CONCEPTS OF RELIGIOUS MODERATION EDUCATION AT TAPAL KUDA: LINGUISTIC ANALYSIS AND LOCAL WISDOM

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Abstract: *Indonesia is called a plural country because it consists of various ethnic groups, races, religions, cultures and languages. Thus, the Indonesian people are prone to conflict, especially those related to religious differences. This phenomenon often occurs among teenagers, especially at Tapal Kuda area. The factors that underlie this are the existence of personal interests, the influx of radicalism, economic business, lack of tolerance, increasing politics, fading of local wisdom, excessive sensitivity, miscommunication, and lack of tabayyun attitude. Therefore, this study presents the concept of religious moderation in order to stem this. This study aims to stem the conflict with the concept of religious moderation through a linguistic approach and local wisdom. This research is a qualitative research with observation and interview methods. The data were obtained from interviews with the Tapal Kuda speakers by voice recording and field note-taking. In addition, the researchers also used reflective-introspective methods. The results of this study indicate that (1) The underlying factors are the existence of personal interests, the entry of radicalism, economic business, lack of*

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tolerance, increasing politics, fading of local wisdom, excessive sensitivity, miscommunication, and lack of tabayyun attitude. (2) the concept of religious moderation with a linguistic approach and local wisdom as an alternative solution in stemming conflicts.

Keywords: *conflicts, linguistic analysis and local wisdom, religious moderation, Tapal Kuda*

INTRODUCTION

Indonesia is a plural country because it consists of various ethnic groups, races, religions, beliefs, cultures and languages. Putra, 2013; Widiyowati, Kriyantono & Bambang, 2018; Akhmadi, 2019; Muta'allim, 2022; argued that Indonesia is a very diverse country, consisting of multiethnic, multiracial, multicultural, multilingual, and multireligious.[1][2][3][4] Thus, Indonesia is known as a pluralistic society and the largest country in the world (Muta'allim, 2022).[5] As the following picture below.

Figure 1.1: *The Diversity of Indonesian Society.*

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[1] Putra, M. G. Bagus Ani, Peran Kearifan Lokal dalam Resolusi Konflik Keyakinan Beragama di Jawa Timur. *Masyarakat, Kebudayaan dan Politik Vol. 26, No. 1, 2013.*

[2] Widiyowati, Estu., Kriyantono, Rachmat., Dwi Prasetyo, Bambang, MODEL MANAJEMEN KONFLIK BERBASIS KEARIFAN LOKAL: KONFLIK PERGURUAN PENCAK SILAT DI MADIUN – JAWA TIMUR. *Jurnal Komunikator Vol. 10, N0. 1, 2018.*

[3] Akhmadi, Agus, MODERASI BERAGAMA DALAM KERAGAMAN INDONESIA. *Jurnal Diklat Keagamaan, Vol. 13, no. 2, 2019.*

[4] Muta'allim, Dkk. *KEANEKARAGAMAN BUDAYA, BAHASA DAN KEARIFAN LOKAL MASYARAKAT INDONESIA (Resolusi, Pergeseran, Pemertahanan & Konservasi Kearifan Lokal di Indonesia).* Purbalingga: Eureka Media Aksara, *2022.*

[5] Muta'allim, Dkk. *KEANEKARAGAMAN BUDAYA, BAHASA DAN KEARIFAN LOKAL MASYARAKAT INDONESIA (Resolusi, Pergeseran, Pemertahanan & Konservasi Kearifan Lokal di Indonesia).* Purbalingga: Eureka Media Aksara, *2022.*

The explanation above shows that Indonesia is a plural country. Thus, it is possible that there will be frictions/conflicts between religious communities, such as the riots that occurred in Situbondo, religious conflicts between residents and Robbany's group in Jember, clashes between Ponpes Darus Sholihin Puger and residents of Date, the burning of churches in Situbondo, the Shia-Sunni conflict in Pasuruan, and other cases that occurred in Tapal Kuda Region.

