

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 to 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, and 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. In contrast, the inhibiting factor in implementing the value of religious moderation is seen in the community's minimal understanding of the value of religious moderation that leading 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. Each ethnic group has its own character, identity, and culture. This diversity makes this nation independent, fostering mutual respect among its members. (Hanani 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: finding a balance between two extremes and avoiding exaggeration, which embodies 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 crucial for forming a harmonious nation and state, as stated by the Minister of Religion, Lukman Hakim Saifudin. He invited the public to understand religious moderation because in today's digital era. And also the rise of excessive intolerance and fanaticism, which can destroy harmony and peace 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 to avoid behavior that has been prohibited in accordance with each teaching. Since every religion teaches respect for others, even those of different faiths, society must foster a spirit of tolerance to remain harmonious and avoid division by religious differences. (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: finding a balance between two extremes and avoiding exaggeration, 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 the key to creating tolerance and harmony, both at the local and global levels. The choice of moderation is key to achieving balance and making 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 does not necessarily lead to conflicts easily arising. Still, it 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 not to side with the extreme left and extreme right to maintain harmony. Religious figures play a critical role by providing greater understanding to the people in Nagari Sungai Buluh Barat, helping them accept differences and understand religious moderation. (Heti 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 their religion. And for the generation of teenagers who are looking for identity, especially in the current era, societal influences significantly shape morals. 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 one with diverse cultures, so it must have an attitude of respect for each other's differences. Multiethnic can be interpreted as multicultural, derived from the prefix "multi," which means many or varied, and "culture" (culture and culture). Ethnic and cultural diversity is a wealth possessed by Indonesia, serving as an asset in building and shaping the country 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. It is hoped that a religious moderate town, formed by various parties, 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 to further increase tolerance between religious communities. Even though there are spiritual 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 different religions and can work together through cooperation (Suryanto 2022). Nagari Sungai Buluh Barat is a nagari that 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: the Minangkabau and the Nias. 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 is evident in the way people respect each other and are 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 research 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 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 falls under the category of science development research, meaning it aims to strengthen theory. This research involves qualitative data, specifically research that goes directly to the research location, where the researcher serves as the research instrument to collect data using observation, interviews, and documentation (Sudarwan 2002). This research employs a type of descriptive qualitative research that aims to create systematic, factual, and accurate descriptions of the subject being researched. I can use this type of 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 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 help society 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 involves 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 to explore how the value of religious moderation is applied in everyday life.

a) National Commitment

National commitment is crucial in religious moderation because it involves assessing the extent to which a person practices religious beliefs, such as accepting Pancasila as a state ideology. The author also interviewed 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)

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 key to achieving balance and making 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 behaviour 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 their faith, without disturbing anyone. Thus, tolerance is an indicator of creating religious harmony. Always carry out positive interactions and social communication 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). Additionally, 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, including 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, as evidenced by 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 for social interactions both within 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 from the research location shows cooperation in maintaining social interactions across religious differences.

Islamic and Christian communities always understand each other; if a problem arises, they 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 a collaborative attitude, working together and helping each other in everyday life, and they interact well even though they have different beliefs.

c). Anti – Violence

In Nagari Sungai Buluh Barat, conflicts rarely occur because people respect each other. If there is a problem, it must be resolved quickly to prevent it from spreading or growing, as 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, there are three conditions for fulfilling a moderate 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 taught not only by Islam but also by other religions. The principles of religious moderation are justice and balance, such as the balance between necessity and voluntariness, and between physical and spiritual aspects. The term balance describes a perspective, a commitment to always side with justice and truth. When someone upholds an attitude of justice, they can maintain balance and be in the middle to solve and provide solutions for existing problems.

d) Accommodating Local Culture

Religious moderation does not mean moderating religion, because religion inherently contains moderation, justice, and balance. The concept of religion teaches how religious ethics relate to social life, enabling individuals to act reasonably towards others in any situation. The author also interviewed 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 government invited the church, the Regent, the Ministry of Religion, 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 its 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 proceed normally because there are rules for mutual respect, ensuring they run smoothly without disturbing the religious sector. The benefit of social interaction in life is to build relationships between people 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 effectively carried out, fostering mutual respect and a high level of tolerance. The position of religious figures plays a vital role in society because they are considered to have greater knowledge about religion than others. The religious teachings adhered to by each follower must include respect for one another, as this fosters harmony, which is easy to establish. For those with religious differences, it does not become a source of hostility because religious leaders have the duty to maintain harmony with each other. They should ensure good behavior between religious communities and refrain from interfering with each other's worship according to their teachings (Yusuf 2017).

