



IMPLEMENTATION OF RELIGIOUS MODERATION AND ITS ELEVATION TO RELIGIOUS HARMONY IN THE RAREN BATUAH COMMUNITY

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Abstract

This journal discusses the implementation of religious moderation and its relevance to religious harmony in the Raren community. The aim of this research is to identify and analyze the role of religious moderation in promoting inter-religious harmony in society. The research method used is a qualitative field research method, so that appropriate data results are obtained. So, this research is based on research objects, namely through observation and interviews and through a literature study approach, by collecting data from various sources such as journal articles, books and related documents. The results of the research show that the implementation of religious moderation has a significant impact in increasing harmony between religious people. Through an inclusive and tolerant approach, religious moderation is able to reduce conflict and increase understanding and respect for religious differences. In the context of globalization and increasingly complex religious diversity, the implementation of religious moderation is an important key in building harmony between religious communities. In an effort to achieve this goal, there needs to be cooperation between the government, religious institutions and society as a whole. In conclusion, religious moderation has an important role in promoting harmony between religious communities.

Abstrak

Jurnal ini membahas tentang implementasi moderasi beragama dan relevansinya terhadap kerukunan beragama pada masyarakat Raren. Tujuan dari penelitian ini adalah untuk mengidentifikasi dan menganalisis peran moderasi beragama dalam mempromosikan kerukunan antar umat beragama di masyarakat. Metode penelitian yang digunakan adalah metode penelitian kualitatif yang berjenis lapangan, sehingga didapatkan hasil data yang sesuai. Jadi, penelitian ini berdasarkan pada objek penelitian yaitu melalui observasi dan wawancara dan melalui pendekatan studi literatur, dengan mengumpulkan data dari berbagai sumber seperti artikel jurnal, buku, dan dokumen terkait. Hasil penelitian menunjukkan bahwa implementasi moderasi beragama memiliki dampak yang signifikan dalam meningkatkan kerukunan antar umat beragama. Melalui pendekatan yang inklusif dan toleran, moderasi beragama mampu mengurangi konflik dan meningkatkan pemahaman serta penghargaan terhadap perbedaan agama. Dalam konteks globalisasi dan keragaman agama yang semakin kompleks, implementasi moderasi beragama menjadi kunci penting dalam membangun kerukunan antar umat beragama. Dalam upaya mencapai tujuan ini, perlu adanya kerjasama antara pemerintah, lembaga agama, dan masyarakat secara keseluruhan. Kesimpulannya, moderasi beragama memiliki peran yang penting dalam mempromosikan kerukunan antar umat beragama.

Kata Kunci: Moderasi, Beragama, Masyarakat.

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Introduction

Indonesia is one of the countries that is full of diversity both from ethnicity, culture, language and religion, but the existence of this diversity does not make divisions instead make it a unity for the Indonesian nation itself.

Basically, religious moderation is a middle attitude that reflects tolerance, mutual respect, and respect for religious differences. In this study, we explain the concept of religious moderation in more depth and also explore the factors that influence it.

So through a world full of differences, the implementation of religious moderation becomes very important. If we see, religious moderation is not only about theory, but also about the practice of its application in everyday life.

In the practice of religious activities themselves, religious teachings that arise and dominate to the surface in their customs are complex. Because, aspects of moral ideas often conflict with religious reality (existence) in the field. In fact, the success story of the work of the Prophet Muhammad SAW recorded in various hadith texts presents a different picture. Since the Prophet Muhammad was sent by Allah, his main mission has been to perfect moral nobility and virtue. In this ideal position, it is important to rely on the Prophet to recognize the moderate side (wasatiya) of Islam. So to understand and apply this concept, we need to study the Prophet's Hadith more thoroughly.

Therefore, the reference of the Prophet can be interpreted into the main and universal plans and values that guide Muslims in carrying out their religious and social rituals. If we look closely, religious moderation is not just a theory, but also how it is applied in the practice of daily life.