Tapal Kuda area is an area of the eastern part of the region (East Java Province). The areas covered by the region are Banyuwangi, Situbondo, Bondowoso, Jember, Lumajang, Pasuruan, and Probolinggo. From a sociolinguistic point of view, the area is inhabited by several ethnic groups, namely Javanese, Madurese, Using, Tengger, Balinese, Bugis, Chinese, and Arabs. However, the area is dominated by Javanese & Madurese, so that the area is recognized as a multicultural area. As emphasized by Putra (2013) that the horseshoe area in East Java is a multicultural province. Here's a map of Tapal Kuda area.[6]

Figure 1.2: *Tapal Kuda Area Map*

Source: *https://www.google.com/search?q=map+region+shoe+horses*

Based on the explanation above, it can be concluded that diversity will have the potential for conflict. As emphasized by Akhmadi (2019) that the diversity of ethnicity, race, religion, customs, culture, language and living values of the Indonesian people will trigger conflicts.[7] Diversity is one element that becomes an opportunity and has the

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[6] Putra, M. G. Bagus Ani, Peran Kearifan Lokal dalam Resolusi Konflik Keyakinan Beragama di Jawa Timur. *Masyarakat, Kebudayaan dan Politik Vol. 26, No. 1, 2013.*

[7] Akhmadi, Agus, MODERASI BERAGAMA DALAM KERAGAMAN INDONESIA. *Jurnal Diklat Keagamaan, Vol. 13, No. 2, 2019.*

potential for social conflict to emerge (Purba, 2013).[8] Thus, this indicates that diversity has the potential to create frictions and differences of opinion on religious beliefs, as stated by Fahmi & Akbar, 2015; Neumeyer, 2006; Bräuchler, 2009 that the frequent emergence of social dynamics caused by diversity places Indonesia as a conflict-prone country.[9][10][11] The background factors are ideology, politics, economics, social, culture, SARA issues, and land disputes (Social Conflict Data, Kesbangpol, 2015).[12] Issues related to the factors of conflict and their resolution strategies will be explained further.

So far, researchers have not found any research that discusses the conception of religious moderation education in Tapal Kuda using a linguistic analysis approach and local wisdom. However, there are several studies that are in line with this research, including, first, the research conducted by Akhmadi (2013) with the title Religious Moderation in Indonesian Diversity.[13] In his research, Akhmadi aims to discuss the cultural diversity of the Indonesian nation, religious moderation in diversity and the role of religious educators in realizing the peace of the Indonesian nation. Second, Putra (2013) with the title The Role of Local Wisdom in Conflict Resolution of Religious Beliefs in East Java.[14] In his research, Putra aims to identify conflicts of belief in religion and find a resolution based on local wisdom in East Java.

Third, Suherman (2018) with the title Local Wisdom as a Government Communication Base in Resolving Social and Communal Conflicts.[15] In his research, Suherman aims to determine the government's alternative strategy in overcoming conflict. Fourth, Jati (2013) with the title Local Wisdom as Religious Conflict Resolution. In his research, Jati aims to analyze local wisdom as a resolution of religious conflict in post-conflict Maluku society.[16] Fifth, Karim, Nensia, Aldeia, Aflahah, & Muslim (2021),

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[8] Putra, M. G. Bagus Ani, Peran Kearifan Lokal dalam Resolusi Konflik Keyakinan Beragama di Jawa Timur. *Masyarakat, Kebudayaan dan Politik Vol. 26, No. 1, 2013.*

[9] Fahmi, T., & Akbar, M. Z, Pemetaan daerah rawan konflik sosial di Kabupaten Tanggamus. *Jurnal Sosiologi, Vol. 17. No. 2, 2015.*

[10] Neumeyer, H, Unity in diversity or diversity in unity: Indonesia's process of political decentralisation and its effects on conflicts. Law and Politics in Africa, Asia, and Latin America, *Vol. 39, No. 3, 2006.*