Religious figures can influence society in making decisions about social, political, and spiritual matters based on the teachings they adhere to. They serve as role models in the community, especially for the people, according to their teachings. Religious figures must also receive recognition from society and help ensure the status they hold. Religious figures must be able to serve as role models in their teachings, which depends on the community's assessment, as it is vital 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 responsibility of all elements of the nation; it is in the interest of everyone within groups and communities to maintain the security and peace of the state and society. Religious moderation is an attitude that connects different elements to find common ground among them.

a) The role of Cadre Formation

The role of cadre formation is carried out within society, particularly in Nagari Sungai Buluh Barat, enabling religious leaders to play their own roles or collaborate in community activities. The role of cadre formation is essential in implementing the value of religious moderation to maintain good relations, even among people of different religions. The author also interviewed a Christian religious figure, Mr. Joni, in Nagari Sungai Buluh Barat, regarding the role of religious figures in strategies to implement 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 religious moderation to their followers and convincing them of 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 effectively fulfilled their roles. The value of religious moderation serves as an example of tolerance, mutual respect, and non-discrimination between religions. Religious figures play a crucial role in society by maintaining harmony between religious communities. Religious figures in community life play a vital 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 significant 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 involvement of religious leaders, both formal and informal, is crucial in strategically implementing the value of religious moderation in Nagari Sungai Buluh Barat. There are several roles they play in implementing the value of religious moderation, including guiding, developing, directing, and encouraging goodness as religious figures. The author also interviewed Mrs. Ezer, the administrator of the Protestant church in Nagari Sungai Buluh Barat, regarding the community service efforts, particularly in 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 to create a harmonious life without conflict in their midst. If there is a problem, it will definitely be resolved quickly. Religious figures have roles and responsibilities towards society, including teaching knowledge according to their teachings and reminding society of its mistakes. The concern of religious figures is highly expected to correct the mistakes made by society. So, as a society, we must adjust our behavior and attitudes according to the teachings to live a better life. The religious teachings adhered to by each follower must include respect for one another, allowing harmony to be easily established. For those with religious differences, it does not become a source of hostility because religious leaders have the duty to maintain harmony. They should ensure good behavior between religious communities and refrain from interfering with each other's worship according to their teachings.

c.) The Role of Da'wah

The role of a religious figure, in addition to having a cadre formation role and a service role supported by extensive religious knowledge, is to encourage the implementation of the value of religious moderation. This role is to preach in both spiritual and social activities. The author also interviewed 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 concluded that religious figures have carried out the role of da'wah further to improve the application of the value of religious moderation. Da'wah carried out by religious figures is not as easy as turning the palm of your hand. Therefore, public understanding is needed to comprehend. The religious teachings adhered to by each follower must include respect for one another, as this fosters harmony, which is easy to establish. For those with religious differences, it does not become a source of hostility because religious leaders have the duty to maintain harmony. They should ensure good behavior between religious communities and refrain from interfering with each other's worship according to their teachings.

In implementing the value of religious moderation, the process certainly does not run smoothly. There are supporting and inhibiting factors, so here we will explain what these 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 the government. As can be seen in Nagari Sungai Buluh Barat, the local government is working extra hard to apply 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 government policy on applying the value of religious moderation in Nagari Sungai Buluh. He said:

Our government has a new program on religious moderation, if religious moderation is implemented in 2019. The form of government policy is evident in the existence of the Pancasila Village and the 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 is evident that government policies have been effectively implemented 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 implement a village for religious moderation as well. There must be an active role for the government in promoting the value of religious moderation, which aims to ensure public participation in all government activities designed to strengthen community interaction. The community must also be able to follow government policies established to create harmony, as some people do not adhere to 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 groups of people achieve common goals. Cooperation will lead to assimilation, a process characterized by efforts to reduce differences between individuals or specific groups. In Korong Tanjung Basung II, Nagari Sungai Buluh Barat, people follow different religions, namely Islam and Christianity. They respect each other, and there is no difference between them. Data from the research location shows cooperation in maintaining social interactions across religious differences.

