

Understanding of Religious Moderation in Buddhist Social Interaction

ABSTRACT

The phenomenon of the life of the people of Karang Sari Village who can live in harmony with each other for decades without seeing differences in beliefs, and without religious conflict is interesting to study. This study aims to describe and know the effect of understanding religious moderation on the social interaction of Buddhists in Karang Sari village. This study uses a survey method using a quantitative approach. The results of the study can be concluded that the understanding of religious moderation affects the social interaction of Buddhists in Karang Sari Village, Cluwak District, Pati Regency in 2022, namely the results of descriptive analysis of the understanding of the Religious Moderation variable showing a result of 82% including in the high category, while the social interaction variable shows a result of 79% belongs to the medium category. There is a significant influence between the understanding of religious moderation on social interaction, with a correlation value of 0.728 in the strong category. The coefficient of determination R Square is 0.530 so it can be interpreted that Understanding Religious Moderation contributes 53% to the social interaction of Buddhists in Karang Sari Village. The results of the regression analysis in this study used the t-test with the results of t-count obtained at 4.504 with Sig. $0.000 \leq 0.05$ then H_0 is rejected. Based on the results of these calculations, it can be assumed that the understanding of religious moderation has a significant effect on the social interaction of Buddhists in Karang Sari Village, Cluwak District, Pati Regency in 2022.

Keywords: Understanding of Religious Moderation; Religious Moderation; Social interactions

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INTRODUCTION

Humans as social beings, who have the will and instinct to build bonds by interacting, communicating, or other social contacts to fulfill their needs. Fulfillment of all these needs really requires social interaction between one human with another. Social interaction is the key to social life, so without a shared life, interaction cannot work. Competition, conflict, and so on, prove that social interaction is less dynamic. Regarding religious life, every religion has different teachings from one another, so that social interaction between religious communities is also needed. In the interaction, it is hoped that religious people understand in advance what religious moderation is, so that later they can build harmony in religious life. Therefore, an understanding of religious moderation must be understood contextually, not textually, meaning that moderation in religion in Indonesia is not moderated in Indonesia (Jubba, Awang, & Sungkilang, 2021), but the way of understanding religion must be moderate because Indonesia has many cultures, cultures and customs (Fahri & Zainuri, 2019).

Religious moderation is how we can implement the noble values of religious teachings that are believed in the life of a plural and complex society. The goal is to create inter- and inter-religious harmony. The concept of religion that we must understand is not implementing it, not imposing our will and imposing our understanding of religion on others, this is an erroneous understanding that we must correct so that there are no misunderstandings in interpreting the concept of religious moderation (Darmayanti & Maudin, 2021). The character of religious moderation necessitates openness, acceptance, and cooperation from each of the different groups. Therefore, every individual who adheres to a religion, regardless of ethnicity, ethnicity, culture, religion, and political choices, must be willing to listen to one another, and learn from each other to train the ability to manage and overcome differences in religious understanding between them. A number of religious leaders have often echoed the direction of moderation in religion. The effort of Buddhists in maintaining and developing an attitude of religious moderation to counteract radical traits is by developing noble, benevolent qualities. These noble qualities are by emitting a sense of love, compassion, sharing happiness/sympathy, and equanimity, (D.II.13). Buddhists are also taught not to blindly believe, (A.III.65).

The Ministry of Religion's RPJMN (National Medium-Term Development Plan) 2020-2024 makes religious moderation a priority, to care for an Indonesia that is peaceful, tolerant and respects diversity as a form of cultural strategy, so that realizing it can begin by providing an understanding of religious moderation. Understanding religious moderation influences social interaction, it can be proven based on research by Rupasari Ksanti Ratna Paramita in 2020 data analysis and discussion of the influence of Religious Moderation Attitudes and self-control Buddhist Teenagers Against Social Interaction in Buddhist Religious Education Grades VII and VIII at SMP Dharma Putra 2019/2020 Academic Year. The results of the multiple regression analysis stated that religious moderation significantly affects social interaction in learning Buddhism by 42.7%. Based on this statement it can be proven that social interaction is influenced by religious moderation.

Karangsari Village, Cluwak District, can be said to be like a miniature of Indonesia, seen from the inculcation of Pancasila values and also the people who

embrace different religions, namely Islam, Christianity and Buddhism. For decades, regardless of differences in beliefs, the people there have been able to live in harmony and work together with each other. The buildings of mosques, churches and monasteries that stand side by side in one area are proof, not only that in one house there are also family members who have different beliefs. The phenomena above show that the social interaction of the people in Karangasari Village has been well established.

