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THE MESSAGE OF RELIGIOUS MODERATION IN THE "KELEANG" TOMB PILGRIMAGE TRADITION (AN EXPECTACY VALUE COMMUNICATION APPROACH)

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Abstract

Tomb pilgrimage is one of the religious traditions of Indonesian (especially in Lombok). It is strongly lives in society with various unique local wisdom rituals. Even though the tradition of grave pilgrimages has a long history as an Islamic identity, controversy over the prohibition of grave pilgrimages still occurs. Like the controversial statement by Salafi-Wahabi leader Mizan Qudsiyah in a hate-speech case which were broadcast on a YouTube channel entitled religious tourism to cemeteries. One indicator of religious moderation which is a pillar of nationality and diversity in Indonesia is acceptance of tradition. This research aims to find and analyze the motives of the pilgrims and the meaning of the messages from each ritual procession for the pilgrimage to the Keleang Tomb. The Keleang Tomb Pilgrimage is unique because it accommodates religious and cultural elements. At the same time, there are sacred values that must be understood and implemented in accordance with the advice of religious and traditional leaders. This research also examines the values of religious moderation in the Keleang Tomb pilgrimage tradition. Local traditions have the power to build togetherness, unite communities and avoid poverty. This research method is qualitative with an interpretive phenomenological approach which emphasizes the experiences of pilgrims. This study uses a communication perspective because every traditional and religious ritual involves two communication models, namely intrapersonal and interpersonal. In communication theory, the expectacy value emphasizes that there are hopes and values or beliefs that influence people's behavior in continuing to make pilgrimages to the Kaleang Tomb. Pilgrimage to the Keleang Tomb is not only to ask (pray) to Allah, but also as a form of gratitude *(salametan)* for the good things obtained. While the cemetery acts as an intermediary *(wasilah)*.

Keywords: *Religious Moderation, Tomb Pilgrimage, Makam Keleang Lombok, Expectacy Value Communication*

A. INTRODUCTION

Indonesia is a diverse nation with different religions, beliefs, ethnicities, languages, traditions and cultures. Religion moderation is considered to be the key in maintaining the balance of diversity. Religious moderation is our perspective on religion in a moderate manner, namely understanding and practicing religious teachings with no extremes so as

to create peace even though there are many differences.[1] Religious moderation is closely related to how humans maintain togetherness, have an attitude of tolerance, and have a fair and balanced attitude in viewing, responding to and practicing religious teachings. Religious practice can be related to how human experience as individuals and groups in carrying out the belief system and religious teachings they adhere to.

As social creatures, humans have the ability to communicate. Communication is a basic ability and daily human activity in social life. Communication is an important key for humans in establishing relationships with diverse humans where the goal is to create a peaceful and serene life. Someone who has a moderate attitude in religion is someone who has good religious knowledge. This knowledge is obtained through the process of learning and understanding, good communication, good ethics, and not offending others.[2] There are many problems and conflicts between communities that occur because of miscommunication or communication deadlock.[3]

One indicator of religious moderation is acceptance of tradition and culture. The other three indicators are having an attitude of national commitment, non-violence, and tolerance. The diversity of traditions and cultures owned by the Indonesian people is an important thing that must be maintained. Tradition is something that is unique and contains good, beautiful and useful values in human life.[4] One of the elements of tradition is the system of religion and belief. The religious system has a form as a system of beliefs and ideas from God, ancestors, and others. Community culture, which is manifested in several forms of tradition, has local wisdom values that are used as a reference for actions in religious and social life. Traditionally, people have mechanisms that regulate how to relate to others, build integration and resolve conflicts through their local wisdom. Local wisdom in tradition has a correlation with the meaning of religious moderation.

Religious moderation becomes a way of religious life in society, while local wisdom becomes knowledge about living life, especially in the context of the wider community environment. Therefore, it is important to reappoint the nation's cultural values that become the local wisdom of the community in embodying the values of religious moderation in Indonesia.[5] Through a moderate understanding of Islam, tradition and

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[1] Kemenag, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019).

[2] Susi Susi, "Komunikasi Dalam Moderasi Beragama 'Perspektif Filsafat Komunikasi,'" in *Prosiding Seminar Nasional IAHN-TP Palangka Raya*, 2021, 62–70.

[3] Athik Hidayatul Ummah, "The Voices of Inter-Religious Harmony," in *International Symposium on Religious Literature and Heritage (ISLAGE 2021)* (Atlantis Press, 2022), 17–29.

[4] Masdar Hilmy, "Whither Indonesia's Islamic Moderatism? A Reexamination on The Moderate Vision of Muhammadiyah and NU," *Journal of Indonesian Islam* 7, no. 1 (2013): 24–48.

[5] Ramli Muasmara, "Pendidikan Moderasi Beragama Berbasis Tradisi Do'a Makam Di Kampung Gisi Desa Tembeling Provinsi Kepulauan Riau," *Jurnal Pendidikan Dan Konseling (JPDK)* 4, no. 4 (2022): 2363–70.

religion can be in harmony and coexist. Implementation of tradition and and religion practices can create a safe spase for diversity.

This research examines one of the traditions that is widely practiced by Indonesian people, although there are some groups who consider this tradition is misguided *(bid'ah)*, namely everyting that was not done by the prophet Muhammad during his lifetime, but was later implemented after his death. One of traditions that is considered heretical or misguided by some groups is the pilgrimage to the grave. Such as the controversial statement of the Wahabi leader of East Lombok, Mizan Qudsiyah in a hate speech case because he said a number of famousgraves in Lombok were "tain acong" (dog's stool) graves broadcast through a Youtubechannel entitled religious tourism to the cemetery. This statement caused public anger, resulting in the burning of the As-Sunnah pesantren or the eadquarters of the Wahabi Salafi group in Aikmel East Lombok.

Tomb pilgrimage is a tradition that has existed for a long time and is a legacy from the ancestors before Islam came to the archipelago. Tomb pilgrimage has even become a routine activity carried out by the community at certain times individually or together. Pilgrimage has the meaning of a visit to a place that is considered sacred or noble such as a tomb to send prayers. Tombs for the community are not just burying the dead, but tombs are sacred places and the existence of tombs is also interpreted as a symbol that has to do with maintaining the conservation of natural resources such as the Keleang tomb which is in the middle of a lake or Pengga dam in Pelambik Village, West Praya District, Central Lombok.

The tradition of pilgrimage among Muslims in Indonesia, especially on the island of Lombok, is still very strong. Either a pilgrimage t the graves of parents or family, or a pilgrimage to the graves of of the saints of God who spread Islam. This activity is a separate agenda in fulfilling religious activities. The emergence of motives outside the purpose of pilgrimage, especially when accompanied by other practices, will raise suspicion and prejudice. The practice of pilgrimage in an Islamic perspective, according to ibnu taimiyah, is divided into two types: namely sharia pilgrimage and bid'ah pilgrimage. Shariah pilgrimage is a pilgrimage that is carried out with the aim of praying for the grave. While the pilgrimage of bid'ah is a pilgrimage that intends to ask for all the needs of the grave, asking for prayers and help. This bid'ah pilgrimage is considered an act of shirk.[6]

The Keleang tomb is the tomb of a saint of Allah named Sayyid Muhammad Ali or Sayyid Abdurrahman, who spread Islam in the southern region of Lombok Island, especially in the Pelambik village area Central Lombok. People who make a pilgrimage to the Keleang tomb have a certain belief that the tomb is not a tomb in which the body

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[6] Ibnu Taimiyah, "Tawassul Dan Wasilah, Terj," *Anggota Ikapi. Bandung: PT Remaja Rosdakarya*, 2006.

of Sayyid Abdurrahman is buried, but a shawl that is left behind. This is because the location is where Sayyid Abdurrahman's guardian was last seen before disappearing. In Sasak language, the shawl means "Leang" so it is called "makam Keleang". So the tomb of Keleang is not the burial place of Sayyid Muhammad Ali's body, but rather the place where he was last seen before disappearing and leaving his shawl behind.

Grave pilgrimage is the capital of the community's social diversity. Tomb pilgrimage is also to maintain good relations with humans, relations with God and relations with nature and ancestors or ancestors. Therefore, this research is to examine in depth how the motives of the pilgrims and the meaning of the message of each ritual procession of the Keleang Tomb pilgrimage in Central Lombok. The Kaleang tomb pilgrimage is unique because it accommodates religious, tradition and cultural elements. At the same time, there are values of scarcity that must be understood and carried out in accordance with the adviceof religious and traditional leaders. This research also examines how the values of religious moderation in the Keleang tomb pilgrimage tradition. Local traditions have thepower to build togetherness and unite the community.

A. METHODOLOGY

This research is a qualitative study using an interpretative phenomenological approach. This type of research seeks to see the description and life experiences of people who perform rituals or pilgrimage traditions at the Kaleang tomb in Central Lombok as research subjects. Interpretative phenomenological qualitative research seeks to explore or portray the social situation under study thoroughly, broadly and deeply. This type of research presents the data as it is without manipulation or other treatment processes. Individual experiences become very meaningful and important which can be known through stories or expressions conveyed.

The data collection methods used were observation, interview, and documentation. In the observation method, researchers used a non-participant observation approach by directly observing the behavior of research subjects from afar and observing documents available in various sources, both print and online. The interview method conducted in this research used a semi-structured interview method. This method requires the readiness of a document or a list of questions that have been formulated beforehand without limiting the questions if other interesting data is found. The documentation method is used to trace historical data that can be in the form of writings, images, and works related to the research.

The data analysis method is carried out by first collecting data, in this case the data that has been successfully obtained by researchers in the form of field notes, official documents, and interview recordings are collected together. Then the data that has been collected is presented (*data display*), in this case all the data is presented on the work

table and the next is to reduce the data, in this case the data that does not support the findings will be selected and sorted in accordance with the formulations that have been compiled previously. Finally, data verification (conclusion drawing), in this case the data that has been successfully selected and sorted is formed into an important node that describes the findings in accordance with the formulation of the research problem.

The determination of the informants interviewed in this study was carried out since the researcher entered the field and during the research (*emergent sampling design*), by determining certain selected people in providing the data needed based on the data needed and also from previously sourced information. There were key informants, namely community leaders, tomb guards and pilgrims. Furthermore, data sources are obtained by examining the evidence that has been collected from various predetermined sources and using coherent justification so that a theme emerges. For this reason, in conducting data validity tests, researchers used triangulation tests, through source triangulation and data triangulation.

B. RESULTS AND DISCUSSION
a. Pilgrim Motives and the Meaning of the Pilgrimage Procession

The name of the Keleang tomb is taken from the Sasak language *"Leang"* which means shawl because at that location is where the shawl of Sayyid Muhammad Ali or Sayyid Abdurrahman was left before disappearing. He spread Islam in the southern region of Lombok islam, especially in Pelambik Village, Wouthwest Praya Disctric, Central Lombok Regency. According to the people's belief, the Keleang tomb is not actually a grave but the place where the shawl was left. People visit Keleang's tomb not only for pilgrimage and prayers, but also as a place to hold thanksgiving and celebration events. Uniquely, visits to the Keleang Tomb are only made on Mondays and Thursdays, which are considered good days, and not on other days. The people of Pelambik in particular make a pilgrimage to the Keleang Tomb twice a year, at the beginning of the rainy seasonand the beginning of the dry season on Thursdays. These two seasons are a sign of entering a new season with the hope of getting goodness and blessings from each season, in rain or dry seasons.

People generally understand that this grave pilgrimage tradition has the following objectives: (1) to pray for the spirits/souls of saint of Allah (religious figures), ancestors, relatives, family or relatives who have passed away so that all their sins are forgiven, and are given relief, especially from the torment of the grave and get the best place in the side of Allah SWT. (2) Strengthen the relationship between fellow citizens. (3) Realize and foster a sense of kinship, togetherness, unity in the spirit of mutual cooperation or "gotong royong", especially when preparing food offering or serving

voluntarily. (4) Foster a sense of solidity and strengthen the bonds of brotherhood, so that people pray for each other and help each other, both praying for those who have passed away and praying for each other who are still alive to always get goodness and happiness, especially the safety of the village, (5) preserve traditions that grow and develop from generation to generation in the community.

There are several ritual processions carried out by the community for pilgrimage at the Keleang tomb including: First, burning *timbung*. *Timbung* is a special food brought on the pilgrimage to Keleang's tomb that is made the day before the ritual. *Timbung* is made from glutinous rice mixed with coconut milk and put into a bamboo (approximately half a meter in size) and wrapped in banana leaves. Then the bamboo is burned for several hours. In the process of making *timbung*, the community divides their roles, some prepare the bamboo, *timbung* ingredients, firewood and burn *timbung*. They build good collaboration and communication during the timbung making process. *Timbung* is a traditional culinary that is cooked on certain days or special events. After cooking, the *timbung* is brought to Keleang cemetery using sacks or tied using ropes. The *timbung* isthen removed from the bamboo and cut as the contents of offerings for theremembrance and prayer event.

Second, making ketupat. Ketupat is also one of the foods that must be served for thedhikr and prayers at Keleang's grave. Ketupat is the same process as timbung, which is made the day before going on a pilgrimage to Keleang's grave. The difference is that ketupat is made from rice wrapped in woven young coconut leaves *(janur)*. Ketupat is a symbol of togetherness. Ketupat is interpreted as a symbol of worldly desires wrapped inconscience. Then woven coconut leaves to wrap are interpreted as the complexity of society that must be tied with the rope of kinship or *"silaturrahim"*.

Third, animal slaughter *(Begorok -in Sasak)*. Slaughtered animals such as chickens, buffaloesand goats are part of the community tradition when making a pilgrimage to the KeleangTomb. Animal slaughter is done in two ways, namely slaughtering animals at home the day before the grave pilgrimage event or slaughtering animals in the Keleang tomb area. This decision depends on the customary leader. Animal slaughtering is a job reserved formen. Meanwhile, women prepare the food for the prayers (dzikir) at the Keleang tomb. The animal slaughter is a form of perfecting the intention of the pilgrimage and as a formof gratitude.

Fourth, preparing food offerings for dhikr and prayer (*Roah -in Sasak). Generally, the food offerings served are food in the form of timbung, ketupat, chicken, eggs, beans, kale thathave been cooked. The food is an offering of gratitude and respect to the ancestors, as well as a means of giving prayers in the form of food. Thus, the food served is not only forconsumption but as a spiritual medium to convey messages of hope, prayer and forgiveness. The food will be eaten together by the pilgrims to create

a sense of togetherness. *Begibung* is a tradition of eating together known in Sasak culture.

Fifth, washing the face (*Beseraup* -in Sasak). Then, another thing that must be prepared is a bottle of water used to wash the pilgrims' faces. The customary leader will enter the sacred placethat is considered to be the stopover of God's saint. After that, bottles of water brought by pilgrims are added to the tomb soil. The water is used to wash the faces of thepilgrims. They lined up neatly to wash their faces alternately men pilgrims first, followed by female pilgrims. The water is interpreted as a way to cleanse the heart. Therefore,pilgrims when washing their faces must be accompanied by sincere intentions and prayers in order to become better in this world and the hereafter. The water also has a sacred value, namely to water all kinds of plants such as rice, beans, and soybeans in the hope that the plants can grow fertile. Water is also made to wash the faces of sick peoplein the hope that they will recover quickly.

Sixth, remembrance and prayer *(dzikir)*[7]. The purpose of making a pilgrimage to the Keleang tomb is to ask for God's guidance and ask for prayers for goodness, blessings, health, andgenerosity of sustenance. After all pilgrims wash their faces *(berseraup)*, male pilgrims sitdown for *dzikir* and prayers led by religious leaders. After finishing the *dzikir* and prayer, the pilgrims eat the food that has been prepared by women and accompanied by money as an intermediary *(shalawat -in Sasak)* so that the grave pilgrimage prayer becomes good and benefits the community.

Based on the above explanation, tomb pilgrimage is a tradition related to visiting thegrave of someone who is considered a wali (messenger) of God who is noble and considered sacred by pilgrims. Pilgrimage reminds us that humans will return to God. Sothe tomb pilgrimage activity will remind humans that after life there will be death, so thathumans will be aware of being able to do good deeds as provisions in the face of death. Pilgrimage activities by many parties are also used for certain interests, such as seeking peace, seeking sustenance, luck and so on according to the charisma and stories of the privileges of the figures buried. Grave pilgrimage is one of the many traditions that live and develop in the people of Lombok. Various aims and objectives and motivations always accompany pilgrimage activities. The grave pilgrimage carried out by the Sasak people is actually inseparable from the effects of the Javanese-Hindu period.[8]

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[7] Masnun dan Apipuddin. Perwajahan Moderasi Beragama Pada Aras Lokal : Potret Moderasi Beragama Masyarakat Sasak. *Jurnal Pemikiran Sosial Dan Keagamaan*, 1(2), 2023, 108–128. https://doi.org/10.62367/silatulafkar.v1i2.86

[8] Titi Mumfangati, "Tradisi Ziarah Makam Leluhur Pada Masyarakat Jawa," *Makna, Tradisi Dan Simbol II (3)*, 2007, 152–59.

In the concept of symbolic interaction theory, Mead put forward three important concepts, namely mind, self and society. If it is related to the traditional procession of pilgrimage to Keleang's grave, it can be described that the community carries out this tradition in accordance with the teachings of their ancestors since long ago. Their minds move to follow and continue what their ancestors did. One of them is maintaining the tradition of grave pilgrimage so that the thought is formed to continue to carry out and maintain the grave pilgrimage activities for generations. Instead, not all understand the deep meaning behind each pilgrimage ritual process. Mead calls it the mind.

Menawhile, the concept of self in this case is illustrated by the fact that the community has been doing and maintaining the tradition of pilgrimage to Keleang's tomb for generations. So that people will feel less perfect in life when they do not do what is their habit, namely carrying out every pilgrimage ritual procession at the Keleang tomb. People feel fulfilled when they have done what has become their habit. In other words, people's selves are formed by the results of actions that come from their minds.

Furthermore, after the mind and self are formed, it will lead an individual to create orform a system based on the same thoughts, thus forming a certain activity carried out together. Then a mutual agreement is formed by all people who have the same thoughts. Therefore, the pilgrimage procession at the Kaleang tomb became a collective community agreement even though there were no written rules. People sincerely and compactly undergo every ritual procession. This according to Mead is called society.

In line with that, expectacy value theory emphasizes that there are expectations and values or beliefs that influence a person's behavior. Martin Fishbein states that a person'sattitude arises through a complex process and that behavior occurs because of intention.[9] Fishbein distinguishes between belief and attitude. According to him, there are two types of beliefs, namely (1) belief in something, it is if someone believes in something then hewill say that something is good. (2) belief about, it is the feeling one has about the existence of a special relationship between two things. When someone believes that pilgrimage can calm the heart, realize desires and avoid calamities or others in accordance with his beliefs, then he will go on pilgrimage.

According to Fishbein, attitudes are formed as a combination of various elements which are certain concepts about something. Thus, a supportive attitude towards the pilgrimage tradition of eating will further strengthen the actions of the pilgrims. Such acceptance of tradition is one indicator of a moderate human being. So attitudes are a

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[9] Morissan, *Teori Komunikasi Individu Hingga Massa* (Jakarta: Kencana Prenada Media, 2015). hlm. 143.

function of a complex combination of beliefs and evaluations. Here, tomb pilgrimage is associated or connected with beliefs about five concepts such as: creating empathy and patience, strengthening gratitude, reassuring the heart, cooperation and collaboration, getting closer to God. Each of these concepts is associated with a belief, and each belief has positive and negative valence.

According to the expectacy value theory, attitude change can occur due to three factors, namely first, the information factor, this factor can change the level or weight of pre-existing beliefs. Second, information can change the valence of a belief, from positive to negative or vice versa. Third, information can add new beliefs to the attitude structure. Information conveyed by traditional leaders, community leaders and religious leaders about the positive side and benefits of a pilgrimage tradition reinforces ordinary people to believe and carry out the tradition. In addition, pilgrims also experience the benefits of the tomb pilgrimage tradition personally and socially, so they will spread the message to other communities.

b. Values of Religious Moderation in Pilgrimage Tradition

Value is closely related to human activity. Valuing means weighing, which is the human desire to connect something with another, to then become a decision. Value decisions can say useful or useless, true or not true, good or not good, religious or not religious. It is connected to the elements that exist in humans, namely body, creation, taste, spirit and belief. Something is said to have value if something is useful (utility value), true (truth value), beautiful (aesthetic value), good (moral or ethical value), *religious* (religious value). Humans are almost always involved with the act of valuing, considering that the function of value is quite dominant in human life.