Therefore, this journal will focus on discussing how religious moderation can be achieved concretely in society. How can society successfully implement religious moderation? How can society implement effective religious moderation measures? Starting from education, interfaith dialogue, to public support measures. The real case in Raren Batuah sub-district succeeded in achieving religious moderation. Therefore, it became an inspiration for us to publish an article entitled "The Practice of Religious Moderation", because learning from the experiences of others gives us the opportunity to become wiser, as well as a valuable lesson.

Method

This research uses qualitative research methods of field type, so that appropriate data results are obtained.¹ So, this research is based on the object of research, namely through observations and interviews conducted with several Raren Batuah community leaders including the Raren Batuah District Administrator, Head of KUA Raren Batuah, Head of Lenggang Village and Raren Batuah Traditional Advisor.

The approach method used is a literature approach by collecting data from various sources such as journal articles, books, and related documents. Data analysis was conducted using a qualitative approach to understand the role of religious moderation in creating inter-religious harmony.

Research Results and Discussion

A. Religious Moderation

Moderation is the middle ground. In various conferences there is often a moderator, or person whose job is to mediate the discussion process, not dominating only one party or one-sided opinion, being fair to all parties in a conference. Moderation also has another meaning, namely "something best". An example is having an attitude of tolerance. This attitude can make a person mediate between two camps that differ in opinion or belief.²

Moderation is taken from the English word, namely the word "moderation" which means a simple attitude and not excessive.³ According to KBBI, religion is embracing a religion. Religion itself is two separate words namely a and gama: a is not while gama is chaotic which when combined will be not chaotic. The sentence is taken from Sanskrit, so the word religion is a word taken from Sanskrit.⁴

The word moderation in Arabic (lugat) means "alwasathiyah". Broadly, "alwasathiyah" is taken from the word "wasath" which means middle between two

¹ Wiratna Sujarweni, *Research Methodology* (Yogyakarta: Pustaka Baru Perss, 2014). thing. 2.

² Ministry of Religious Affairs of the Republic of Indonesia "Religious Moderation Questions and Answers Pocketbook" (Jakarta: Research and Development and Training Agency of the Ministry of the Republic of Indonesia, 2019), p. 1.

³ John M. Echols and Hassan Shadily. (2009). *An English-Indonesian Dictionary*. (Jakarta: Gramedia Pustaka.) Cet. 29, p. 384.

⁴ Hasnah Nasution, *Philosophy of Religion*, (Medan: Istiqomah Mulya Press, 2006). 18

boundaries, or with normal justice. Wasathiyah also means keeping from behaving without agreement, let alone deviating from the line set by religion. The word "al-wasathiyah" has its roots in the words "al-wasth" and "al-wasth", both of which are infinitive forms of the verb "wasatha". In addition, the word wasathiyah is also often equated or interpreted with the word "al-iqtishad" with the subject "al-muqtashid". However, in practical terms, the word "wasathiyah" is more commonly used to describe a comprehensive perspective, especially in the context of religious attitudes in Islam. People who adhere to this paradigm are called "referees". The word "referee" itself has been adopted from Indonesian with three different interpretations;

- 1) determinants between 2 or more things
- 2) peace among disputants
- 3) Judges in the match

Definitely, according to Arabic linguists or linguists, the phrase refers to "every good thing on target". In Arabic, it is said that the best of everything is the one in the middle.⁵

In his book entitled "Qadāyā al-Fiqh wa al-Fikr al-Mu'āshir", Wahbah az-Zuhaili states that moderation is a very important factor in creating stability and tranquility, which in turn contributes substantially to the well-being of individuals and society. According to him, the concept of wasathiyah or moderation is the essence of moral honor and glory in Islam. If we look deeper, we will find that the symbol of Islam is wasathiyah or moderation. This concept is the basis for understanding Islamic teachings that are not excessive (al-ghuluw) in their application.⁶

The position of wasathan also means moderation, being the best people, so that later the teachings that are disseminated will be an example for people or banhak. An

⁵ Mohamad Fahri, Ahmad Zainuri, *Religious moderation in Indonesia*, Intizar, Vol. 25, No. 2, 2019. Pages 96-97.

