



RELIGIOUS MODERATION PRACTICES AS OF INCLUSIVE EDUCATION FOR LOCAL SOCIETY IN LOMBOK

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Abstract

The issue of religious moderation in Indonesia has become a trending topic since it was first initiated by the Ministry of Religion of the Republic of Indonesia. This issue does not focus only on socio-religious issues, but also in the economic, political, cultural and educational fields. The concept of religious moderation as inclusive education is important to be applied in the life of religious, cultural, and ethnic diversity in realizing religious harmony. This study analyzes the practice of religious moderation as inclusive education for local communities in Gangga District, North Lombok Regency. The results of this study indicate that the practice of religious moderation between Islam and Buddhism is through tradition *Mulik Kaya* strengthening unity and oneness among different religious fraternities, reviving local traditions, creating tolerance in diversity, and maintaining harmony between Muslim and Buddhist communities. Implement local wisdom values through religious moderation by implementing inclusive education to realize the values of peace and inter-religious harmony in Indonesia.

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A. INTRODUCTION

Indonesia has a diversity that includes various ethnicities, languages, religions, cultures, and social status. Religion can be an "integrating force" that binds society, but it can also be a cause of clashes between cultures, races, ethnicities, religions and life values (Jayadi, 2022).

Cultural diversity is a natural event due to the meeting of various cultures, the interaction of various individuals and groups by bringing cultural behavior, which has a different and specific way of life. The diversity in question is such as cultural diversity, family background, religion, and ethnicity that interact with each other in an Indonesian community. In Indonesia, in an era of open democracy, differences in views and interests among citizens of this very diverse country are well managed, so that all aspirations can be channeled properly (Jayadi, 2022). Thus the case in religion, our constitution is guaranteed the freedom of religious people in embracing and practicing religious teachings in accordance with the beliefs and beliefs of each human being.

Lombok Island is one of the islands in West Nusa Tenggara. The West Nusa Tenggara region includes two large islands namely Lombok and Sumbawa. Lombok Island itself consists of 1 municipality, namely Mataram which is also the capital of West Nusa Tenggara (NTB) Province and 4 regencies, namely West Lombok, Central Lombok, East Lombok and North Lombok. The majority of the population of Lombok Island, especially the Sasak tribe, are Muslims, the second largest religion adhered to on the island of Lombok is Hinduism which is embraced by residents of Balinese descent and the rest are Christians, Buddhists and Confucianists. Lombok Island is also one of the popular tourist destinations for its beauty, apart from its beautiful tourism, the authenticity of its traditions and culture is quite interesting and is still preserved today. Aside from that,

Religious moderation is part of the nation's strategy in caring for Indonesia. As a very diverse nation, since the beginning the nation's founders have succeeded in passing down one form of agreement in the nation and state, namely the unitary State of the Republic of Indonesia which has evidently succeeded in uniting all religious, ethnic, linguistic and cultural groups. Every component of the nation must believe that Indonesia has social capital to strengthen religious moderation. Social capital is in the form of local cultural values, a rich diversity of customs, a tradition of deliberation, and a culture of mutual cooperation that has been passed down by Indonesian people from generation to generation.

The diversity of ethnicities, races, religions, language differences and life values that occur in Indonesia often take the form of various conflicts. originating from inter-group violence that exploded sporadically in various regions in Indonesia shows how vulnerable the sense of togetherness that is built within the

Indonesian nation-state, how thick the prejudice between groups is and how low mutual understanding between groups is.

In order to create an ideal society full of tolerance, ideal prototypes of behavior related to relations with God, relations with fellow human beings and relations with objects are needed. When compared between the prototypes of ideal social behavior and today's reality, there is a very large distance.

Living side by side with different religions is often the cause of a religious conflict, especially for Indonesia which is a multicultural country. Conflict is a natural conflict that is always present in social life with various forms and characteristics. The examples of inter-religious conflicts that have occurred in West Lombok are, first, the case of the burning of houses and motorbikes belonging to Buddhist residents in the Ganjar hamlet, Mareje Village, West Lombok. Mareje due to the sound of firecrackers on the night of takbiran, this is a thorn in tolerance. Therefore the ranks of the Mataram City Resort Police have strengthened security for a number of Buddhist places of worship.

The second conflict, namely inter-religious marriage conflict in Bilebante Village, was caused by a couple who wanted to get married but had different beliefs so that one of the couples converted to religion or converted religions, causing problems or conflicts between the two parties because one of the families did not agree (Murdianto & Jayadi, 2020).

It is different with North Lombok district, Gangga Subdistrict, especially in Bentek Village. There has never been a conflict between religions and if there is an interfaith marriage or what is often referred to as mutual bait by the people of Bentek Village, this is never an issue because the people there consider them brothers even though they have different beliefs. .