In its implementation, the values are elaborated in the form of rules or norms so that it is an order or a must, a recommendation or a prohibition. Things that can be assessed are not only things that are visible or material in nature but also things that are spiritual in nature can be assessed, even this is absolute for humans. Value can be divided into: (1). Subjective and objective values. (2). Individual value and societal value. (3). Positive value (value) and negative value (disvalue-no value). (4). Intrinsic and extrinsic value is the good or valuable nature of an object as a tool or means for something else. Intrinsic value is a good or valuable trait in itself from the object concerned or the value contained within itself. Intrinsic value is divided into the value of truth, which is based on reason, the value of goodness, which is based on the will. The value of beauty is based on taste. Human life according to Windelband and Rickerst

who continue Immanuel Kant's way of thinking is driven by four kinds of basic values, namely the value of goodness, truth, beauty, and wholeness.[10]

Furthermore, in the context of religious moderation, this concept teaches us to practice religion in a moderate or balanced manner. This means that someone who practices their religious teachings should not be excessive, not extreme, and reasonable or mediocre. So, in the context of religion, religious moderation means a perspective, attitude and behavior that always takes a position in the middle, always acts fairly and is not extreme in religion. Fair and balanced attitudes are the basic principles of religious moderation in addition to tolerance, egalitarian, deliberation, straight, and firm.

In the Islamic view, moderation emphasizes the importance of a flexible approach to Islamic law and rejects the rigidity of Qur'anic interpretation. The discourse on moderation *(wasathiyah)* is outlined in three basic principles, namely: moderation of thought, moderation of movement, and moderation of action.[11] Regarding the firs principle, moderation in religious thought is recognized by the ability to synthesize between text and context, for example in reading the text of the holy book is not only understood solely through the external state of the text *(dhahir)*, then denying the context elements behind it. Moderation in religious thought is to combine the two dynamically in order to get a complex understanding, producing moderate Muslims who are not merely textual, but also contextual.[12] Because the contextual approach is important to understand Islam within the framework of its context, both space and time, include in the pilgrimage tradition.

The second principle is moderation in the movement, namely the activity of spreading *(da'wah)* religion which aims to invite to goodness and stay away from evil, it must be underlined that in the movement to invite it should not use violence and force. Instead, it must use a kind, friendly, polite way without any intention of hurting and judging others. They must be able to show a friendly face instead of anger, and always prioritize love instead of bringing the spirit of hatred.

The third principle, moderation in action (religious practice), is the strengthening of the relationship between religion and the culture (tradition) of the local community. Religion does not come with a strict character against culture, instead both are open to dialogue and produce new cultures. As one of the characteristics of moderate Muslims, namely their attitude that is not anti to local culture, as long as it does not

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[10] Eni Latifah, "Tradisi Ziarah Dalam Masyarakat Jawa Perspektif Filsafat Nilai Max Scheler," *AN NUR: Jurnal Studi Islam* 15, no. 1 (2023): 153–75.

[11] Donny Khoirul Azis and Tri Lestari, "Nilai-Nilai Religius Dan Tradisi Ziarah Kubur Makam Syekh Baribin Di Desa Sikanco Kecamatan Nusawungu Cilacap," *PUSAKA* 8, no. 1 (2020): 113–24.

[12] Jamaluddin Jamaluddin, "Tradisi Ziarah Kubur Dalam Masyarakat Melayu Kuantan," *Sosial Budaya* 11, no. 2 (2015): 251–69.

contradiction with religious law, it is certainly valid when applied and even made a means to further strengthen the values of faith. So, indirectly, the cultural approach is also an entrypoint for religious moderation.[13]

The understanding of religious moderation refers to a balanced religious attitude, not excessive in practicing its own religious law, and providing a form of respect (tolerance) for the practice of other religions. These balances will have a good impact on the people, in the form of avoiding extremes and excessive fanaticism in religion. The implementation of religious moderation in society can be seen in the pilgrimage traditionthat has become a tradition of a community.

The tradition of tomb pilgrimage has two important meanings for its adherents. First, as a form or prayer to the deceased. According to the pilgrims, tomb pilgrimage is praying to God. Second, as a form of respect and to get blessings. The second concept is usually carried out to the tombs of saints of Allah. They are chosen people who are righteousand pious who can intercede *(tawassul)*. According to them, people who have died can actually still hear and are still alive, and can be even give blessings.

Religious rituals can actually be considered shirk if the person performing them believes that it is the object itself or the human being that gives the blessing and not God. This is not even limited to religious rituals. If a person is cured by taking medicine and believes that the medicine is the one who gives the cure, then such a thing is also said to be shirk. Hence, pilgrims seek the blessing from Allah.

These spiritual activities include pilgrimage, *dzikir,* reading *yasin, tahlil, wirid, tawassul, wirid,* and special prayers read by pilgrims with the intention of being addressed to Allah. The activities of reading prayers and others are spiritual religious practices. There are interesting findings related to how pilgrims find significance in pilgrimage. There are moral values felt by the pilgrims of Kaleang tomb, namely from the interpersonal and intrapersonal sides. From the interpersonal side, tomb pilgrimage strengthens empathy, gratitude, and patience. Through grave pilgrimage, pilgrims gain a sense of empathy. Empathy is an ability possessed by each individual in understandingthe feelings and thoughts of others. A person who has empathy can position himself as another person. He can also feel all the feelings of other people, be it happy or sad and others. These feelings are built on self-awareness without coercion from others because the pilgrimage rituals and the prayers recited can reassure the heart. The experiences, the actions and the sense of empathy present in the pilgrim in line with the development of empathy will run well if supported by the living environment, including how a person socializes with his friends. Likewise, the

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[13] Yoga Irma, "Moderasi Beragama Dalam Perspektif Hadits," *MUMTAZ: Jurnal Jurnal Studi Al-Quran Dan Keislaman* 5, no. 1 (2021).

development of empathy is required to feel the feelings of others, of course, if a person is skilled in feeling his own feelings and the feelings of others, this will directly trigger his sensitivity to know and feel the perspective of others. This is in accordance with Umi Khumairoh's research that pilgrimage activities can improve the intrapersonal communication skills of pilgrims. In addition, the friendship that is established between pilgrims when they come to the grave can also improve their ability to communicate with others (interpersonal communication).[14]

According to one informant, she has a deep sense of caring because of the *dzikir* performed at the time of the pilgrimage, according to her "The Yasin (surah in Al-Quran) that is read every time the pilgrimage is a medicine for the heart, the problem will definitely be resolved by the will of Allah SWT. If the heart is clean without disease then everyone wants to help others who have problems with a sincere heart. By making a pilgrimage, Allah will provide a solution when communicating directly with Allah at the Keleang tomb. I believe that those who own the tomb also pray for them". It is her belief that she believes that pilgrimage is important for her from a spiritual perspective.

While other informants, feel a calmer life when they often make pilgrimages to the tomb of Sheikh Sayyid Abdurrahman, according to him "there is a sense of calm when praying and dhikr, and pilgrimage to the grave of Kaleang can be a medium to reflect on life, every time there is a problem we can dhikr, tawassul and pray to Allah to be given a solution to solve the problem". Furthermore, the gratitude felt by the pilgrims. Pilgrims feel that they are increasingly grateful for the favors and gifts of Allah SWT. Pilgrims who practice gratitude are generally pilgrims who perform i'tikaf and religious rituals such as *dzikir, yasinan, tahlilan,* and *tawassul* at Keleang Tomb.

When praying at meals, there is a process of dialog with each other's conscience. One of the elements of intrapersonal communication is sensation, sensation is the initial stage of receiving messages or information received by the sensory organs. The more often pilgrims make tomb pilgrimages, the more they will feel an increase in various aspects of moral values, namely empathy, gratitude, and patience. And vice versa, if pilgrims rarely visit the tomb, they feel something is missing, their spiritual side is incomplete. They feel that there are changes in spirituality and morality that occur in individuals when making a pilgrimage to the tomb.

The experience of events, or relationships obtained by inferring information and interpreting messages is called perception. Pilgrims have the perception that grave pilgrimage can increase empathy, patience and gratitude. The pilgrims are grateful in

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[14] Umi Khumairoh, "Peran Wisata Spiritual Dalam Meningkatkan Komunikasi Intrapersonal (Studi Kasus Peziarah Makam Keramat Masjid Luar Batang)" (Doctoral Dissertation: Universitas Negeri Jakarta, 2017).

different ways, namely some are grateful with the heart, grateful with the tongue and grateful with actions. One form of gratitude is to make food that is cooked together to be brought to the tomb. Perception occurs within the pilgrim after feeling a sensation, then a meaning is captured from the sensation process that has been carried out by the pilgrim. Such as experiences about events and relationships obtained by inferring information and interpreting messages.

Memory is the process of storing messages within the individual, after the sensation and perception of individual pilgrims save the wisdom that occurs. Such as changes in the pilgrims after making a pilgrimage. Thinking is the process of processing information that has been obtained in order to fulfill or solve problems. After making a pilgrimage, pilgrims often think about how to solve perceived problems, so they can make decisions. It is this thinking process that can determine how attitudes will be shown to others.

The study indicate that there are some people who understand the meaning of this grave prayer tradition is just a pilgrimage, establishing *silaturrahim*, and the most important thing is to pray solely to Allah SWT. However, different things were also found by other researchers, who interpreted this tomb pilgrimage tradition as an annual moment or ritual that must be include, and the Keleang tomb was used as a place to pray and ask for something. This interpretation of the tradition is of great concern, considering that the participants in this tradition are not only people who understand relation of religion and tradition but also ordinary people or general public who do not understand about it and just follow the trend. If they not given a understanding, then they will also interpret the grave pilgrimage tradition as a means of asking for something other than God.

The religious and belief system that is the foundation and guide of the community's life can be actualized in the form of a pilgrimage to the cemetery. This activity is carried out to commemorate, glorify, and pray for the spirits of ancestors who are considered by the community to be able to bring the influence of inner peace to living people and maintain the safety of the village and the people in it. However, for some other communities, the tradition of praying at the tomb is used as a means to ask not to Allah SWT, but to other than Allah, namely to the tomb or the spirit of the guardian (figure) who is buried. In addition, people with this understanding also believe that with the food offerings prepared, a celebration will be granted.

The tradition of pilgrimage to the tomb of Kaleang has a sacred and profane value seen from before leaving for the tomb and after being in the tomb they follow the tradition and pray and leave the world's discussion and still carry out pilgrimage as a

formof respect by praying so as to form the morality of the pilgrims.[15] The Kaleang pilgrimage tradition embraces philosophical values, namely pleasure (from interpersonal), social (good relation with others), and religion or spiritual (relation with God). The stages of values obtained in the Pilgrimage tradition in Max Scheler's perspective are: *First*, the value of pleasure is reflected in the enthusiasm of the community such as togetherness, and cohesiveness in making food dishes that willbe brought to eat and then enjoy the timbung, ketupat and other dishes after dzikir and prayer together. *Second*, the spiritual value at the time of reciting *dzikir* and praying which is followed by the people who hold the event. *Third*, the value of purity withthe aim of getting blessings from the creator by purifying the face with water from the Kaleang tomb prayer. Fourth, maintaining good relations with nature and the environment that one of the prayers offered is for their plants to live and provide blessings.

Thus, the tomb pilgrimage has an important meaning for pilgrims. It has many benefits, including it can strengthen the intrapersonal communication of the pilgrims. In addition, the pilgrimage can also strengthen intrapersonal relationships because the procession tradition before and during the pilgrimage involves many people so there is good communication they do. In Islam, thereis a concept of *silaturrahmi* established among pilgrims. The meeting point and communication of the pilgrims is an important key to understanding each other.

Based on the explanation above, there is a message of religious values in the traditions carried out by the community, namely (1) upholding noble civilization: the community makes universal moral values and the main teachings of religion as a world view while remaining grounded in the identity of the Indonesian nation. (2) Realizing peace *(kemaslahatan)*: the community spreads kindness and peace, overcoming conflict by maintaining tradition. (3) Respect for human dignity: the attitude of humanizing humans, men and women on the basis of benefit. (4) Respecting pluralism: People accept diversity as a giftand are therefore open to differences. (5) Advancing the life of mankind: this is manifested in an attitude of life that is trustworthy, fair, spreading kindness and compassion towards fellow human beings. (6) Strengthening moderate values: promoting and manifesting religious experiences, perspectives, attitudes and practices through traditions that do not conflict with the main teachings of religion.

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[15] Khuzaimah Khuzaimah and Sugeng Hariyanto, "Sakralitas Agama Dalam Tradisi Ziarah Makam Masayikh Di Yayasan Riyadlotut Thalabah Sedan," *Jurnal Pendidikan Sosiologi Undiksha* 5, no. 2 (2023): 133–38.

C.   CONCLUSION AND RECOMMENDATIONS

The Keleang Tomb is one of the pilgrimage centers carried out by the people of Pelambik Central Lombok. The Keleang tomb is a sacred place and provides benefits for the community. The tradition of pilgrimage to Keleang's tomb begins with intentions and hopes, both spiritual and physical (world affairs). There are a series of traditional ritual processes that arecarried out uniquely and uniquely, namely burning timbung, making ketupat, slaughtering animals or begorok, preparing offerings, washing faces, dhikr and prayers, and eating together. The ritual has important meaning and message for people's live to live peacefully. As one of the indicators of the creation of religious moderation is the acceptance of tradition, the local traditions carried out by the community need to be conveyed to the public so that people's understanding the meaning of tomb pilgrimage tradition. This is to avoid misperceptions about the negative side of grave pilgrimage and blaming other's tradition. One of the important findings is that the pilgrimage tradition can strengthen intrapersonal and interpersonal communication, so this tradition must be strengthened in good practices.

The recommendation of this research are the first, the narrative or discourse on the relationship between tradition and religion (in the context of tomb pilgrimage) must continue to be strengthened by all communities through various media channel to create a peaceful life. Especially lately, conflict between communities have occurred due to differences in understanding. Acceptance of traditions is one of the keys to practice of religious moderation. The second, religious leaders or traditional leaders have an important role to transform the message and values contained in the pilgrimage tradition so that people carry out traditions that do not contradiction with religious teachings. The involvement of the younger generation in a tradition is important so that the meaning of the tradition is not lost.

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RELIGIOUS MODERATION : THE FOUNDATION OF INCLUSIVE ISLAMIC EDUCATION

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Abstract

This research highlights the importance of religious moderation in the context of Islamic education to create an inclusive environment. Religious moderation plays a crucial role in shaping the foundation of Islamic education that provides space for all individuals regardless of belief differences. The aim of this research is to explore the practices and experiences of religious moderation in the context of Islamic education and its impact on inclusivity. The research methodology employed is a literature review, analyzing and synthesizing relevant literature from various sources. Data analysis involves collecting and reviewing literature on the practices of religious moderation in Islamic education and its impact on educational inclusivity. The findings indicate that the implementation of religious moderation in Islamic education can strengthen inclusivity and promote values of tolerance, dialogue, and mutual respect. The implications of this research underscore the importance of integrating values of religious moderation into Islamic educational curricula as a step to enrich educational experiences and reinforce inclusivity. Thus, this research provides a significant contribution to deepening understanding of how religious moderation can serve as a strong foundation for inclusive Islamic education.

Keywords: Religious Moderation; Islamic Education; Inclusive; Values; Tolerance

A. INTRODUCTION

Islamic education plays a central role in shaping the character of individuals and communities based on religious values.[1] However, challenges related to inclusivity and tolerance[2] remain a focal point in the context of Islamic education. In this context,

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[1] Najwan Saada, "Educating for Global Citizenship in Religious Education: Islamic Perspective," *International Journal of Educational Development* 103 (November 2023): 102894, https://doi.org/10.1016/j.ijedudev.2023.102894.

[2] Liu Jinguang, "The Tolerance and Harmony of Chinese Religion in the Age of Globalization," *Procedia-Social and Behavioral Sciences* 77 (April 2013): 205–9, https://doi.org/10.1016/j.sbspro.2013.03.079.

religious moderation[3,4] stands out as a primary focus for creating an inclusive educational environment. This research plays a crucial role in exploring the dynamics of religious moderation in shaping the foundation of inclusive Islamic education.[5]

A literature review reveals that the theme of religious moderation has become increasingly important in the study of Islamic education.[6] Especially in the era of globalization and pluralism, the importance of understanding and applying religious moderation in the context of education has become more pressing.[7,8] Recent research highlights various aspects of religious moderation, including the understanding of concepts, implementation in the curriculum, and its impact on the inclusivity of Islamic education.[9,10]

Muhammad Fadli Syahputra's research discusses the challenges of diversity in Indonesia, particularly in the spread of radical views and the concept of moderation in Islam. This study highlights the need for a moderate approach as a solution to maintain harmony and unity amidst societal diversity.[11] The difference between Muhammad Fadli Syahputra's research and this study lies in the methodological approach and research focus. Syahputra employs qualitative methods, whereas this research adopts a literature review focusing on the practice of religious moderation in inclusive Islamic education.

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[3] George Fitchett dkk., "Examining Moderation of Dignity Therapy Effects by Symptom Burden or Religious/Spiritual Struggles," *Journal of Pain and Symptom Management* 67, no. 4 (April 2024): e333–40, https://doi.org/10.1016/j.jpainsymman.2024.01.003.

[4] Wardhani Hakim dan Adji Fernandes, "Moderation Effect of Organizational Citizenship Behavior on the Performance of Lecturers," *Journal of Organizational Change Management* 30, no. 7 (13 November 2017): 1136–48, https://doi.org/10.1108/JOCM-11-2016-0242.

[5] Ulyan Nasri dan Arif Mulyohadi, "Salafi Islamic Education: Teaching Methods, Traditions and Ideologies in Lombok Boarding Schools (Case study at Dar al-Qur'an and al-Hadith al-Majidiyyah al-Syafi'iyyah Institute in Nahdlatul Wathan Lombok)," *Syaikhuna: Jurnal Pendidikan dan Pranata Islam STAI Syaichona Moh. Cholil Bangkalan* 14, no. 2 (2023): 216–33.

[6] Sai Wang, "Factors Related to User Perceptions of Artificial Intelligence (AI)-Based Content Moderation on Social Media," *Computers in Human Behavior* 149 (Desember 2023): 107971, https://doi.org/10.1016/j.chb.2023.107971.

[7] Ulyan Nasri, "Rethinking Religious Moderation: Revitalisasi Konsep Manusia Perspektif Filsafat Pendidikan Islam dalam Konteks Multikultural," *Jurnal Ilmiah Profesi Pendidikan* 9, no. 1 (29 Januari 2024): 213–20, https://doi.org/10.29303/jipp.v9i1.1655.

[8] Hediye Kusluvan, Orhan Akova, dan Salih Kusluvan, "Occupational Stigma and Career Commitment: Testing Mediation and Moderation Effects of Occupational Self-Esteem," *International Journal of Hospitality Management* 102 (April 2022): 103149, https://doi.org/10.1016/j.ijhm.2022.103149.

[9] Ulyan Nasri dan M. Tabibuddin, "Paradigma Moderasi Beragama: Revitalisasi Fungsi Pendidikan Islam dalam Konteks Multikultural Perspektif Pemikiran Imam al-Ghazali," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 4 (20 Oktober 2023): 1959–66, https://doi.org/10.29303/jipp.v8i4.1633.

[10] Beatrice A De Graaf dan Kees Van Den Bos, "Religious Radicalization: Social Appraisals and Finding Radical Redemption in Extreme Beliefs," *Current Opinion in Psychology* 40 (Agustus 2021): 56–60, https://doi.org/10.1016/j.copsyc.2020.08.028.

[11] Muhammad Fadli Syahputra, "Moderasi Beragama : Membangun Harmoni dan Kesatuan di Indonesia," *Book Chapter of Proceedings Journey-Liaison Academia and Society* 3, no. 1 (2024): 284–96.

