishing one another so that they can live to get along well side by side and able to work well together. Mutual respect and appreciation in religious tolerance are what is most needed so that we can live in harmony and we are also born with many differences, including different ethnicities, religions and races. However, all of this is not our will but has become the destiny of the almighty. Each of these differences should not be used as a mistake in socializing and socializing.

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