[11] Bräuchler, B, Cultural Solutions to Religious Confl icts ? Th e Revival of Tradition in the Moluccas, Eastern Indonesia, 37, 872–891, *2009.*

[12] Data Konflik Sosial, Diakses pada 17 April 2017, dari http://kesbangpol.kemendagri.go.id/index.php/subblog/pages/2015/350/, *2015.*

[13] Akhmadi, Agus, MODERASI BERAGAMA DALAM KERAGAMAN INDONESIA. *Jurnal Diklat Keagamaan, Vol. 13, No. 2, 2019.*

[14] Putra, M. G. Bagus Ani, Peran Kearifan Lokal dalam Resolusi Konflik Keyakinan Beragama di Jawa Timur. *Masyarakat, Kebudayaan dan Politik Vol. 26, No. 1, 2013.*

[15] Suherman, Ansar, KEARIFAN LOKAL SEBAGAI BASIS KOMUNIKASI PEMERINTAH DALAM PENYELESAIAN KONFLIK SOSIAL DAN KOMUNAL. *Jurnal Dialektika, Vol. 3, No. 2, 2018.*

[16] Jati, Wasisto Raharjo, KEARIFAN LOKAL SEBAGAI RESOLUSI KONFLIK KEAGAMAAN. *Walisongo, Vol. 21, No. 2, 2013.*

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this study aims to reveal the aspect of religious moderation in the language wisdom of the Bolaang Mongondow tribal community in Kotamobagu.[17]

Sixth, Anwar & Muhayati (2021). Efforts to Build Religious Moderation Attitudes through Islamic Religious Education in General Higher Education Students.[18] This study aims to describe and analyze the efforts of PAI courses in instilling the values of religious moderation and building moderation attitudes for students. Seventh, Afrianty (2012) Islamic education and youth extremism in Indonesia.[19] In her research, Afrianty aims to explore the extent to which Islamic institutions of higher education in Indonesia have become hotbeds for religious extremists. Eighth, Yanti & Witro (2020) entitled Islamic Moderation as A Resolution of Different Conflicts of Religion.[20] The research aims to know the cause of the conflict and the solution.

Ninth, Arif (2021) with the title Concept and Implementation of Religious Moderation in Indonesia.[21] This study aims to provide concepts and strategies for the implementation of religious moderation in Indonesia, with an Islamic approach and the Pancasila and the religious constitution of the Republic of Indonesia. Tenth, Ritonga (2021) The Concept of Internalizing the Values of Religious Moderation for the Millennial Generation Based on the Qur'an.[22] This study aims to explore the moderating values contained in the Qur'an for millennials as the nation's next generation. Eleventh, Azzuhri, Farmawati & Amalia (2018) Resolution of Religion Conflicts Through Communication Strategies in Gharib Fil Ma'na Hadiths.[23] The research aims to describe the religious conflict resolution through the communication strategy of the prophet Muhammad in the Hadith.

The above studies examine religious moderation education based on local wisdom in Indonesia. Meanwhile, the research conducted by the researcher is the concept of religious moderation education in Tatal Kuda with a linguistic approach and local wisdom. There are several reasons the researcher chose to do this research; frequent conflicts at

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[17] Karim, Abdul., Nensia., Aldeia, AM Saifullah., Aflahah, St., Muslim, Abu, MODERASI BERAGAMA DALAM PRAKTIK BOBAHASAAN MONGONDOW (TEKS DAN MAKNA KEARIFAN LOKAL BERBAGAI SIKAP KEBAHASAAN DAN LIRIK LAGU). *Jurnal Lektur Keagamaan, Vol. 19, No. 1, 2021.*

[18] Anwar, Rosyida Nurul & Muhayati, Siti, UPAYA MEMBANGUN SIKAP MODERASI BERAGAMA MELALUI PENDIDIKAN AGAMA ISLAM PADA MAHASISWA PERGURUAN TINGGI UMUM. Al-Tadzkiyyah: *Jurnal Pendidikan Islam Vol. 12. No. 1, 2021.*

