



The Role of Islamic and Christian Figures in Implementing the Religious Moderation Value

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Abstract

This research is motivated by the fact that religious figures play an important role in implementing the value of religious moderation in West Sungai Buluh Nagari. The research aims to determine the role of Islamic and Christian religious figures in implementing the value of religious moderation, supporting factors and obstacles in implementing the value of religious moderation. This research was conducted using qualitative methods. Based on the research results, it can be concluded. First, Religious moderation in Nagari Sungai Buluh Barat can be seen from mutual respect, respect between religious communities, acceptance of local traditions and culture. Second, the role of religious leaders in implementing the value of religious moderation by directing society towards goodness and participating in activities in the community such as mutual cooperation. Third, Supporting factors in implementing the value of religious moderation are the government policy which has designated Nagari Sungai Buluh Barat as a village of religious moderation and community participation in helping each other in building places of worship, while the inhibiting factor in implementing the value of religious moderation is seen in the community's minimal understanding of the value of religious moderation so that giving rise to bad attitudes and not having the means to gather to hold large – scale deliberations.

Introduction

Indonesia is a country that has ethnic, linguistic, racial and religious diversity. Indonesia is also a country inhabited by multi – ethnic groups spread across various regions and regions. Each ethnic group has its own character, identity and culture. This diversity makes this nation independent which can make them respect each other. (Silfia 2017) Moderation has long been a prominent aspect of the history of civilization and traditions throughout the world. Every religion certainly has teachings that refer to the same point, namely having a way that is in the middle between two extremes, and not exaggerating, which is the attitude of good religious moderation. The perspective and practice of moderation in religion is not a need of the Indonesian people but a global need of the world community. (Lukman 2019)

Instilling the value of religious moderation is something that is very important to implement for the sake of forming a harmonious and harmonious nation and state, as stated by the Minister of Religion Lukman Hakim Saifudin, he invited the public to be able to understand and comprehend religious moderation because in today's digital era. and also the rise of excessive intolerance and fanaticism which is capable of destroying and destroying harmony, peace and harmony between religious communities. (ST. Hardianti 2021) Religious moderation is an attitude of view to understand and practice religious teachings according to what one adheres to, which must be balanced and fair in applying them to life in order to avoid behavior that has been prohibited in accordance with each teaching. Because every religion definitely teaches to always respect and respect each other even though they are of different religions, therefore society must build a spirit of being tolerant so that it remains harmonious and cannot be separated from religious moderation. (Putu 2021)



Moderation has long been a prominent aspect of the history of civilizations and traditions throughout the world. Every religion certainly has teachings that refer to the same point, namely having a way that is in the middle between two extremes, and not exaggerating, which is the attitude of good religious moderation. The perspective and practice of moderation in religion is not a need of the Indonesian people but a global need of the world community. (Lukman 2019)

Religious moderation is actually the key to creating tolerance and harmony, both at the local and global levels. The choice of moderation is the key to balance for the creation of peace. In a multicultural society like Indonesia, religious moderation may not be an option but rather a necessity to maintain a moderate attitude. A moderate attitude is thus a choice to have a perspective, attitude and behavior in the middle without taking sides with the extreme right and extreme left. (Abrar 2020)

Joining hands in the midst of religion means working together and respecting each other between tribes, nations and religions. Even though there are many differences in Indonesia, this is not a reason for conflicts to easily arise, but is a tool to avoid feelings of hatred, disrespect and feeling like a stepchild. As Indonesia is a multicultural and religious country, it is prone to disputes or misunderstandings in social life. So religious moderation aims to not side with the extreme left and extreme right in order to maintain harmony. Religious figures have a very important role because they can provide more understanding to the people in Nagari Sungai Buluh Barat so that they can accept differences and understand religious moderation. (Hetri 2021)

Religious figures must play their role as examples of good morals for society. Religious figures must also be a driving force for the people according to the religion they adhere to. And to the generation of teenagers who are looking for identity, especially in the current era, times really influence morals in this era. Therefore, religious figures must play a role in practicing teachings according to their beliefs. (Deri 2018) A multicultural society means that there are many races, ethnicities and religions spread across Indonesia. Sociologically, a multicultural society is a society with diverse cultures so that society must have an attitude of respect for each other's differences. Multiethnic can be interpreted as multicultural which comes from multi which has many or varied meanings and cultural (culture and culture). Ethnic and cultural diversity is a wealth possessed by Indonesia which is an asset in building and shaping it to become stronger and more complete. (Abdul 2016)

The Padang Pariaman Regency Ministry of Religion Office and the Padang Pariaman Regency Government (Pemkab) inaugurated the Religious Moderation Village on July 26 2023 in Nagari Sungai Buluh Barat. The Padang Pariaman Regency Government strongly supports this religious moderation program. A moderate village is a village model that prioritizes collaboration across sectors, institutions and levels of society and it is hoped that with a religious moderate village from various parties it can maintain harmony amidst religious and cultural differences.

