

IMPLEMENTATION OF RELIGIOUS MODERATION IN KAIN GOLONG VILLAGE (STUDY ON KEPDIRJEN BIMAS ISLAM NUMBER 137 OF 2023)

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Abstract

This research explores the implementation of religious moderation in Kain Golong Village, Simpang Kanan District, Aceh Singkil Regency. The study is grounded in the Decree of the Director General of Islamic Community Guidance Number 137 of 2023, which provides guidelines for establishing religious moderation villages. Using a qualitative approach that combines field studies and literature reviews, data was collected through observations, interviews, and documentation from various sources, including village officials, religious leaders, and community members. The findings reveal that the designation of Kain Golong as a village of religious moderation was conducted according to the prescribed procedures. The community's daily practices reflect a commitment to religious moderation, demonstrated through educational activities, mutual assistance in religious celebrations, and the inclusive participation of both Muslims and non-Muslims in social, religious, and governmental activities. This research highlights the successful application of religious moderation principles in fostering tolerance and safeguarding national unity.

Keywords: Religious, Moderation, Community, Village

INTRODUCTION

Indonesia is the largest multicultural country in the world, home to many ethnic, tribal, religious, and cultural groups. Indonesia has also made Pancasila a philosophy that focuses on agreements between networks of religious moderation. Even though it is prone to conflict and other divisions, the diversity of a multicultural society is an invaluable national asset. Cultural and religious differences can give rise to social conflicts that can harm national unity (Amri, 2022). In Indonesia, during the period of open majority government, differences in views and interests between people who were highly religiously moderate were normal. Likewise, in the field of religion, our constitution guarantees the opportunity for religiously moderate networks to receive and practice religiously moderated lessons following their respective beliefs and convictions (Cristiana, 2021).

The Indonesian nation has various religious, racial, cultural, ethnic, linguistic, and social aspects that form its diverse culture. With this diversity, friction will inevitably occur. Akhmadi said that cultural diversity is a unique event because people from different cultures meet and interact with each other, both individually and in groups, with different cultural behaviors and perspectives on life (Nurullah et al., 2022). The concept of Religious Moderation which has been introduced in recent years by the government through the Ministry of Religion of the Republic of Indonesia must be interpreted positively by all parties. In recent years many national problems have arisen as a result of misunderstandings in interpreting diversity, both cultural, ethnic, and diversity in interpreting religious values (Keputusan Direktur Jenderal Pendidikan, 2019).

It is true that in our country's motto we state *Bhinneka Tungga Ika*, which means that even though they are different, they are still one. However, the increasing development of extreme religious methods, attitudes, and behavior that ignore human dignity and the growing subjective truth claims of religious interpretation require the government to formulate a concept that can minimize differences in religious views, none other than the concept of religious moderation (Jamaluddin, 2022). Indonesia, as a country with the largest Muslim population on the face of the earth, should play a role in realizing harmony as envisioned by the country's pioneers who based the founding of this country on *dar as-salam*. as stated in the Preface to the 1945 Constitution, in particular taking part in and recognizing

world harmony (Lessy et al., 2022). *Dar al-ahdi wa al shahadah* or Conditions of Agreement and amendments to the Jakarta Charter to accommodate all parties were also factors in the formation of this nation. The idea of religious moderation, which is defined as a "middle way" (*wasthiyatul Islam*)—a meeting point of attitudes and perspectives that prioritize the values of balance (*tawazun*), justice (*adl*), and tolerance (*tasamuh*)—accompanies its philosophy of history simultaneously (Sumarto, 2021).

Strengthening religious moderation is one way to find a middle point so that the two poles meet. An attitude of extremism in religious life, an attitude where some religious people who are usually called ultra-conservative have an extreme understanding of viewing absolute truth, then believe that the truth only comes from one interpretation of a religious text, based on their interpretation and at the same time considering it wrong /misguided by other interpretations. On the other hand, there are also some religious people who, in extreme ways, only deify their reason, thereby ignoring the sanctity of their religion or beliefs, or ignoring the basic beliefs and convictions of the religious teachings they adhere to and placing the meaning of tolerance. which does not fit in its place (Arif, 2021). Social capital, which has been legally established as a supporting factor for national development in Presidential Decree Number 18 of 2020 concerning the 2020-2024 National Medium Term Development Plan (RPJMN), plays an important role in religious moderation. As a result, religious moderation has become a necessity that must be adhered to by society as a whole (Suryadi, 2022). Based on Presidential Decree Number 58 of 2023 concerning Strengthening Religious Moderation, the following four indicators of religious moderation are used to implement and evaluate the effectiveness of strengthening religious moderation.