⁶ Wahbah Az-Zuhaili, *Qadāyā al-Fiqh wa al-Fikr al-Mu'āshir* (Beirut ; Dar al-Fikr, 2006), hal.583.

interesting thing that needs to be examined about the Qur'an surah al-Baqarah verse 143 which is the validity of the development of wasathiyah attitude states that the verse is positioned in the middle of surah al-Baqarah which consists of 286 verses. It is mentioned by Dr. Rashad Khalifa as i'jaz 'adadi (miracle of numbers). In other situations, the postulate also discusses the change in direction of Qibla, from Jerusalem in Palestine to the Kaaba of Jerusalem in the Grand Mosque in Makkah. Geographers also state that the position of the Kaaba is right in the middle of planet earth.⁷

According to Luqman Hakim Saifuddin, religious moderation is a method of digesting and practicing religious teachings fairly and proportionately. This attitude aims to avoid extreme attitudes or excesses in practicing religion. A moderate attitude and perspective towards religion is very important for a society rich in cultural diversity like Indonesia. Because with a moderate attitude and perspective, we can respond to diversity wisely and achieve justice and tolerance.⁸ On the other hand, Quraish Shihab explains that wasatiya is not an attitude of refusing to take firm decisions or regulate one's affairs, but is also a matter of any group, society, or nation. On the other hand, Nasaruddin Umar, interpreted religious moderation as an attitude that refers to the habit of coexistence between pluralism and diversity of religion and nation.⁹ On the other hand, Nasaruddin Umar, interpreted religious moderation as an attitude that refers to the habit of coexistence between pluralism and diversity of religion and nation.¹⁰ This is in agreement with Ali Muhammad ash Sharabi who defines religious moderation as wasatiya, an inherent relationship between the meaning of khairiyah and baniyah both sensory and meaningful.¹¹

⁷ Ali Muhtarom, Sahlul Fuad, Tsabit Latief, "RELIGIOUS MODERATION: Concepts, Values, and Strategies for Its Development in Islamic Boarding Schools" (jaksel, talbuana Nusantara foundation, 2020). p.40.

⁸ Ministry of Religious Affairs of the Republic of Indonesia, Religious Moderation, Jakarta: Research and Development and Training Agency of the Ministry of the Republic of Indonesia, 2019, p. 17.

⁹ Mawaddatur Rahmah, Thesis: Religious Moderation in the Qur'an: A Study of M. Quraish Shihab's Thought in Wasathiyah Book: Islamic Insights on Religious Moderation, (UIN Sunan Ampel Surabaya, 2020), p. 89.

¹⁰ Nasiruddin Umar, Islam Nusantara The Long Road of Religious Moderation in Indonesia. Jakarta: PT Elex Media Komputindo, 2019, p. 105.

¹¹ Ali Muhammad Ash-Shallabi, Wasathiyah in the Qur'an Islamic Moderation Values in Akidah, Sharia, and Morals, 1st ed. Jakarta: Pustaka Al-Kautsar, 2020, p. 41.

Hashim Kamali emphasized that moderation is not far from two other important words, namely balance and justice. Moderation does not mean compromising the basic symbols of our religious teachings (ushuli) in order to be respectful towards people of other religions. Moderation means "faith, proper balance, and fairness".¹²

B. Moderation in Islamic Point of View

Moderation in Arabic is understood by the word "wasath" or "wasathiyah", having synonyms tawassuth (middle), l'tidal (fair), and tawazun (draw). As the main legal basis and reference of Muslims, the Qur'an has expounded in its verses on Islamic wasathiyah or Islamic moderation. Muhammad Ali As-Shalabiy explained that in the Qur'an there are 4 words wasathiyyah with almost the same meaning.¹³