Nagari Sungai Buluh Barat is quite diverse both religiously and ethnically and the government established the Sadar Harmony Village in 2020, in order to further increase tolerance between religious communities. Even though there are religious and cultural differences, this does not become an obstacle to living side by side with other communities and always living in harmony and upholding tolerance between religious communities. Communities coexist and mingle with followers of other religions and can work together in the form of mutual cooperation. (Suryanto 2022) Nagari Sungai Buluh Barat is a nagari which has its own house of worship, namely a mosque, prayer room, Protestant church and Catholic church. Apart from that, there are also two ethnic

groups, namely the Minangkabau ethnic group and the Nias ethnic group. This place of worship has existed for a long time because the Nias tribe, the majority of whom are Christians, have long lived in this village, so its existence is recognized. (Amelia 2018) Cooperation in terms of religion and culture is an attitude of tolerance that must be applied to ourselves. The form of tolerance in Nagari Sungai Buluh Barat can be seen from the way of respecting, respecting each other and being fair even though they have different religions. One example of tolerance is seen from the Nias ethnic group who abandoned their habit of abandoning alcohol because the majority of the Minangkabau ethnic group are Muslim. (Luthfi 2019) Therefore, the author wants to conduct research on the role of Islamic and Christian religious figures in implementing the value of religious moderation in Nagari Sungai Buluh Barat.

Research Method

This research is entitled about the role of Islamic and Christian religious figures in implementing the value of religious moderation in Nagari Sungai Buluh Barat. This type of research is field research and is included in the category of science development research, meaning that this research aims to strengthen theory. This research includes qualitative data, namely research that goes directly to the research location and the researcher himself is the research instrument, to research and collect data using data collection techniques, observation, interviews and documentation. (Sudarwan 2002) This research uses a type of descriptive qualitative research which aims to create descriptions, namely systematic, factual and accurate descriptions of something being researched. I can use this type of research in this research because it will make it easier for me to get deeper information about the topic I am researching.

The Value of Religious Moderation

Religious moderation is a form of counter to radical movements, as well as the ideals of Muslims to maintain Islam's peaceful and friendly face. Presenting religion as a basis for progress that can accommodate society to live a more harmonious life. The concept of moderation is put forward as a response to the emergence of radicalism which builds hatred and conflict within other groups and even builds anti – Unitary Republic of Indonesia. (Silfia, Nelmaya 2020)

Religious moderation is the process of understanding and practicing religious teachings in a fair and balanced manner to avoid extreme or excessive behavior when implementing them. In Nagari Sungai Buluh Barat, precisely in Korong Tanjung Basung II, there are three religions, namely Islam, Christianity/ Protestant, and Christian/Catholic. Even though there are three different religions, the community still maintains an attitude of mutual respect and respect to create the desired value of religious moderation. The author conducted interviews with the community in Nagari Sungai Buluh Barat about how the value of religious moderation has been applied in everyday life.

a) National Commitment

National commitment is a very important thing in religious moderation because national commitment is a matter of seeing the extent to which a person practices religious practices, such as accepting Pancasila as a state ideology. The author also conducted an interview with the Catholic Christian Pastor, namely Mr. Joni, regarding the form of national commitment applied in everyday life, he said:

"In implementing religious moderation, it is very necessary to apply this national commitment because we can see to what extent society understands the attitude of religious moderation in social life. By implementing this moderation we can also

create harmony between religious communities, which is important for us to maintain tolerance because religious moderation is the key to creating an attitude of tolerance" (Joni 2023)

It can be said that the level of national commitment to moderation actually also indicates the extent of its commitment to the values of justice. Religious moderation invites us to always be open without having to look at race and religion. By applying the value of religious moderation you can give an attractive impression so that you don't always see people as being different. Religious moderation is actually the key to creating tolerance and harmony, both at the local and global levels. The choice of moderation is the key to balance for the creation of peace. In a multicultural society like Indonesia, religious moderation may not be an option but rather a necessity to maintain a moderate attitude. A moderate attitude is thus a choice to have a perspective, attitude and behavior in the middle without taking sides with the extreme right and extreme left.