Furthermore, Khofifah Indar Rahman's research discusses the role of religious moderation in educating the nation's children to foster social harmony. Using a qualitative approach and literature study, this research identifies the fundamental values of religious moderation in Indonesia and the challenges in implementing them.[12] Khofifah Indar Rahman's research addresses the role of religious moderation in fostering social harmony in Indonesia, while the proposed research focuses more on the implementation of religious moderation in the context of inclusive Islamic education.

Athoillah Islamy identifies the importance of studying the dissemination of religious moderation in Indonesia.[13] However, this study has not examined the socialization programs of inclusive Islamic education values. The difference with the proposed research lies in the focus on inclusive Islamic education values within the context of religious moderation, while the proposed research emphasizes the implementation of religious moderation in inclusive Islamic education. The conclusion drawn from these three studies is that religious moderation plays a crucial role in Islamic education in Indonesia. Muhammad Fadli Syahputra's and Khofifah Indar Rahman's research highlights the challenges and values of religious moderation, while Athoillah Islamy emphasizes the role of education in applying these values. However, there remains a gap in the concrete implementation of religious moderation in inclusive Islamic education that needs to be addressed. The proposed research on "Religious Moderation: The Foundation of Inclusive Islamic Education" has the potential to fill this gap by focusing on the practice of religious moderation within the context of inclusive Islamic education in Indonesia.

Previous research has tended to focus more on theoretical or descriptive aspects, while in-depth analysis on how religious moderation can serve as a concrete foundation for inclusive Islamic education remains limited.[14] Therefore, this research aims to bridge this gap by exploring the practice of religious moderation in the context of Islamic education and its impact on inclusivity.

This research is expected to provide new insights into how religious moderation can be implemented concretely in Islamic education to create an inclusive environment for all individuals, regardless of belief differences. Thus, this study makes a significant

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[12] Khofifah Indar Rahman, "Moderasi Beragama sebagai Dasar Pendidikan Anak Bangsa untuk Menciptakan Kerukunan," *Book Chapter of Proceedings Journey-Liaison Academia and Society* 3, no. 1 (2024): 258–74.

[13] Athoillah Islamy, "Dimensions of Inclusive Islamic Education in Promoting Religious Moderation in Indonesia," *OBHE: Jurnal Pascasarjana IAIN Papua* 1, no. 1 (2024): 30–41.

[14] Mhd. Abror, "Moderasi Beragam dalam Bingkai Toleransi," *RUSYDIAH: Jurnal Pemikiran Islam* 1, no. 2 (18 Desember 2020): 137–48, https://doi.org/10.35961/rsd.v1i2.174.

contribution to understanding religious moderation as the foundation of inclusive Islamic education.[15]

The research question addressed in this study is: How can the practice of religious moderation shape the foundation of inclusive Islamic education? Understanding the importance of this research question in how the practice of religious moderation can shape the foundation of inclusive,[16] Islamic education, we can see that efforts to integrate the values of religious moderation in educational contexts are not only relevant but also urgent. In addressing inclusivity challenges and enhancing the effectiveness of Islamic education, a profound understanding of how religious moderation can be applied concretely is key. It is hoped that this research will not only provide new insights but also lay the groundwork for real efforts to strengthen inclusive Islamic education, which in turn can foster a more tolerant and inclusive,[17] society overall.[18] As a contribution to academic studies, this research is expected to serve as a starting point for further discussion and research efforts in creating a more inclusive and harmonious educational environment.

B. METHODOLOGY

The research method employed in the study "Religious Moderation: The Foundation of Inclusive Islamic Education" is a literature review.[19] This approach enables the compilation and evaluation of relevant literature published in various sources related to religious moderation and inclusive Islamic education.[20] The literature review process

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[15] Moderasi beragama dalam pendidikan Islam yang inklusif mendorong toleransi, penghargaan terhadap perbedaan, dan pemahaman yang luas tentang agama. Ini mengedepankan nilai-nilai keberagaman, kesetaraan, dan dialog antarbudaya, serta mempromosikan sikap terbuka terhadap pandangan dan praktik keagamaan yang berbeda. Lihat Philippa Mullins, Tigranuhi Hakobyan, dan Mara Harutyunyan, "In Conversation with Normativity: Perceptions and Disruptions of Inclusive Education in Armenia," *Children and Youth Services Review* 160 (Mei 2024): 107540, https://doi.org/10.1016/j.childyouth.2024.107540.

[16] Vicente J. Llorent, Mariano Núñez-Flores, dan Markus Kaakinen, "Inclusive Education by Teachers to the Development of the Social and Emotional Competencies of Their Students in Secondary Education," *Learning and Instruction* 91 (Juni 2024): 101892, https://doi.org/10.1016/j.learninstruc.2024.101892.

[17] Hussain A. Almalky dan Abdalmajeed H. Alrabiah, "Predictors of Teachers' Intention to Implement Inclusive Education," *Children and Youth Services Review* 158 (Maret 2024): 107457, https://doi.org/10.1016/j.childyouth.2024.107457.

[18] Aravindi Samarakkody dkk., "Inclusivity in Online and Distance Disaster Education: A Review of Educators' Views," *Progress in Disaster Science* 20 (Desember 2023): 100298, https://doi.org/10.1016/j.pdisas.2023.100298.

[19] Vilmar Steffen dkk., "A New Normalized Index for Ranking Papers in Systematic Literature Reviews," *Decision Analytics Journal* 10 (Maret 2024): 100439, https://doi.org/10.1016/j.dajour.2024.100439.

[20] Ulyan Nasri, Ulin Nuha, dan Yunita Nabila, "Literature Review And Practical Guide: Bibliographic Research Method In The Formation Of Conceptual Framework," *BIMSALABIM: Jurnal Ilmiah Ilmu Pendidikan dan Pembelajaran* 1, no. 1 (2024): 10–16.

began with identifying the research topic, which is religious moderation as the foundation of inclusive Islamic education.[21]

The next step involved conducting a search for related literature from various sources such as scholarly journals, books, theses, and online articles.[22] After gathering relevant literature, a selection process was conducted to identify the most pertinent literature based on freshness, quality, and relevance to the research topic.[23] Data from the selected literature were then analyzed to understand different perspectives, findings, and approaches regarding religious moderation and inclusive Islamic education.[24]

The results of this analysis were synthesized to create a comprehensive overview of the research topic, including key findings, similarities, differences, and emerging trends.[25] Finally, the researcher interpreted the findings from the literature review and concluded the implications and contributions of the research to understanding religious moderation as the foundation of inclusive Islamic education.[26] By employing the literature review method,[27] this study provides deep insights and a strong basis for further understanding of religious moderation in the context of inclusive Islamic education.

C. RESULTS AND DISCUSSION

This study explores the role of religious moderation in shaping the foundation of inclusive Islamic education. By analyzing values, the impact of implementation, and the challenges involved, this research aims to provide critical insights into how Islamic education can create an inclusive and tolerant learning environment. The findings of this study are as follows:

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[21] Congjun Mu, "Citation Choices in L2 Novices' and Experts' Literature Review Sections: A Functional Discourse Analysis," *Journal of English for Academic Purposes* 68 (Maret 2024): 101361, https://doi.org/10.1016/j.jeap.2024.101361.

[22] Shaza Khatab dkk., "Collaborative Play for Autistic Children: A Systematic Literature Review," *Entertainment Computing* 50 (Mei 2024): 100653, https://doi.org/10.1016/j.entcom.2024.100653.

[23] Romain Akpahou dkk., "Energy Planning and Modeling Tools for Sustainable Development: A Systematic Literature Review," *Energy Reports* 11 (Juni 2024): 830–45, https://doi.org/10.1016/j.egyr.2023.11.043.

[24] Sushmit Dhar dkk., "Sea-Spray Measurement Tools and Technique Employed in Marine Icing Field Expeditions: A Critical Literature Review and Assessment Using CFD Simulations," *Cold Regions Science and Technology* 217 (Januari 2024): 104029, https://doi.org/10.1016/j.coldregions.2023.104029.

[25] Qijun Zhou dkk., "The Impacts and Outcomes of Sustainable Servitisation: A Systematic Literature Review," *Journal of Cleaner Production* 447 (April 2024): 141334, https://doi.org/10.1016/j.jclepro.2024.141334.

[26] Suzanne Rivard, "Unpacking the Process of Conceptual Leaping in the Conduct of Literature Reviews," *The Journal of Strategic Information Systems* 33, no. 1 (Maret 2024): 101822, https://doi.org/10.1016/j.jsis.2024.101822.

[27] Magdalena Kuchler dan Gubb Marit Stigson, "Unravelling the 'Collective' in Sociotechnical Imaginaries: A Literature Review," *Energy Research & Social Science* 110 (April 2024): 103422, https://doi.org/10.1016/j.erss.2024.103422.

1. **Religious Moderation Values in Islamic Education:**

   a. Tolerance (*Tasammuh*):[28,29,30] Research findings indicate that inclusive Islamic education promotes tolerance[31,32] among students towards religious differences, fostering attitudes of mutual respect and appreciation of diversity.[33,34]

   b. Cooperation (*Ta'awun*): Findings show that inclusive Islamic education encourages cooperation among individuals from different religious backgrounds in learning and other social activities.[35,36]

   c. Balance (*Tawassut*): The research highlights the importance of Islamic education teaching values of balance in religion, steering students away from extremism and emphasizing the importance of finding a middle ground in beliefs and religious practices.[37,38]

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[28] Holly Boyne dan Chloe A. Hamza, "Pain Tolerance as a 'Barrier' to Nonsuicidal Self-Injury: A Longitudinal Study," *Psychiatry Research* 336 (Juni 2024): 115925, https://doi.org/10.1016/j.psychres.2024.115925.

[29] Ying Dong dkk., "Pollution Offsets the Rapid Evolution of Increased Heat Tolerance in a Natural Population," *Science of The Total Environment*, Mei 2024, 173070, https://doi.org/10.1016/j.scitotenv.2024.173070.

[30] Muhammad Roihan Nasution, Safria Andy, dan Zulkarnain Zulkarnain, "Analisis Pemikiriran KH. Misbah Musthafa tentang Tasammuh dalam Tafsir Al-Iklīl Fī Ma'ānī Altanzīl," *Ibn Abbas* 5, no. 2 (11 Maret 2023): 190, https://doi.org/10.51900/ias.v5i2.15219.

[31] Farnaz Daneshnia dkk., "Candida Parapsilosis Isolates Carrying Mutations Outside FKS1 Hotspot Regions Confer High Echinocandin Tolerance and Facilitate the Development of Echinocandin Resistance," *International Journal of Antimicrobial Agents* 62, no. 1 (Juli 2023): 106831, https://doi.org/10.1016/j.ijantimicag.2023.106831.

[32] Nikita Duhan dkk., "Identification and Expression Analysis of Genomic Regions Associated with the Traits Contributing to Lodging Tolerance in Wheat (Triticum Aestivum L.)," *European Journal of Agronomy* 154 (Maret 2024): 127073, https://doi.org/10.1016/j.eja.2023.127073.

[33] Masoumeh Nasiri dkk., "Enhancing Salt Stress Tolerance in Kidney Beans: The Synergistic Effects of Biochar and Salicylic Acid in Arid and Semi-Arid Regions," *Plant Stress* 11 (Maret 2024): 100423, https://doi.org/10.1016/j.stress.2024.100423.

[34] Dae Young Kim dkk., "Sequence Tolerance of Immunoglobulin Variable Domain Framework Regions to Noncanonical Intradomain Disulfide Linkages," *Journal of Biological Chemistry* 299, no. 11 (November 2023): 105278, https://doi.org/10.1016/j.jbc.2023.105278.

[35] Abdul Gani, Abdul Fattah, dan Ulyan Nasri, "Social Media and Radicalization: The Latest Threat to Religious Moderation," *Jurnal Ilmiah Profesi Pendidikan* 9, no. 1 (25 Januari 2024): 141–47, https://doi.org/10.29303/jipp.v9i1.1869.

[36] Lalu Gede Muhammad Zainuddin Atsani dan Ulyan Nasri, "Declaration Of Understanding Radicalism To Islam (Critical Analysis of Islamic Religious Educational Materials in Response to Allegations of Understanding Radicalism to Muslims)," *Kamaya: Jurnal Ilmu Agama* 4, no. 3 (18 September 2021): 401–15, https://doi.org/10.37329/kamaya.v4i3.1411.

[37] Erlan Muliadi dan Ulyan Nasri, "Future-Oriented Education: The Contribution of Educational Philosophy in Facing Global Challenges," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 4 (13 November 2023): 2420–27, https://doi.org/10.29303/jipp.v8i4.1807.

[38] Ulyan Nasri, "Menakar Kembali Materi Pendidikan Agama Islam Untuk Menangkal Tuduhan Faham Radikalisme Kepada Umat Islam," *Jurnal Tarbawi* 5, no. 1 (2020): 5.

      d. Introduction (*Ta'aruf*): Research indicates that inclusive Islamic education promotes better recognition and understanding of diverse religious traditions and beliefs, helping students to comprehend and appreciate diversity.[39,40]

2. **Impact of Religious Moderation Implementation in Islamic Education:**

      a. Strengthening Inclusivity:[41,42] Implementing religious moderation values in Islamic education strengthens inclusivity,[43] creating a friendly and supportive learning environment for all students regardless of their religious background.[44]

      b. Increasing Tolerance:[45,46] By instilling tolerance values through inclusive Islamic education,[47] research shows an increase in students' tolerance towards religious differences, reducing conflicts among individuals and promoting social peace.[48]

      c. Character Formation: Implementing religious moderation in Islamic education helps shape inclusive,[49] student characters capable of interacting with people

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[39] Zuhkhriyan Zakaria dkk., "How Are the Principles of Aswaja in the Multifaith School?," dalam *Proceedings of the Proceedings of the Third International Seminar on Recent Language, Literature, and Local costume Studies, BASA, 20-21 September 2019, Surakarta, Central Java, Indonesia* (Proceedings of the Third International Seminar on Recent Language, Literature, and Local Culture Studies, BASA, 20-21 September 2019, Surakarta, Central Java, Indonesia, Surakarta, Indonesia: EAI, 2020), https://doi.org/10.4108/eai.20-9-2019.2297055.

[40] Ulyan Nasri, *Mengenal Ahl al-Sunnah wa al-Jama'ah dalam Konteks Nahdlatul Wathan* (Lombok: CV. Haramain Lombok, 2017), 73.

[41] Hussain A. Almalky dan Abdullah A. Alwahbi, "Teachers' Perceptions of Their Experience with Inclusive Education Practices in Saudi Arabia," *Research in Developmental Disabilities* 140 (September 2023): 104584, https://doi.org/10.1016/j.ridd.2023.104584.

[42] Masnun dan Apipuddin, *"Perwajahan Moderasi Beragama Pada Aras Lokal : Potret Moderasi Beragama Masyarakat Sasak"*, *Jurnal Pemikiran Sosial Dan Keagamaan*, 1(2), 2023, 108–128. https://doi.org/10.62367/silatulafkar.v1i2.86

[43] HyunJoo Oh dkk., "Making Computing Visible & Tangible: A Paper-Based Computing Toolkit for Codesigning Inclusive Computing Education Activities," *International Journal of Child-Computer Interaction* 38 (Desember 2023): 100602, https://doi.org/10.1016/j.ijcci.2023.100602.

[44] İpek Gülsün dkk., "Exploring the Role of Teachers' Attitudes towards Inclusive Education, Their Self-Efficacy, and Collective Efficacy in Behaviour Management in Teacher Behaviour," *Teaching and Teacher Education* 132 (Oktober 2023): 104228, https://doi.org/10.1016/j.tate.2023.104228.

[45] Yue Dai dkk., "A High Throughput Method to Assess the Hypoxia Tolerance of Abalone Based on Adhesion Duration," *Aquaculture*, April 2024, 741004, https://doi.org/10.1016/j.aquaculture.2024.741004.

[46] Ilja Oomen dkk., "Determinants of Successful Immune Tolerance Induction in Hemophilia A: Systematic Review and Meta-Analysis," *Research and Practice in Thrombosis and Haemostasis* 7, no. 1 (Januari 2023): 100020, https://doi.org/10.1016/j.rpth.2022.100020.

[47] Ulyan Nasri dkk., *Perempuan & Pendidikan Islam di Indonesia* (Lombok: CV. Haramain Lombok, 2024).

[48] Ulyan Nasri, *Philosophy of Education* (Lombok: CV. Haramain Lombok, 2023), 23.

[49] Rafael Quintero dkk., "Analysis of Self-Efficacy and Attitude-Mediated Inclusivity in Higher Education: A Case Study on the Colombian North Coast," *Procedia Computer Science* 231 (2024): 539–44, https://doi.org/10.1016/j.procs.2023.12.247.

from different religious backgrounds with attitudes of mutual respect and understanding.[50]

3. **Challenges and Efforts in Implementing Religious Moderation in Islamic Education:**

   a. Lack of Awareness: The main challenge faced is the lack of awareness about the importance of religious moderation in the context of Islamic education, which can hinder efforts to implement these values.[51]

   b. Teacher Training: Efforts needed include training and professional development for teachers to effectively deliver religious moderation content and integrate it into the Islamic education curriculum.[52]

   c. Inclusive Curriculum: Steps to develop an inclusive Islamic education curriculum include incorporating materials and activities that promote religious moderation values and respect for diversity.[53]

4. **Implications and Recommendations:**

   a. Integration of Religious Moderation Values: The implications of this research underscore the importance of integrating religious moderation values into the Islamic education curriculum as a step to enrich educational experiences and strengthen inclusivity.[54]

   b. Training and Awareness: Recommendations include training for teachers and raising awareness about the importance of religious moderation in Islamic education, as well as developing an inclusive curriculum that promotes these values.[55]

Thus, the findings of this research highlight the importance of religious moderation in shaping the foundation of inclusive Islamic education, as well as the challenges and efforts in its implementation to create an inclusive and tolerant learning environment for all students.

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[50] Ulyan Nasri, *Bersahabat Dengan Ilmu: Sebuah Pengantar Filsafat Ilmu* (Lombok: CV. Haramain Lombok, 2017), 37.

[51] Dini Fitriani, Lalu Gede Muhammad Atsani, dan Ulyan Nasri, *Menghafal Qur'an, Mencerdaskan* (Lombok: CV. Haramain Lombok, 2021).

[52] Ulyan Nasri, M Gufran (Editor), *Mozaik Studi Islam Multidisipliner* (Lombok: CV. Haramain Lombok, 2024).

[53] Shiu-Wan Hung dkk., "Inclusion in Global Virtual Teams: Exploring Non-Spatial Proximity and Knowledge Sharing on Innovation," *Journal of Business Research* 128 (Mei 2021): 599–610, https://doi.org/10.1016/j.jbusres.2020.11.022.

[54] Suparman Suparman, Ulyan Nasri, dan Muh. Zulkifli, "Recontextualization of Islamic Educational Thought within Fazlur Rahman's Intellectual Framework," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 4 (18 Oktober 2023): 1945–50, https://doi.org/10.29303/jipp.v8i4.1639.

[55] Lalu Gede Muhammad Zainuddin Atsani dkk., "Moral Education in Wasiat Renungan Masa by TGKH. Muhammad Zainuddin Abdul Madjid: An Examination of Ibn Miskawaih's Philosophy," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 4 (18 Oktober 2023): 1936–44, https://doi.org/10.29303/jipp.v8i4.1600.

The findings of this research strongly support several relevant theories in the fields of education and religious studies.

1. Theory of Educational Inclusivity: The finding that implementing religious moderation in Islamic education can strengthen inclusivity aligns with the theory of educational inclusivity.[56] This theory emphasizes the importance of creating a learning environment that is accepting and supportive of all students, regardless of their backgrounds, to enhance achievement and well-being in learning.[57]

2. Theory of Values in Education: This research highlights the role of religious moderation values in shaping student character and creating a positive educational environment.[58] This theory underscores the importance of values education in developing desired attitudes, beliefs, and behaviors within education.[59]

3. Theory of Conflict and Resolution:[60,61] Findings regarding increased tolerance and decreased inter-individual conflict in Islamic educational environments that implement religious moderation support the theory of conflict and resolution. This theory suggests that through moderation approaches, conflicts between individuals or groups can be alleviated and resolved peacefully and respectfully.[62]

4. Theory of Multicultural Learning:[63] Implementing religious moderation values in an inclusive Islamic education curriculum aligns with the principles of multicultural

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[56] Kristabel Stark dkk., "The Future Is Inclusive: An Invitation for Interdisciplinary Collaboration Between Social Emotional Learning and Special Education Researchers," *Social and Emotional Learning: Research, Practice, and Policy*, Mei 2024, 100043, https://doi.org/10.1016/j.sel.2024.100043.

