

MODERATION VILLAGE: THE IMPLEMENTATION OF RELIGIOUS MODERATION PORTRAIT AT INTERFAITH FAMILY

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Abstract: This research is aimed to analyze the implementation of religious moderation in a family and its role to shape young generation moderate behavior. The case study was conducted on a family in Ngoro (Moderation Village) Jombang, whose members come from different religious backgrounds. A qualitative approach was used with data collection techniques through in-depth interviews and observation. The research results showed that that families have succeeded to implement the religious values moderation through respecting differences of beliefs, increasing interfaith understanding, managing emotions wisely, opening constructive dialogue and avoiding religious coercion. This implementation has brought many positive benefits such as preventing conflict, building harmony and improving the quality of family life. Besides, the family played a very important role in shaping the younger generation moderate character through providing role models, values education, and cultivating a harmonious family environment even though they come from different religious backgrounds.

Keywords: Religious moderation, family, interfaith

Abstrak: Penelitian ini bertujuan menganalisis penerapan moderasi beragama dalam keluarga serta perannya dalam membentuk perilaku moderat pada generasi muda. Studi kasus dilakukan pada satu keluarga di Kampung Moderasi Ngoro, Jombang yang anggotanya berasal dari latar belakang agama yang berbeda. Pendekatan kualitatif digunakan dengan teknik pengumpulan data melalui wawancara mendalam dan observasi. Hasil penelitian menunjukkan bahwa keluarga di lokasi studi telah berhasil menerapkan nilai-nilai moderasi beragama melalui sikap menghargai perbedaan keyakinan, meningkatkan pemahaman lintas agama, mengelola emosi dengan bijaksana, membuka dialog yang konstruktif dan menghindari pemaksaan agama. Penerapan ini membawa banyak manfaat positif seperti mencegah konflik, membangun kerukunan dan meningkatkan kualitas hidup keluarga. Selain itu, peran keluarga sangat besar dalam membentuk karakter moderat generasi muda di Kampung Moderasi melalui pemberian teladan, pendidikan nilai, dan kultivasi lingkungan keluarga yang harmonis meskipun berasal dari latar belakang agama yang berbeda-beda.

Kata kunci: Moderasi beragama, Keluarga, lintas agama.

INTRODUCTION

The Indonesian nation has different potential, disposition, character, level of education, skin color, and economic status, social class, religion, rank and position, variants of diversity, ideals, perspectives, life orientations, organizational loyalties, either cultural or structural perspective, this phenomenon reflects high diversity. The high diversity nation means that the potential for conflict, division and misunderstanding also tends to increase. This difference is able to become a mutually reinforcing unity with the concept of religious moderation.¹

Religious moderation is an important concept to build social harmony in a pluralistic society. Religious moderation refers to a tolerant, open and balanced attitude in understanding and practicing religious teachings². The application of religious moderation in the family is seen as foundation for creating harmonious relationships between family members by different belief backgrounds. In horizontal communication between society, Mulyana said, clashes between tribes still take place in various regions, ranging from mere stereotypes and prejudices, discrimination, to open conflict. and prejudice, discrimination, to open conflicts and massacres between tribes that have and inter-tribal massacres that took life³

In a multicultural society, human interaction is quite high in intensity, so the social skills of community members in interacting between people need to be possessed by every member of the community. These abilities according to Curtis, covers three areas, namely: affiliation, cooperation and resolution conflict (co-operation and conflict resolution), kindness, care and affection (friendliness, care, and affection).⁴

¹ Ali Mustofa, "Pendidikan Keagamaan Untuk Membentuk Kerukunan Antar Umat Beragama Di Medowo Kandangan Kediri," *Nazhruna: Jurnal Pendidikan Islam* 3, no. 1 (2020): 14–37, <http://download.garuda.kemdikbud.go.id/article.php?article=1631918&val=13453&title>

² Syamsul Ma'arif, *Sekolah Harmoni Restorasi Pendidikan Moderasi Pesantren* (Wonogiri: Pilar Nusantara, 2020). 72

³ Agus Akhmadi and A Latar Belakang, "MODERASI BERAGAMA DALAM KERAGAMAN INDONESIA RELIGIOUS MODERATION IN INDONESIA'S DIVERSITY," 2008, 45–55.

⁴ Ahmad Mustafidin, "MODERASI BERAGAMA DALAM ISLAM DAN RELEVANSINYA DENGAN KONTEKS KEINDONESIAAN," *Jurnal Pendidikan Agama Islam Universitas Wabid Hasyim* 9, no. 2 (2021): 208–18.