b) Tolerance

Religious tolerance means a person's open –hearted attitude to respect and allow religious adherents to carry out their worship according to the teachings and provisions of each one they believe in without disturbing anyone. Thus tolerance is an indicator in creating religious harmony. Always carry out good interactions, social communication and so on in social life in society. So that a life that is harmonious, tolerant, mutually respectful and respectful of the freedom of every religious follower in carrying out their respective worship is created. (Made 2022) Apart from that, this attitude can also teach a lesson about the beauty of differences in life. With an attitude of tolerance, conflict and division between individuals and groups will not occur. The author also conducted an interview with the Catholic Christian Pastor Mr. Joni about the forms of tolerance applied in everyday life, he said:

"The distance between the church and the mosque is only 100 meters, so it is a form of tolerance to respect each other. We don't limit it because many people worship here from outside the region, one of which is Padang. "Because of that, we here always maintain an attitude of tolerance so that there remains peace between religious communities, the important thing is not to offend each other's religions" (Joni 2023)

From the explanation above, people respect each other, which can be seen from nearby places of worship. What is very important is to respect each other, just as Christian communities worship on Sundays, so Islamic communities must understand without disturbing other communities. Every religion certainly has a basis for interpreting or understanding and carrying out actions, as well as understanding and carrying out social interactions both between its own religion and with other religions of different beliefs. Because social interaction is the main factor in social life, it cannot be separated from humans who are social creatures. Data found at the research location shows that there is cooperation in maintaining social interactions across religious differences.

Islamic and Christian communities always understand each other, if a problem arises, resolve it quickly to avoid unwanted conflict. The people of Nagari Sungai Buluh Barat maintain an attitude of tolerance even though they live side by side with different religions. To find out how the Islamic and Christian communities implement the value of religious moderation in Nagari Sungai Buluh Barat. They have an attitude of working together and helping each other in everyday life and interact well even though they have different beliefs.

c). Anti Violence

In Nagari Sungai Buluh Barat, conflicts rarely occur because people respect and respect each other. If there is a problem, it must be resolved quickly so that it does not spread or get bigger. Because an attitude of religious moderation is always maintained to create a harmonious life. Non – violence is not a passive attitude but a way of acting that aims to resolve conflict, fight against injustice and build peace.

In religious moderation, it can be said that there are three conditions for fulfilling a moderation attitude, namely having extensive knowledge, being able to control emotions so as not to overdo it. So it can be simplified as follows: there are three requirements for religious moderation, namely: being knowledgeable, virtuous and careful. Moderation is not only taught by Islam, but also in other religions. The principles of religious moderation are justice and balance, such as balance between necessity and voluntariness, between physical and spiritual. The term balance describes a perspective, a commitment to always side with justice and truth. When someone is able to uphold an attitude of justice then he is able to maintain balance and is able to be in the middle to solve problems and provide solutions in dealing with existing problems.

d) Accommodating to Local Culture

Religious moderation does not mean moderating religion, because religion in itself already contains moderation, justice and balance. The concept of religion teaches how religious ethics relate to social life to be more able to act fairly to anyone in any matter. The author also conducted an interview with the Catholic religious figure Mr. Joni in Nagari Sungai Buluh Barat about forms of accommodation in local culture, he said:

"If there is an event at the nagari mayor's office, local culture is shown, for example from the Nias tribe called maina. "In the church, the Ministry of Religion invites us if there is Christmas, yesterday there was an anniversary when the church was invited by the government, the Regent, the Ministry of Religion were also present and ninik mamak because we always maintain harmony in society." (Suryanto 2023)

From the explanation above, a form of justice can be seen from the participation of the people of Nagari Sungai Buluh Barat, if there is an event the government is invited to showcase their respective cultures. From there it can be explained that justice in Nagari Sungai Buluh Barat has been implemented. Justice or balance is a value of religious moderation that must be applied so as not to cause misunderstandings between people. Social interactions run normally as they should because there are rules for mutual respect so that interactions run well without disturbing the religious sector. The benefit of social interaction for life is to build relationships between people, in order to maintain peace.

