



RELIGIOUS MODERATION BADUY MUALAF COMMUNITY: Study of Living Religious Moderation in Kumpul Leuwidamar Village, Lebak-Banten

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Abstract

This study is a field study to find out more about the cultural practice of religious moderation in the Bedouin convert community in Kumpul Leuwidamar Village, Lebak Banten, which has lived for hundreds of years. The method used in this research is a qualitative method which is field research. This is an attempt to obtain valid and intact data regarding religious moderation in the view of the Baduy Muslim Converts Community in Kumpul Village. The data collection techniques are carried out by means of observation, interviews, and documentation. The values of religious moderation (national commitment, tolerance, non-violence, and cultural accommodative) in the Baduy convert community in Kumpul village were already practiced before the government had a strategic study on 'Religious Moderation'. They have been practicing mutual cooperation, mutual help, dialogue, tolerance, and being adaptive to foreign cultures since hundreds of centuries ago, even before they became converts, the practice of religious moderation had become way of life every day, consciously or unconsciously. Even though there has actually been a shift in cultural values, the Mualaf Community is able to live side by side with the Inner Baduy.

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A. INTRODUCTION

Baduy is a society that has the uniqueness of upholding customary principles based on generations from the Sundanese kingdom, the Padjadjaran kingdom around the 15th or 16th century until now (Adimirdja, K 2000). Geographically, the Baduy tribe is located at 6°27'27"-6°30' North Latitude and 108°3'9"-106°4'55" East Longitude.

While administratively, Baduy is included in Kanekes Village, Leuwidamar District, Lebak Regency, Banten (Suhada, 2003). However, the Baduy tribe is divided into two parts, Baduy Dalam (True Baduy) and Baduy Outsiders are called Baduy Panamping (Siti Nadroh, 2018), Outer Baduy life has adapted to outside culture (Cultural Acculturation), so some of them have embraced Islam. In this case, the Baduy people are able to adapt to new values, namely Islam without any coercion or violence. Until now, the Baduy people are able to create a harmonious society in maintaining religious harmony.

Currently, the Baduy community is diverse in terms of beliefs between Sundanese Wiwitan and Islam, and is able to practice showing moderation in religion. In language, moderation comes from the Latin word, moderation which means moderation (not excessive and not lacking). Whereas in Arabic, moderation is called-Wasithoral-Wasthiyah which means (in the middle), P'tidal (fair), and tawazun/balanced, (Ministry of Religion RI, 2019). Religious moderation is a way of looking at practicing religion in a balanced way between the experience of one's own beliefs (exclusive) and respect for the religious practices of others who do not conform to beliefs, inclusive (Ahmed Fernanda Desky, 2022). This is like the Panamping Baduy who no longer hold fast to ancestors, for tree (tribal chief) also allowed them to become Outer Baduy. The practice of moderation in his life that upholds democratic values, gives him the choice to become a Baduy Tangtu or a Baduy Panamping (Interview, Jaro Saija 2022).

Thus, the Panamping Baduy who are in Kampung Kompol have become a community of converts who are in Sangkanwani Village, Leuwidamar District, the northern part of the Baduy Tangtu region (Baduy Dalam). The converts community of Kampung Kompol are still descended from the Baduy Dalam, Nyi Hujung Galuh (Interview, Jaro Sami & Ayah Mursid, 2022).

The pattern of daily life in the Bedouin Muslim Community in Kampung Kompol, the character of the Baduyan tradition is still present in their souls, so it is manifested as; fond of mutual cooperation, in harmony, orderly with the rules, a simple lifestyle, obedient to figures or even to government regulations, it is more important to see the value of the diary than the text and always practicing must amit nala must beg (every life activity must be preceded by

asking permission) which is used as way of life (Interview, Ust. Kasja, Pembina Mualaf Baduy, 2022).

From the hustle and bustle of the practice of social life of Bedouin converts in Kampung Kompul, living) the perspective of religious moderation in everyday life (Hassen Chaabani, 2019), this is like an indicator of religious moderation, namely commitment nationality, tolerance, anti-violence, and being able to adapt to culture, (Aziz Awaludin et al, 2020) this can be seen from the deep Baduy cultural habits that are carried over into everyday life after becoming converts in Kompul Village Leuwidamar Lebak Banten.

So far, researchers have not found research that discusses the study of religious moderation in the perspective of the Baduy tribe, the majority of previous researchers have only focused on culture, ritual systems, local wisdom, and history. In fact, if you look at the characteristics of religious moderation that have been formulated by the Indonesian Ministry of Religion and the Expert Team, namely national commitment, tolerance, anti-violence and adaptive to culture (Research and Development Agency and Education and Training Ministry of Religion of the Republic of Indonesia, 2019), the practice of religious moderation consciously or it has not even been practiced and shaped the lifestyle of the community, (Mujib Hendri et al, 2021) in the Baduy Mualaf Community even since they were still Inner Baduy.