1. Qur'anic verses that explain moderation (wasathiyyah) in fairness and choice.

And the Injeel (Peace be upon him) and the Injeel (Gossip) and the Injeel (Gossip) and the Injeel (Gossip) (interpretation of the meaning). The Lord and the Lord of the Healer and the Lord of the Healer If you're in Allah," he said, "and you're going to have to do it, .you're going to have to do it." And in Thessaloniki, and Indillah, and the Sunnah

"And likewise We have made you (Muslims) "middle people" so that you may be witnesses to human (deeds) and that the Messenger (Muhammad) may be a witness to your (deeds). We did not make the Qibla that you (formerly worshipped) to him, but that We might know who followed the Messenger and who turned back. Indeed, it is very hard, except for those who have been instructed by Allah. And God will not waste your faith. Truly, Allah is merciful, merciful to man." (QS. Al-Baqarah 2: Verse 143).

A verse of the Qur'an that explains moderation (wasathiyyah) in its most knowledgeable sense.

¹² Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam* (Oxford University Press, 2015), h.14

¹³ Ali Muhammad As-Shalabiyah, "Al-Wasathiyyah Fil Qur'an Al-Karim" (Mesir, Universitas Ummu Darman Sudan, 2007).

Al-Awsa'il al-Aqil al-Lakam Lula Tasbahun

"Said the wisest among them, 'Have I not told you, why do you not pray (to your Lord).'" (QS. Al-Qalam 68: Verse 28).

Al-Qurthubi in his tafseer explains the meaning of the word *ausatuhum* is those (people) who are just, intelligent, and knowledgeable.¹⁴

2. A verse of the Qur'an that explains moderation (wasathiyah) in the best sense.

They will keep the prayers and the middle prayer and stand up to God

"Keep all prayers and wusta prayers. And perform (prayers) for Allah's sake solemnly." (QS. Al-Baqarah 2: Verse 238).

3. A Qur'anic verse that explains moderation (wasathiyah) in its medieval sense.

Foston by all

"Then stormed into the midst of the enemy," (QS. Al-'Adiyat 100: Verse 5).

From the 4 verses above, regarding the word *wasathiyah* it can be concluded that in the Qur'an *wasathiyah* is a state of the fairest, best, middle and most knowledgeable.

Sheikh Yusuf Al-Qardawi as a great scholar explained, moderation (*wasathiyah*) also known as the word *at-tawazun*, is an effort to maintain balance from two opposite sides, so that there is no inclination or affirmation towards one or the other, in other words when responding to a balanced attitude (*tawazun*) then behave with a fair portion to each party.¹⁵

Indonesia itself has the motto *Bhineka Tunggal Ika* which means "different remains one thing". The values contained in the motto reflect that in Indonesia there are many differences both from ethnicity, religion, and culture. By applying the fair attitude taught by the Qur'an in surah Al-Baqarah verse 143, it will prevent

¹⁴ Al-Qurthubi, "Al-Jami' Li Ahkam Al-Qur'an (Tafsir Al-Qurthubi)" 10 (t.t.): Hal 25.

¹⁵ Qardawi, "Al-Khasais Al-Ammah Li Al-Islam" (Beirut: Al-Muassasah Al-Risalah, 1983), p.127.

social jealousy. Everyone who is fair will always be in the middle of facing a problem or a situation.

In Islam the concept of religious moderation is divided into several parts, namely:

1. Moderation in creed or belief

Moderation in creed is the mediator of 2 opposing beliefs, in Islam it is also known as Kaffah Islam, which is Islam with the principle of washatiyyah or moderation as a middle way to gather 2 opposing camps.¹⁶

2. Moderation in the field of worship

3. Moderation in behavior

4. Moderation in the formation of Sharia

C. Principles and application of religious moderation in public life

In the Islamic position, moderation is called wasatiya or moderate Islam, or virtue. The principles of moderation in Islam are: Tawasuth (center), Tawazun (balanced), I'tidal (straight), Tasamuh (tolerance), Musawa (equality), Shura (advice), Ishlah (independence), Alawiyah (prioritizing the essentials), Tataul wa Ibtiiikar (spirit of developing skills), Tahadul (civilized).