The Role of Islamic and Christian Religious Figures

The role of religious leaders in implementing the values of religious moderation in Nagari Sungai Buluh Barat has been carried out well, thereby creating an attitude of respect for each other and implementing a high attitude of tolerance. The position of religious figures plays an important role in society because they are considered to be people who have a greater level of knowledge about religion than other people in society. Basically, the religious teachings adhered to by each follower must have teachings to respect each other, so that harmony can be formed which is very easy to establish. For those who have religious differences, it does not become a fire of hostility because religious leaders have the duty to maintain harmony with each other so that

they maintain good behavior between religious communities and do not interfere with each other in worshiping according to the teachings they adhere to. (Yusuf 2017)

Religious figures can influence society in making decisions ranging from social, political and religious matters according to the teachings they adhere to. Because religious figures are role models in the surrounding community and especially for the people according to their teachings. Religious figures must also receive recognition from society and help ensure the status they hold. What religious figures must have is the ability to be a role model in their teachings, and this depends on the assessment of the community itself because it is very important in determining the development of religious life. (Prima 2022)

In other words, religious figures are prominent and respected people as well as informal leaders in society. Religious moderation is the business and duty of all elements of the nation, it is in the interests of everyone within the scope of groups and communities to maintain the interests of security and peace of the state and society. Religious moderation is an attitude that connects different elements with the aim of finding common ground between the different elements.

a). The role of Cadre Formation

The role of cadre formation is carried out in the midst of society, especially in Nagari Sungai Buluh Barat, so that religious leaders can play their own role or collaborate in community activities. The role of cadre formation is very necessary in implementing the value of religious moderation in order to maintain good relations even though they have different religions. The author also conducted an interview with a Christian religious figure, namely Mr. Joni in Nagari Sungai Buluh Barat regarding the role of religious figures in the strategies carried out in implementing the value of religious moderation. He said that:

"Tolerance between religious communities has been well established for a long time, or in other words, tolerance is quite good in Nagari Sungai Buluh Barat. There are three religions here, namely, Catholicism, Islam and Protestantism. The strategies used by religious figures include conveying to their followers about religious moderation and being convinced by their beliefs and circumstances. And there is also the name of the Catholic religious supervisor in the West Sumatra Ministry of Religion. "So the religious figures were invited to be given an understanding of religious moderation and later they were tasked with going to their respective places to tell them what religious moderation is and that it must be implemented in every religion." (Joni 2023)

With the explanation above, religious figures have carried out their roles well. So that the value of religious moderation has been applied as an example of tolerance, mutual respect and non-discrimination between religions. Because religious figures play a very important role in society in maintaining harmony between religious communities. Religious figures in community life play a very important role in the implementation of religious activities by creating activity programs in society which aim to make social interactions in society even better because religious figures have a great influence on development according to the religion they adhere to, as well as playing a role in providing motivation and input.

b). The Role of Service

The importance of the involvement of religious leaders, both formal and informal, is very strategic in efforts to implement the value of religious moderation in Nagari Sungai Buluh Barat. There are several roles they play in implementing the value of religious moderation, namely the role of religious figures in guiding, developing,

directing and encouraging goodness. The author also conducted an interview with the administrator of the Protestant church Mrs. Ezer in Nagari Sungai Buluh Barat regarding the efforts made in community service, especially towards implementing the values of religious moderation, he said:

"We as administrators in the church support the entire community in instilling these religious values, especially as we are here as migrants, so we really apply these religious values so that there are no conflicts between each other. Even though we are a minority here, so far in the almost 20 years I have lived here there has never been any conflict between religious communities. Even though there is, we must not be hypocritical, but it is never revealed and even that can be handled personally." (Ezer 2023)

From the explanation above, the people in Nagari Sungai Buluh Barat have implemented their religious values according to their respective beliefs in order to create a harmonious life without any conflict occurring in their midst. If there is a problem it will definitely be resolved quickly. Religious figures have roles and responsibilities towards society, one of which is their role in teaching knowledge according to the teachings they adhere to and reminding them of mistakes made by society. The concern of religious figures is highly expected to correct the mistakes made by society. So we as a society must adjust our behavior and attitudes according to the teachings in order to live a better life.

