



Religious Moderation in Silo Baru (Case Study: Tuanku Sheikh Silo)

Mhd. Joni Marpaung¹, Rizka Ramadani Sam², Nuraini Ade Putri Lubis³, Rina Widyasari⁴, Ismail Husein⁵, Nafila Zendhia Ulhaq⁶, Khoiriah Syahfitri⁷, Puan Salwa Afifah⁸, Rahma Utami⁹, M. Abdul Rizki¹⁰

Universitas Islam Negeri Sumatera Utara Medan

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ABSTRACT

The religious moderation in Silo Baru will be described in this article. The purpose of this paper is to discuss religious moderation in Silo Baru, the role of religious instructors in achieving village peace, inter-religious relations, inter-religious relationship weaknesses, challenges and opportunities for religious moderation, and indicators of religious moderation. A qualitative research method was employed. Tuanku Sheikh Silau Laut's History was used as a case study. How religious moderation evolved from time to time to the present. According to the findings of this study, religious moderation is a perspective on how to understand and apply religious teachings so that they are not excessive and do not cause conflict among Muslims and people of other faiths. Of course, differences of opinion will continue to emerge in every village. However, it does not have to cause division among fellow humans. It requires religious moderation in the form of acknowledging the existence of other parties, being tolerant, respecting differences of opinion, and not imposing one's will through violence.

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Corresponding Author:

Rina Widyasari,
Department of Tarbiyah and Teacher Training
Universitas Islam Negeri Sumatera Utara Medan
Email: rina_widyasari@uinsu.ac.id

1. INTRODUCTION

The Unitary State of the Republic of Indonesia has a rich cultural diversity, including a wide range of ethnicities, languages, religions, cultures, and social statuses. Cultural diversity can be a "Integrating Force" that binds diversity to achieve prosperity, but it can also be the source of cultural clashes, clashes of opinion between races, ethnicities, religions, and life values. Islam is rahmatan lil alamin, the most perfect religion among others. Maintain a mission of peace, tolerance, moderation, and nonviolence at all times.

In contrast to the current modern era, Muslims face significant challenges from extremist reformist movements, namely fundamentalism and radicalism. As a result, religious instructors' roles as public servants should be competent and carry out a moderation movement to increase

the ummah's peace. The community's awareness and understanding of cultural diversity, particularly religious diversity, is becoming increasingly important in order to foster harmonious and peaceful inter-religious relations. Of course, each village's religious moderation has its own flaws. As a result, in order to overcome this flaw, a very high tolerance attitude is required. The faster and more advanced Indonesia has both opportunities and challenges, particularly for this New Silo village.

Every village should pay more attention to these indicators, which include tolerance, recognition of local culture, equality, and not anarchy. Many people use Islam's teachings to fuel radicalism. Making use of religious teachings to become involved in a problem. Several opinions that differed from the existing theory were discovered in the case study of Tuanku Sheikh Silau. Religious moderation has the same meaning in each village, but the definition varies. In religious moderation, the relationship between religious communities creates many conflicts of opinion, which are later reconciled with the existing conditions in a village. Students in UINSU KKN 107 are interested in learning more about religious moderation from the perspective of how this village understands it. According to the village, which has a large population but lacks tolerance. Rather than establishing better relationships with those around them, they tend to only care about the life of the world by making money every day.

Religion is widely known, but it is not properly studied or practiced in this Silo Baru village. Tuanku Sheikh Silau set the bar for us to learn more about religious moderation. Tuanku Sheikh Silau is compared to the king of all villages. Based on this context, the focus of this research is on how religious moderation exists in Silo Baru and Sheikh Silau, the role of religious instructors, relationships between religious communities, weaknesses, challenges, and indicators in religious moderation in order to build religious harmony in a multicultural Indonesian society.

2. RESEARCH METHODE

A qualitative research method was used in this study. This method is based on the findings of interviews and the current state of affairs in the research environment. Which employs case studies. Because of its recent popularity, the qualitative research method is also known as a postpositivistic method because it is based on post-positivism philosophy, an artistic method because the research process is more artistic (less patterned), and an interpretive method because the research data is more related to interpretation. Someone who wants to learn about a problem in a "very deep" way will conduct qualitative research. As a result, the methods employed include in-depth interviews, field observations, observations, and recordings.

3. RESULT AND ANALYSIS

According to QS.al-Baqarah [2]: 143, the Arabic word for moderate is al-wasathiyah. The term al-Wasath translates to "the best and most perfect." According to the hadith, the best problems are those in the middle. In viewing and solving a problem, moderate Islam tries to take a compromise approach and is in the middle in responding to a difference, whether it is a difference in religion or sect. Moderate Islam promotes tolerance and mutual respect, while still believing in the truth of each religion's and sect's beliefs, so that all can accept decisions with a cool head, without having to engage in anarchic action. Darlis (2017) defines formalized formalized formalized formalized formalized formalized formalized formal

Thus, religious moderation is a middle path in the midst of Indonesia's religious diversity. Moderation is an archipelago culture in which religion and local wisdom coexist and do not contradict each other. Do not contradict one another, but rather seek a tolerant solution.