North Lombok Gangga District is an area with an area of 157.35km. It consists of 5 villages, namely, Bentek Village, Gondang Village, Genggelang Village, Rempek Village, Sambik Bangkol Village, Gangga and is bordered by the Java Sea. The population in Bentek Village reaches 9,333 people from 2,763 families. With the composition of the male population of 4,640 people and female population of 4,693 people. The majority of religions in Bentek Village are Islam with a total of 5,542 people and religion.

Moderation of Muslim and Buddhist religions in North Lombok Regency, especially in Bentek Village, Gangga District, has existed for a long time, even centuries ago, and has been able to lead a harmonious, peaceful and harmonious life because the two religions use nonverbal and verbal behavior. Nonverbal behavior consists of culture or traditions that are still being carried out by the community until now such as the tradition of mutual chanting, pod-spanning culture, *mulik kaya* tradition, mutual cooperation culture carried out by the community so that people continue to live in harmony. While verbal behavior is

behavior that uses elements of language for inter-religious people, meaning that when people interact, they always use language or words that are good and right and always polite.

Bentek Village, Gangga Sub-District, North Lombok Regency, has a majority Muslim population who work as farmers, employees, or entrepreneurs. Islam and other religions live in harmony with neighbors without discriminating between one another. In Bentek Village, there are various religions and deliberations are something that used as a pillar to resolve a conflict that might occur either between religions or individuals, but in this village conflicts rarely occur and they also show neighborly harmony by inviting and informing each other in certain religious events. The adherents of Islam in Bentek Village are people who are good at socializing and adapting well so that they can mingle well from ancient times to the present.

In terms of religious moderation, it is very interesting that the Qur'an invites adherents of religions who have holy books not to act excessively in religion. In Al-Qur'an Al-Maidah [5]: 77, "Say: O People of the Book, do not exaggerate in your religion, by going beyond the truth."

So, religious moderation aims to mediate and invite the two extreme and excessive poles in religion to move to the middle. Religious moderation returns to the essence of religious teachings, namely to humanize humans. Extreme people are often trapped in religious practices in the name of god. They practice religion only to defend their majesty, but put aside the human aspect. Understanding and practicing religion can be considered excessive if it violates three things: first, human values; second, mutual agreement and third, public order.

C. RESULTS AND DISCUSSION

In terms of moderation is an attitude and view that is not excessive and moderation is also a synergy between justice and goodness. Moderation must be understood and developed as a shared commitment to maintain harmony, security and peace in society. The attitude of moderation is an attitude that connects different elements into a unitary element that cannot be separated from various traditions, especially traditions and law.

Moderation indicators include; National Commitment: acceptance of the nation's principles contained in the 1945 Constitution. Then, Tolerance: respecting differences and giving space for other people to have faith and be willing to work together. Non-Violence: rejecting the actions of a person or certain group that uses violent means, both physical and verbal. Respect for tradition: friendly in accepting local traditions and culture as long as they do not conflict with religion.

While the principle of moderation is that is, take the middle path and that is, upholding justice does not side with one other group (Tantizul, 2020). It is namely, a straight and firm attitude in responding to every good thing in life. Tasamuh or tolerance, that is, not forcing anything and respecting differences. Musawah, that is, equality in life must build ideas or views that are egalitarianism, namely equality between one group and another. Deliberation, that is, there is no problem that cannot be resolved when prioritizing the principle of deliberation in life.

In addition to the above principles of religious moderation, namely first, the attitude of acknowledging so that religious harmony is built from an attitude of acknowledging other people who are different from us because this attitude does not interfere with other people's beliefs. Second, respecting differences because building harmony is not enough just to acknowledge the existence of a difference but also to respect differences without involving beliefs. The third is mutual cooperation in overcoming problems that exist in society. As religious people living in the same country, namely the Unitary State of the Republic of Indonesia, it is their duty to cooperate with each other regardless of the differences that exist.

So religious moderation is our perspective on religion in a moderate manner, namely understanding and practicing religious teachings in a way that is not extreme or exaggerated and does not degrade or vilify other religions. Therefore the importance of moderate diversity for religious people, and must spread this movement so that Indonesia does not become a land full of hatred, hostility, and becomes an Indonesia that is in harmony, both within religious communities and between religious adherents is the basic capital of this nation to be conducive and proceed.

Islam as a religion also emphasizes the existence of a harmonious life for fellow human beings and is able to build a society that has a civilization that is open, tolerant and peaceful. basically every religion functions to create social unity, so that humans remain intact under the spirit of the banner of divinity (Muslim, 1997).