[19] Afrianty, Dina, Islamic education and youth extremism in Indonesia, *Journal of Policing, Intelligence and Counter Terrorism, Vol. 7, No. 2, 2012.*

[20] Yanti, Betria Zarpina & Witro, Doli, ISLAMIC MODERATION AS A RESOLUTION OF DIFFERENT CONFLICTS OF RELIGION. *Andragogi: Jurnal Diklat Teknis Pendidikan dan Keagamaan Vol. 8, No. 1, 2020.*

[21] Arif, Khairan M, KONSEP DAN IMPLEMENTASI MODERASI BERAGAMA DI INDONESIA. *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam Vol. 12. No. 1, 2021.*

[22] Ritonga, Apri Wardana, KONSEP INTERNALISASI NILAI-NILAI MODERASI BERAGAMA BAGI GENERASI MILENIAL BERBASIS AL. *al-Afkar, Journal for Islamic Studies. Vol. 4, No. 1, 2021.*

[23] Azzuhri, Muhandis., Farmawati, Cintami., & Amalia, Zahida Putri, Resolution of Religion Conflicts Through Communication Strategies in Gharib Fil Ma'na Hadiths. *Jurnal Penelitain, Vol. 15, No. 2, 2018.*

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Tapal Kuda; the rise of religious conflicts due to differences of opinion at Tapal Kuda; high level of religious fanaticism and sentiment; there are personal interests & the entry of radical ideas; economic business; lack of tolerance; rising politics; fading of local wisdom; and lack of tabayyun attitude. The most rational reason is that no researchers have studied it yet. On this basis, researchers are interested in conducting research. Departing from the background, the researcher formulates two problems, namely what actors are behind the conflict and how are linguistic concepts and local wisdom in implementing religious moderation education? To answer the formulation of the problem, it is necessary to use a linguistic approach and local wisdom.

Language and culture are interrelated elements, meaning that they cannot be separated, even language and culture are two systems inherent in humans. Language and culture are the essence of social life. Levi Strauss in Darsita (2003) suggests that language is a reflection of a culture.[24] In addition, he argues that the correlation between language and culture can be seen through the structure of language as a linguistic model. Linguistics has two aspects, namely langue and parole. In langue there is a social system, local wisdom and human norms (Saussure in Darsita, 2003).[25] Meanwhile, local wisdom itself is the values that reflect the nobility of character that can be used as a reference to develop a social situation that is full of harmony and peace (Haryono and Sofyan, 2010).[26] Thus, local wisdom must be obeyed and preserved by every community in groups.

Local wisdom is one of the alternatives used to build unity and create a sense of togetherness. It is said that, because in the context of diversity, religious pluralism is not strong enough to overcome friction or conflict between religions without the concept of religious moderation education such as small touches to society in the form of the use of language and local wisdom. This is in line with what was stated by Raziqy (2020) that religious pluralism is not a solution to the plurality of religions and the harmony of human life, instead it causes new polemics to arise.[27] This is because there is a compulsion to equate understanding between religions. So to overcome this, a social and linguistic approach is needed such as tabayyun, humanist and harmonious communication.

In 2006 the government in Indonesia, formed the Forum for Religious Harmony (FKUB), this aims to overcome conflicts between religions with a linguistic approach, namely holding tabayyun culture (dialogue between religious communities). Nazmudin (2018) suggests that if people want to live in harmony and coexist between religions, efforts are made to eliminate suspicion, prejudice, intolerance, sentiment and respect for

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[24] Darsita, Hubungan antara bahasa dan kebudayaan menurut cara opandang stukturalisme Claude Levi Strauss. *Al-Turas, Vol. 9. No. 2, 2003.*

[25] Darsita, Hubungan antara bahasa dan kebudayaan menurut cara opandang stukturalisme Claude Levi Strauss. *Al-Turas, Vol. 9. No. 2, 2003.*