METHOD

This study uses a survey method, in which researchers distribute questionnaires and collect data, using a descriptive quantitative approach. This study uses a descriptive inferential research procedure to examine the effect of the independent variables on the dependent variable. The target population is Buddhists in Karangasari Village, totaling 788 people. Samples taken using the technique *proportional stratified random sampling*. This study took a sample of 20 Buddhist priests in Karangasari Village, Cluwak District, Pati Regency in 2022.

Data collection techniques using primary data were obtained by researchers by providing questionnaires measured by a Likert scale to 20 respondents. The distribution of this questionnaire was carried out twice, with the results of the first validity test there were still a number of question items that were not yet valid so a second questionnaire was needed with the results of the validity test of all question items in this research instrument being valid. Items 1 through 100 have an $R_{\text{value count}} > R_{\text{table}}$. R_{table} from 20 respondents and a significance level (α) of 5%, namely 0.444. Researchers use the alpha formula to determine reliability, because the tool used is a questionnaire with graded scores. A construct or variable considered reliable when producing *Cronbach alpha* > 0.60 . The results of the reliability test are shown in the following table 1.

Table 1. Summary of Reliability Test Results

Variable	Cronbach's Alpha	Criteria	Conclusion
Religious Moderation (X)	0.978	$> 0,6$	Reliable
Social Interaction (Y)	0.968	$> 0,6$	Reliable

Source: SPSS 21 output research data

Data analysis is used to test the truth of the hypothesis, the analysis technique used is simple regression analysis. Prior to data analysis, a description of the research data was first carried out consisting of one independent variable and one dependent variable in the form of tables and frequency distribution diagrams. The next step is to perform a normality test. The hypothesis tested in this study is the effect of the independent variable (X) on the dependent variable (Y). to find out whether the independent variable has an effect on the dependent variable is done by calculating the value of the F test statistic. The magnitude of the influence of the

independent variable (X) on the dependent variable (Y) is determined based on the results of the t statistical test using the SPSS Statistics 21 program.

RESULTS AND DISCUSSION

1. Variable Recapitulation

The results of distributing questionnaires regarding the recapitulation of the variable understanding of moderation in religion can be seen that justice has a percentage of 84%, balance has a percentage of 81%, national commitment has a percentage of 86%, tolerance has a percentage of 82%, anti-violence has a percentage of 80% and accommodative has a percentage 77%. So that the results obtained an average of 33.95 and included in the sufficient category of 82%. The results of distributing questionnaires regarding the recapitulation of social interaction variables can be seen that social contact has a percentage of 77%, communication has a percentage of 78%, collaboration has a percentage of 81% and factors for the success of social interaction have a percentage of 80%. So that these results obtain an average of 49.4625 and are included in the sufficient category of 79%.

2. Description analysis per sub variable

Analysis of the description of the variable understanding of religious moderation in the justice sub-variable is in the high category with an average of 33.5. So in the understanding of deep religious moderation the realm of justice is able to show impartiality and is able to give opinions about the truth within the Buddhist community. Relevant to the statement that the manifestation of religious moderation is able to apply the principles of justice in carrying out social, national and state life. Being fair means not being one-sided, doing things proportionally or appropriately and always sticking to the truth (Abror, 2020). Balance in Understanding Moderation of Religion is in the high category with an average score of 32.4. So in understanding moderation, religion in the realm of balance is able to be assertive in stating principles, and balance in life without being extreme in views. In line with the principles of balance and justice in the concept of moderation (*wasathiyah*), it means that in religion, a person should not be extreme in his views, but must always find common ground (Kementerian Agama RI, 2019).

National commitment as one of the achievements in Understanding Moderation of Religion is included in the very high category with an average score of 34.25. So the national commitment that is achieved through understanding religious moderation, namely accepting and fidelity to the basic national consensus of fulfilling obligations as citizens is one form of practicing our religious teachings. Relevant to the statement that someone who can be said to be a moderate person is someone who upholds the values of tolerance and applies them in religious life and diversity so as to avoid various kinds of friction or social turmoil and other conflict dynamics, which can undermine unity and unity. A person who can also be said to be moderate in religion is someone who has a strong national commitment and puts forward unity and the values contained in the 1945 Constitution and Pancasila (Saputera, 2021).

Tolerance in Understanding Moderation of Religion is included in the high category with an average value of 37. So tolerance in understanding moderation of religion is able to respect one another by respecting the differences that exist in society and respecting oneself. Tolerance is the fruit or result of close social interaction in society. Humans in religious social life cannot deny the existence of association, either with their own group or with other groups that sometimes have different religions or beliefs, with this fact religious people should try to bring peace and tranquility to each other within the frame of tolerance so that social stability and friction ideological friction between people of different religions will not occur (Abror, 2020). Anti-violence in Understanding Moderation of Religion is included in the high category with an average score of 35.85. So anti-violence in the understanding of religious moderation must provide a perception of supporting non-violence in the name of religion and tend to be willing to act violently in the name of religion. Relevant to the statement that radicalism is not related to a particular religion (Ibrahim, Prasojo, & Sulaiman, 2019), but can be attached to all religions. Whatever the reason, religious people must avoid violence, therefore religious moderation must encourage every religious community to avoid violence or promote an attitude of non-violence (Prakosa, 2022).