Multicultural (Diversity), Silo Baru Villages

The new Silo is a village in the Asahan Regency's Silau Laut sub-district. The new silo is a coastal area with a diverse ethnicity and culture, with the majority of the people being of the Tanjung Balai Malay ethnicity, where there is still a lot of Malay culture attached and a regional language that also uses the Malay language originating in the Tanjung Balai area. The diversity of the Silo Baru village community has its own grace for the harmonious life of the new Silo village community, as different cultures and ways of life bring diversity and benefits. However, such diversity in cultures and customs must be accompanied by policies that promote community harmony, particularly in the harmonious application of beliefs or worship.

Cultural diversity will occur in every area; cultural diversity is a natural event that occurs as a result of the meeting of different perspectives and customs in the same place; it is unavoidable that this meeting will result in the habits and culture of each individual or group. These cultural differences and customs will be referred to as multiculturalism, or diversity. Multiculturalism is classified into two types: descriptive and normative. Descriptive multiculturalism is a social fact that occurs as a result of community pluralism, whereas normative multiculturalism is diversity between communities that adheres to previously agreed upon norms between fellow communities related to way of life and views on the assessment of things such as values and norms, which must be obeyed.

Multiculturalism refers to the fact that behavior and culture in a society interact and coexist, respect and tolerate each other, and two or more cultures that exist recognize tolerance as well as similarities. If you look at the culture in the new Silo Village, you will notice that multiculturalism has been well implemented because there are no clashes between tribes and religions, which the new Silo Village community tolerates very well. The people of Silo Baru Village have ethnic and linguistic diversity, which is evident from the language spoken in everyday life, namely the existence of several different regional languages. However, despite the differences in culture and customs, the people of Silo Village can only coexist in harmony and do not bring each other down due to tribes and habits.

In multiculturalism, which acknowledges the existence of differences or diversity, whether it is ethnicity, culture, or religion, there are principles that must be grasped and become benchmarks in implementing multiculturalism, namely, recognition between groups, tolerance, equality, and also equal rights between groups. which does exist As a result, in this case, diversity in a village necessitates an attitude of recognition among others, tolerance, and equality of rights. This serves as a guideline for establishing socialization in each individual. As a result, the role of diversity becomes an impetus to complement one another within a village.

The Role of Religious Counselors in Religious Moderation

Discussing religious moderation is undoubtedly an intriguing topic in the joint discussion. This is because religious moderation has become a discussion about tolerance and respect for the diversity of religions that exist. The Ministry of Religion of the Republic of Indonesia has echoed religious moderation as an effort to balance beliefs, order, morality, muamalah, as well as attitudes and behavior. As a result, religion has a moderate face and is not fanatical when it comes to religious law or a case. Whereas, in terms of moderation, it must continue to be understood and developed as a shared commitment to maintain a balance in society regarding ethnicity, ethnicity, culture, religion, and political choices, so that differences can be managed and overcome. As a result of this coverage, the role of religious instructors in society is

discussed. Religious instructors play an important role in this context, as they must be able to position themselves as religious figures or leaders in society.

Religious instructors' activities, whether through repeated practices or actions, will serve as examples or actors in the community. The call, however, to always echo moderation, to take the middle path, through words and actions, is a concern not only for public servants, but also for the community. Thus, the role of religious instructors is linked to the ummah's relationship. This is related to the role of religious instructors, who serve as the foundation for the concept of religious moderation in society. so that religious communities are formed that are capable of implementing religious moderation in their surroundings

As a result, in order to carry out the function of religious educators optimally, it is stated in the academic text (Ministry of Religion of the Republic of Indonesia, 2015) that the following skills are required: 1] Ability to identify and monitor important variables and issues for community vitality (as the function is carried out (eg demographic, economic, human services, environment, etc. 2] cultural awareness, commitment, and ability, as well as a sense of belonging to different cultures, multi-cultural assumptions, norms, beliefs, and values, or cultural diversity 3] Ability to plan, design, implement, evaluate, calculate, and sell extension programs to improve the quality of life of extension targets or Extension Programming 4] The ability to recognize, comprehend, and facilitate the opportunities and resources required as the best response to the individual's and the target community's needs (Engagement). 5] Mastering oral and written communication skills, as well as the use of technology and extension methods to assist extension programs in guiding behavior change in the extension target group (delivery of education and information). 6] The ability to interact effectively with diverse individuals and groups in order to foster collaboration, build networks, and dynamic systems (Interpersonal relationships). 7] Understanding of extension's history, philosophy, and characteristics (Knowledge about the organization) 8] The ability to positively influence various individuals and target groups, as well as the management of extension organizations 9] the ability to establish structure, organize processes, develop and monitor resources, and lead change in order to achieve effective and efficient extension outcomes or leadership functions. 10] Ability to demonstrate behavior that reflects extension workers' high level of performance, a strong work ethic, and a commitment to continuous education in accordance with extension's vision, mission, and goals in order to increase individual and organizational effectiveness (professionalism).