Religious moderation is needed to maintain harmony. Religious moderation is a perspective, attitude and practice of religion in shared life by embodying the essence of religious teachings that protect human dignity and build benefit based on the principles of fairness, balance and compliance with the constitution according to mutual agreement. In the reality of the life of a multicultural society, a moderate religious understanding is needed. While the principle of religious moderation is an attitude or perspective of moderate religious behavior, tolerance and respect for differences. As explained by the Traditional Leader of Bentek Village, he said:

"In Bentek Village, this is one of the villages that can be said to get along well away from conflict, even though in this village there are several religions,

such as Islam, Buddhism, Hinduism, there are also Christians, but only a few, and the most numerous, namely Islam, but none of that becomes a problem for society. Of course, we as humans already know that we live inseparable from coexistence and that there must be advantages and disadvantages of each with other communities and we also place great emphasis on society to continue to respect each other for any differences that exist” (Hadi, 2022).

In Bentek Village itself, the majority of people who adhere to Islamic teachings are not a problem for Islam or Buddhism because in Bentek Village the people respect, respect and protect each other. Nevertheless, the people in Bentek Village with different beliefs do not make differences as weapons but use differences as gifts and spiritual wealth to live together.

Practice or behavior is one of the things that can moderate religious people as a real appearance and attitude, agendas for building inter-religious harmony are very important for society. Each group is part of the unity of society and each must feel safe from threats so that harmony is established. As in Bentek Village, the moderation between religious communities that they build can provide a sense of security and everything must be fair and transparent creating tolerance and harmony, choosing moderation by rejecting extremism and liberalism in religion is a key to balance, for the sake of creating civilization and creating peace.

Thus, each religious community can treat other people with respect, accept differences, and live together in peace and harmony. Therefore, here are some practices that are often carried out by the people in Bentek Village in order to maintain friendship and keep the village in harmony, including the following:

1. Rich Mulik Traditions

This mulik kaya tradition is an event that is carried out in the forest which is named Duckek where all religious communities attend the event. The philosophy of Mulik Kaya is that they are grateful to God who has prepared everything in this world so that they need to do "spirit" and pray together with their respective beliefs and they believe that this place is a sacred place to pray. So that they remain safe, peaceful and there has never been a conflict between religious communities until now. The mulik kaya event is carried out between August and September with a series of events bringing offerings to the venue (Hikmatullah, 2021). In preparing for the rich Mulek event, the community together with the traditional elders work together to clean the ceremony venue or event venue.

2. *Saling Baet* Culture (marrying different religions)

Marriage is a very fundamental event in people's lives because marriage is the first foundation in creating society. So it can be interpreted that society will not be realized without marriage between men and women. Marriage is also often referred to as an inner and outer bond between a man and a

woman as a husband and wife, one of the goals of marriage in Islam is to worship Allah SWT. Marriage is seen in Islam as part of perfecting a Muslim's worship. *Saling Baet* culture, namely the culture of cross-marriage between people of different religions because they feel they are one or come from the same lineage or brothers. Every time there is an interfaith marriage, the religion followed is the religion of the man. As explained by the Islamic religious leaders in Bentek Village as he said as follows:

"So activities or practices that are often carried out in moderation by Muslims and Buddhists are like a tradition that we do once a year, namely the *mulik kaya* ritual (restores taste) which is carried out in a place called Duck. The philosophy of *mulik kaya* is that we are grateful to God who has prepared everything in this world.

The practice carried out by the people of Bentek Village is to create a harmonious society because religious differences are not a barrier to mutual respect so that harmony can be created because each of the adherents of each religion is open to each other and accepts the existence of other religions and can assume that all humans are brothers. moderation: mutual respect for differences (Jaya. 2020).

3. Trisuci Tradition (Vesak)

The Vesak tradition is one of the holidays for Buddhists and among Buddhists it is often referred to as Trisuci Vesak Day. the death or passing away of Gautama Buddha. The Trisuci Vesak tradition in Bentek Village is by holding a ritual of taking Tirta Vesak at the Pawang Buani Spring in Bentek Village. The journey with a group of Buddhists in Bentek Village starts from the Bodhi Dharma Temple in Karang Lendang hamlet to the Giri Metta Bhavana Temple which has a spring in the customary protected forest where water is collected. This ritual has become a tradition that has been passed down for generations, and has become an acculturation between traditional values and Buddhism.

One form of tolerance, such as religious events such as the Waisak event for Buddhists, this tradition is a tradition of commemorating the occurrence of three important events, namely the birth of Prince Sidhartha Gautama, the attainment of perfect enlightenment by the hermit Gautama, and the death or death of the Buddha.