Islamic moderation in Indonesia has characteristics that will not be found in other religions and in other countries. in other religions and in other countries. This moderation of Islam in Indonesia comes from the process of combining spirituality and physicality, combining the nobility of revelation and the power of human reason, integrating divine verses and kauniyah verses. Moderate Islam focuses on the honouring of all human beings without distinguishing between tribe, nation, language, position, social status and religion. However, the superiority of mankind is determined by his piety alone. humanity is determined by their devotion alone⁵

Several previous studies have examined the concept of religious moderation in general. For example, defines religious moderation as a religious approach that is tolerant, inclusive, and prioritizes universal values. Meanwhile, studies that specifically discuss religious moderation in the family context are still relatively limited. Therefore, this research was aimed to analyze the concept of religious moderation and its implementation in family life⁶.

Specifically, this research examined how the religious moderation value was adopted and practiced in daily life by families which have different religious beliefs of members. The case study focused on one family in Rejoagung Village which is unique because it members consists of Islam, Christianity and Hinduism. Thus, it is hoped that this research can enrich understanding of religious moderation and its role to build harmony in plural families.

Several relevant concepts and theories were used to analyze the phenomenon of religious moderation of that family. First, the concept of religious moderation which includes aspects of tolerance, openness, balance and respect for diversity⁷. Second, family theory, which views the family as the smallest unit in society which has the function of socializing values and identity for its members⁸. And third, family conflict resolution theory which explains family strategies in preventing and resolving internal conflicts due to individual differences.

⁵M Luqmanul Hakim Habibie, "MODERASI BERAGAMA DALAM PENDIDIKAN ISLAM DI INDONESIA," *Moderatio : Jurnal Moderasi Beragama* 01, no. 1 (2021): 121–50.

⁶ Syamsul Ma'arif, *Sekolah Harmoni Restorasi Pendidikan Moderasi Pesantren*. 72

⁷ Masdar Hilmy, "WHITHER INDONESIA ' S ISLAMIC MODERATISM? A Reexamination on the Moderate Vision of Muhammadiyah and NU 1 Masdar Hilmy," no. April 2012 (2013): 20–21.

⁸ Elizabeth B. Hurlock, *Perkembangan Anak Jilid 2*, ed. Erlangga (Jakarta, 1980).

The research method was qualitative using an embedded single case study design. The primary data was collected through in-depth interviews and participatory observation of one family in Rejoagung Village. Meanwhile, secondary data was obtained from literature reviews related to concepts and previous research findings. Data analysis was carried out inductively based on themes that showed from the field data.

The expected contribution of this study was an understanding of the dynamics of religious moderation and its implementation in the daily life of a plural family in Indonesia. The results of this research can later be used as a reference for other families, especially those from diverse religious and cultural backgrounds, in implementing religious moderation to achieve harmonious family relationships. Theoretically, this research helps to enrich the studies regarding religious moderation and conflict resolution in the family.

METHOD

This research used qualitative approach with an embedded single case study design. The case study was chosen because this research intended to study deeply the phenomenon of religious moderation in one family in Rejoagung Village. The unit of analysis in this research was a family in Rejoagung Village whose members consists of Islam, Christianity and Hinduism. This family was chosen purposively considering its uniqueness as a representation of a plural family that practices religious moderation. The data sources in this research consist of: Primary data that obtained directly from family members through in-depth interviews and participant observation. The secondary data was obtained from a literature review in the form of books, journals and documents related to the concept of religious moderation and family dynamics. The data analysis technique in this research used Miles and Huberman model, which consists of data reduction, data presentation, and drawing conclusions. Analysis was carried out inductively based on themes that emerged from the field data. Analysis was also carried out continuously so that the data is valid and

reliable⁹. Testing the validity of the data was carried out by source and theory triangulation.

FINDING AND DISCUSSION

A. The Implementation Of Religious Moderation In A Family Way At Moderation Village.

1. Appreciate Differences

The results of the research showed that families at Moderation Village implemented religious moderation by respecting beliefs differences among family members. They adhered to the principle of not to denigrate other people's religion or beliefs as an effort to maintain harmony in the household.

According to Ma'arif respect for differences is an important element in the concept of religious moderation¹⁰. He emphasized the importance of being open and tolerant towards diverse religious beliefs. Thus, these findings are in line with the understanding of religious moderation in the literature.

Furthermore, by respecting differences in religion and belief, the families in moderation Village have succeeded to build an inclusive and understanding family environment. This attitude of mutual respect has underpinned positive cooperation between family members even though they have different beliefs.