As a result, the application of religious moderation in these roles is based on religious instructors in the relevant environment. As a result, this is investigated further in the new Silo village, where religious moderation is said to be minimal, as is the case with customary beliefs that must be enforced within the scope of the village. Some people are opposed to the changing customs of using the mosque yard in the village environment for non-religious purposes. However, this often leads to a lack of moderation. Regarding the footprints we left during our visit with traditional leaders in the sea glare area, it was stated that "religious moderation is good, but the most important thing is that we trust each other and are not suspicious of each other."

The most important thing is to be understanding of others." In understanding this religious moderation, this creates peace among others. This is what lends support to the topic of religious educators who can mediate an existing point of view. Religious instructors serve as a resource in identifying and resolving issues that arise in the concept of religious moderation that is formed in each case. So that's it; we need to be able to concentrate on religious instructors in the villages where we live. So that the forms of religious moderation that exist in this scope can be known at the level of religious moderation understanding.

Interreligious Relations

The word harmony comes from the basic word pillar, derived from Arabic rukun (rukun) plural arkan means principle or basis, for example: rukan Islam, the principle of Islam or the basis of the Islamic religion. In the big Indonesian dictionary the meaning of pillars is as follows: Rukun (noun): (1) something that must be fulfilled for the validity of the work, (2) principle, means: basic, joint; everything is done well, does not deviate from the pillars.

Harmony is a condition and process of creating and maintaining diverse patterns of interaction among autonomous units. Harmony reflects a reciprocal relationship marked by mutual acceptance, mutual trust, mutual respect and appreciation, and mutual understanding of togetherness.

Based on some of the definitions above, it can be concluded that the harmony of religious life contains three important elements: first, the willingness to accept differences in beliefs with other people or groups. Second, the willingness to allow others to practice the teachings they believe in. And third, the ability to accept differences and then enjoy the atmosphere of solemnity that other people feel when they practice their religious teachings.

Every religious nation will give freedom for each religion to develop so that inter-religious harmony will be realized. The participation of religious communities in this development can influence positive values to strengthen human attitudes and behavior as well as noble personalities.

In Indonesia, religious life and belief in God are the noble values of the nation as an effort to create a spiritual, moral, and ethical foundation. The state also guarantees the independence of each population to embrace religion and worship according to their respective religions. All over the world there is now a growing awareness that people from different religious traditions should meet in harmony and brotherhood rather than in hostility. The above ideals are essentially the fundamental teachings of every religion.

As for the footprints that we did during a visit with the Silau Laut traditional leader, the traditional leader Sheikh Silau Laut, Ayahanda Ibrahim Ali Silau, said respect the leaders and scholars, don't confuse Muslims with anyone. The nature of love ordered by parents. May this nation remain in harmony and peace.

He also said that he hoped that the Malay culture and customs in Asahan Regency would be preserved together, so that they would not be eroded by an increasingly modern era. Gathering is one of the Malay cultures that must be preserved, so that the Malay community is not divided. He continued, he conveyed that in society it is important for us religious people to improve our hearts, because we humans have different understandings.

In the context of the interests of the state and nation, religious harmony is an important part of national harmony. Religious harmony is a condition of relations between religious communities based on tolerance, mutual understanding, mutual respect, respect for equality in the experience of their religious teachings and cooperation in the life of society, nation and state within the Unitary State of the Republic of Indonesia based on Pancasila and the Constitution of the Republic of Indonesia. 1945. Therefore, the harmony of life among religious believers is a precondition that must be created for development in Indonesia.

Challenges in Religious Moderation

The view of inter-religious moderation will indeed have its own perspective for each individual. This view has become a cliché in the implementation of inter-community worship activities, besides views that have an element of wanting to create truth will lead to endless

debates. For that we need a way of thinking and also an attitude that is not excessive in looking at disputes between religious communities.

In this article, the new Silo Village is the object of writing this article, the views of the community and also the culture in responding to the implementation of religious moderation are the main things in determining the challenges faced in this New Silo Village.