Islam, as the religion of the majority of Indonesian society, has two basic teachings.

Namely the Quran as Karamullah and Hadith as the Sunnah of the Prophet SAW. His teachings are context-based and are the result of thought. As you know, we have different social and cultural conditions depending on our geography. As a result, different religious teachings have certain characteristics. This difference is a natural gift from the law of creation of God Almighty.

But the question now is whether we can live it by understanding, respecting, understanding and tolerating each other's differences without putting forward egos and personal opinions. In addition to the willingness to talk to each other regardless of existing differences, this is a tangible manifestation of the application of religious moderation in accordance with the values of Pancasila.¹⁷

¹⁶ Anggoro Sugeng, et al, "Religious Moderation in Islamic Education in Indonesia," *Moderatio* Vol.01 (2021): p.130.

¹⁷ Mustaqim Hasan, "THE PRINCIPLE OF RELIGIOUS MODERATION IN NATIONAL LIFE", (Journal of Mubtadiin, Vol. 7 No. 02 July-December 2021), p.111

1) Wasathiyah (taking the middle way)

Wasathiyah is a perspective that seeks a middle way, by not leaning (fanatic) in religion and also not denigrating the teachings of religion itself. This Wasathiyah combines understanding between religious teaching texts in the context of the social environment.

Wasathiyah focuses on a view and behavior by attempting to take or draw a middle position from the opposite act. Referring to Khaled Abou el Fadl's opinion that moderation is not an extreme understanding.¹⁸

Muslims are not only focused on their reason, thus forgetting the context. Which results in the emergence of interpretations that are beyond reason, violent, and fundamental so as to cause selfish consequences, which always assume their understanding is correct and others who have different understandings are said to be deviant and even heretical. It is not only Muslims who simply put forward the disk so as to separate the naskh main teachings of religion as directions, namely (the Qur'an and hadith) so as to make them liberal adherents.

It is obligatory for a servant to always obey Allah SWT as his god, by fulfilling his sharia such as performing prayers 5 times, fasting, paying zakat, performing Hajj and other sunnah worship, but in this case it is mandatory for a servant to understand that it is not permissible if he decides to stop socializing and distance himself from the public in other words close himself and do not want to socialize. Both must be balanced between the affairs of the world and the hereafter, and not give priority to either of the two.

2) Tawazun (Seimbang)

Tawazun is defined as an interpretation that does not deviate from a decree. Terminology tawazun comes from the word mizan which means scale. But in the interpretation of the context of moderation, mizan is not interpreted as a tool or object

¹⁸ Zuhairi Misrawi, *Hadratussyaikh Hasyim Asy'ari Moderation, Virtue, and Nationality* (Jakarta: PT Kompas Media Nusantara, 2010), p. 13

used to weigh. But it is seen as an understanding of justice in the factors of life regarding the world and the hereafter.

Islam is a religion of harmony, which balances inspiration with thought, and provides its own class of revelation and reason. Islam commands its people to be just.¹⁹

3) I'tidal (straight and firm)

I'tidal (straight and firm)

I'tidal is taken from an Arabic word that means fair, balanced or in agreement with the same, while according to KBBI which means not heavy or inclined towards one, and also not arbitrary. I'tidal is a perspective that puts it in its position, according to its part, and fulfills between rights and obligations.²⁰

In accordance with Allah's command that Muslims can do justice to anyone in all things, whether in doing there must be sincerity. Because justice is the whole value of religious teachings, it is impossible for a prosperous society without the creation of justice.²¹

4) Tasamuh (Tolerance)

Tasamuh (Tolerance)

Tasamuh is taken from the Arabic word "samhun" which is interpreted as a form of convenience. According to KBBI which means meaningful tolerance (respecting, allowing, allowing in different things with one's own understanding). The conclusion is that tolerance is a form of respect for the opinions or beliefs of others. The meaning of appreciating here does not mean justifying it, but agreeing to appreciate.