Gautama. And during this Vesak event, we who are Buddhists still invite Muslims to come to this event to maintain our ties of friendship and form of mutual respect for us and vice versa, if Islam has certain events such as birthdays, we are also invited. And if someone is married to a different religion, we also don't mind, we talk about it with the two families by means of mediation so that there have never been any problems or conflicts until now, and I am the head of the hamlet, I have to reflect good and fair attitudes

in leading the community and not because I am religious. Buddhists, so I have to prioritize those who are Buddhists, not like that, I have to be fair without discriminating.”

From the explanation above, it can be concluded that religious tolerance in Bentek Village, Gangga District is very high and always behaves fairly when entrusted with being a leader and a leader must reflect good attitudes and behavior towards the community he leads. And it also involves religion. others in religious events both Islamic and Buddhist to invite each other to the event. Communities in Bentek Village with a diversity of religions and different community backgrounds, but these differences are not a barrier to interaction, live side by side with one another. All of this happened also thanks to the role of the village head who was very fair in terms of leading and doing a number of ways to keep the community in harmony. Forms of moderation: inviting each other, eating together.

4. Hold a Dialogue/Discussion

Discussion is a scientific conversation or deliberation by several people who join in one group to exchange thoughts and opinions about a problem or jointly find solutions to get answers that are considered correct and good for a problem. 51 Discussions also make it easier to get answers that are to a problem from each member of the discussion. From there they can find various new ideas and ideas that can develop insight into a problem or matter being discussed. So that with discussions you can convey understanding or ideas and if there is discussion, it will be easier for disputes or conflicts to occur.

In Bentek Village, community leaders often hold dialogues or discussions which are attended by religious leaders from each religion and the results of the discussions are conveyed to the community by each religion. In the discussion they discussed and explained how to strengthen religious harmony so that they still respect each other and they emphasized expanding togetherness and minimizing differences as in dialogue which is done for example to set days or important things such as, there are religious activities or events to be carried out, the community always discusses to reach a mutual agreement so that there is no dispute or social jealousy. Forms of moderation such as: the gathering of traditional leaders, village heads, hamlet heads, religious leaders in one place and if a drink such as coffee or tea is served, whether Muslim or Buddhist, they still respect it by drinking it (Subroto, 2002).

5. Mutual Cooperation

Mutual cooperation is synonymous with working together between members with one another in a society that is bound by brotherhood with communal life in the identity of social ties in society. This mutual cooperation culture is not a new thing in human civilization. Basically humans according to their nature are social beings who cannot live alone but need the help of others. Therefore, in community life, cooperation and mutual cooperation are needed in solving all problems (Rolita and Achdiani, 2016).

Mutual cooperation is a collaborative activity that is carried out jointly and we can feel the results or impact together. Mutual cooperation activities are often carried out in Bentek Village, which is called the culture of mutual cooperation. Apart from that, mutual cooperation can also strengthen brotherhood and friendship, such as which was conveyed by the head of Bentek Village, in the interview as follows:

6. Begawe

The origin of the emergence of the begawe tradition was that there was an activity where young people gathered in ancient times in the Sasak tribe. In the begawe tradition in the Sasak people there are two types of begawe, namely, begawe beleq and beciq. magnitude, while begawe beciq is begawe which is done in a simple way. 54 Begawe is defined by the Sasak people as an activity carried out to describe their joy to see their children, relatives, relatives and neighbors get married so that they are free from the big sin, namely adultery. The tradition of begawe merarik (wedding party) is also a form of togetherness for the whole community to work hand in hand to support the begawe event.

Likewise begawe in the Sasak tribe in Bentek Village there are also several types of begawe which are often performed including the first, namely, *begawe merariq* (wedding), begawe nyunatan (hitanan), begawe dead (begawe people who have died). At events this is how togetherness between religious communities looks like, helping each other during events, or just as guests but all of that must be preserved especially in Bentek Village. The forms of moderation include: inviting each other, helping with preparations, giving side dishes if available such as ares, (banana trees), jackfruit, young palm trees.

With moderation, of course, it will provide an action that can be used throughout the region to be able to make decisions for a person or group of people, like the people in Bentek Village, in religious life without making differences into weapons, but differences are made a gift that must be protected, which of course provides a harmonious life. harmonious and peaceful. Not only that, moderation in religion can emphasize balance in personal, family, community and overall life. With the existing diversity can create a sense of unity and oneness.

E. CONCLUSION

It can be concluded from this research that the practice of religious moderation between Islam and Buddhism through the *Mulik Kaya* tradition strengthens unity and integrity among different religious brotherhoods, revives local traditions, creates tolerance in differences, and maintains harmony between Muslim and Buddhist communities. Apart from that, there is also the implementation of local wisdom values through religious moderation by implementing inclusive education so that it can realize the values of peace, inter-religious harmony in the community in North Lombok Regency.

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