On several occasions we saw a lot of applications in the process of carrying out worship activities that have undergone moderation, on the occasion of a visit to one of the datuk or traditional leaders in the Silau Laut sub-district we got a picture of the life of the Silo Baru community in the existing customs and culture. As for the challenges in the implementation of religious moderation, the villagers of Silo Baru are not very challenged and there are rarely conflicts between religious communities and also people of different religions. Religious harmony in the village of Silo Baru is very good, and there are rarely differences in understanding and there has never been a tribal war in the name of religion.

The life of the people in Silo Baru village has a flexible perspective in responding to differences in understanding and conflict, historical records show that community harmony is so good that there has never been a dispute between people, be it between ethnic groups or between religions.

Differences of opinion and perspectives in Silo Baru Village are not subject to long debates, even the people of Silo Baru village consider that differences of opinion or opinions are a blessing and consider the truth only belongs to Allah. There is also a Hadith of the Prophet Muhammad which reads:

أَخْتِلَافُ أُمَّتِي رَحْمَةٌ

Meaning: The difference of opinion of my ummah is mercy

Allah SWT also said in Al-Quran surah Al-Hujurat Ayat 13:

يَا أَيُّهَا النَّاسُ إِنَّا جَعَلْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا
وَقَبَا ۗ لِيَتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: O Mankind! Indeed, We created you from a male and a female, then We made you into nations and tribes that you may know one another. Lo! The noblest of you in the sight of Allah is the most pious. Indeed, Allah is All -Knowing, All -Aware.

From the hadiths and verses above, it is explained that differences of opinion and differences of opinion between people are a blessing, and also cultural differences are things that really have to happen so that we as people know each other.

The people of Silo Baru village do not really bring up differences in perspective because the villagers do not really want to seek the truth and perform worship according to the understanding and knowledge they have acquired. In maintaining harmony among the people in Silo Baru Village, the village community emphasizes one main key, namely, as Muslims and other religious people, do not blaspheme or criticize each other among us, and differences between people are natural as long as they do not judge each other.

Another thing that is the principle of the Silo Baru Village community described by the traditional leader Datuk Ibrahim Ali Silau is that there should be no acts of mutual suspicion, and always cultivate brotherhood and love, and do not interfere with each other. It was also explained that in the history of Silau Laut Subdistrict there were several hamlets inhabited by

harmonious tribes, where in Silo Baru Village itself, there were several hamlets inhabited by harmonious tribes, such as one Javanese hamlet, one Batak tribal hamlet and so on.

The challenges of religious moderation faced by the Silo Baru village community are not too many, in the living order of the Silo Baru village community following moderation, and carrying out moderation flexibly and allowing them to live with moderation, the key is in Muslim worship and also Sufism activities remain in the Shari'a standards. religion and follow the existing scholars. The people of Silo Baru village themselves carry out religious moderation as well as possible, for problems with the understanding of khilafiyah, the Silo Baru village community does not raise it, although many thoughts in the name of khilafiyah, the Silo Baru village community do not support the existence of khilafiyah and stick to the establishment of the history of Glare Laut, namely to obey and submit to state rules, namely Pancasila and the Law of the Republic of Indonesia. The point is that the people of Silo Baru village do not support the existence of khilafiyah.

Finally, the moderate understanding in Silo Baru Village is indeed very good, does not exaggerate the existing conflict, and also the main thing in implementing this moderation is not exaggerating the khilafiyah and the Silo Baru village community also does not support the existence of extremism such as terrorists and extremism. other.

4. CONCLUSION

Of course, there are many different kinds of differences in each group, which can lead to a division of harmony if each member of the group is not moderated. Similarly, in religious life, even if one group adheres to the same religion but has different understandings of their religion, it is feared that this will have a negative impact on the group's social life. As a result, it necessitates the ability of religious moderation in it. The Ministry of Religion of the Republic of Indonesia has echoed religious moderation as an effort to balance beliefs, order, morality, muamalah, as well as attitudes and behavior.

As a result, religion has a moderate face and is not fanatical when it comes to religious law or a case. Traditional leader Datuk Ibrahim Ali Silau urges the people of Silo Baru Village, Silo Laut Subdistrict in Asahan Regency, North Sumatra, not to suspect each other and to continue cultivating brotherhood and love in order to maintain harmony in the village. this. As previously stated, this village has various tribes, and each of these tribes inhabits a hamlet with the same tribe. However, due to high tolerance and religious moderation, there has never been a conflict between ethnic groups or even religions. Religion itself must be moderated, whether for fellow believers of the same or different religions. The goal is to avoid inter-religious conflicts, which can undermine religious harmony.

Religious moderation must be fostered through recitations as well as national dialogue so that it becomes the Indonesian nation's attitude. Multicultural understanding is an important need in building national harmony for the people of Indonesia, so education, training, and counseling are required for the community. Particularly for this village, so that it can improve in the future. The government, through the Ministry of Religion, the Religious Education and Training Center, and religious instructors, can serve as the driving force behind the religious moderation movement.

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