1. National Commitment

The progress of religious moderation can be assessed by the high recognition of religious moderation networks and professors for the honorable aspects of the Indonesian state which can be felt and recognized by all corners of the country and the state and become helpers in the life of religious moderation in the state to create a just state and nation, prosperous, prosperous, and of noble character. Pancasila, the 1945 Constitution of the Republic of Indonesia, the Unitary State of the Republic of Indonesia, and *Bhinneka Tunggal*

Ika which can be translated as the love of the homeland are the noble values of the Indonesian nation (Albana, 2023).

The success of Religious Moderation can be predicted by a high level of respect for differences, providing space for others to accept, communicate beliefs, and offer points of view as well as correspondence and a willingness to cooperate.

2. Non-violence

The success of Religious Moderation can be measured by the high level of rejection of the actions of certain individuals or groups who use violent methods, both physically and psychologically.

3. Acceptance of tradition

The success of Religious Moderation can be measured by the high level of acceptance and friendliness towards local traditions and culture in religious behavior, as long as it does not conflict with basic religious teachings and beliefs.

Meanwhile, in the Decree of the Director General of Islamic Community Guidance number 137 of 2023 concerning guidelines for the establishment of religious moderation villages in 2023, his considerations are explained as follows (Loho, 2022):

Indonesia is a country that maintains the value of *Bhinneka Tunggal Ika*. Indonesian pluralism is reflected in the richness and diversity of ethnicity, race, culture, language, and religion. This diversity is a characteristic of the Indonesian nation that should be maintained by every Indonesian individual. There are at least three obstacles that must be overcome. First, the rise of extreme (excessive) religious beliefs, practices, and attitudes that ignore human dignity. Second, conflict has the potential to arise due to the growth of subjective truth claims, the coercion of wills regarding religious interpretations, and the influence of economic and political interests. Third, within the framework of the Unitary State of the Republic of Indonesia, the growth of religious enthusiasm is not in sync with national pride. We all have concerns about this, and we must work together to find solutions so that religious communities are not separated from their religion (Akhsan & Darmawan, 2023).

To maintain stability and harmony in Indonesia's social and religious life, efforts to overcome these various obstacles aim to foster optimism. This can be done by continuing to preserve Indonesia's unique culture, namely mutual respect, tolerance, and acceptance of

each other's differences. Indonesian society is moderate socially and religiously to maintain peace and harmony with each other (Mukti Ali & Firmansyah, 2023).

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To ensure that Religious Moderation is understood and practiced at all levels of society, it is important to build a Religious Moderation Village taking into account the above considerations. Within the Regency/City Ministry of Religion Work Unit, the establishment of a Religious Moderation Village is intended as an effort to form a community paradigm regarding awareness of religious moderation (Taufiq, 2022).

Based on several things related to the government program regarding the establishment of Religious Moderation Villages, the Head of the Regional Office of the Ministry of Religion of Aceh Province issued Decree number 376 concerning the Establishment of Religious Moderation Village Pilots of the Regional Office of the Ministry of Religion of Aceh Province in 2023, which in his decision stated that one of the Kain Golong Villages would become a Pilot Religious Moderation Village.

Based on the background above, the author is interested in researching the Implementation of Religious Moderation in Kain Golong Village (Study on the Implementation of the Director General of Islamic Community Guidance Decree Number 137 of 2023) (Riniti Rahayu & Surya Wedra Lesmana, 2020).

RESEARCH METHOD

Selection of Research Objects

This research uses a qualitative approach. Moleong quotes Taylor and Bogdan's statement that qualitative research aims to produce descriptive data and facts about real situations without managing or engineering the subject's conditions (Irianto, 2017).

The conditions or circumstances in question are the original nature and intact state of a condition or object, or the object that is the center of research which is the target of the research. The natural circumstances or conditions in question can have different structures; both in quantity and quality which can also be in the form of characteristics, training, sentiments, behavior, views, decisions, preferences for contacts, or circumstances, and can also be in the form of a cycle.

In writing, the target to be researched and investigated as a whole in the form of human symptoms or phenomena is referred to as the research object. In qualitative research, the author observes the symptoms experienced by humans. In his studies, he also observed social situations that have three components: place, actors, and activities working together.

Qualitative research essentially aims to uncover social facts in the field from a broader perspective to understand phenomena as a whole in terms of attitudes, perceptions, views, actions, and other symptoms. The findings are then presented in the form of scientific work using various scientific methods and techniques in natural settings and using descriptive and relevant language.