B. METHODS

The method is the first step used by the author when he wants to do research. Methodology is the process, principles, and procedures used to approach problems and seek answers to problems (Dedy Mulyana, 2010). This study is focused on Living Religious Moderation that is a study cultural in the Baduy Mualaf Community, Kampung Kompul Leuwidamar, Lebak, Banten. The type of research is field research, namely research that examines culture and understands other ways of life from the point of view of (world view) the community itself (James P. Spradley, 2016). The source used as the primary data is the Baduy Converts Community located in Kompul Village Leuwidamar Lebak Banten. The supporting data is in the form of document data, such as journals, research reports, photographs, and books that are still relevant. Data collection techniques by way of observation, interviews, and documentation (Lexy J. Moleong, 2007).

If the data has been collected, the authors carry out a description of the data analysis, namely interpreting the data to build and develop the categories found by SWOT analysis (Strengths, Weaknesses, Opportunities, and Threats) (Albert Humphrey, 1970) to measure accuracy Living Religious Moderation in View

(world view) The Bedouin Converts Community in Kompol Village Leuwidamar Lebak Banten..

C. RESULTS AND DISCUSSION

Concept of Converts and Moderation of Religion

Every convert who converts to Islam has different motivations and motives. some get individual enlightenment, the need for marriage, to safety together (Lintang Ayu Fitriana and Zaenal Muttaqin, 2020). As for the factors that influence non-Muslims who make themselves active to find out about Islam until they get guidance from Allah SWT. and become a convert. While external factors, namely influences from outside the converts themselves such as family, friends, spouses who were non-Muslims then wanted to become Muslims like the people around them, until finally they received guidance from Allah SWT (Arifin, 2015).

From non-Muslim factors to converts can be classified into two, active converts and passive converts. Active converts are converts who convert to Islam because they are motivated by curiosity, so they seek enlightenment from a Kyai or Ustadz and read books and books related to Islam. While passive converts, namely non-Muslims who convert to Islam because they are influenced from outside themselves, such as the family environment, friends, or spouse.

Thus, the Baduy people who decided to convert to Islam based on the results of interviews in the field were influenced by internal and external factors. This has been experienced by Ust. Kasja as the supervisor of the Bdauy converts in Kp. Kompol. Previously, he was a conservative Bedouin, but above be it curiosity to decide to become a convert to becoming a Bachelor at one of the State Islamic Universities (UIN) Sunan Gunung Djati Bandung. In addition, some of the Badauy Tribe embraced Islam due to family factors and trading friends. Bedouin converts in Kp. Kompol noted that there were 18 Heads of Families (KK) who converted to Islam. When accumulated from all families and their family members, there are 40 people who embrace Islam (Interview, Ust. Kasja, Advisor of Baduy Converts).

The Practice of Religious Moderation in Kp. Kompol can be measured based on indicators of religious motivation, namely national commitment, tolerance, anti-violence, and accommodation to local culture (Aziz Awaludin et al, 2020). Religious moderation is a religious perspective that prioritizes balance in terms of beliefs, morals, and character as an expression of individual or group religious attitudes (Husna. Z et al., 2022).

The implementation of this point of view should be realized in everyday life by prioritizing moderate traits (tawassuth), balanced (tawzun), tolerant (tasamuh), loyal to national and humanitarian values (insaniyah). As explained in the sunnah

or hadith of the Prophet SAW. quoted by Alamsyah frommunsnadImam Ahmad Ibn Hanbal during his scientific oration in the inauguration of his Professor that;

"Narrated from Abi Nadhrah, who told me people who listen to the Prophet's Sermon. in the middle of the day tasyrik (that is khutbah wada'), then he said, oh people, remember that your god is one and the same Your father is one (Adam). Remember there are no precedents Arabs Remember for ajam (foreigners), not for people red skin over black skin, and not for black people on red skin but with piety. Have I convey? They replied that it had been delivered. Then he said, what day is it? They answered the moon illegal/noble. Then he said again, what country is this? They answered, forbidden/noble land. He said, then verily Allah has forbidden it among you all your blood and your treasures everybody. The narrator said, and I didn't know he said or your honors or not-like the unclean (noble) day of yours in this month of yours in your country. What have I said? They answered, the Messenger of Allah (peace be upon him) said. He said, should the witness deliver to absent people."

Message from the hadith of the Prophet saw. The above illustrates that human values are so important in social life, mutual respect for the rights of others to embrace and believe in their respective Gods (tolerance) and obtain the same position in God's eyes. There is no black and white, rich and poor, Arab and ajam (foreign) but the level of obedience (taqwa) to God Almighty. As for those who violate circumcision will be destroyed, on the contrary what follows sunnatullah will get success. This is as peaceful as ever happened in the times of civilization Babylonia, Sumer, Mesopotamia, Persia, Ancient Egypt, Greece, Islam, Mughals and the civilizations of Majapahit, Sriwijaya, Demak, and Mataram (Alamsyah, 2021).

Indonesia is a nation that has various tribes, religions and cultures. Their survival can be side by side, in harmony, in peace, helping each other and respecting one another which has been passed down from their ancestors until now. The diversity of the Indonesian nation is a destiny and a gift from God that must be maintained for generations (Mhd. Abror, 2020).