[57] Stephan Kielblock dan Stuart Woodcock, "Who's Included and Who's Not? An Analysis of Instruments That Measure Teachers' Attitudes towards Inclusive Education," *Teaching and Teacher Education* 122 (Februari 2023): 103922, https://doi.org/10.1016/j.tate.2022.103922.

[58] Alex C. Garn dkk., "Predicting Changes in Student Engagement in University Physical Education: Application of Control-Value Theory of Achievement Emotions," *Psychology of Sport and Exercise* 29 (Maret 2017): 93–102, https://doi.org/10.1016/j.psychsport.2016.12.005.

[59] Jill Fielding dkk., "Using Situated Expectancy Value Theory to Explore Initial Teacher Education Students' Motivation to Engage with Challenging Mathematical Tasks," *Teaching and Teacher Education* 113 (Mei 2022): 103663, https://doi.org/10.1016/j.tate.2022.103663.

[60] Joseph M. Abdou dan Hans Keiding, "A Qualitative Theory of Conflict Resolution and Political Compromise," *Mathematical Social Sciences* 98 (Maret 2019): 15–25, https://doi.org/10.1016/j.mathsocsci.2019.01.001.

[61] Richard C. Hicks, "The No Inference Engine Theory — Performing Conflict Resolution during Development," *Decision Support Systems* 43, no. 2 (Maret 2007): 435–44, https://doi.org/10.1016/j.dss.2006.11.001.

[62] Ilef Ben Slima dkk., "PCMCR: A Novel Conflict Resolution Strategy Based on Possibility Theory for Human Activity Recognition," *Procedia Computer Science* 207 (2022): 926–35, https://doi.org/10.1016/j.procs.2022.09.148.

[63] Amy Shumin Chen, "Study on Teaching Practices of Multicultural Competences: Fostering a Cultural Connection between New Immigrant Females and Undergraduate Students," *International Journal of Intercultural Relations* 100 (Mei 2024): 101968, https://doi.org/10.1016/j.ijintrel.2024.101968.

learning theory.[64] This theory emphasizes the importance of recognizing, respecting, and celebrating cultural, linguistic, and religious diversity in the teaching and learning process.[65,66]

By integrating the findings of this research with these theories, we can strengthen our understanding of the importance of religious moderation in creating an inclusive and supportive educational environment for all students.

D. CONCLUSION AND RECOMMENDATIONS

1. Conclusion

This study highlights the crucial role of religious moderation in shaping the foundation of inclusive Islamic education. Through a literature review approach, this research identifies the values of religious moderation in the context of Islamic education, the positive impact of its implementation on inclusivity, and the challenges faced in the implementation process. The results of this study indicate that Islamic education incorporating religious moderation values can strengthen inclusivity, enhance tolerance, and cultivate inclusive student characters.

2. Recommendations

Based on the research findings, several recommendations to improve the implementation of religious moderation in inclusive Islamic education are as follows:

a. Training and Professional Development: Provide training and professional development for teachers and educational staff to enhance their understanding of religious moderation and inclusive teaching techniques.

b. Integration of Religious Moderation Values in the Curriculum: Integrate religious moderation values into the Islamic educational curriculum so that they become an integral part of student learning.

c. Character Development: Encourage the development of inclusive, tolerant, and diversity-appreciating student characters through extracurricular activities, seminars, and other social activities.

d. Community Engagement: Build partnerships with local communities, religious organizations, and other societal institutions to support the implementation of religious moderation values beyond the school environment.

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[64] Ulyan Nasri, "Lembaga Pendidikan Islam Multikultural," *Al-Hikmah: Jurnal Studi Islam*, 2020.

[65] Vered Heruti dan Athar Haj Yahya, "'The Things I See from Here, You Don't See from There': Promoting Multicultural Awareness in a Diverse Society by Intercultural Encounters in Two Museum Spaces," *International Journal of Intercultural Relations* 100 (Mei 2024): 101979, https://doi.org/10.1016/j.ijintrel.2024.101979.

[66] Su Jung Um dan Hyunhee Cho, "Creating the Space of Possibility: The Dynamics of Multiculturalism, Neoliberalism, and Nationalism in South Korean Prospective Teachers Learning to Teach for Social Justice," *Teaching and Teacher Education* 110 (Februari 2022): 103605, https://doi.org/10.1016/j.tate.2021.103605.

By implementing these recommendations, Islamic education is expected to become a more inclusive platform that promotes tolerance and contributes significantly to building a harmonious and peaceful society.

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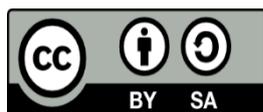
SPIRITUAL LEARNING AS A WAY TO ACHIEVE RELIGIOUS MODERATION

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Abstract

Amid the dynamics of modern life, the challenge of maintaining a balance between spiritual and material life is increasingly urgent because many people are not aware of and understand themselves, so they violate the norms and values that exist in society. This article outlines the concept and benefits of spiritual learning to realize religious moderation by using a qualitative method, the type of literature study. This research reveals that: Religious moderation is an approach that offers a wise middle ground for incorporating spiritual values into daily life in harmony. In this case, spiritual learning that can be applied to realizing religious moderation is through inner exercises, such as meditation and praying before doing activities; physical exercises, both verbal and non-verbal; education and learning in schools, such as the creation of meaning through the integration of value theory, religious theory, and scientific theory based on metaphysical questions in spiritual-based learning and experience. This is beneficial for building higher self-awareness about oneself, society, and God. and can develop a good attitude in Tawazzun, I'tidal, Tasamuh, Tawassuth, Shura, Ishlah, Tahadhdhur, Musawah, Aulawiyah, Tathawwur and Ibtikar. This research shows that to build one's self-awareness, there is a need for a learning process that integrates spiritual values and religious moderation in daily life.

Keywords: Spiritual Learning, Religious Moderation, Theory Integration, Self-Awareness

A. INTRODUCTION

Spiritual learning is learning that includes the mind and heart[1], and involves deeply knowing oneself[2]. Spirituality was first taught in the classroom by the Maori people by inviting their ancestors into the learning space through the medium of an intelligent person. The result was very effective in bringing peace of mind and happiness to the space and their work[3].

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[1] Nugent', *"Transformative Learning': "A Spiritual Perspective'*, 'In "Zepke',et al., (Eds.), *"Reflection To Transformation': "A Self Help Book For Teachers',* ("Palmerston North': "Dunmore Press'), 'p.217.

[2] Nugent', *"Transformative Learning': "A Spiritual Perspective .....,*p.217

[3] Zepke,N., *Some reflections on critiques of diversity in adult education,* (New Zealand, Journal of Adult Learning, 36; 2008), p.5-19.

Spiritual learning can be categorized into three categories: First: through inner practice such as meditation;[4] *second, through physical exercises both verbal and non-verbal, such as prayer;*[5] and third, through education and learning in formal schools[6].

Education in Indonesia at least uses the integrative and comprehensive type, which uses diverse materials that are interrelated between themes and several other themes. Education should aim at the mind, attitude, and skills. In other words, it is said that the minimum measure of educational success is seen in cognitive, affective, and psychomotor changes. These three aspects should be achieved in an integrative and comprehensive manner[7].

If the above educational achievements are implemented optimally, then this is one way of realizing religious moderation, The process involves instilling a moderate mindset and behavior, for example, those who are Muslims have also prepared for Islamic religious moderation. Islamic education that uses moderation techniques is expected to prevent students from behaving intolerantly and radically, both in attitude, behavior and thought alone, so that every student who graduates from Religious Moderation Products can accept all kinds of diversity and can appreciate the beliefs believed by other adherents with great tolerance and harmony in the life of the nation and homeland.[8]

Through some of the mindsets that have been mentioned, this study is important to understand more deeply, for the author seeks to reveal how to realize religious moderation through spiritual learning.

B. METHODOLOGY

This qualitative research uses library research techniques. In this way, the author examines books and journals, both online and offline, to obtain information related to the

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[4] Sakuneekriang, *Peran Meditasi Dalam Pembelajaran Spiritual Kader Pendeta Kristen Di Thailan,* (Disertasi, 2015), P.186.

[5] Saman in Umar As-Sunaidi, *At-Tanau'Al-Masyu' fi Shifati Ash-Shalah,* Tejemahan oleh Arif Munandar, *varasi Praktek şalat Nai SAW,* (Solo, Zamzam, 2011); Ahmad Rofi' Usmani, *Nikmatnya Shalat,* (Bandung, Mirza Pustaka, 2015); Moh. Ali Aziz, *60 Menit Terapi Shalat Bahagia,* (Surabaya, IAIN Sunan Ampel Press, 2016); Sayyed Hosein Nasr, *Islamic Spirituality Foundations,* Tejemahan oleh Rahmani Astuti, *Ensiklopedi Tematis Spiriualitas Islam,* (Bandung, Mizan, 2002), hlm. 60-62, 175-191; Dodik Merdiawan Jrs, *Qur'ānic Spiriual Quotient Decode; Tetes Renungan, Sarat dengan Ajakan,* (Jakarta, Lintas Pustaka, 2007), hlm. 68-75; Muhidin Abdushomad, *Penuntun Qolbu; Kiat Meraih Kecerdasan Spiritual,* (Suraaya, Khalista, 2005), hlm.128-135.

[6] Barbara Wintersgill', *"Laporan Penelitian: Persepsi Remaja Tentang Spiritualitas',* ("International Journal of Children's Spirituality' "Vol'. "13', "No. 4, "2008', "p. "371-378".

[7] M. Saekan Muchith, *"Radikalisme Dalam Dunia Pendidikan",* Jurnal Addin, (Vol. 10, No. 1 Tahun 2014), hlm. 165

[8] Mansur Alam,*"Studi Implementasi Pendidikan Islam Moderat Dalam Mencegah Ancaman Radikalisme Di Kota Sungai Penuh Jambi",* Jurnal Islamika, (Vol. 1, No. 2Tahun 2017), hlm. 36.

issues discussed, especially to describe the theoretical studies that have been determined. Furthermore, the data analysis technique uses content analysis.

C. RESULTS AND DISCUSSION

Spiritual learning that can be applied to realizing religious moderation includes: *Firstly,* through *inner exercises such as meditation,*[9] and praying every time we do something;[10] character training with certain behavioral patterns such as reading and memorizing scriptures, praying, listening to the recitation of holy verses and praises,[11] maximizing the sense of connection with God and strengthening a new spirit;[12] teaching focus techniques;[13] and identifying self-exploration[14]. *Second, through both verbal and non-verbal exercises, such as praying,*[15] reinforcing the values of the *salafus shaleh,*[16]

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[9] Sakuneekriang, *Peran Meditasi Dalam Pembelajaran Spiritual Kader Pendeta Kristen Di Thailan,* (Disertasi, 2015), P.186.

[10] Vonzell Agosto' et al., *Memperkenalkan perlawanan spiritualitas dalam Dunia Akademik: Saya Berdo'a Tentang Hal Itu,* (Department of Educational Leadership and Policy Studies University of South Florida;), p. 184.

[11] Ramon Moran, *Formasi Spiritual Sebagai Pengalaman Belajar: Mengeksplor Hubungan Gaya Belajar Dengan Tipe Dan Pengembangan Spiritualitas Pada Perguruan Tinggi Kriten*, (Disertation', 2004; Berger, *The Other Side Of God…..*p. 120-130.

[12] Jennifer B. Groebner, *Menjelajahi Peran Spiritualitas Dan Pembelajaran Spiritual Pada Pemulihan Pasien Female Coronary Bypass,* (A dissertation, tt), p. 210.

[13] Curtis, et al., *Spirituality And Counseling Class: A Teaching Model,* (Counseling and Values), 47, 2000), p. 10-13.

[14] M. K. Briggs, & A.Dixon Rayle, "In corporating spirituality…..2005, p.63-75.

[15] Saman in Umar As-Sunaidi, *At-Tanau'Al-Masyu' fi Shifati Ash-Shalah,* Tejemahan oleh Arif Munandar, *varasi Praktek ṣalat Nai SAW,* (Solo, Zamzam, 2011); Ahmad in Salim Badwailin, *At-Tadawi bi ash-Shalah,* Terjemahan oleh Ubaidillah Saiful Akhyar, *DahsyatnyaTterapi ṣalat,* (Jakarta, Nakhlah Pustaka, cet.8, 2013); Mu'min in Fathi' al-Haddad, *Jadid Shalataka Ashlu al-Daa' al-Waswas,* Terjemahan oleh Akhmad Syakirin, *Jangan Shalat Bersama Setan,* (Solo, Aqwam, 2014); Jawwad Ali, *Taikhi As-Shalah fi Al-Islam.* Terjemahan oleh Irwan Masduqi, *Sejarah Shalat,* (Jakarta, Jausan, 2010); Ahmad Rofi' Usmani, *Nikmatnya Shalat,* (Bandung, Mirza Pustaka, 2015); Moh. Ali Aziz, *60 Menit Terapi Shalat Bahagia,* (Surabaya, IAIN Sunan Ampel Press, 2016); Sayyed Hosein Nasr, *Islamic Spirituality Foundations,* Tejemahan oleh Rahmani Astuti, *Ensiklopedi Tematis Spiriualitas Islam,* (Bandung, Mizan, 2002), hlm. 60-62, 175-191; Dodik Merdiawan Jrs, *Qur'ānic Spiriual Quotient Decode; Tetes Renungan, Sarat dengan Ajakan,* (Jakarta, Lintas Pustaka, 2007), hlm. 68-75; Muhidin Abdushomad, *Penuntun Qolbu; Kiat Meraih Kecerdasan Spiritual,* (Suraaya, Khalista, 2005), hlm.128-135; Zakia Ahmad, *Pedoman Shalat Tahajud dan Hajat Bagi Wanita; Upaya Meraih Terkaulnya Keinginan,* (….Wacana Nusantara, 2015) ; Ihya'ulumuddin, *Ttuntunan Sholat Menuut Hadits,* (Yayasa Al-Haromain, 1422 H).

[16] Barnoto, *Implementasi Kebijakan Program Akselerasi Lembaga Pendidikan Islam: Studi Multikasus MA Unggulan Program Akselerasi PP Amanatul Ummah Pacet dan MAN Program Akselerasi Mojosari Mojokerto,* (Surabaya, Disertasi Pascasarjana UINSA, 2016), hlm.221

taking spiritual courses,[17] cultivating a spiritual environment,[18][19] exploring personal spiritual experiences,[20] receiving spiritual counseling,[21] and maintaining spirituality in the workplace[22]. Open profession of faith and free expression of spiritual affirmations,[23] spiritual reading[24].

Third: Through Education and Learning in Formal Schools, which includes: education;[25] a holistic approach that includes history, literature, music, and visual arts;[26] Creation of meaning through the integration of value theory, religious theory, and scientific theory;[27] Through metaphysical questions in learning, such as the question: What makes you happy or unhappy? Do you think that we live in this world for a reason? Do you know your reason? Do you think that it is possible to live in peace? Do you think our lives are affected by fate and destiny?[28] Through transformative learning by understanding the value of spirituality in campus life both as a concept and practically,[29] Integration of boarding

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[17] Joshua Benjamin borkin', *"Menjaga Sesuatu Yang Suci: Penyelidikan Tentang Pembelajaran Spiritual Dan Pengembanganya Pada Program Setelah Sekolah Non Sectarian,* ("Disertasi', 'Columbia University', "2010.

[18] Masnun & Apipuddin, "*Perwajahan Moderasi Beragama Pada Aras Lokal : Potret Moderasi Beragama Masyarakat Sasak*". Jurnal Pemikiran Sosial Dan Keagamaan, 1(2), 2023, 108–128. https://doi.org/10.62367/silatulafkar.v1i2.86

[19] Vonne Philps', *"Kontektualisasi Spiritual Dalam Lingkungan Pembelajaran Remaja,* ("New Zealand, "Journal of Teachers Work, Volume7, Issue2, 2010), "P.190-194.

[20] Naznin Hirji', *"Pembelajaran Suci',* ("The Journal of Adult Theological Education', '3','1', "2006'), Makna Sacred disini adalah sebuah pernyataan tegas tentang keyakinan bahwa ada realitas lain yang utama bagi manusia yang melampaui realitas, di mana pengalaman kita sehari-hari terungkap. Berger, sebagai seorang sosiolog, mengatakan bahwa semua jenis pengalaman dapat menunjukkan kemungkinan ada sesuatu di balik pengalaman ini yang merupakan realitas supernatural. "Berger', *A Rumour of Angels': "Modern Society and the Rediscovery of the Super- natural'.* ("Harmond sworth', "Penguin Books'), "p.'14.

[21] Pamela Lin Smith', *"Hubungan antara spiritualitas dan agama: Mengatasi, tujuan pencapaian, dan perubahan gejala dari remaja krisis tempat tinggal',* ("A Dissertation, 2014), "p. 189.

[22] Kimberley A. Bell', *"Spiritualitas di tempat kerja: perbedaan Kesejahteraan dan kepuasan kerja karyawan di lembaga spiritual dengan lembaga sekuler,* ("A Dissertation', "2016'), "p. 198.

[23] Monica C. Jones', *"Wanita kehilangan haknya Peserta didik Menghadapi Harga diri dan Pengaruh Spiritualitas: A Studi fenomenologis,* ("Dissertation', " 2008'), "p. 201.

[24] Briggs, & Dixon Rayle, *In corporating spirituality*.....2005, p.63-75.

[25] Barbara Wintersgill', *"Laporan Penelitian: Persepsi Remaja Tentang Spiritualitas',* ("International Journal of Children's Spirituality' "Vol'. "13', "No. 4, "2008', "p. "371-378".

[26] Mark Cottingham', *"Mengembangkan spiritualitas melalui penggunaan sastra dalam pendidikan sejarah',* ("International Journal of Children's Spirituality', "Vol'. "10', "No'. "1', "2005', "p. 45-60.

[27] "Jacqueline S. Mattis', *"Pemaknaan Agama dan spiritualitas serta pengalaman wanita Negro Amerika: Sebuah analisis kualitatif',* ("New York University', "Psychology of Women Quarterly', 26 (2002), 'p'.309-321.

[28] "Irvine Gersch', et al., *"Mendengarkan pandangan anak-anak tentang konsep spiritual dan metafisik: Sebuah dimensi baru tentang praktek psikologi pendidikan',?* ("Educational Psychology in Practice'), "Vol'. '24', 'No.3', "p'. "225'-236'.

[29] "Allen M Ba'ez', *"Tinjauan Literatur Tentang Spiritualitas Dalam Proses Pembelajaran Transformatif sebagai Implikasi Belajar Online Di Pendidikan Tinggi',* ("A Dissertation', "2016'), "p. 189; "By Reba S.

schools and colleges;[30] class discussions;[31] spiritual autobiographies;[32] role-playing;[33] spiritual journaling;[34] class presentations;[35] spiritual journeys;[36] panel presentations/guest speakers;[37] essay papers;[38] reaction cards;[39] spirituality-focused pastoral counseling, internet discussion boards, and spiritual growth activities,[40] in their syllabi, analyzing readings, evaluations, class attendance, class participation, autobiographies, spiritual genograms, and spiritual-based experiences[41].

Spiritual learning that can realize religious moderation is inseparable from the practice of Muslim Amaliyah, which includes aqidah, worship, akhlaq, and the formation of Sharia (*Tasyri*)[42]. Islamic Aqidah is in line with human nature; Islam teaches us to believe in the supernatural and always use rational reason to get evidence of God's power.

To establish a lasting relationship of divine communication, Allah also encourages His servants to work, work, and try to find the gift of sustenance on earth. Moderate behavior in worship is described in the words of Allah Swt in Q.S. Al-Jumu'ah: 9 and 10.

> "(62:9) O you who believe! when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you if you know". "*(62:10) But when the prayer is ended, then disperse abroad in the land and seek of Allah's grace, and remember Allah much, that you may be successful".* (QS. Al-Jumu'ah/62: 9- 10).