Basically, the religious teachings adhered to by each follower must have teachings to respect each other, so that harmony can be formed which is very easy to establish. For those who have religious differences, it does not become a fire of hostility because religious leaders have the duty to maintain harmony with each other so that they maintain good behavior between religious communities and do not interfere with each other in worshiping according to the teachings they adhere to.

c.) The Role of Da'wah

The role of a religious figure, apart from having a cadre formation role and a service role supported by extensive religious knowledge, a religious figure must also be able to encourage the implementation of the value of religious moderation. This role is to preach both in religious activities and social activities. The author also conducted an interview with the Catholic Pastor Mr. Joni regarding the role of da'wah in implementing the value of religious moderation, he said:

"Just as religious figures have an obligation to give lectures to the community, for example at worship activities every Sunday, we must provide an understanding of the religious values that must be applied, such as mutual respect, respect and tolerance. By implementing good things, we will definitely create a peaceful life according to what we want." (Joni 2023)

From the explanation above, it can be explained that the role of da'wah has been carried out by religious figures so that the application of the value of religious moderation can be further improved. Da'wah carried out by religious figures is not as easy as turning the palm of your hand. Therefore, public understanding is needed in order to understand. Basically, the religious teachings adhered to by each follower must have teachings to respect each other, so that harmony can be formed which is very easy to establish. For those who have religious differences, it does not become a fire of hostility because religious leaders have the duty to maintain harmony with each other so that they maintain good behavior between religious communities and do not interfere with each other in worshiping according to the teachings they adhere to.

In implementing the value of religious moderation, it certainly does not run smoothly, there are supporting and inhibiting factors, so here we will explain what the supporting and inhibiting factors are in implementing the value of religious moderation in Nagari Sungai Buluh Barat. The following are supporting factors for Islamic and Christian religious figures in implementing the value of religious moderation in Nagari Sungai Buluh Barat:

a). Government policy

The government is the tip of the spear in controlling all the systems that run in society. Social stability and community security are the main tasks of government. As can be seen in Nagari Sungai Buluh Barat, the local government is working extra hard in applying the values of religious moderation in the midst of a diverse community both ethnically and religiously. The author also conducted an interview with Catholic religious leader Bapak Joni about the form of government policy in applying the value of religious moderation in West Buluh River Nagari, he said:

"Our government has a new program on religious moderation like this, if religious moderation will be implemented in 2019. The form of government policy can be seen in the existence of the Pancasila Village, religious tolerance. "And he was invited to the Wali Nagari office, the Ministry of Religion and government policies have been implemented quite well at the Kodim. Yesterday there was a Pancasila Village and there are plans to have another religious moderation village." (Joni 2023)

From the explanation above, it can be seen that government policies have been implemented well to maintain harmony between religious communities. This can be proven by the existence of Pancasila Village, Sadar Kerukukunan Village, and the government's plan to also implement a religious moderation village. There must be an active role for the government in implementing the value of religious moderation which aims to ensure that the public participates in all activities held by the government which aim to strengthen interaction with the community. The community must also be able to follow government policies that have been established in order to create harmony and harmony. Because there are also some people who do not follow the rules set by the government. Therefore, we as a society must be able to maintain an attitude of tolerance and mutual respect.

b). Community Participation

Cooperation is a form of social process in which there are groups of people who achieve common goals. Cooperation will give rise to assimilation, which is a process characterized by efforts to reduce the differences that exist between individuals or certain groups. Like Korong Tanjung Basung II, Nagari Sungai Buluh Barat there are different religions, namely Islam and Christianity which are believed by the people but they respect each other, there is no difference between them. Data found at the research location shows that there is cooperation in maintaining social interactions across religious differences.

From the explanation above, the form of cooperation carried out by Islamic and Christian communities is only in the form of social work and helping each other, such as building places of worship and community houses. The agreed cooperation is not limited to just helping each other. Collaborative activities are carried out only to help, because if you enter the area too deeply it will cause differences of understanding because the people in Korong Tanjung Basung II really maintain an attitude of mutual respect and appreciation.

c). Environment

Environmental factors are very influential factors in implementing the value of religious moderation in Nagari Sungai Buluh Barat. It can be seen from the distance that the church and mosque are not too far because they respect and respect each other. With a supportive environment and the community also understanding the meaning of tolerance, it will make it easier to implement the value of religious moderation. In implementing the value of religious moderation it will definitely not go smoothly if there are inhibiting factors, so here we will explain what the inhibiting factors are in implementing the value of religious moderation in Nagari Sungai Buluh Barat. The following are several factors inhibiting Islamic and Christian religious figures in implementing the values of religious moderation in Nagari Sungai Buluh Barat:

a). Knowledge

Due to society's lack of understanding of religious values and the value of religious moderation, this will give rise to bad attitudes, so that bad morals will hinder harmony between religious communities. Minimal religious understanding makes it easy for people to judge things that they think are wrong. In contrast to people who have deep understanding, their attitudes are definitely very different in understanding and responding to existing differences.