Thus, one example of a way of life that is practiced by the inner and outer Baduy tribes in their daily life is to uphold the cultural values that have been passed down fromlink the ancestral devicehereditary. In general, the Outer Baduy people, from teenagers to old age, have an E-KTP (Electronic Identity Card). However, the unique thing is that on the E-KTP, the description of his religion is not listed, but left blank. Even though they have a religionBeginning Sundanese.This is proof of their commitment to the nation and country, even though their religious status is not in the E KTP but still love for the motherland heritage fromancestor. Unlike the case with Bedouin converts, their religious status has been listed, as is the recognized religious community in Indonesia; Islam, Christianity, Catholicism, Buddhism, Hinduism, and Confucianism (Media Zaenul Bahri, 2015).

Bedouin converts Kp. Kompol live side by side with the outer Baduy who still adhere to their ancestral beliefs in harmony, peace and mutual cooperation so that they continue to help one another. In addition, they can also live together with people outside the Baduy. In historical records, there has never been a violent conflict or coercion in choosing a religion or belief in the outer Baduy or inner Baduy. Baduy convert community Kp. Kompol is able to adapt and adjust to growing cultures that are outside of them without having to marginalize the culture and view of life (way of life) them before and after becoming converts.

Analysis Living Religious Moderation in the Baduy Converts Community

In solving the problem above, a frame of mind is needed so that the stages of problem solving can be carried out effectively and systematically. Therefore, researchers use SWOT analysis as a measure of accuracy Living Religious Moderation practiced by the Baduy Converts Community in Kompol Village Leuwidamar Lebak Banten.

Based on the results of interviews in the field, from the perspective of national commitment, it can be measured by the majority of the Baduy community being fond of doing mutual cooperation, helping each other, having a harmonious, balanced and simple view of life, preserving nature and keeping rivers clean, and conducting friendships (seba baduy) as well as dialogue with the Regent and the Governor (Interview, Jaro Saija, 2022). From the social practices above, it reflects a consistency in maintaining the spirit and caring for the nation.

Baduy have customs (stubborn) which must be obeyed by all citizens. If one of the residents violates customary provisions, they will be given sanctions and the choice of becoming an inner Baduy or an outer Baduy. Jiaka, has already conducted a dialogue between the violators and traditional leaders. Then a legally binding decision will come out (Interview, Jaro Sami 2022). From the above culture describes the life of a democratic society and tolerance in determining a belief and life choices (way of life). So, even after becoming a convert they can live side by side with family and friends who are still non-Islamic.

Religious conversion from Beginning Sundanese Becoming a convert undergoes social and cultural changes, so you have to internalize and adapt to Islamic teachings and law. Those who decide to become converts based on internal or external factors do not make Kp. Kompol becomes the butt of the attacks of the Inner Baduy tribe, instead it creates a relationship between the Inner Baduy and the Outer Baduy (Interview, Ust. Kasja, 2022).

The lack of mentors or teachers in the Bedouin convert community in Kp. Kompol, causing the process of internalizing Islamic teachings to be slow to convey fully into his soul. This will make his faith change. In addition, Baduy converts have experienced cultural acculturation, so they feel it's shock culture which must be nurtured and given motivation in the form of moral and material. Thus, the existence of a community of Bedouin converts should provide an

opportunity for Preachers or Ustadz to devote themselves to spreading the religion of Islam (Interview, Ayah Mursid, 2022).

Education in Baduy Kompol

Baduy education in being able to print generations can read and count. This can be found when they sell agricultural products outside the Baduy area, they are able to communicate and transact well. Even though there are no formal schools in the Baduy Dalam area because there is a bancustomary law. Then, the pattern of education is dialogue between colleagues through he said(talk to talk) continuously, until they are able to read. The reason for the prohibition of establishing formal schools to counter modern trends which will have an impact on competition in fulfilling the satisfaction of desires, such as material, position, and progress in life so that it will forget aboutlink the ancestral devicewhich has been deposited. The Baduy people have a duty to maintain the balance and harmony of nature (Interview, Ayah Narsan, 2022).

Unlike the case with the Baduy convert community in Kp. Kompol, this area has established formal education which was initiated directly by the Muhammadiyah organization. Initially, it received a good reception from the leaders and the community around the Kp. Kompol and outside, even many teenagers who enthusiastically participate in the learning process until the class is full. However, when you want to ask for data to be officially registered with the Education Office. Instantly the class became empty, not as busy as the opening of formal education. Actually they want to study, provided that they are not officially registered because they still adhere to the customary prohibition for formal schooling (Interview, Ust. Kasja, 2022).

E. CONCLUSION

Living is the cultural bustle of the people who are able to seeworld view according to their glasses. Meanwhile, religious moderation is a perspective in carrying out balance and harmony in expressing a belief in the form of ethics and morals in everyday life. Religious moderation in the Kp convert community. Kompol has essentially been practiced and internalized in everyday life (way of life), even before they became converts, they had practiced a culture of noble value.

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