Herndon", "*Pekerja Negro Amerika yang terlantar di New York": "Studi fenomenologis peran spiritualitas Kristen di Journey pembelajaran transformative',* ("A Dissertation', "2015'), "p. 176; "Karen P. Campbell", "*Pembelajaran transformatif dan spiritualitas: Sebuah penyelidikan pengalaman pembelajaran spiritual',* ("A Dissertation', "2010'). "p. 79; "Albert G. Orbinati", "*Spiritualitas dan pembelajaran": "Eksplorasi pemahaman tentang spiritualitas dalam pendidikan orang dewasa',* ("A Dissertation', "2015'), "p. 98.

[30] "Zaniayati', *"Integrasi Pesantren Ke Dalam Sistem Pendidikan Tinggi Agama Islam'; "Studi Di Universitas Islam Negeri Maulana Malik Ibrahim Malang',* ("Disertasi', "2012'), "hlm. 70.

[31] Briggs, & Dixon Rayle, "In corporating spirituality.....2005, p.63-75; Curtis, & Glass, "Spirituality and counseling class:.....2002, p.10-13; R.E.Ingersoll, "Teaching a course on.....1997, p.224-232; "Pate, & "Hall, "One approach to a counseling.....2005, p.155-160.

[32] Curtis, & Glass, "Spirituality and counseling class:.....2002, p.10-13; Ingersoll, "Teaching a course on.....1997, p.224-232.

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[34] Briggs, & Dixon Rayle, "In corporating spirituality in....., 2005, .63-75; "Curtis, & Glass, "Spirituality and counseling class:.....2002, p.10-13.

[35] "Curtis, & Glass, "Spirituality and counseling class:.....2002, p.10-13.

[36] "Briggs, & Dixon Rayle, "In corporating spirituality in.....2005, p.63-75; "Pate, & Hall, "One approach to a counseling.....2005, p.155-160.

[37] Briggs, & Dixon Rayle, "In corporating spirituality in.....2005, p.63-75; Ingersoll, *Teaching a course on.....*1997, p.224-232.

[38] Ingersoll, *Teaching a course on.....*1997, p.224-232; "Pate, & Hall, "One approach to a counseling.....2005, p.155-160.

[39] Ingersoll, *Teaching a course on.....*1997, p.224-232.

[40] Pate, & Hall, *One approach to acounseling.....*2005, p. 155-160.

[41] Cashwell, & Young, *Spirituality in counselor training:.....*2004, p.96-109.

[42] Abu Yasid, *Membangun Islam Tengah*, (Yogyakarta: Pustaka Pesantren, 2010), hlm. 37-38.

Humans consist of two elements, namely the physical element, which includes human limbs, which require nutritional intake of food, drink, and even rest, and the spiritual element, which includes the unseen element, namely the holy spirit of Allah swt, which leads humans to become lucky creatures if they always purify their spirit with worship to Allah alone. These two elements require a balanced and proportional portion, so it is appropriate that the Prophet Muhammad Saw criticize his people who were too excessive in worship, berakhlaq, so that they forgot their physical needs and ignored the rights of their bodies, families, and communities to their people. In other words, the compatibility between individual worship and social worship. This is the moderation in ethics taught by the Prophet Muhammad. It is stated in the hadith:

> *"Fasting and breaking the fast, rising at night (for prayer), and going to sleep— surely your body has a right to be fulfilled, your eyes have a right to be closed, and your wife has a right to be fulfilled".*(HR. Bukhari dari Abdullah bin Amr bin al-Ash).[43]

Another verse explains the importance of moderation in behavior, as stated in QS al-Furqan: 67.

> "(25:67) And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, (justly) moderate".

Balance in the formation of Sharia, or Tashri's moderation, is a balance in terms of determining Sharia law so that it contains different legal implications. For example, in determining the Halal and Haram laws, it must always be based on the principles of *suci* and harm, *najis*, clean and dirty, and so on. The benchmark based on *Mashalihul Maslahah* and the effects of *Mafsadah* is what takes precedence in terms of ushul fiqh rules, namely *"Dar'ul Mafasid Muqaddamun 'ala jalbil Mashalih"* (Preventing misfortune takes precedence over striving for kemashlahatan).

The importance of moderation or balance in the formation of sharia has been recorded in QS. Ar-Rahman:7-9. .

> *"(7) And the heaven He raised and imposed the balance. (8) That you not transgress within the balance. (9) And establish weight in justice and do not make deficient the balance."* (QS.ar- Rahman/55: 7-9).

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[43] Lidwa Pustakai-Software, *Kitab 9 Imam Hadits*, Sumber: Bukhari, Kitab: Nikah, Bab: Hak Suami Atas Dirimu, No. Hadist: 4800.

Al-mizan or *al-wazn* is a tool to determine the balance of goods and measure their weight. It can be translated as balance. This word is used in the sense of justice and balance, which is the keyword for the continuity of the universe. The three verses above are mentioned in the context of Surah ar-Rahman, which describes Allah's bounties and favors on land, sea, and air, as well as His bounties in the hereafter. The context of such a mention confirms that the pleasures of the world and the hereafter can only be obtained by maintaining balance (*tawazun, wasathiyah*) and being fair and proportional[44].

Wasathiyah (moderate understanding) is one of the characteristics of Islamic teachings that are not owned by the teachings of other religions. Moderate understanding calls for tolerant Islamic preaching, opposing all forms of liberal, fundamentalist, and radical thinking.

According to Afrizal Nur and Mukhlis, the understanding and practice of religious practice by a moderate Muslim has the following characteristics: 1) Tawazzun, which is a balanced understanding and practice of religion in all aspects of life, both worldly and ukhrawi, is firm in stating principles that can distinguish between inhiraf (deviation) and ikhtilaf (difference); 2) I'tidal, which is exercising rights and fulfilling obligations proportionally; 3) Tasamuh, which is 4) Tawassuth, which is an understanding and practice that is not ifrath and tafrith; and respecting differences, both in religious and other aspects of life; 4) Tawassuth, which is an understanding and practice that is not ifrath and tafrith; 5) Shura, which means that every problem is resolved by deliberation to reach coprioritizesh the principle of placing benefit above all; 6) Ishlah, which prioritises the reformative principle to achieve a better situation that accommodates the changes and progress of the times based on public benefit while adheribial-the principle of al-muhafazhah 'ala al-qadimi al-shalihwa al-akhdzu bial- jadidi al-ashlah; 7) Tahadhdhur, namely upholding noble morals, characivilization. , and integrity as khairu ummah in the life of humanity and civilization. 8) Musawah, which is not discriminating against others due to differences in beliefs, traditions, and origins of a person; 9) Aulawiyah, which is the ability to identify matters that are more important to be prioritized for implementation compared to their lower importance; 10) Tathawwur wal ibtikar, which is always open to making new changes for the benefit and progress of humanity.[45]

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[44] Muchlis M.Hanafi,Moderasi Islam...,hlm.12-13.

[45] Afrizal Nurdan Mukhlis,"*Konsep Wasathiyah Dalam Al-Qur'an*..hlm.212-213

D. CONCLUSION AND RECOMMENDATIONS

Religious moderation is a conception that is noble and highly recommended by God; even God calls this religious moderation Wasathiyah. There are wasathiyah, or moderate, principles that are good for the sustainability of a peaceful and loving life. These principles include Tawazzun (balance), I'tidal (straight and firm), Tasamuh (tolerance), Tawassuth (taking the middle way), Shura (deliberation), Ishlah (reform), Tahadhdhur (civilized), Musawah (egalitarian), Aulawiyah (prioritizing priorities), and Tathawwur wal ibtikar (dynamic and innovative). The value of moderation contained above is applied in the regeneration process through Islamic education so that in the future, more and more generations of plurality will uphold the principle of equality and mutual respect for the principle of difference, and more and more generations will appear who love diversity in diversity so that Indonesia becomes a Baldatun Thoyyibatun Wa Rabbun Ghafur country.

This research suggests that parents, teachers, and every educational institution can play a more optimal role in spiritual learning that can realize religious moderation so that children's potential and self-awareness can increase optimally.

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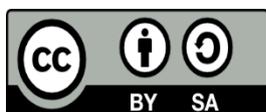
RELIGIOUS MODERATION LEVELS AMONG THE STUDENTS OF ISLAMIC EDUCATION DEPARTMENT IN THE FACULTY OF EDUCATION AND TEACHER TRAINING AT UIN MATARAM

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Abstrak

The issue of intolerance on campus is a compelling subject for study today, particularly within the Islamic Religious Education (Pendidikan Agama Islam: PAI) programmes under the Ministry of Religion, which should exemplify a positive attitude towards religious moderation. This research aims to examine the level of religious moderation among Islamic students of the Religious Education programme. In particular, the study describes the level of religious moderation of 2021 batch students of the Islamic Religious Education programme at the Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri (UIN) Mataram. To assess the level of religious moderation among the students, the researchers used a descriptive qualitative research method. Data were collected through interviews, observation and documentation. The research findings indicate that religious moderation is an attitude and effort to establish religion as a principle for avoiding extreme positions and consistently seeking middle ground in uniting society. The level of religious moderation among the students of the 2021 batch (sixth semester) of the Islamic Religious Education programme can be classified as high, as evidenced by their effective implementation of the religious moderation indicators. These indicators consist of four elements: national commitment, tolerance, anti-violence stance, and accommodation of local culture.

Keywords: Religious Moderation, Students, Islamic Religious Education

A. INTRODUCTION

In the diverse landscape of Indonesia, Islam has historically and sociologically emerged as the majority religion. The facts and data related to religious diversity in Indonesia represent a mosaic that enriches the tapestry of religious life.[1] Within this diversity, the Indonesia is united by an ideology known as Pancasila.[2]

In Indonesia, the concept of moderate Islam is implemented through the concept of *ummatan wasathah* (moderate community), which is primarily represented by two major organisations: Nahdhatul Ulama (NU) and Muhammadiyah, the two prominent examples of moderate Islamic organisations in Indonesia. These groups espouse the

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[1] Agus Akhmadi, "Moderasi Beragama Dalam Keberagaman Indonesia" *Jurnal Diklat Keagamaan,* 13 (2), 48, 2019.

[2] Habibur Rohman, "Upaya Membentuk Sikap Moderasi Beragama Mahasiswa Di UPT Ma'had Al-Jami'ah Radennn Intan Lampung", *Skripsi*, UIN Raden Intan Lampung, Lampung, 2021.

tenets of *ahlussunnah wa al-jama'ah* in their propagation, demonstrating a commitment to tolerance and peace. In the context of Islamic thought in Indonesia, moderatism is characterised by five key attributes. Firstly, a non-violent ideology is upheld in the propagation of the doctrine. Secondly, there is an adoption of modern life in its entirety, encompassing science, technology, democracy, and human rights. Thirdly, a rational approach is employed in the interpretation of Islamic teachings. Fourthly, a contextual approach is employed in the interpretation of Islamic teachings. Finally, the concept of *ijtihad* (independent reasoning) is employed in establishing Islamic law.[3] These characteristics can be further expanded to include other attributes such as tolerance, harmony, and cooperation among different religious groups.

The term religious moderation emerged in the context of the pluralistic condition of Indonesian society. It was first introduced by the Indonesian Ministry of Religious Affairs (*Kementerian Agama*) in 2019. According to Lukman Hakim Saefuddin, there are at least three reasons for strengthening religious moderation in Indonesia. Firstly, the emergence of religious practices that contradict the values of humanity. Secondly, the appearance of religious interpretations that cannot be justified from a knowledge perspective. Lastly, religious practices that undermine national unity.[4]

Religious moderation, in its general conception, refers to an approach that prioritises balance across various aspects of life, including beliefs, morals, discourse, and actions as expressions of individual or group religious practices. From a historical perspective, the concept of religious moderation in classical Islamic studies is known as "*Islam Wasathiyyah*." In the context of Islamic teachings, *wasathiyyah* emphasises the importance of justice, balance, and a middle path, which serves to avoid the entrapment of individuals or groups in extreme or radical religious practices.[5]

The term religious moderation is derived from the Latin word "*moderatio*," which signifies moderation, or the avoidance of excess or deficiency. This implies the ability to exercise self-control in the face of both excessive and insufficient attitudes. This term was subsequently translated into Indonesian as "*moderasi*." In the Indonesian dictionary (*Kamus Besar Bahasa Indonesia: KBBI*), the term "*moderasi*" is defined in two ways: firstly, as the reduction of violence and, secondly, as the avoidance of extremism.[6]

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[3] Mohamad Fahri Dan Ahmad Zainuri, "Moderasi Beragama Di Indonesia", *INTIZAR,* 25 (2), 98, 2019.

[4] Hasan Sazali, Ali Mustafa, New Media Dan Penguatan Moderasi Berama Di Indonesia, *Jurnal Komunikasi,* 17 (2), 269, 2023.

[5] Yusuf Hanafi, Andy Hadiyanto, Dkk, *Internalisasi Nilai-Nilai Moderasi Beragama Dalam Perkuliahan Pendidikan Agam Islam Pada Perguruan Tinggi Umum,* (Cetakan Pertama, 2022), Sidoarjo: Delta Pijar Khatulistiwa, 2022, hlm. 6

[6] Kementrian Agam RI, *Moderasi Beragama,* (Cetakan Pertama, 2019), Jakarta: Badan Litbag Dan Diklat Kementrian Agama RI, 2019, hlm.15

Higher education institutions, both public and private, have become a significant avenue for cultivating a generation of individuals with a moderate outlook. However, it is also possible that these institutions may become targets for the spread of radical ideologies. The primary targets on campuses are students who wish to pursue Islamic studies in greater depth. This is evidenced by research findings from National Intelligence Agency (*Badan Intelijen Nasional:BIN*), which indicate that approximately seven nationally favoured universities have been exposed to radical ideologies. Moreover, the finding of study by BIN indicates that approximately 39% of students from 15 provinces are drawn to radical ideologies. This attraction is categorised into three levels: low, medium, and high.[7] The National Counter-Terrorism Agency (*Badan Nasional Penanggulangan Terorisme: BNPT*) has also indicated that higher education institutions have been exposed to radical ideologies. This has resulted in a range of responses, including the implementation of policies prohibiting female students from wearing the *niqaab* (long garment worn by some Muslim women). Such policies are derived from a stigmatised view that women wearing the *niqaab* are associated with exclusive, radical, and intolerant religious beliefs and attitudes.[8]

In response to the emergence of radical ideologies within Indonesian higher education institutions, the Director General of Islamic Education at the Ministry of Religious Affairs issued a circular on 29 October 2019, outlining a policy for the establishment of Religious Mediation Institutions in religious higher education institutions. A subsequent survey conducted on 11 December 2020 revealed that 38 religious mediation centres (*Pusat Kerohanian dan Moderasi Beragama: PKMB*) had been established across 58 Islamic Higher Education Institutions (*Perguruan Tinggi Keagamaan Islam: PTKI*).[9] These findings highlight the prevalence of diverse ideological approaches within the higher education sector .

The principal aim of the religious mediation centres is to function as a means of reinforcing tolerance and mitigating radical attitudes and behaviours. It is, however, important to note that prior to the implementation of this policy, numerous institutions had already been actively engaged in the promotion and implementation of tolerance values.[10]

This analysis indicates that while some Indonesian higher education institutions have been affected by the propagation of radical ideologies, with a subset of students

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[7] Sutarto, Pola Internalisasi Nilai-Nilai Moderasi Beragama Untuk Menangkal Faham Radikal Di Kalangan Mahasiswa, *Jurnal Pendidikan Islam, 11 (01), 97, 2022.*

[8] Mustain Dan Baehaqi, "Potert Mahasiswa Berniqob Di UIN Mataram", *Jurnal Penelitian Keislaman*, 18 (1), 16, 2022.

[9] Abdul Rasyid, "Moderasi Beragama Di Lingkungan Perguruan Tinggi: Suatu Kajian Atas Alterasi Kebijakan Pendirian Rumah Moderasi Beragama", *Tarbawi*, 5 (2), 107, 2022.

[10] Ibid.*, 108*

expressing interest in these concepts, the majority of institutions continue to adhere to the principles of religious moderation. These institutions achieve this by instilling and implementing values associated with religious moderation, with a particular emphasis on tolerance. The establishment of 38 Religious Moderation Houses (*Rumah Moderasi Beragama: RMB*) across 58 PTKIs provides empirical evidence of this commitment. The implementation of the Religious Moderation House policy, which designates these entities as research institutions, is anticipated to significantly facilitate the inculcation of religious moderation values within the higher education landscape.

Universitas Islam Negeri (UIN) Mataram, a preeminent higher education institution in West Nusa Tenggara (*Nusa Tenggara Barat: NTB*) and the sole state Islamic university in the Bali-Nusra region, exerts a significant positive influence across NTB. The student body of the university is notable for its diversity, yet this heterogeneity does not impede the implementation of religious moderation values. This phenomenon was observed by the researchers during fieldwork conducted within the PAI programme. Despite the diversity of ethnicity, culture, and organisational affiliations among the students of the Deparment of Islamic Religious Education (*Pendidikan Agama Islam:PAI*), they maintain cohesive social interactions. This observation indicates that students at UIN Mataram continue to uphold their respective cultural values while respecting those of others.[11] As a programme under the auspices of the Ministry of Religious Affairs, the Department of Islamic Religious Education is tasked with fostering the development of a generation of young Muslim individuals with well-defined moderate attitudes. The objective of this study is to examine the level of religious moderation among students in the 2021 cohort of the Department of Islamic Religious Education within the Faculty of Education and Teacher Training (*Fakultas Tarbiyah dan Keguruan: FTK*) at UIN Mataram. The investigation focuses on how these students implement indicators of religious moderation in their daily lives, providing insights into the effectiveness of the programme's approach to fostering religious tolerance and moderation.

B. METHODOLOGY

This study employs a qualitative descriptive research design to analyze phenomena, events, and social conditions related to the level of religious moderation among sixth-semester students (2021 cohort) in the Deparment of Islamic Religious Education. The research is conducted within the Department of Islamic Religious Education, Faculty of Tarbiyah and Teacher Training, at UIN Mataram. This methodological approach allows for a comprehensive examination of religious

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[11]Observation, Department of Islamic Religious Education, Faculty of Education and Teacher Training, November 3, 2023

moderation levels among the target student population, providing insights into the implementation of moderation principles within the academic environment.

The data collection process incorporates three main techniques: semi-structured interviews, direct observations, and document analysis. Interviews are conducted with selected students from the Deparment of Islamic Religious Education to assess their understanding of religious moderation concepts. Observations are carried out to identify indicators of religious moderation within the environment of the department. Additionally, relevant documents and archives pertaining to the research topic are examined to provide contextual information and support the primary data.

Following Strauss and Corbin's approach, the data analysis process entails organizing and categorizing data into patterns and thematic units to formulate research findings. The analysis procedure involves data condensation, data display, and conclusion drawing/verification. Data condensation focuses on selecting, simplifying, and transforming the data from field notes, transcripts, and other empirical materials. Data display involves the organized assembly of information that permits conclusion drawing and action. Finally, conclusion drawing and verification encompass the process of developing initial conclusions about the data and verifying these conclusions through further analysis and reflection.[12]

C. RESULTS AND DISCUSSION

1. Religious Moderation Levels Among The Students of Department of Islamic Religious Education at UIN Mataram

This section presents the findings of a field research study conducted to assess the knowledge of the students of the Department of Islamic Religious Education at UIN Mataram regarding religious moderation. The results of interviews with sixth-semester students (2021 cohort) indicate that the majority of the students demonstrated awareness of religious moderation issues. The majority of the students reported becoming familiar with the concept of religious moderation during their higher education, citing it as a relatively new term. This suggests that the Department of Islamic Religious Education has been effective in introducing and instilling the concept of religious moderation among students, which has contributed to the development of moderate learners.