Based on this understanding, the object of this research is Kain Golong Village, Simpang Kanan District, Aceh Singkil Regency.

Data and Data Sources

This research utilizes data from various observations which can be used as research material. Informational data can be in the form of verbal sentences, not numbers or symbols. Information is obtained from a top-down investigative strategy process and cannot be obtained directly. In this way, a remarkable feature of subjective information to be uncovered is that the information obtained cannot be solved by mathematical-like estimation tasks, such as expansion and deduction (Yuhasnita & Roza, 2023).

A subjective scientist must reveal as much data as is expected and wants to know the side effects and peculiarities as well as the real factors that moderate religion, understand the reinforcing or supporting procedures, be aware of the actual suppressing elements (real events) and find out the setting by describing the overall state. regarding oddities that occur during the testing cycle to aim for adaptability, with the reason that exploration findings must later be resolved into an idea. Researchers conducted serious contemplation here after finding various findings related to reality. Next, the researcher must re-read the theories, formulations, and findings which can be in the form of expert opinions, theories, or reviews in the theoretical study subtitle.

This research utilizes data from various observations which can be used as research material. This research is an activity that aims to find the truth. Data can be verbal or informational. So that truth can be used as a guide to obtain results that do not deviate from the actual conditions of a research, a series of steps based on theory are needed. Taking these steps can help you achieve objectivity, validity, and dependability (Darmayanti & Maudin, 2021).

This research uses two data sources which are divided into two categories, first the main data source (primary) and second the supporting data source (secondary).

1. Informant

This research has informants who come directly from Kain Golong Village, Simpang Kanan District. There are two types of informants that the author puts forward in research, namely key informants and regular informants. First, the key informant is the Head of Kain Golong Village as the key to seeing the real conditions of the Kain Golong village community. Second, people who are following their positions, for example, priests, religious figures, community leaders, and others.

Table 1
Research Informants

No.	Jabatan	Number	Description
1	Kepala Kampung Kain Golong	1 person	Key informant
2	Tokoh Agama	1 person	Informant
3	Tokoh Masyarakat	1 person	Informant
4	Tokoh Pemuda	1 person	Informant
5	Tokoh Adat	1 person	Informant

6	Masyarakat Umum	2	Informant
7	Tokoh Perempuan	1	Informant

Source: Processed Data, 2024

The author emphasizes the determination of informants as in the opinion of Basrowi and Suwandi, the informants considered include the following criteria: 1) The informant has been in the job for a long time which is measured through the ability to provide clear information regarding the work system, especially regarding wages; 2) The informant or subject is fully active in the work environment; 3) The subject has plenty of time to provide information; 4) The subject provides information that is not fabricated.

2. Data Collection Techniques

In reading the data, this research uses data collection techniques through three methods, namely:

1) Interview

Interviews are the first data collection technique carried out between two or more people directly from researcher to researcher. Interviews in this research are aimed at obtaining data from initial sources, complementing data, or testing the results of other data. Therefore, interviews become a chain in completing data, all data from the interview results is recorded into a coherent explanation.

Informants are positioned as subjects who understand data or facts related to the research object. Informant data can be dynamic, meaning that the author provides space for other informants who may be able to answer questions or connect data from informants that have been planned by the author. Because, in qualitative research, informants are not limited to using statistical calculations.

2) Observation

Observation is a systematic reading or recording of the symptoms being studied. As part of the data collection technique, observations are planned systematically to control the research system so that it is more controlled. The observations that the author made in this research were by making direct observations of the objects being studied and based on the formulation of the research problem. Observations were carried out directly by the author using persuasive methods.

3) Documentation

Data collection techniques also use documentation that comes from relevant and trustworthy documents. Data collection through documents is a complement to other data techniques that can prove the validity of the data described by the informant. Documentation is a qualitative research technique that is quite efficient because it provides space for flexible, easy, and efficient research.

3. Data Validation Test

The data that has been collected and analyzed cannot be considered valid, therefore, testing the validity of the data found. Data must be scientifically proven and measurable; this is an indelible form of qualitative research methods. Testing the validity of the data in this research was carried out using four criteria, namely: a) Credibility: Credibility tests are carried out as an effort to explain that research can be trusted. The data found is presented by the author in the form that is most likely to be trusted through explanations related to the source, time, and various other dimensions in the data presented; b) Transferability: The transfer value in question is a form of external validation of the validity of data from samples taken in qualitative research. The use lies in the users of the data presented by the author, the transfer value of research results, and the data obtained can be tested through different methods and phenomena; c) Dependability; The form of validity of the data that has been presented will be tested if research conducted by other researchers using the same method process will obtain the same results. This is done by examining the source of data discovery from the phenomenon and documentation of the overall data that the author presents; d) Confirmability: The validity of the data is not only based on the data sources but is also assessed on the objective of the research conducted. A confirmability test means testing related research from the research process that has been carried out. Research can be said to be objective with the measure that the data disclosed in a relevant manner can accommodate various sources, findings, and points of view in a balanced manner. The confirmability test is a test that the research that has been carried out can be confirmed in its objectivity and contains balanced data and findings that can be accepted and understood.