From the explanation above, the cooperation between Islamic and Christian communities is primarily in the form of social work and mutual assistance, such as building places of worship and community houses. The agreed cooperation is not limited to just helping each other. Collaborative activities are conducted solely to help, as entering the area too deeply can lead to differences in understanding. The people in Korong Tanjung Basung II consistently maintain an attitude of mutual respect and appreciation.

c) Environment

Environmental factors are very influential in implementing the value of religious moderation in Nagari Sungai Buluh Barat. From a distance, it is evident that the church and mosque are not too far apart because they respect each other. With a supportive environment and a community that understands the meaning of tolerance, it will be easier to implement the value of religious moderation. Implementing the value of religious moderation will definitely not go smoothly if there are inhibiting factors. Here, we will explain what these factors are 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:

d) Knowledge

Society's lack of understanding of religious values and the importance of religious moderation will lead to negative attitudes, hindering harmony between religious communities. Minimal religious knowledge makes it easy for people to judge things that they think are wrong. In contrast to people with a deep understanding, their attitudes are definitely very different in responding to existing differences.

From the explanation above, human understanding is an inhibiting factor because humans have different characteristics, making acceptance both easy and challenging. Of course, education also influences understanding. Education is vital for us because with knowledge, we will understand how to respond to anything. The problems mainly lie in applying the value of religious moderation. The third person is one of the inhibiting factors; for example, when giving information, we must be clever in receiving it. People definitely don't want any commotion in life, so we have to maintain peace. We must also increase our knowledge or understanding because having a high level of expertise will make it easier for us to receive this information.

e) 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 Mr. Maikal, the guardian of Korong in Tanjung Basung II, about how the gathering facilities are used to implement the values of religious moderation. He said:

It's difficult to bring the two parties together before; how come adu 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 challenge seems to be organizing activities that are neutral or open. Greetings, Adonyo. It's okay if the church in other religions looks neutral and doesn't offend religious sentiments. 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 finding a neutral or open place to hold activities. 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 when there is a meeting and people are busy working, preventing them from attending. The problem with donating is that if you help through cooperation, the community can participate. However, if you don't give, donating becomes more difficult due to the economy. So, there is no real or neutral means of gathering; this is an inhibiting factor in implementing the value of religious moderation. If there were a gathering place, it would be easier to hold meetings between Muslim and Christian communities to exchange opinions. After all, in life, it is crucial to hold deliberations to maintain harmony in the world. Carry out social life.

f) Economic Inequality

The economy is a factor that significantly 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 how economic inequality inhibits the implementation of 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 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 interview explanation above, it is 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 supports each other. The economy is an essential factor in human survival. Because people are busy working, they cannot attend gathering activities as they are too tired from work. 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 essential role in teaching good values and upholding humanity. Religious moderation is significant because the experience of religious teachings often leads to an excessive belief in being right while others are wrong. So we need to understand the purpose of religious moderation to create a society that is always at peace and tolerant, regardless of differences. The forms of implementing religious moderation include organizing activities in society and holding large-scale gatherings to facilitate the exchange of ideas between communities. Verbal and face-to-face methods, such as explaining the value of religious moderation to the community, help 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 need to be overcome. To support the application of the value of religious moderation, it is essential to have government policies that consistently provide direction for improvement. Additionally, the environment must be conducive to implementing this value, as support will encourage society to maintain peace. The factors inhibiting the implementation of the value of religious moderation are evident. From the understanding of society, because each society has different characteristics, some are more open to opinions. In contrast, others are more resistant, and this relates to the knowledge of that society. Economic inequality is also an inhibiting factor in implementing the value of religious moderation because people are busy making money from morning until late evening to meet their daily needs, which makes it difficult for them to attend meetings.

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