Moreover, students demonstrated the capacity to articulate precise definitions of religious moderation. For example, Ahmad Hilman Halim elucidated:

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[12] Indag Ria Sulistyarini Dan Pratiwi Novianti, *Wawancara Sebagai Metode Efektif Untuk Memahami Prilaku Manusia,* (Yogyakarta: Karya Pustaka Darwati, 2012), hlm. 261

"Religious moderation is derived from two words: *moderasi* (moderation) and *agama* (religion). The concept of moderation can be defined as a stance that occupies a middle ground between two opposing extremes, neither leaning too far to the left nor to the right. It is a stance that avoids both extremism and insufficiency. Religion is defined as the adherence to, belief in, and practice of a particular religious doctrine that fosters a sense of closeness to the divine. Although the term religious moderation is relatively new, it is highly applicable to national and societal life, promoting unity and cohesion. Given Indonesia's rich cultural and religious diversity, the concept of religious moderation is particularly well-suited for implementation in the country".[13]

Sibari Zahra Hanifa presented a comparable perspective on religious moderation.

"Religious moderation is an approach to religious practice that avoids the extremes of both extremism and insufficiency. This entails the practice of religious teachings in a manner that does not compromise the values and norms inherent in the religion. This is particularly pertinent in Indonesia, where the majority of the population adheres to Islam, a religion that is renowned for its pacifist teachings. The other five religions present in the archipelago also espouse the values of peace. Consequently, the concept of religious moderation is highly applicable to the diverse religious communities in the archipelago".[14]

Husnul Hidayatullah Fadhil provided the following definition of religious moderation:

"Religious moderation is defined as a balanced approach to religious practice and perspective towards adherents of other faiths. It entails maintaining religious values while exercising self-control in religious expression, avoiding both excess and deficiency".[15]

The results of the earlier interview demonstrate that the students of the Department of Islamic Religious Education possess a sophisticated understanding of

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[13] *Interview*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, February 20, 2024

[14] *Interview*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, February 20, 2024

[15] *Interview*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, April 3, 2024

religious moderation. This observation is consistent with the theoretical foundation that moderation originates from the Latin term *moderatio*, denoting temperance (the ability to strike a balance between excess and deficiency) and self-control. The term also implies a reduction in violence and the avoidance of extremism, as per the Oxford English Dictionary.[16]

In order to ascertain the extent of religious moderation among the 2021 cohort of students, the researcher sought to identify indicators of religious moderation that could serve as tools for assessing the degree of religious moderation among the sixth-semester students.

a. National Commitment

Among the indicators of religious moderation, national commitment emerges as a significant factor influencing an individual's or group's religious attitudes, perspectives, and practices. This commitment reflects a sense of loyalty to the core national consensus, particularly Pancasila, the state ideology. In interviews conducted with sixth-semester students of the Department of Islamic Religious Education concerning Pancasila as the state ideology, many expressed the view that Pancasila is highly suitable due to its ability to accommodate Indonesia's diverse society. One particular perspective was provided by Nida Urrahmah.

"The values enshrined in Pancasila serve as a distinct reflection of Indonesia's multicultural nature. These values have the capacity to unite diverse religions, ethnicities, languages, and cultures, as encapsulated in the motto "Unity in Diversity" (*Bhineka Tunggal Ika*)".[17]

A different line of questioning regarding national commitment was employed, specifically concerning the democratic system where electoral malpractices such as vote-buying and allegations of fraud persist. The results of the interviews indicate that students oppose replacing the democratic system. As Yazid Haikal Fikri stated,

"The concept of democracy is based on the principle that ultimate authority resides with the people, with decisions made in accordance with the principle of majority rule. The replacement of the democratic system

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[16] Kementrian Agama, *Moderasi Beragama*, (Badan Litbag Dan Diklat Kementrian Agama RI: Jakarta, 2019), hlm. 15

[17] *Interview*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, February 20, 2024

would necessitate a challenging adaptation to a new system, which could potentially lead to significant unrest during leadership transitions. As long as the decisions in question are made by the people, they are likely to be accepted".[18]

The Indonesian democratic system, with its inherent dynamism, represents the embodiment of the fourth principle of Pancasila, which upholds wisdom. Therefore, democracy, with all its dynamics, must be accepted as it represents one form of wisdom concerning the sovereignty of the people. [19] From the interview with Khairunninsa, she stated:

"National commitment may be defined as a form of practice that incorporates the values espoused in Pancasila and the 1945 Constitution. This commitment serves to cultivate a sense of unity among citizens, thereby facilitating the construction of a unified nation and state".[20]

In its essence, national commitment may be understood as a responsible attachment to being loyal and fostering self-awareness as part of the nation. According to the Indonesian Dictionary, commitment is defined as an agreement or attachment to do something and to be responsible for it. In contrast, nationality refers to the characteristics that distinguish a group in terms of nation, relating to the nation, and self-awareness as a citizen of a nation.[21]

Consequently, national commitment is one of the most crucial aspects that every citizen should possess. National commitment can be defined as an effort to mandate all citizens to prioritize the unity and interests of the nation above their personal interests. Furthermore, the construction of national commitment among citizens is of paramount importance. This is a matter that the Indonesia cannot afford to ignore, as it can become an essential aspect of the identity of every citizen.

In the educational environment, including higher education, students demonstrate a form of national commitment, namely love for the homeland, in

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[18] *Interview*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, February 20, 2024

[19] Ode Mohamad Man Arfa Ladamay, Muhammad Yusuf Assanusi, "Implementasi Nilai Demokraasi Dalam Pembinaan Komitmen Kebangsaan Pada Mahasiswa Fakultas Agama Islam Universitas Muhammadiyah Gresik", *Jurnal TAMADDUN-FAI UMG,* 20 (1), 85, 2019.

[20] *Interview*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, April 3, 2021

[21] *Ibid,.* hlm. 76-77

an unconscious manner. In particular, the university environment provides a forum for the expression of love for the homeland by students. The Department of Islamic Religious Education has become the most popular department at UIN Mataram. The Sixth-semester students of the Department of Islamic Religious Education demonstrate their national commitment through their dedication to rigorous study. This can be observed from the results of observations, where in the sixth semester, students are already occupied with thesis topic selection, community services (*Kuliah Kerja Partisipatif: KKP*), and Field Experience Practices (*Praktek Pengalaman Lapangan: PPL*). It is clear that students must engage in extensive study in order to fulfil the aforementioned activities, which are designed to foster a sense of dedication to the nation and state.[22] This is in line with Mochamad Aris Yusuf's assertion that the manifestation of love for the homeland in terms of behaviour, spirit and national commitment can be observed in:

1) The maintenance of the state's territorial integrity.
2) The preservation of the environment.
3) The management of natural resources in a manner that preserves the ecosystem.
4) Studying assiduously in order to attain a comprehensive understanding of the subject matter.[23]

The Ministry of Religious Affairs places great emphasis on the importance of national commitment in the context of religious moderation. It is asserted that the practice of religious teachings is tantamount to fulfilling one's obligations as a citizen. This represents the implementation of Pancasila, the state ideology of Indonesia, with the objective of creating an environment conducive to the development and peaceful coexistence of various religions and beliefs. Consequently, no group feels marginalised. This is consistent with the first principle of Pancasila, which reflects a national commitment to embracing religious and belief diversity.[24]

b. Tolerance

Tolerance is a fundamental value in fostering harmony among religious communities. It strongly upholds the concept of difference and is the most

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[22] *Observation*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, March 14, 2024

[23] Mochamad Aris Yusuf, "Memahami Komitmen Kebangsaan Dan Semangat Kebangsaan", diakses tanggal 4 Februari 2023 dari https://www.gramedia.com/literasi/komitmen-kebangsaan-semangat-kebangsaan/.

[24] Kementrian Agama RI, *Moderasi Beragama"*, (Badan Litbag Dan Diklat Kementrian Agama RI, Jakarta, 2019), hlm. 43

frequently implemented value of religious moderation by university students in their daily lives. This extends not only to inter-religious relationships but also to intra-religious contexts where differing interpretations or opinions exist within Islam. Aisyah, one of the participating students, articulates:

"Tolerance is defined as the mutual respect for differences, regardless of their magnitude, both among different religious communities and within the same religious group. It is important to note that tolerance does not entail negatively judging existing differences. Instances requiring tolerance may be as minor as classroom discussions. In the absence of a tolerant attitude, every difference of opinion may give rise to mutual blame and an unwillingness to accept others' viewpoints".[25]

Similarly, Muhammad Alvian Shobari, a student of the Department of Islamic Religious Education, offers the following insight:

"Tolerance is an attitude of mutual respect, acceptance of differences, and the freedom of expression for every individual, both among different religious communities and within the same religious group".[26]

Based on the initial observations presented in Chapter I, it can be concluded that tolerance is one of the most frequently implemented values of religious moderation among sixth-semester students of the Department of Islamic Religious Education, cohort 2021. In the implementation of tolerance values, the students frequently demonstrate the capacity to accept differing opinions, engage in mutual respect, and appreciate their peers, despite their diverse ethnic and cultural backgrounds. This is evident in both class discussions and daily social interactions. In their daily interactions, there appear to be no barriers based on ethnicity or culture, while adhering to humanitarian values in social conduct, thus creating a positive atmosphere within the department.[27]

From the above interview results and observations, it can be concluded that the concept of tolerance as articulated by the students of the Department of Islamic Religious Education aligns with the theoretical definition based on the

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[25] *Interview*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, February 21, 2024

[26] *Interview*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, , April 1, 2024

[27] *Observation,* Department of Islamic Religious Education, Faculty of Education and Teacher Training, March 14, 2024

KBBI. Etymologilly, tolerance is defined as an attitude of accommodating (respecting, allowing, permitting) positions (opinions, views, beliefs, habits, behaviours, etc.) that differ from or contradict one's own stance. Terminologically, Abu A'la Maududi defines tolerance as an attitude of respecting others' beliefs and actions, even if they are perceived as erroneous from one's perspective, without resorting to violence or coercion to change or hinder their actions.[28]

The Quran frequently mentions limitations on tolerance, including:

1) This is not to be confused with matters of aqidah and fundamental worship practices between different religious communities and within the same religious community, as mentioned in *Surah Al-Hujurat*, verses 10 & 13. *The believers are but brothers; therefore, it is incumbent upon them to settle their differences amicably." And beware of Allah, that you may receive His mercy.*[29] *O mankind, we have created you from male and female, and we have divided you into peoples and tribes so that you may know one another.*[30]

2) The avoidance of any violation of the principle of mutual consent with regard to the formation of a nation and the establishment of a state.

3) it is imperative that the aforementioned values be upheld, as outlined in the Quranic verses 32 and 29 of *Surah Al-Ma'idah* and *Surah An-Nisa*, respectively. *One who kills a human being, unless in self-defense or in the course of a public calamity, is as if they had killed all of humanity.*[31] *Those who have embraced the Islamic faith are admonished to refrain from the unjust consumption of one another's wealth, except in the context of lawful business transactions conducted with mutual consent. Furthermore, it is forbidden to kill oneself or another individual. Indeed, Allah is ever merciful to you.* [32]

4) In accordance with the teachings of *Surah Al-Anbiya*, verse 107, which states that one should not disturb public order. *And it is not within the purview of your mission, O Muhammad, to inflict suffering upon the world.*[33]

This attitude of tolerance is reflected in individual actions demonstrating mutual respect, appreciation, assistance, compassion, and other behaviours indicative of unity. The term tolerance is derived from the Latin "*tolerantia*,"

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[28] Mohammad Fuad Al Amin Dan Mohammad Rosyidi, "Konsep Toleransi Dalam Islam Dan Implementasinya Di Masyarakat Indonesia", *Jurnal Madaniyah*, 9 (2), 280-281, 2019.
[29] Quran 49:10
[30] Quran 49:13
[31] Quran 5:32
[32] Quran 4:29
[33] Quran 21:107

which means peaceful, harmonious, tranquil, and loving. Furthermore, tolerance can be defined as an association based on mutual assistance. [34]

According to Abdul Mukti Ali, promoting a tolerant attitude at higher education institutions can influence at least two aspects: the scholarly dimension and the aspect of social relations known as "*hablum minannasi.*" Consequently, universities are expected to play a pivotal role in shaping students' attitudes and character, aiming to create a generation with robust tolerance capable of maintaining social relationships within the community.[35]

Meanwhile, the Ministry of Religious Affairs defines tolerance as an attitude resulting from religious moderation. In Indonesia, tolerance among religious communities, framed within religious moderation, serves as the bedrock for dialogue and cooperation between religions. Moreover, it plays a crucial role in democracy, as democratic processes thrive when individuals can express their opinions while accepting those of others. Thus, a nation's democratic maturity can be gauged by the extent of its tolerance. [36]

c. Non-Violence

The concept of non-violence entails refraining from causing harm through actions, words, or thoughts. Essentially, it involves avoiding behaviors that lead to pain and ultimately foster hatred. Within the context of the Islamic education department at UIN Mataram, there have been no observed instances of violence. Students maintain positive relationships akin to siblings. This is evident during the annual election of the chairperson for the Student Association (*Himpunan Mahasiswa Jurusan:HMJ*), where results are consistently accepted without rejection.[37] Even when disagreements arise, they are resolved through consultation rather than extreme or anarchic actions aimed at effecting change. This demonstrates that students in the Department of Islamic Education do not resort to violence as a means of instigating change. Their non-violence stance aligns with the statement in the book "*Moderasi Beragama*" published by the Ministry of Religious Affairs, which defines radicalism or violence as an ideology seeking change through violent or radical means.[38] Ahmad Hilman Halim, the

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[34] Nur Khalifatul Khasanah, "Toleransi Beragama Antar Mahasiswa Di Lingkungan Kampus STIKOM Yos Sudarso Purwokerto", *Skripsi,* Universitas Islam Negeri Prof. K. H. Saifuddin Zuhri Purwokerto 2023, Hlm. 34

[35] *Ibid,.* 36

[36] Kementrian Agama RI, *Moderasi Beragama",* (Badan Litbag Dan Diklat Kementrian Agama RI, Jakarta, 2019), Hlm. 44

[37] *Observation*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, March 14, 2024

[38] Kementerian Agama RI, "*Moderasi Beragama"*, (Badan Litbang Dan Diklat Kementrian Agama RI, Jakarta: 2019), Hlm. 45

chairman of the student association for the 2024 period, also echoes this sentiment.

> "There is no form of violence whatsoever, be it in thought, word or deed, during the election of the student association chairperson. This election is a collective decision of the students".[39]

From the interview results, the concept of non-violence was articulated by Husnia Rahmatullah:

> "Non-violence is an attitude that refrains from harming others in any form, whether physical or mental".[40]

> "The concept of non-violence was also expressed by Muhammad Akbar: Non-violence is an attitude that exemplifies every religion, particularly Islam, which has an integrity of peace-loving. Fundamentally, every religion strictly prohibits its adherents from adopting violent attitudes".[41]

The aforementioned interview results and observations demonstrate that the students of the Department of Islamic Religious Education are opposed to violence in any form. They consistently respect collective decisions and maintain mutual respect. Although arguments, teasing and similar behaviours still frequently occur in any educational environment, including higher education institutions, these are typically couched in jest and not excessive to the point of being demeaning. In my opinion, this is quite normal. This is attributed to the strong social bonds among students, causing such interactions to be perceived merely as banter.

From various definitions of violent acts, violence can be categorised as a form of aggression. The term abuse is most frequently translated to define 'violence,' 'maltreatment,' 'torture' or 'mistreatment.' Based on these definitions, violence is inappropriate behaviour resulting in physical, psychological or financial harm or damage, experienced by either individuals or groups.[42] Violence

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[39] *Interview*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, February 21, 2024

[40] *Interview*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, April 4, 2024

[41] *Interview,* Department of Islamic Religious Education, Faculty of Education and Teacher Training, April 4, 2024

[42] Riris Eka Setiani, "Pendidikan Anti Kekerasan Untuk Anak Usia Dini", *Jurnal Ilmiah Tumbuh Kembang Anak Usia Dini,* 1, (2), 41 2016.

is also an action that is highly disapproved of in any religion. Such violent acts symbolise arrogance in individuals or groups. Besides not being taught or justified in religion, violent actions can also disrupt harmonious and peaceful social structures.[43]

Therefore, as students who are considered to have developed their own awareness, adopting a non-violent attitude is crucial in preparing oneself to face social life within the community. This is because, inevitably, students will become promoters of established social structures, not only in community life but also in national and state affairs.

The importance of an non-violence stance was conveyed by the Acting Head of the Research and Training Agency, Abu Rakhmad, during a session on guidance and reinforcement of religious moderation. He stated that addressing regrettable issues through dialogue is indicative of a civilised nation. Rakhmad emphasised that violence is not the primary solution for resolving global problems and that cultivating an anti-violence ethos should be a fundamental tenet of our religious practices. [44]

d. Accommodation of local culture

Cultural diversity is a distinctive feature of the Indonesia. Many Indonesian cultural practices have gained international recognition. Within the context of the Department of Islamic Education, there are three ethnic groups: Sasak, Samawa, and Mbojo. One of the customs in the Samawa tribe involves pointing with the left hand. An interview with Baiq Alaq Zulkarnain revealed that this cultural practice serves as a unique regional symbol. As long as it does not have adverse effects on those in Lombok, it is deemed acceptable.[45]

Similarly, another participant, Riab Fauzi, emphasises the importance of preserving local wisdom as a form of cultural accommodation.

"Whilst respecting local traditions, we must also consider the cultural context of our surroundings. If a practice does not have significantly negative consequences, it can be accepted".[46]

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[43] Silvester Nusa, Dkk, "Membangun Sikap Moderasi Beragama Yang Berorientasi Pada Anti Kekerasan Melalui Dialog", *Jurnal Ilmu Pendidikan,* 4, (3) 4215, 2022.

[44] Kementrian Agama RI, *Moderasi Beragama",* (Badan Litbag Dan Diklat Kementrian Agama RI, Jakarta, 2019), hlm. 45

[45] *Interview*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, February 21, 2024

[46] *Interview*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, February 21, 2024

The concept of accommodation involves adapting to local customs and practices without resorting to violence. It aims to understand and accept religious practices and local traditions.[47][48]In the context of the Islamic education department, observance of this approach is evident in student interactions, where ethnicity, culture, and language are not barriers. Events such as the annual *Milad PAI* (The anniversary celebration of the Department of Islamic Religious Education) further demonstrate students' ability to accommodate diverse cultural expressions, for example, through fashion shows and *hadroh* performances.[49]

The significance of an accommodative attitude towards local culture serves as a benchmark for gauging the willingness to embrace religious practices that incorporate local customs and traditions[50]. Individuals or groups capable of accommodating local culture tend to be more receptive to local traditions and behaviours within their religious practices, provided these do not conflict with the core tenets of their faith.[51]

Therea are two principles which serve as indicators of an individual or group's moderation in religious matters: fairness and balance. In this context, fairness implies placing everything in its proper context and executing it effectively and promptly. Balance, meanwhile, means consistently maintaining a middle ground between two opposing viewpoints.[52]

A hadith narrated by Ibn Abbas states:

"O people, avoid excessiveness, for previous communities were destroyed due to their excessive behaviour."

Based on this hadith, the degree of loyalty exhibited by an individual or group in practising moderation reflects their commitment to the value of justice. If individuals or groups become more moderate and balanced, they are more

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[47] Masnun dan Apipuddin. Perwajahan Moderasi Beragama Pada Aras Lokal : Potret Moderasi Beragama Masyarakat Sasak. *Jurnal Pemikiran Sosial Dan Keagamaan*, 1(2), 2023, 108–128. https://doi.org/10.62367/silatulafkar.v1i2.86

[48] Nurul Pratiwi, "Padangan Mahasiswa Program Studi Pendidikan Agama Islam Fakultas Tarbiyah Dan Ilmu Keguruan IAIN Palopo Terhadap Toleransi Dan Sikap Akomodif Budaya Lokal Di Kota Palopo Sulawesi Selatan", *Skripsi,* IAIN Palopo 2022, Hlm. 30

[49] *Observation*, Department of Islamic Religious Education, Faculty of Education and Teacher Training, April 3, 2024

[50] Masnun dan Apipuddin. Perwajahan Moderasi Beragama Pada Aras Lokal : Potret Moderasi Beragama Masyarakat Sasak. *Jurnal Pemikiran Sosial Dan Keagamaan*, 1(2), 2023, 108–128. https://doi.org/10.62367/silatulafkar.v1i2.86

[51] Kementrian Agama RI, *Moderasi Beragama"*, (Badan Litbag Dan Diklat Kementrian Agama RI, Jakarta, 2019), hlm. 43

[52] Kementrian Agama RI, *Tanya Jawab Moderasi Beragama,* (Jakarta: Badan Litbang Dan Diklat Kementrian Agama RI, 2019), hlm. 7

likely to act justly. Conversely, if they lack moderation and exhibit bias, they are at greater risk of acting unjustly.[53]

Based on interviews and observations, it can be concluded that the level of religious moderation among students in the Department of Islamic Religious Education (Class of 2021, sixth semester) is categorised as high. This assessment is informed by their knowledge of religious moderation and the implementation of moderation indicators within the Islamic Education context, aligning with the aforementioned principles.[54]

D. CONCLUSION AND RECOMMENDATION

Based on the results of interviews, observations, and documentation presented in the discussion above, it can be concluded that the level of religious moderation among students of the Department of Islamic Religous Education, UIN Mataram (Class of 2021, sixth semester) can be categorised as very good. This assessment is evident from their understanding of the concept of religious moderation and the effective implementation of moderation indicators within the campus environment. The religious moderation indicators include national commitment, tolerance, anti-violence stance, and accommodation towards local culture.