From the explanation above, human understanding is an inhibiting factor because humans have different characters, so that acceptance is easy and difficult, which of course education also influences understanding. Education is very important for us because with knowledge we will understand how to respond to anything. The problems that exist are mainly in the application of the value of religious moderation. The third person is one of the inhibiting factors, for example, in giving information we have to be clever in receiving that information. People definitely don't want any commotion in life so we have to maintain peace. We must also increase our knowledge or understanding because if we have high knowledge it will be easier for us to receive this information.

b). Inadequate Facilities and Infrastructure

Gathering facilities are also an inhibiting factor in implementing the value of religious moderation in Nagari Sungai Buluh Barat, because there is no gathering place for large-scale meetings between Muslim and Christian communities. If there are no facilities for gathering places, it will be an obstacle to large-scale meeting activities. Having this association will make it easier to exchange stories with the community. The author also interviewed the guardian of Korong in Tanjung Basung II, Mr. Maikal about how the gathering facilities are for implementing the values of religious moderation, he said:

"It's difficult to bring the two parties together before, how come ado bana bana can be a bit baduo, a bit bad, if the whole party is present, it's like a large-scale meeting, but the obstacle appears to be holding activities that are neutral or open. Greetings, Adonyo, it's okay if in other religions the church looks neutral and doesn't offend religious sessions, how come it's dapek, right?. (It's difficult to bring the two parties together, if someone comes for a meeting only two or three come as a whole, but the problem is a place to hold activities that are neutral or open. So far there are only stalls "If it's another religion, the church is a neutral place, there's no mention of religious sessions if you can, right)" (Maekal 2023)

From the explanation above, the economy greatly influences the application of the value of religious moderation, especially if there is a meeting, people are busy working so they cannot attend the meeting. And the problem of donating is that if you help in the form of cooperation, such as mutual cooperation, the community can participate, but if you don't give, donating is hindered by the economy. So there is no real or neutral means of gathering place, this is an inhibiting factor in implementing the value of religious moderation because if there is a gathering place it will make it easier to hold gatherings between Muslim and Christian communities to exchange opinions because in life it is important to hold deliberations in order to maintain harmony in the world. carry out social life.

c). Economic Inequality

Economy is a factor that greatly influences human survival. Apart from that, it can also support harmony in the values of religious moderation in Korong Tanjung Basung II. The dense economic activity means that people do not have time to gather or carry out religious activities internally. The author also interviewed the Catholic Christian Pastor Mr. Joni about economic inequality being an inhibiting factor in implementing the value of religious moderation, he said:

"The inhibiting factor can be seen from the community itself, on average they are busy working for the economy so it is difficult to be able to attend the meeting, and it can be said sir if we carry out various activities except mutual cooperation in the house of worship, but in the factors other things like not contributing, yes, there is a little hindrance in returning to the economy earlier." (Joni 2023)

From the explanation in the interview above, it is quite difficult for people to donate because of these economic factors. They are busy working to meet their family's needs, so if there is a form of energy, the community helps each other and helps each other. Economy is an important factor in human survival. Because people are busy working so when there are gathering activities they cannot attend the event because they are tired from working. And every time there is discord in society it is also a bit difficult because there is not enough to make ends meet.

Conclusion

Based on the results of research that researchers have conducted in the field, namely at Korong Tanjung Basung II Nagari Sungai Buluh Barat with the research title The Role of Islamic and Christian Religious Figures in the Application of Religious Moderation Values in Nagari Sungai Buluh Barat. Religious figures have an important role in teaching good values and upholding humanity. Religious moderation is very important because of the tendency in the experience of religious teachings to excessively consider themselves to be right while others are wrong. So we need to know the purpose of religious moderation to create a society that is always in peace and tolerance regardless of each other. The forms of implementing religious moderation are by holding activities in society, holding large-scale gatherings so that ideas can be exchanged between communities. As well as by verbal and face-to-face methods, such as providing an understanding of the value of religious moderation to the community so that they maintain an attitude of mutual respect and appreciation for each other.

The application of the value of religious moderation will not run smoothly, because there will be supporting and inhibiting factors that will be overcome. As for supporting the application of the value of religious moderation, namely the existence of government policies that always provide direction to make it better, the environment must also be adequate in implementing the value of religious moderation because

having a supportive environment will encourage society to maintain peace. The inhibiting factors in implementing the value of religious moderation can be seen. from the understanding of society, because each society has different characters, some are easy to accept opinions, some are difficult, and it is returned to the knowledge of that society. Economic inequality is also an inhibiting factor in implementing the value of religious moderation because people from morning until late evening are busy making money to meet their daily needs, making it difficult to attend meetings.

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