2. Increasing Understanding

Increasing understanding among family members regarding their respective beliefs was other way that was implemented by the family. Some of the strategies implemented included providing examples, opening space for dialogue, fostering empathy, appreciating differences, encouraging healthy discussions (communication that involves the exchange of ideas, opinions, information, or arguments between all members that was aimed to achieve

⁹ Khudriyah, *Metode Penelitian Kualitatif* (Jombang: Nakomu., 2021).

¹⁰ Muhammad Anas, "Penguatan Nilai Multikultural Pada Kurikulum Pesantren," n.d., 19–33.

mutual understanding, problem solving, or decision making), and holding joint activities across faiths.

These strategies are in line with the concept of multicultural education offered by Ubaedy. He emphasized the need to build awareness, positive attitudes, and skills in managing cultural and religious differences through various methods such as role models, and open communication. Thus, the efforts to increase understanding carried out by families in Moderation Village have reflected the core values of multicultural education.¹¹

3. Maintaining Calm Attitude And Not Be Provoked.

Several informants said that family members in Moderation Village were able to keep calm attitude and were not easily provoked by sensitive issues related to religion. They have good emotional awareness, they are able to communicate openly, and have strong religious beliefs so they are disturbed even when they faced opposing views.

This ability to manage emotions is an important part of the concept of religious moderation according to Azra. He emphasized the need to develop spiritual and emotional intelligence as a provision for being moderate, especially when facing tensions due to differences in religious views. Therefore, these findings are in accordance with the concept of religious moderation in the literature¹².

4. Carrying Out Dialogue

Building dialogue is the next way was done by community at moderation village. The dialogue carried out is between family members and neighbors of different religions. They are used to communicating with polite speech, using inclusive language, and discussing issues with tolerance and respect.

¹¹Rustam Ibrahim et al., "PENDIDIKAN MULTIKULTURAL: Pengertian, Prinsip, Dan Relevansinya Dengan Tujuan Pendidikan Islam" 7, no. 1 (2013): 129–54.

¹²Azyumardi Azra, "MELALUI PENDIDIKAN MULTIKULTURAL," *JURNAL LEDALERO* 18, no. 2 (2019), file:///C:/Users/ayipu/Downloads/185-720-1-PB.pdf.

This dialogue practice is in line with the principles of intercultural communication offered by Barnlund. He emphasized the importance of respect, openness, sensitivity, patience, and the willingness not to be prejudiced. By applying these principles, cross-cultural communication becomes effective to build mutual understanding¹³.

5. Avoiding Beliefs Coercion

The research results also showed that family members respect to freedom of each person's to choose their own religious beliefs at Moderation Village. They do not criticize, judge, or try to force other people to follow certain beliefs. This practice is in accordance with the concept of religious moderation according to Azra, which emphasizes the importance of religious freedom and tolerance. He emphasized that the state should not interfere too much of individual belief, it must be responsible to ensure that there are no violations of religious freedom¹⁴.

Thus, the families at Moderation Village have succeeded in implementing the values of religious moderation which include mutual respect for differences in beliefs, increasing understanding among followers of different religions, managing emotions wisely, opening constructive dialogue, and avoiding religious coercion.

B. The Urgency Of Religious Moderation In Families In The Moderation Village Of Ngoro Jombang

Based on research data and findings, there are several urgencies for implementing religious moderation in a family at Moderation Village, namely:

1. Preventing Conflict

The informant stated that by implementing religious moderation, the families at Moderation Village have avoided potential conflicts due to

¹³ Dean C Barnlund Akiko Asai, "Boundaries of the Unconscious, Private, and Public Self in Japanese and Americans: A Cross-Cultural Comparison," *International Journal of Intercultural Relations* 22, no. 4 (1998).

¹⁴ Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Di Tengah Tantangan Milenium* (Jakarta: Kencana, 2013).

differences in religious beliefs. They are able to create harmony by maintaining mutual communication, forgiving each other, being flexible, avoiding offensive criticism, and respecting each other.

This is in accordance with the Muhaimins' statement who says that religious moderation is important to reduce conflict between religious communities and create harmony¹⁵. Thus, the implementation of religious moderation carried out by families in Moderation Village has succeeded in preventing conflicts based on SARA and maintaining family harmony.

2. Building Harmony

The members of the family in implementing of religious moderation, they have made effort to build harmony, their relationships among family's member in Moderation Village became closer. They often hold interfaith joint activities; they help each other when there are difficulties, and actively interact in social media groups and online forums.