In religious matters, tolerance in matters of faith and divinity is not allowed. Like following the rules of religious worship of others who do not share our faith. Matters

¹⁹ Alif Cahya Setiyadi, *Islamic Education in the Globalisas Circle.*, Tambusai Journal Vol. 7, No. 2, December 2012, p.252

²⁰ Ministry of Religious Affairs of the Republic of Indonesia, *Islamic Moderation*, (Jakarta: Lajnah Pentashihan Mushaf Al-Quran, 2012), pp. 20-21

²¹ Nurul H. Maarif, *Islam Loves Not Hates*, (Bandung: PT. Mizan Pustaka, 2017), p. 143

of faith and divinity must be in accordance with the provisions of their respective religions.

5) Musawah (alignment)

Musawah in Islam means equality which means there are no differences, all have the same degree regardless of the differences that exist. Musawah means equality or welfare, but Islam does not discriminate humans in terms of personality. Whatever the differences (gender, race, ethnicity, traditions, culture, class), everyone has the same degree. Man has no fixed rights, because all things are predestined by God. As Allah says in Qs. Al Hujrat SWT Verse 13

6) Shuro (Deliberation)

Shuro comes from the word Syawara-Yusawiru which means to give meaning, refer, or receive something. Another language of the word shawala is tashawala which means to discuss, talk to each other, or exchange ideas. Shawir means to express opinions or exchange ideas.²² Deliberation is a way to solve problems, by discussing sitting together to discuss the subject of the problem so as to produce consensus.

7) Ishlah (Reformation)

Ishlah means improvement, salvation or reconciliation. In a concept of moderation provides a picture of a change and an era that can be said to hold on to the value of old traditions. With this reform, the message of peace and progress of the nation is conveyed and can receive a renewal for the benefit.

8) Awlawiyah (Putting the first first)

²² M. Hasbi Amiruddin, *The Concept of Islamic State According to Fazlur Rahman*, (Yogyakarta: UII Press, 2000)p. 18

Awlawiya can be interpreted as prioritizing prioritized interests. Regarding Awlawiyah, in terms of implementation, the most important thing is to prioritize what is needed according to its implementation.²³

The state must be moderate and prioritize the public interest that brings benefit and peace to the lives of its people. Another interpretation means that problems can be analyzed and identified to find the main problems that occur in society.

9) Tathawur wa ibtikar (dynamic and innovative)

Tathawwur wa Ibtikar is a dynamic and innovative nature that has the notion of moving and reforming, which means opening up and moving actively and participating in renewal in accordance with the times.

10) Tahadhdhur (Civilized or moral)

Tahadudul maintains the morals, morals, identity and integrity of Hail Ummat in the life of humanity and civilization, and so that the Ummah has the nature and nature of love of knowledge and love of profession in human life. One of the concepts of politeness is science. Because science is fundamental, and this fundamental gives us a broader perspective. To be a wise person, this will later be reflected in his actions in the form of manners.²⁴

Community leaders' views on religious moderation in Raren Batuah sub-district

Rusana Eldi Timbang as Erai Kaben's traditional advisor said that;

In this eran batuah the moderation is very good between religious people, both relations between Muslims and Christians, or with Hindus as well. We've been on good terms all these years, from then until now there have never been any problems and there have never been any challenges either.