Accommodative as one of the achievements of Understanding Moderation of Religion is included in the high category with an average score of 30.7. So being accommodative in understanding religious moderation is by accepting religious practices that are in accordance with local culture and traditions and tend to be accommodative with local culture. Relevant to the statement of religious moderation can also be seen as a middle way, including in terms of the intersection between culture and religion in Indonesia. Moderation or the middle way is an archipelago culture that goes hand in hand and is in harmony and does not negate or contradict each other between religion and local wisdom (Prakosa, 2022). Social contact in Social Interaction is included in the high category with an average value 42.25. So social contact in social interaction is by forming good relations between people. In line with the statement, social contact occurs if a person or several people have a relationship with other people and it doesn't have to be a direct or physical relationship (Tejokusumo, 2014)

Communication in Understanding Moderation of Religion is included in the high category with an average value of 42.75. So social interaction in the realm of communication is able to give opinions by speaking in front of groups. Relevant to communication is the process of delivering messages or interactions from the sender to the recipient, because of that there must be reciprocal communication (*feedback*) between communicators and communicants (Inah, 2015). Cooperation in Understanding Moderation of Religion is included in the high category with an average score of 48.55. So social interaction in the realm of cooperation is able to carry out reciprocal relationships and mutually give or receive good influence. Relevant to cooperation is a form of social interaction when the goals of one group member are closely related to the goals of other members or the goals of the group as a whole so that each individual can only achieve goals if other individuals also achieve goals (Hapsari, 2014). The success factors of social interaction as one of the achievements in social interaction are included in the high category with an

average value of 64.3. The success factors of social interaction in social interaction are imitation, suggestion, identification and sympathy. Relevant to Imitation is the creation of value by imitating someone else's model of doing something (Istiqomah & Sulistyowati, 2021). Suggestions are psychic influences that exist within oneself which can be said to be auto-suggestions or those that come from the influence of other people are said to be hetero-suggestions. These suggestions can generally be accepted by other parties without any criticism from other people involved (Liyota, Bisri, & Bisri, 2019). The nature of identification is deeper because in this process it can form a person's personality (Sumaryani, 2018). Sympathy can appear insensibly, discriminating to the essence of feelings. Social interaction based on sympathy is far more ingrained when compared to mere suggestion and imitation (Istiqomah & Sulistyowati, 2021).

3. Normality test

The results of the normality test show that data on the variables Understanding Moderation of Religion (X) and Social Interaction (Y) have a significance value of 0.200. This figure shows that the data on the variables Understanding Moderation of Religion (X), and Social Interaction. (Y) normally distributed (Sig>0.05), shown in the following table 2.

Table 2. Normality Test Table

	Kolmogorov-Smirnova			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Understanding of Religious Moderation	.150	20	.200*	.938	20	.217
Social interactions	.091	20	.200*	.962	20	.594

Source: Output SPSS Statistics 21

4. Analysis of the Effect of Understanding of Religious Moderation on Social Interaction of Buddhists in Karangasari Village

The Variable Understanding of Moderation of Religion (X) on Social Interaction (Y) produces the correlation value shown in the following table 3.

Table 3. Model Summary Table^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.728a	.530	.504	15.389

Source: Output SPSS Statistics 21

The correlation value (R) between the variable Understanding of Moderation of Religion (X) on Social Interaction (Y) is 0.728. The coefficient of determination in table 4.14 is R Square worth 0.530 so that it can be interpreted that the understanding of religious moderation (X) contributes 53% to the sufficient category of social interaction (Y). The remaining 47% is influenced by other variables not examined in this study. Other factors that can affect the social interaction of Buddhists in Karang Sari Village, Cluwak District, Pati Regency in 2022, include economic factors, majority and minority factors.

The results of the coefficient of determination in this study are supported by appropriate research on religious moderation conducted by Muhammad Khairul Rijal, Muhammad Nasir and Fathur Rahman with the result that 57% of 206 respondents said they understood religious moderation. The results of this study were also reinforced by the results of research conducted by Rupasari Ksanti Ranti Paramita with the results of 87 respondents or 42.2% having high religious moderation in social interaction, regarding data on religious moderation and social interaction. Most of the respondents' answers stated that religious moderation supports social interaction in teaching Buddhism at Dharma Putra Junior High School. The results of this value can be interpreted that the relationship of the two variables tested is in the strong category (table 4).