This is in line with previous research findings by Yasid which concluded that the practice of religious moderation was able to increase religious harmony in the city of Bandung through various joint religious activities. Thus, the results of this research strengthen empirical evidence that religious moderation can be glue for harmony between religious believers.¹⁶

3. Forming A Moderate Character

Several informants said that by living in a family and village environment that implements religious moderation, the children and young generation are able to be moderate individuals. Parents are role models in being moderate and guiding children to become acquainted with various religious views.

¹⁵ Muhaimin, *Aradigma Pendidikan Islam (Upaya Mengefektifkan Pendidikan Agama Islam Di Sekolah)* (Bandung: Remaja Rosdakarya, 2008).

¹⁶ Moh. Juhd Ahmad Yasid, "ISLAM, AGAMA TOLERANSI DAN CINTA DAMAI: (TELAAH ATAS NOVEL AYAT-AYAT CINTA KARYA HABIBURRAHMAN EL SHIRAZY)," *Jurnal Estetika, Program Studi Pendidikan Bahasa Dan Sastra Indonesia* 1, no. 1 (2020): 81–91.

This is in line with Durkheim's idea about the role of the family as an agent of socialization. The family has a great responsibility to transmit societal values, including the value of religious moderation. Therefore, the efforts to shape children's character by families in Moderation Village are in accordance with sociological concepts regarding the function of the family in society¹⁷.

4. Improving The Quality Of Family Life

Several informants said that by implementing religious moderation, the quality of life for families in Moderation Village improved. They become more concerned with the health, social relationships, education, skills, and personal growth of family members. The atmosphere of peace and harmony is also felt to be increasing.

These results are in line with the concept of a harmonious family according to Rofiah, which is characterized by improving the quality of life of family members. The harmony aspect includes balanced physical, mental, emotional and spiritual conditions¹⁸. Thus, it can be said that the implementation of religious moderation at Moderation Village has succeeded to increase family harmony and quality of life.

C. The Family Role in Forming Moderate Behavior at Moderation Village

1. Educating Children With The Values Of Religious Moderation

The families at Moderation Village have played an important role in forming moderate behavior to their children through implementing the values of religious moderation in everyday life. Their parents set an example by being inclusive and tolerant towards neighbors of different religions. They also actively invite children to participate in interfaith activities to get used to diversity.

¹⁷ Émile Durkheim, *Moral Education : A Study in the Theory and Application of the Sociology of Education* (New York: Free Press of Glencoe, 1961).

¹⁸Salwa Ayu Rofiah, "Mengurai Dinamika Konflik Agama Di Indonesia: Menuju Harmoni Multikulturalisme," 2023, <https://headlinekaltim.co/mengurai-dinamika-konflik-agama-di-indonesia-menuju-harmoni-multikulturalisme/>.

This strategy is in line with the concept of habit formation from James, which states that human behavior is formed through a process of repetition and real experience.¹⁹ By providing examples and direct involvement, parents in Moderation Village have succeeded in forming children's habits of being moderate and tolerant in interacting with a pluralistic social environment.

2. Building A Harmonious Family Environment

Even though they come from different religious backgrounds, the families in Moderation Village are able to create a harmonious family environment. This is characterized by strong emotional closeness between family members and a willingness to help each other deal with problems. This harmonious condition is very conducive to moderate character growth in children.

These results support the family systems theory of Bowen which states that the dynamics of relationships within the family greatly influence the development of individual family members²⁰. The family is likened to a "system" where each member interacts and influences each other. By building a harmonious environment, the families have provided the right "nutrients" for the growth of the character of moderation for the next generation.

CONCLUSION

Based on the results and discussion, it can be concluded that families in the Moderation Village succeeded in implementing the religious moderation values such as: mutual respect for beliefs differences, increasing understanding between followers of different religions, managing emotions wisely, opening constructive dialogue, and avoiding religious coercion. The implementation of religious moderation of families at that Village has many positive effects such as preventing conflict, building harmony, forming moderate character towards children, and improving the family life quality. The family plays a very importance role in shaping the moderate behavior of the next generation by providing good examples to children, building a

¹⁹ W. James, *The Principles of Psychology* (New York: NY: Holt, 1890).

²⁰ M. Bowen, *Family Therapy in Clinical Practice* (New York: Jason Aronson, 1978).

harmonious family environment, and educating children with the values of religious moderation since early age. It is recommended for further research that, it needs to carry out comparative studies about the implementation of religious moderation in interfaith families in other places, expanding the population and sample to produce stronger generalizations, as well as conducting longitudinal research to determine the long-term development of the character of children taken care of in the moderate families.

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