²³ Yusuf al-Qardhawi, *Fiqh al-Aulawiyat, Dirasa Jadidah fi'al-Qur'an wa al-Sunnah*, (Jakarta: Rabbani press, 1996)

²⁴ Mustaqim Hasan, "THE PRINCIPLE OF RELIGIOUS MODERATION IN NATIONAL LIFE", (*Mubtadiin Journal*, Vol. 7 No. 02 July-December 2021), p.121

Here whatever event we unite, in the sense that we invite also fellow religious people, if there is work, cooperation, like the wedding, we work together. If Muslims have a wedding, we also come during the event, if Christians are married, then Muslims help cook for their meal, because we know Muslims cannot eat our food. Even though we are tolerant, we still hold our beliefs and do not mix up what is and is not allowed in our religious teachings.

If asked why we are good at tolerance and moderation, and what our steps are, yes because we are one descendant. Originally the area here was Hindu Kaharingan, so their ancestors here were Hindus, then they followed other religions, some converted to Christianity, some to Islam, and some still survive in the previous religion but now only a few. Because it is his descendants from the past like this, his blood descendants are indeed one person, so the agreement is very good, never distinguish religious problems, when there are problems we solve together. Therefore here we have a traditional hall called "erai kaben". When anyone violates custom, be it Islam, Christianity or Hinduism, we also judge with our customary law here, so as to get a solution to the right path in accordance with consensus deliberation.²⁵

From the statement of the traditional advisor above, we can know that religious moderation in Raren Batuah is very well established because they are still in the same lineage so that the sense of kinship is still closely intertwined.

Followed by Madalena Head Frani Martins Gama Dias, head of Planning and Finance Subdivision of Raren Batuah District

According to him, for the Raren area, the moderation they apply is very good because there is openness and does not look only at one side and also that can cause division by easily believing in information that is not known for the truth (hoax). The

²⁵ Interview with Mrs. Rusana on Friday, January 13, 2024 at 09.00 WIB.

factors that support moderation in Raren sub-district are mutual openness and also mutual help, mutual respect, and mutual respect between religious communities.²⁶

From Lena's statement above, we can know that religious moderation in Raren Batuah is very well established because of the sense of openness and mutual respect, help, and respect between religious people which makes them have high moderation.

Furthermore, in an interview with Mr. Rundeng as the Head of Lenggang Village, he said;

That in Raren is indeed very good religious tolerance and moderation. In this area there are also Islam, Christianity and Hinduism Kaharingan. There are also Catholic Christians, Protestant Christians, JKI Christians and GBI Christians.

Usually, the application of moderation where we are more visible during marriage and death. When our married Muslims come too, when there are Christians who die, they Muslims come also to mourn usually they also bring rice, sugar, coffee, tea, for death donations. There has never been a conflict where we are, all respect each other. Like yesterday, there was our brother who was diverse in Islam, he fell from a tree, we simultaneously gathered aid, Christians fell, Hindus also contributed for help. Even though we are of different religions, but we still have a family, we live side by side, neighbors, and we live peacefully because we do not distinguish.²⁷

From the statement of Mr. Rundeng as the Head of Lenggang Village above, we can know that religious moderation in Raren Batuah is well established because it never distinguishes individuals from the beliefs they believe.

Interview with Mr. Abdi Muhaimin said that;

²⁶ Interview with Ka Lena on Friday, January 13, 2024 at 09.30 WIB.

²⁷ Interview with Mr. Rundeng on Friday, January 13, 2024 at 10.00 WIB.

Religious moderation in Raren Batuah is very well established because of its application in terms of muamalah such as helping in terms of mutual assistance in the village and if it is for moderation in terms of worship or creed then this is not necessary because it can cause conflict.²⁸

From the statement of Mr. Abdi as the Head of Kua Raren above, we can know that religious moderation in Raren Batuah is well established because they do moderation in muamalah relationships, not in creed relationships so as not to cause conflicts.

Conclusion

The results showed that moderation is a middle word that is taken in an excessive manner and does not lean only on one thing with various forms of moderation such as tolerance and so on.

The implementation that we get through this research so as to form high religious moderation by mutual respect, mutual respect, mutual help and never distinguish from each other.

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²⁸ Interview with Mr. Abdi on Friday, January 13, 2024 at 10.30 am.

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