Data Analysis Techniques

In qualitative research, the analysis you want to form is a form of analysis that goes hand in hand with a social phenomenon to obtain a comprehensive picture of the process. Analysis techniques try to find meaning from the information, data, and processes of a case being studied. In carrying out this analysis, it is necessary to describe the occurrence of the phenomenon so that the arguments given are well structured between field facts and data findings that have been formed.

Analyzing social phenomena which the author aims for is a form of revealing natural events and meaningful phenomena in the view of the social objects that have been studied. From the results of data collection that the author has researched through interview data collection, observation, and documentation, the data is compiled and reprocessed for analysis. Data analysis is carried out to answer the researcher's questions in the case studies raised and to illuminate the way for the formation of research conclusions that are objective, relevant, and reliable.

RESULTS AND DISCUSSION

Indonesia, as the largest multicultural nation globally, faces significant challenges and opportunities in managing its diverse ethnic, cultural, and religious landscape. The findings reveal that Indonesia's approach to religious moderation, rooted in the philosophy of Pancasila, plays a crucial role in maintaining social harmony. Despite the potential for conflict arising from cultural and religious differences, the Indonesian government has successfully promoted religious moderation as a vital tool for national unity.

Interviews with key informants from Kain Golong Village, including the Village Head, religious leaders, community figures, and general villagers, indicate a strong commitment to the principles of religious moderation. The majority of respondents expressed that the local community actively embraces religious moderation, which aligns with the national objectives outlined in Presidential Decree Number 58 of 2023 and the Director General's Decree Number 137 of 2023. The establishment of Kain Golong as a Pilot Religious Moderation Village has provided a model for other regions, demonstrating how local traditions and national values can coexist peacefully.

The research underscores the importance of religious moderation in fostering national stability and social cohesion in Indonesia. The concept of "Bhinneka Tunggal Ika," or "Unity in Diversity," serves as a foundational principle in managing Indonesia's rich cultural and religious diversity. However, challenges remain, particularly concerning the rise of extreme religious interpretations that threaten this unity.

The findings highlight that a high level of national commitment, non-violence, and acceptance of local traditions are critical indicators of successful religious moderation. Kain Golong Village exemplifies how these indicators can be effectively implemented at the local level, contributing to broader national goals. The village's adherence to religious moderation principles, despite its diverse population, serves as a testament to the effectiveness of Indonesia's approach.

Moreover, the study reveals that social capital, as legally established in Presidential Decree Number 18 of 2020, plays a pivotal role in supporting religious moderation. The local community's active participation in religious and cultural events, as well as their willingness to engage in dialogue and cooperation across religious lines, reflects the strength of social capital in promoting peace and harmony.

In conclusion, the research suggests that Indonesia's experience with religious moderation provides valuable lessons for other multicultural societies. By fostering an environment of mutual respect, tolerance, and acceptance, Indonesia continues to navigate its complex social landscape while maintaining national unity and harmony.

CONCLUSION

Implementation of religious moderation in Kain Golong village based on the implementation of the Director General of Islamic Community Guidance Decree number 137 of 2023 concerning guidelines for establishing religious moderation villages. The formation or designation of Kain Golong Village as a village of religious moderation is following procedures as reported by the Head of Islamic Guidance at the Office of the Ministry of Religion, Aceh Singkil Regency, who stated that all stages have been passed, starting from socialization to launching the Village of Religious Moderation in Kain Golong Village.

Implementation of Religious Moderation indicators in Kain Golong village can be concluded that the community in carrying out their daily lives has been moderate as evidenced by providing an understanding of the values of religious moderation as a form of commitment to safeguarding the Republic of Indonesia which is carried out through education, involvement or helping each other in activities The celebration of religious holidays, as a form of religious tolerance, involves and also provides space for all people, both Muslims and non-Muslims, to be involved in social, religious or government activities. In all its forms, society will live justly, with a sense of togetherness, and mutual respect, and help to create a safe, peaceful, and harmonious society.

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