However, it is important to note that this study still has some limitations, both in terms of substance and methodology. Therefore, the researchers hope that future studies will address these limitations more comprehensively, both substantively and methodologically. This research can serve as a foundation for further investigations.

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[53] Anica Dkk, "Moderasi Beraga Dalam Islam Dan Barat", *JSA,* NO. 2 Desember 2021, hlm. 91

[54] *Observasi*, Program Studi Pendidikan Agaama Islaam, Fakultas Tarbiyah Dan Keguruan, 7 Mei 2024

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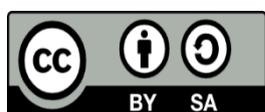
THE SPIRIT OF WASATIYYAH: SUFISM AND LOCAL WISDOM IN INDONESIA

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Abstract

This article explores the spirit of Wasatiyyah within the context of Sufism and local wisdom in Indonesia. Wasatiyyah, which translates to "the middle path" or "moderation," is a significant concept in Islam that emphasises balance and harmony. Through in-depth study, this article highlights how the principles of Sufism intersect with Indonesia's local wisdom, creating a unique and inclusive form of religious practice.The study employs a qualitative approach, using ethnographic methods to collect data from various Sufi communities in Indonesia. The findings reveal that the values of moderation within Sufism not only enrich individual spirituality but also strengthen social cohesion and foster tolerance among religious communities.Practices such as dhikr (remembrance of God), tahlil (recitation of the phrase 'La ilaha illallah'), and religious gatherings commonly conducted by Sufi communities incorporate elements of local wisdom, enriching Indonesia's spiritual culture. In conclusion, the integration of Sufism and local wisdom in Indonesia gives rise to an adaptive and harmonious religious model. The embodiment of the wasatiyyah spirit in these practices contributes significantly to peace and social harmony in a multicultural society.

Keywords: *Wasatiyyah, Sufism, Local Wisdom, Moderation*

A. INTRODUCTION

In the realm of social interactions (*muamalah*), Muslims must always respect various local wisdom practices that do not violate Islamic law (*Sharia*) and are obliged to rectify them when they conflict with Sharia. Thus, local wisdom must remain subject to Allah's rules, not vice versa, as not all local wisdom aligns with Islamic teachings.[1]

Local wisdom is an integral part of a community's culture and is inseparable from the language of that community. Each region possesses its own distinct local wisdom, dependent on its unique culture and customs. The discourse on local wisdom has gained significant

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[1] Sukari, *Islam dan Kebudayaan* (Tahta Media Group, 2024), 9.

attention amidst the apparent erosion of moral values resulting from scientific and technological progresses and cultural changes. This shift has also given rise to an understanding of the importance of these values. This reality has fostered an awareness of how fragile and transient our world is, acknowledging the limits to which the Earth can tolerate human intervention.[2]

Local wisdom is typically passed down from one generation to the next through oral traditions within the local community. It aims to enhance welfare and create peace.[3] Local wisdom is derived from cultural products that concern the life and livelihood of the community that owns it, including value systems, beliefs, religion, work ethic and even how these dynamics unfold.[4]

Local wisdom encompasses various aspects of community life, such as value systems, religious beliefs, work ethics and the dynamics of cultural change. It is a rich source of knowledge that reflects the collective experiences and insights of a community, developed over generations to address local challenges and maintain social harmony.

In the context of Islam, whilst respecting local wisdom, it is crucial to ensure that these practices align with Islamic principles. This approach allows for a harmonious integration of local cultural heritage with religious teachings, fostering a balanced and culturally sensitive practice of Islam.

B. METHODOLOGY

This study employs a qualitative approach utilising ethnographic methods to explore the relationship between Sufism and local wisdom in Indonesia within the context of the Wasatiyyah spirit. This methodology was chosen as it enables researcher to gain an in-depth understanding of the religious and cultural practices present within Sufi communities. The research design aims to provide a comprehensive portrayal of how the *Wasatiyyah* spirit is manifested in Sufi practices and local wisdom in Indonesia.

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[2] John Mansford Prior, *Berdiri Di Ambang Batas* (Maumere: Penerbit Ledalero, 2004), 120.

[3] Robert Sibarani, *Foklore Sebagai Media Dan Sumber Pendidikan: Sebua Ancangan Kurikulum Dalam Pembentukan Karakter Siswa Berbasis Nilai Budaya Batak" Dalam Kearifan Lokal. Hakekat, Peran, Dan Metode Tradisi Lisan (Endraswara Suwardi Ed.)* (Yogyakarta: Penerbit Lontar, 2012), 22.

[4] Paul Scholten Paul, *Struktur Ilmu Hukum. Alih Bahasa B. Arief Sidharta* (Bandung: Remaja Rosda Karya, 2002), 121.Robert Sibarani, *Foklore Sebagai Media Dan Sumber Pendidikan: Sebua Ancangan Kurikulum Dalam Pembentukan Karakter Siswa Berbasis Nilai Budaya Batak" Dalam Kearifan Lokal. Hakekat, Peran, Dan Metode Tradisi Lisan (Endraswara Suwardi Ed.)*, 21–22.

C. RESULTS AND DISCUSSION

1. Religion and Local Wisdom in Nusantara

Whilst each region possesses a distinct culture and varied local wisdom, these indigenous practices have consistently provided concrete solutions to local and regional issues within communities. Among these local wisdom traditions are customs and customary laws. Customs primarily represent a more abstract value system, whereas customary laws have evolved into social norms with associated rewards and punishments. Communities believe that every action, in all its forms, will receive either reward or punishment from a divine entity. Prior to the advent of organised religion, the prevalent mode of thought in these societies involved a belief in supernatural entities inhabiting physical objects. In Scholten's perspective, such legal regulations are not solely based on rational thought but also involve spiritual considerations.[5]

Customary law has long served to resolve various societal issues across the Indonesian archipelago, including horizontal conflicts related to ethnicity, religion or belief systems. Although operating under the umbrella of statutory law, indigenous communities possess a form of local wisdom in their normative law, collectively agreed upon as an instrument for resolving localised issues. This approach has proven highly effective in addressing problems within these communities. Indigenous legal communities assume that each member is an integral part of the overall customary law society. The communal principle in these communities advocates for members to uphold principles of harmony, kinship and mutual cooperation, prioritising collective well-being over individual interests. The customary legal system emphasises maintaining social cohesion and resolving conflicts through traditional mechanisms that have been refined over generations. This approach often involves mediation, consensus-building and restorative justice practices that aim to repair relationships and restore balance within the community.[6]

Indonesia, with its thousands of islands and diverse ethnic groups, undeniably possesses a wealth of local wisdom (*kearifan lokal*). The term '*kearifan'* (wisdom) literally

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[5] Paul Scholten Paul, *Struktur Ilmu Hukum. Alih Bahasa B. Arief Sidharta*, 121.

[6] Jawahir Thontowi, "Pengaturan Masyarakat Hukum Adat Dan Implementasi Perlindungan Hak-Hak Tradisionalnya," *Pandecta: Research Law Journal* 10, no. 1 (June 30, 2015): 22, https://doi.org/10.15294/pandecta.v10i1.4190.

originates from the Arabic root word "عرف – يعرف" (*'arafa-yarifu'*), meaning to understand or internalise. It then forms the word "*kearifan*," which can be interpreted as a high level of awareness, understanding and attitude towards something.

Local wisdom represents a universal truth, and when combined with the term "*local*," it can sometimes narrow the understanding of wisdom itself. Whenever we discuss wisdom, we inherently engage with universal truths and values. Rejecting local wisdom would mean rejecting universal truths. In reality, universal truths are an accumulation of local truth values. There is no universal truth without local wisdom. Thus, it is inappropriate to juxtapose local wisdom against universal truth.

This is why the Qur'an, in Surah Al-Imran (3:104), states:"*And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.*"[7]

Regarding matters of goodness, Allah uses the term inviting and for "*makruf*" (what is right), the term enjoining is employed. The term "*makruf*" (معروف/ma'ruf) can be synonymous with wisdom that is universally accepted by the community. On the other hand, "*al-khair*" (الخير) refers to goodness that may not be immediately accepted by some non-Muslims.[8]

Local wisdom has become a term denoting exceptional and superior values within a society. Whilst this perception holds true, it still implies that local wisdom is not immediately recognised as universal truth; rather, it often takes considerable time to be acknowledged as national wisdom, transcending various ethnic values.[9]Examples of local wisdom include communal efforts in maintaining public facilities such as road repairs, neighbourhood watch programmes, tolerance during religious ceremonies, abstaining from hasty decisions in leadership matters and relying on customary institutions to resolve locally occurring conflicts.

In the current era of globalisation, local wisdom is increasingly necessary to address specific issues that cannot be adequately resolved by our general formal legal system.

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[7] Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahnya* (Jakarta: Dirjen Bimbingan Masyarakat Islam, 2017).

[8] Abd al-Rahman bin Nashir bin Abdillah al-Sa'di, *Taysir Al-Karim al-Rahman Fi Tafsir Kalam al-Mannan, Vol. 1* (Beirut: Mu'assasah al-Risalah, 2000), 112.

[9] Rinitami Njatrijani, "Kearifan Lokal Dalam Perspektif Budaya Kota Semarang," *Gema Keadilan* 5, no. 1 (October 1, 2018): 18, https://doi.org/10.14710/gk.2018.3580.

Local wisdom can also help resolve religious-themed conflicts. Typically, disputing parties may have different religions, sects and schools of thought, but they share the same ancestral culture. It is this noble culture that has the potential to bridge the gap between conflicting parties. The term "noble culture," which is synonymous with local wisdom, can help mend strained relationships. Culture is viewed as the manifestation of every individual's or group's life, perpetually shaping their interactions with the natural environment. Culture represents human efforts, the struggles of each person or group in determining their future. It is an activity that can be directed and planned.[10][11]

Despite its many positive impacts, local wisdom sometimes deviates from the teachings of Islamic law. Within local wisdom, wrapped in customs and traditions, there are numerous practices predominantly followed by Muslims in Indonesia that diverge significantly from the pure and authentic values of the Qur'an and the Sunnah of the Prophet Muhammad.

We often witness, observe, hear and even participate in age-old ritual traditions passed down from generation to generation, even in today's digital age. However, some of these practices conflict with Islamic principles, which are the very essence of life for Muslims.

According to cultural expert Koentjaraningrat, as outlined in his book, there are three forms of culture within customs and traditions. First, culture exists as ideas, concepts, values or norms. Second, culture manifests as human activities or behavioural patterns within society. Third, culture takes the form of objects created by humans.[12]

In line with this definition, traditions and customs constitute a cohesive, systematic and hereditary unity. The values upheld within specific tradition – for instance, the concept of "*sirri na pacce*" (dignity and shame) in Makassar – are ancestral treasures still believed by the Bugis-Makassar community in South Sulawesi. And it's not just in

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[10] Van Peursen, *Strategi Kebudayaan* (Yogyakarta: Kanisius, 1976), 10–11.

[11] Masnun dan Apipuddin. Perwajahan Moderasi Beragama Pada Aras Lokal : Potret Moderasi Beragama Masyarakat Sasak. Jurnal Pemikiran Sosial Dan Keagamaan, 1(2), 2023, 108–128. https://doi.org/10.62367/silatulafkar.v1i2.86

[12] Sumarto Sumarto, "Budaya, Pemahaman Dan Penerapannya: 'Aspek Sistem Religi, Bahasa, Pengetahuan, Sosial, Keseninan Dan Teknologi,'" *Jurnal Literasiologi* 1, no. 2 (July 9, 2019): 16, https://doi.org/10.47783/literasiologi.v1i2.49.

Makassar; numerous traditions across different Indonesian ethnic groups serve as sources of pride and unification.[13]

Every rule, recommendation and command will undoubtedly have a positive impact, and every heeded prohibition will bring good fortune to human life. One of the prohibitions that will benefit humans is to distance oneself from ancestral habits that contradict Islamic teachings. This is reflected in Allah's words in the Qur'an (Surah Al-Baqarah: 170): "*And when it is said to them, 'Follow what Allah has revealed', they say, 'Nay, we shall follow the ways of our fathers'. What! Even though their fathers were void of wisdom and guidance.*"[14]

A similar verse is also explained in (QS Al-Maidah: 104) as follows: "*And when it is said to them, 'Come to follow what Allah has sent down and to follow the Messenger', they say, 'It is enough for us what we have found our fathers doing'. Will they follow their fathers also, though they knew nothing and were not guided.*"[15]

These two verses tell us about people who adhere to the teachings and customs of their ancestors rather than the Shari'ah revealed by Allah in the Qur'an. This is exemplified by certain beliefs in rituals that promise salvation, tranquillity of life, and the warding off of bad luck, which have become entrenched traditions in various regions of Indonesian society.

One example of local wisdom in Indonesia can be found in the Sulawesi community, particularly in the traditional death ceremony of Tana Toraja. This region is renowned for its distinctive and unique funeral customs, commonly known as *Rambu Solo'* (not *Rambu Tuka*, which is a different ceremony). In Tana Toraja, the deceased are not immediately buried; instead, their bodies are placed in the *Tongkonan* (traditional ancestral house) for a considerable period. This duration can extend beyond a decade, allowing the family sufficient time to amass the funds necessary for conducting a proper ceremonial farewell. Following the elaborate funeral rites, the body is transported to its final resting place, typically a cave or a niche in a mountain wall. The presence of skulls at these sites indicates that corpses were not interred but rather placed on or under rocks, or in shallow

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[13] *https://wahdah.or.id/menyikapi-tradisi-adat-istiadat-dalam-perspektif-islam/* diakses pada Sabtu, 29 Juni 2024. Pukul 12.23.

[14] Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahnya*.

[15] Kementerian Agama Republik Indonesia.

cavities. The funeral festival season traditionally commences after the final rice harvest, usually occurring between late June and July, and no later than September.[16]

In the original belief system of the Tana Toraja people, known as *Aluk Todolo*, there is a strong awareness that human existence on Earth is merely temporary. The myth prevalent among followers of the *Aluk Todolo* faith states that those who have died will eventually journey to a place called *puyo*, which is the realm of spirits where all souls gather. This domain is believed to be situated in the southern region of the planet. Nevertheless, not all souls or spirits of the deceased are automatically permitted to enter *puyo*. To gain access to this realm, one must undergo a funeral ceremony in accordance with one's social status during life. Should the requisite ceremony not be performed or not be conducted in accordance with the *Aluk Todolo* teachings and procedures for worship, the individual will be unable to achieve entry to *puyo* and their soul will be lost.[17]

In the absence of a proper ceremonialisation, the deceased will become a spirit in the form of a demigod. This spirit, which is the incarnation of the soul of a human who has died, is referred to as a tomebali puang. During the period preceding the offering of sacrifices by family and relatives at a funeral ceremony, it is believed that the spirit will continue to observe closely the lives of their descendants. Consequently, death ceremonies are of paramount importance, and all aluk related to death must be carried out with the utmost precision in accordance with the prescribed provisions. Prior to the decision regarding the time and location of the burial, the family must convene, and the sacrificial animal must be prepared in accordance with the stipulated requirements. The implementation of the ceremony must be carried out to the highest standard in order for it to be accepted as an offering ceremony for the deceased, enabling them to reach the afterlife. The more meticulous the funeral ceremony, the more perfect the life of the deceased will be in the afterlife, which is referred to as *puyo*.[18]

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[16] Anggun Sri Anggraeni and Gusti Anindya Putri, "Makna Upacara Adat Pemakaman Rambu Solo' Di Tana Toraja," *Visual Heritage: Jurnal Kreasi Seni Dan Budaya* 3, no. 1 (January 1, 2021): 79, https://doi.org/10.30998/vh.v3i1.920.

[17] Anggraeni and Putri, 80.

[18] Mei Nurul Hidayah, "Tradisi Pemakaman Rambu Solo Di Tana Toraja Dalam Novel Puya Ke Puya Karya Faisal Oddang (Kajian Interpretatif Simbolik Clifford Geertz)," *Fakultas Bahasa Dan Seni Universitas Negeri Surabaya* Vol 5 No 1 (2018): Volume 5 edisi Yudisium (2018): 8.

Various forms of tradition, carried out from generation to generation by adherents of the Aluk Todolo faith, including the widely known Tana Toraja traditional death rites, can still be witnessed today. Although there have been modifications over time, this custom is currently observed not only by adherents of Aluk Todolo but also by the population of Tana Toraja, who are Christians and Catholics.

2. **Characteristics of The Local Wisdom in Nusantara**

The characteristics of local wisdom may be defined as a form of environmental wisdom that exists in social life in a specific place or region. Consequently, the characteristics of local wisdom are invariably specific to a given locality and community. Local wisdom may be defined as the values or life behaviours of local communities in their interactions with the environment in which they live. As a form of human behaviour, local wisdom is not static but changes over time, contingent upon the social and cultural order and ties that exist within society.[19]

A number of characteristics of local wisdom can be identified as follows. Firstly, the capacity to withstand foreign culture, which implies that local wisdom persists despite numerous interactions with other cultures. Secondly, local wisdom is capable of accommodating foreign cultural elements, as it can create a dialectic with other cultures. Thirdly, the capacity to incorporate elements of foreign culture into the native culture. This integration can take the form of assimilation and acculturation, resulting in a more developed and diverse culture. Fourthly, the capacity to regulate is also a defining feature of local wisdom. Those who adhere to this form of knowledge consider it to be a control mechanism for other cultures, ensuring its continued preservation. Fifth, the capacity to provide direction to cultural development, thereby guiding the evolution of culture within a community.[20]

Local wisdom offers numerous benefits to Nusantara, including:

a. Economic sector

Employing local wisdom as the primary strategy for improving the economy, particularly a sustainable one, is highly appropriate. It enables the public to better

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[19] Maridi, "Mengangkat Budaya Dan Kearifan Lokal Dalam Sistem Konservasi Tanah Dan Air," *Proceeding Biology Education Conference* Converence Event 2023 (2023): 23.

[20] Francisco Noerjanto, "Relevansi Psikologi Lintas Budaya Dalam Memahami Kearifan Lokal," *Jurnal Masalah Pastoral* 4, no. 2 (October 2, 2016): 1, https://doi.org/10.60011/jumpa.v4i2.33.

understand the necessary actions and requirements for conducting economic activities in accordance with an area's potential. Consequently, economic activities in a region can flourish.[21]

b. Education sector

Education is a conscious effort by humans to comprehend themselves and their environment. Therefore, it must foster and cultivate awareness of human existence in relation to the environment and the universe. By basing education on local wisdom, we can be optimistic about creating an educational system that imparts meaning to the lives of Indonesian people. This approach will imbue education with a spirit that can influence the dynamics of Indonesian society in the future. Our national education system must be capable of forming individuals with high integrity and strong character, thereby producing exemplary and dignified citizens in line with the fundamental principle of education: the humanisation of humans.

c. Political sector

In the political arena, indigenous peoples face even more challenging circumstances compared to other community groups that constitute the Indonesian nation. This condition has led to the systematic and continuous destruction of traditional governance systems, particularly throughout the New Order (*Orde Baru*) regime. This destructive effort is evident in the imposition of a uniform village concept across Indonesia, as stipulated in Law No. 5 of 1979 concerning village government.