Table 4. Regression Coefficient Table

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
	(Constant)	63.267	30.090		2.103	.050
1	Understanding Religious Moderation	.661	.147	.728	4.502	.000

Source: Output SPSS Statistics 21

The significance of the constants and independent variables (Understanding of Moderation of Religion) was tested using the t test. The table above shows the magnitude of tcount 4.504 with Sig. 0.000 \leq 0.05 then H₀ rejected. Based on the results of these calculations, it can be assumed that the understanding of religious moderation has a significant effect on social interaction. Table 4.15 shows that the regression formula can be used to analyze the research data. This calculation illustrates the existence of a regression equation between the understanding of religious moderation (X) and social interaction (Y).

5. Simple Linear Regression Analysis

Calculation of simple regression linearity using the equation

$$Y = a + b.X$$

Information:

Y = Regression linearity

a = Regression linearity value if the price of X is manipulated b = Regression coefficient value

X = value of variable X

So, the simple linear regression equation between the understanding of religious moderation and social interaction is:

$$Y = 63.267 + 0.661X$$

The regression equation in this study states that the effect of understanding religious moderation on social interaction of Buddhists is positive, so that it uses a (+) sign, meaning that the higher the influence of understanding religious moderation, the higher the social interaction of Buddhists.

6. Hypothesis

$H_0 : \beta_1 = 0$ (understanding of religious moderation has no positive and significant effect on the social interaction of Buddhists in Karangasari Village). $H_a : \beta \neq 0$ (understanding of religious moderation has a positive and significant effect on the social interaction of Buddhists in Karangasari Village). The results of the analysis using the SPSS Statistics 21 tool obtained an F valuecount of 17,260 with a significance of 0.000. The results of data analysis are seen in the following table 5.

Table 5. Linear Regression Anova Table

	Model	Sum of Squares	Df	Mean Square	F	Sig.
	Regression	4799.993	1	4799.993	20.269	.000 ^b
1	Residual	4262.557	18	236.809		
	Total	9062.550	19			

Source: Output SPSS Statistics 21

$F_{count}(20.269) > F_{table}(3.55)$, Significance (0.000) < 0.05, so H_0 is rejected

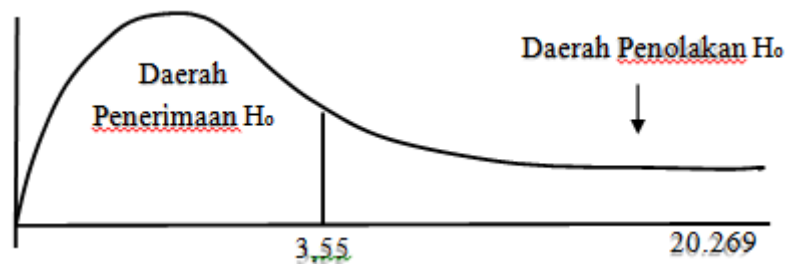


Figure 1. Graph of F Test Statistics Source

Processed by Researchers

So the Understanding of Religious Moderation has a significant effect on the Social Interaction of Buddhists in Karangasari Village.

7. Relationship Analysis Per Sub Variable

Analysis of the sub-variable X1 has the greatest correlation coefficient to Y, which is equal to 0.595. The correlation coefficient of the X2 variable has the greatest influence on the Y1 variable, which is equal to 0.768. The X3 sub-variable has the greatest correlation coefficient to the Y1 sub-variable, namely 0.738. Sub-variable X4 has the greatest correlation coefficient to sub-variable Y3 of 0.567. The X5 sub-variable has the greatest correlation coefficient to the Y3 sub-variable of 0.733. Sub-variable X6 has the greatest correlation coefficient to sub-variable Y of 0.653. variable X has the greatest correlation coefficient to Y1, which is equal to 0.740. Overall the variable X2 has the greatest correlation coefficient to Y1, which is equal to 0.768. This means that balance (X2) most influences social contact (Y1)..

CONCLUSION

Based on the results of the research and discussion described in the previous chapter, it can be concluded from the results of the description analysis with 20 respondents, in the understanding variable of Religious Moderation shows a result of 82% which is included in the high category, while the social interaction variable shows a result of 79% which is included in the quite large category.

There is a significant influence between the understanding of religious moderation on social interaction, with a correlation value of 0.728 in the strong category. The coefficient of determination R Square is 0.530 so that it can be interpreted that the Understanding of Religious Moderation contributes 53% to the social interaction of Buddhists in Karangasari Village. The results of the regression analysis in this study used the t test with the results obtained t count 4.504 with Sig. $0.000 \leq 0.05$ then H_0 rejected. Based on the results of these calculations, it can be assumed that the understanding of religious moderation has a significant effect on the social interaction of Buddhists in Karangasari Village, Cluwak District, Pati Regency in 2022.

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