3. *Wali Songo* **and Local Wisdom: The Roots of Moderation**

The Wali Songo truly understood that Islam, which was developing in Indonesia, originated from the Arabian Peninsula. The character and culture of Arab people were vastly different from those of Indonesian. The patterns of Islamic teachings that developed in Arabia, based on their culture, could not simply be imparted to the Indonesian people. Whilst the Arab people were characterised by harshness and egoism, Indonesians prioritised their "*ngejawi*" (Javanese) character. Consequently, the patterns and strategies of preaching could not be identical.[22]

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[21] Bambang Sutikno and Jati Batoro, "Analisis Kearifan Lokal Terhadap Pembangunanekonomi Hijau Di Kabupaten Pasuruan," *Program Studi Ekonomi Syariah Universitas Yudharta Pasuruan* Volume 8, Nomor 2, Juni 2017 (n.d.): 17.

[22] https://www.kompas.com/skola/read/2020/02/12/140000269/wali-songo-penyebar-islam-di-tanah-jawa?page=all Diakses pada Sabtu, 29 Juni 2024 Pukul 15.32

This is why the communication pattern employed by the *Wali Songo* in their preaching utilised local culture. They did not believe that culture must be changed; rather, they greatly appreciated the local culture with the addition of Islamic values. The *da'wah* strategies used by the *Wali Songo* varied significantly, depending on the region and conditions of the community. Most of these spreaders of Islam adapted flexibly so that their message of Islam was accepted by society. The name *Wali Songo* is often associated with the area of their preaching. As a result, most people are unaware of the real names of each *wali*.

The nine *Wali* Songo figures, their real names, strategies, and areas where their preaching spread indicate the importance of local wisdom in supporting the success of their da'wah, as written by Agus Sunyoto in the book "*Atlas Wali Songo:*"

1) Sunan Gresik

Sunan Gresik, also known as Maulana Malik Ibrahim, is regarded as the individual who initiated the dissemination of Islam in Java. He initially arrived in Sembolo village, which is now known as Laren Village in Manyar subdistrict, situated nine kilometres north of the city of Gresik. His preaching strategy commenced with a focus on trade, which was subsequently augmented by a political approach. Sunan Gresik established a relationship with the ruler of the time and founded Islamic boarding schools (*pesantren*) and mosques with the intention of propagating Islam. Furthermore, Sunan Gresik employed a Sufism approach to disseminate Islamic teachings that could adapt to the local culture.[23]

2) Sunan Ampel

Sunan Ampel, whose given name was Raden Rahmat, was born in 1401. His preaching area encompassed the region around Surabaya. He established the *Pesantren* Ampeldenta in the Denta area of Surabaya. His renowned da'wah strategy involved the education of preachers and the subsequent arrangement of marriages between these preachers and the offspring of Majapahit's subordinate rulers.[24] This approach of educating preachers was strategic, equipping them with teachings that were highly adaptive to the developing local culture. Sunan Ampel also employed a

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[23] Agus Sunyoto, *Atlas wali songo*, Edisi revisi (Depok: Pustaka IIMaN, 2016), 161.
[24] Sunyoto, 193.

Sufistic approach to engage with the surrounding community, inviting them in a prudent manner and adapting to their circumstances.

3) Sunan Kudus

Sunan Kudus, born Ja'far Sadiq in 1400, concentrated his preaching activities in Kudus, Central Java. He was renowned for his unwavering commitment to Islamic law and was acknowledged as the executor of Ki Ageng Pengging and Sheikh Siti Jenar.[25]Sunan Kudus' da'wah strategy for the dissemination of Islam involved addressing the community's practical needs. He instructed his students in the techniques of carpentry, goldsmithing, the art of crafting *keris* (traditional daggers), and other related trades.[26]

4) Sunan Giri

Sunan Giri, whose real name was Muhammad Ainul Yakin, was born in 1442. His parents were Shaikh Maulana Ishaq and Dewi Sekardadu, the daughter of Menak Sembuyu, who was the ruler of the Balambangan region at the end of the Majapahit. Sunan Giri is known to have held both the titles of king and holy teacher. He played a pivotal role in the advancement of Islamic proselytization in Nusantara. His renowned preaching strategy employed the use of power, commerce, and education. This method of preaching enabled Sunan Giri to exert influence over a number of areas, including Banjar, Martapura, Pasir, Kutai, and Nusa Tenggara and Maluku.[27]

5) Sunan Gunung Jati

Sunan Gunung Jati's actual name was Syarif Hidayatullah. He was born in 1448 in Cairo, Egypt. In Egypt, he was the son of Sultan Hud and was once the prince in line to succeed his father as king of Egypt. Nevertheless, he declined this role and opted instead to disseminate Islamic teachings with his mother in Java. The da'wah strategy employed by Sunan Gunung Jati was designed to enhance his political standing. He established connections with prominent figures in Cirebon, Banten and Demak in order to facilitate the dissemination of his teachings.[28]

6) Sunan Kalijaga

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[25] Sunyoto, 321.
[26] Sunyoto, 340.
[27] Sunyoto, 221.
[28] Sunyoto, 292.

Sunan Kalijaga, also known as Raden Said, was born in 1450 in Tuban. His father was Tumenggung Wilatikta, the Regent of Tuban. Sunan Kalijaga's da'wah strategy is renowned for its utilisation of art and culture. He was adept at the art of puppetry, creating both puppet forms and *carangan* plays.[29] The approach to da'wah through *wayang kulit* (shadow puppetry) represented an extraordinary innovation in Islamic preaching. Sunan Kalijaga integrated the core elements of Islamic teachings into the *wayang* performances he presented. The da'wah approach, packaged in *wayang* plays, was enhanced with a Sufistic perspective that was readily accepted by society.

7) Sunan Muria

As the son of Sunan Kalijaga, Sunan Muria, whose given name was Raden Umar Said or Raden Said, was born with artistic talent inherited from his father. He was born in 1450 and is regarded as the youngest of the Wali Songo, or Sunan. In disseminating Islam, Sunan Muria maintained the traditions of *gamelan* and puppetry as a means of proselytising. He composed a number of songs with the intention of disseminating Islamic teachings.[30]

8) Sunan Bonang

Sunan Bonang, born in 1465, was originally named Raden Maulana Makdum Ibrahim. He was the son of Sunan Ampel and Nyai Ageng Manila. The sobriquet Sunan Bonang is derived from the village of Bonang in the Rembang district. Renowned for his expertise in *fiqh*, *ushuluddin*, Sufism, art, literature, and architecture, Sunan Bonang's preaching area was primarily the Kediri. In this region, he disseminated Islamic teachings through the medium of *wayang kulit* (shadow puppetry), songs, and Sufistic literature. His most celebrated literary work is the *Suluk Wujil*.[31]

9) Sunan Drajat

Sunan Drajat, born Raden *Qasim* or Syarifuddin in 1470, was the youngest son of Sunan Ampel and Nyai Ageng Manila. His preaching area was Paciran, Lamongan, where he concentrated on moral education for society. Sunan Drajat advocated for the care of the impoverished and the prioritisation of their wellbeing. Furthermore, he was

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[29] Sunyoto, 265.
[30] Sunyoto, 372.
[31] Sunyoto, 244.

renowned for imparting knowledge regarding the construction of houses and palanquins.[32]

The Wali Songo exemplify religious moderation in Indonesia. They adopted a moderate approach towards local culture, blending indigenous traditions with Islamic values without resorting to violence or coercion.[33] Despite their status as the majority, the Wali Songo maintained a moderate stance, coexisting harmoniously with local communities of diverse cultural and religious backgrounds.[34] The Wali Songo developed a plethora of Islamic cultural creations with the objective of adapting Islam to local culture. In terms of artistic output, the Wali Songo created *macapat* songs, religious praise songs, and *dolanan* songs, as well as games for children and teenagers. They refined the lyrics and style of *macapat* songs, which subsequently became widely popular, infusing them with Islamic values.[35]The macapat styles that they sang included *gambuh*, *sinom mijil*, and *dandang gula*. Additionally, the Wali Songo composed religious praise songs with lyrics reminiscent of consolation songs, such as "*Lir-ilir*," which was intended for the general public. For children and teenagers, they created *dolanan* songs, such as "*jublak-jublak uweng*" and "*jamuran*."[36]

4. **Revitalising the Interaction Between Religion and Local Wisdom**

One illustrative example of the potential for religion and local wisdom to inform and enrich one another is their use as a preventative measure or tool to reduce the rise of radicalism in the current era of globalisation. Radicalism is a phenomenon that transcends national and religious boundaries. To date, all countries continue to regard radicalism and extremism as common enemies. In addition, religious leaders must reinterpret their doctrine as a counter-discourse against extremist groups that exploit religion for their own purposes.

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[32] Sunyoto, 308.

[33] Syamsurijal, Wasisto Raharjo Jati, and Halimatusa'diah, "*Religious Moderation Within Islam Of The Archipelago*," *Pusat Riset Masyarakat Dan Budaya Badan Riset Dan Inovasi Nasional* Vol. 24 No. 3 (2022) (2023): 365.

[34] Suparjo Suparjo, "Islam Dan Budaya: Strategi Kultural Wali Songo Dalam Membangun Masyarakat Muslim Indonesia," *KOMUNIKA: Jurnal Dakwah Dan Komunikasi* 2, no. 2 (January 1, 1970): 178–93, https://doi.org/10.24090/komunika.v2i2.100.

[35] Suparjo, 239.

[36] Mr. Suparto, "Tembang Macapat Sebagai Sumber Ide Gending-Gending Karya Ki Nartosabdo," *SELONDING* 1, no. 1 (January 10, 2013): 117, https://doi.org/10.24821/selonding.v1i1.66.

Two key differences can be identified between the symptoms of pre- and post-globalisation radicalism. Firstly, in the pre-globalisation era, radicalism was relatively straightforward to identify, and it was relatively simple to ascertain the identity of the actors and their location. This was because groups engaged in radical-anarchist actions were typically those excluded from power, marginalised, or those seeking to separate from the sovereign state.[37]Conversely, in the era of globalisation, radicalism is characterised by a lack of discernible patterns and a global reach (Juergensmeyer, 2000). It is challenging to ascertain the actor, locus, or cause. Radicals may originate from educated circles, the middle to upper economic classes, or even from those with a deep religious understanding.

Secondly, prior to the advent of globalisation, radicalism was primarily concentrated in peripheral areas. In the contemporary era, radicalism has become a prominent feature within the central institutions of government. As Armstrong (2001) observed, since the Iranian Revolution, the epidemic and its actors have entered the centre of power, no longer confined to working on the periphery. This can be evidenced by the fact that numerous officials, policymakers, educators, and members of the State Civil Apparatus (*Aparat Sipil Negara: ASN*) have been infected with the virus of radicalism.[38]

5. The revilatisation of Local Wisdom

The two aforementioned trends in radicalism undoubtedly necessitate the implementation of distinct approaches. It is imperative that unique problems are addressed with tailored strategies. In this context, local wisdom, as part of a highly valuable ancestral heritage, gains significance and can become a resource for detecting, preventing and even combating the spread of radicalism.

The revitalisation of local wisdom represents a strategy for reinvigorating long-standing traditions and philosophies of life within society. The revitalisation movement can be implemented by maximising the role of traditional and religious leaders. Involving community and religious leaders at the local level can prevent the spread of radicalism

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[37] Herdi Sahrasad and Al-Chaidar, *Fundamentalisme, terorisme, dan radikalisme: perspektif agama, masyarakat dan negara* (Jakarta: Freedom Foundation, 2017), 77.

[38] Neli Rahmah and Nelmaya Nelmaya, "Islamic Fundamentalism Karen Armstrong's Perspective and Its Implications for the Identification of Fundamentalism Groups in Indonesia," *Islam Realitas: Journal of Islamic & Social Studies* 5, no. 2 (December 31, 2019): 210, https://doi.org/10.30983/islam_realitas.v5i2.2250.

and limit its accessibility. To date, the majority of prevention efforts have been concentrated at the centralised level, employing a narrow range of rigid tactics and procedures. At the local level, however, the role of traditional and religious leaders is demonstrably effective.[39]

The strategic role of traditional and religious figures can be observed in the traditional motto "*syara*," which likens the two to two sides of a coin, inseparable. Community issues are initially resolved through local and wise familial intervention before entering formal institutions. This strategic role can be optimised to advance the values of peace, harmony and tolerance.

Furthermore, the optimisation of community institutions and the revitalisation of local rituals have been demonstrated to be highly effective in countering radicalism. Community institutions, whether in the form of tangible artefacts such as traditional houses and gathering spaces, or intangible entities such as tribal ties, clans and family systems, serve a function in deterring radicalism.

The primary clan ties within the Batak tribe of North Sumatra serve a crucial role in mitigating conflict. In the context of the tribal system, the clan represents a sibling bond. When clan A encounters clans B, C and D, they are already considered siblings. Indeed, for some individuals, clan ties are perceived to be of greater significance than religious affiliations. Despite the fact that they may practise different religions, individuals belonging to the same clan are considered brothers. Consequently, conflicts and disputes can be managed effectively.

A comparable phenomenon can be observed on the island of Java. The tradition of grave pilgrimages to sites considered sacred has been observed to have the effect of minimising societal conflicts. Despite the existence of various differences, upon entering the environment of a holy tomb for pilgrimage, individuals are able to blend and merge with one another in a harmonious manner. To date, the strategic role of local wisdom has been widely publicised by the media. For example, the tradition of mutual cleaning of places of worship in certain areas of Maluku is noteworthy. During Eid al-Fitr, Christians clean the mosque, and conversely, when Christmas arrives, Muslims clean the church. It

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[39] Rahmah and Nelmaya, "*Islamic Fundamentalism Karen Armstrong's Perspective and Its Implications for the Identification of Fundamentalism Groups in Indonesia..*", hlm.209.

is imperative that dialogue, mutual greetings and encouragement be maximised in order to eradicate the spread of radicalism.

D. CONCLUSION AND RECOMMENDATION

Despite the diversity of cultures and local wisdom across regions, it has been demonstrated that local wisdom provides concrete solutions to local and regional issues within societies. Among the various forms of local wisdom are customs and customary law. Customs primarily represent a more abstract value system, whilst customary law has evolved into social norms with associated rewards and punishments. The Wali Songo, revered Muslim saints, greatly appreciated the developing cultures, enriching them with Islamic values. The strategies employed by these Islamic propagators in disseminating their message varied significantly, depending on the region and the conditions of the community. Most of these Islamic propagators adapted flexibly, ensuring their message was accepted by society. The local wisdom of the archipelago, which remains alive and continues to evolve, can serve as a spirit of religious moderation, particularly when viewed through the lens of the moderate religious model inspired and passed down by the Wali Songo.

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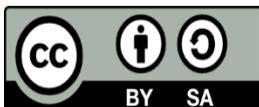
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Abstrak [Corbel 11 Cetak Tebal dan Miring]

Abstrak harus jelas, ringkas, dan deskriptif. Abstrak ini harus memberikan pengantar singkat tentang masalah, tujuan makalah, diikuti dengan pernyataan mengenai metode dan ringkasan hasil. Abstrak harus diakhiri dengan komentar tentang pentingnya hasil atau kesimpulan singkat, dan kebaruan artikel. (*Corbel 11 spasi tunggal, dan cetak miring* sebaiknya antara 200-250 kata).

Keywords: *Maksimum 5 kata kunci dipisahkan dengan tanda koma. [Corbel 11 spasi tunggal, dan cetak miring]*

Contoh: *Hukum Islam; Moderasi Beragama; Toleransi; Keadilan*

PENDAHULUAN [Corbel 13 bold]

Silahkan pertegas posisi penelitian anda saat ini di antara penelitian lain tentang tema terkait. Anda harus mendiskusikan di sini juga hubungan penelitian Anda dengan penelitian lain, Tinjauan literatur, terutama pada karya akademis baru yang paling relevan yang diterbitkan dalam jurnal adalah suatu keharusan. Dengan kata lain, cobalah menjawab setidaknya dua pertanyaan: (1) mengapa Anda percaya bahwa pertanyaan penelitian Anda sangat penting untuk dijawab; dan (2) bagaimana penelitian lain telah atau belum menjawab, atau bagaimana menurut Anda jawaban Anda akan berkontribusi tentang masalah yang menjadi focus penelitian anda. Di bagian terakhir pendahuluan Anda, harap nyatakan dengan jelas pertanyaan penelitian atau tujuan artikel Anda. Pendahuluan Anda harus mengalir logis, koherensi, dan sistematis dari awal hingga bagian terakhir [*Corbel*, 13, normal].

METODE [Corbel 13 bold]

Metode menjelaskan rancangan kegiatan, ruang lingkup atau objek, bahan dan alat utama, tempat, teknik pengumpulan data, definisi operasional variabel penelitian, dan teknik analisis. [*Corbel*, 13, normal].

HASIL DAN PEMBAHASAN [Corbel 13 bold]

Bagian ini menyajikan hasil penelitian. Hasil penelitian dapat dilengkapi dengan tabel, grafik (gambar), dan/atau bagan. Bagian pembahasan memaparkan hasil pengolahan data, menginterpretasikan penemuan secara logis, mengaitkan dengan sumber rujukan yang relevan. [*Corbel*, 13, normal].

KESIMPULAN DAN SARAN [*Corbel,* 13 bold]

Kesimpulan berisi rangkuman singkat atas hasil penelitian dan pembahasan. Saran berisi tentang rekomendasi teknis yang berkaitan dengan hasil penelitian. [*Corbel* 13, normal].

REFERENSI
a. Footnote [*Corbel* 11, normal]

Footnote berasal dari berbagai sumber, seperti buku, prosiding, artikel ilmiah, jurnal nasional maupun internasional, e-journal, dan karya ilmiah lainnya. Footnote diprioritaskan untuk terbitan atau hasil penelitian dalam 10 tahun terakhir dengan menggunakan Turabian Style edition (full note) untuk semua artikel.

b. Daftar pustaka [*Corbel* 13, normal]

Daftar Pustaka dapat berasal dari berbagai sumber, seperti buku, prosiding, artikel ilmiah, jurnal nasional maupun internasional, e-journal, dan karya ilmiah lainnya. Daftar pustaka diprioritaskan untuk terbitan atau hasil penelitian dalam 10 tahun terakhir. Penyusunan daftar pustaka tersebut, ditulis sesuai pedoman sebagai berikut:

1. Dari buku teks:
Gronlund, N.E. & Linn, R.L,. *Measurement and evaluation in teaching. (6th ed.)*. New York: Macmillan. . 2005.

2. Dari buku teks yang dirangkum oleh editor.
Sofian Effendi, Unsur-unsur penelitian ilmiah. Dalam Masri Singarimbun (Ed.). *Metode Penelitian Survei*. Jakarta: LP3ES, 2012.

3. Dari buku terjemahan
Daniel, W.W, *Statistika nonparametrik terapan*. (Terjemahan Tri Kuntjoro). Jakarta : Gramedia, 2010.

4. Dari skripsi/tesis/desertasi
Slamet Suyanto, Keberhasilan Sekolah dalam Ujian Nasional Ditinjau dari Organisasi Belajar. *Disertasi*, tidak dipublikasikan. Universitas Negeri Jakarta, 2010.

5. Dari jurnal:
Pritchard, P.E, Studies on the bread-improving mechanism of fungal alpha-amylase. *Journal of Biological Education, 26* (1), 14-17, 1992.

6. Dari kumpulan abstrak penelitian atau *proceeding*:
Paidi, Urgensi Pengembangan Kemampuan Pemecahan Masalah dan Metakognitif Siswa SMA melalui Pembelajaran Biologi. *Prosiding, Seminar dan Musyawarah*

Nasional MIPA yang diselenggarakan oleh FMIPA UNY, tanggal 30 Mei 2008. Yogyakarta: Universitas Negeri Yogyakarta, 2008.

7. Dari internet

White, H., *Problem-Based Learning in Introductory Science Across Disciplines*. 2007.Diakses tanggal 27 Maret 2007 dari http://www.udel.edu/chem/white/finalrpt.html.

Catatan : Jumlah total seluruh halaman s.d. Daftar Pustaka adalah **8-15 halaman**, dengan margin halaman kanan, kiri 2,2cm, atas dan bawah masing-masing 2,5cm dengan spasi 1,3.

UIN MATARAM

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