[26] Haryono, Akhmad dan Sofyan, Akhmad, PENGGUNAAN BAHASA DAN GAYA BAHASA SEBAGAI BENTUK KEARIFAN LOKAL MADURA YANG BERFUNGSI SEBAGAI RESOLUSI KONFLIK. *Sawerigading, Vol. 16, No. 3, 2010.*

[27] Raziqy, Moh. Arif, Analisis Wacana Penjagaan Rumah Ibadah Agama Lain. *Religious: Jurnal Studi Agama-agama dan Lintas Budaya Vol. 4, No. 1, 2020.*

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other religions.[28] National harmony and peace will be obtained if we respect each other's differences among people and between religious communities (Raziqy, 2018).[29]

This research is a qualitative research with observation and interview methods. Data were obtained through interviews with Horseshoe informants. The tools used in collecting data are voice recorders and note-taking tools. During the interview, the researcher recorded and recorded important information related to the concept of religious moderation education through linguistic analysis and local wisdom. In addition, the researcher uses a reflective-introspective method, which is based on phenomena that occur in the field through experience and others.

RESULTS & DISCUSSION

The results of the study show that (1) there are several factors that cause conflict, namely the existence of personal interests, the entry of radicalism, economic business, lack of tolerance, increasing politics, fading local wisdom, excessive sensitivity, miscommunication, and lack of tabayyun attitude; (2) the alternative strategy used to solve the problem is to use the concept of religious moderation education with a linguistic approach and local wisdom. The language referred to here is inclined to traditional expressions, proverbs, proverbs and so on. The language or linguistic expression of a society is the identity of local wisdom. As research conducted by Haryono and Sofyan (2013) shows that traditional expressions produce positive things such as increasing brotherhood, mutual cooperation and can be used as a guide in life.[30]

FACTORS CAUSING CONFLICT

The factors that cause conflict are personal interests, the influx of radicalism, economic business, lack of tolerance, rising politics, fading local wisdom, excessive sentiment or fanaticism, miscommunication, and lack of tabayyun attitude. One of the social conflicts in Indonesia is motivated by problems related to ideology, politics, economy, social, culture, SARA issues, and land disputes (Social Conflict Data, Kesbangpol, 2015).[31] This is due to the vulnerability of religious ideological differences in diversity. The diversity background has the potential to cause conflict and can result in the fading of the values of local wisdom which have been social capital in social life (Purta,

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[28] Nazmudin, Kerukunan dan Toleransi Antar Umat Beragama dalam Membangun Keutuhan Negara Kesatuan Republik Indonesia (NKRI). *Journal of Government and Civil Society Vol. 1, No. 1, 2018.*

[29] Raziqy, Moh. Arif, Analisis Wacana Penjagaan Rumah Ibadah Agama Lain. *Religious: Jurnal Studi Agama-agama dan Lintas Budaya Vol. 4, No. 1, 2020.*

[30] Haryono, Akhmad dan Sofyan, Akhmad, PEMAHAMAN TERHADAP KEARIFAN LOKAL MADURA: Sebagai Antisipasi Era Golobalisasi & Informasi Menuju Tercapainya Keharmonisan Hidup Antaretnis Dalam Perspektif Bahasa dan Budaya. Kepel Press: Prosiding Seminar Nasional: Identitas dan Kearifan Masyarakat dalam Bhasa dan Sastra, *2013.*

[31] Data Konflik Sosial, Diakses pada 17 April 2017, dari http://kesbangpol.kemendagri.go.id/index.php/subblog/pages/2015/350/, *2015.*

2013).[32] This statement is in line with the view of the contrast effect theory from Moskowitz (2005) that differences in perception and judgment will increase if individuals/groups receive different stimuli. Therefore, this is where it is important to involve the role of linguistics in social life.

LINGUISTIC CONCEPTS

In the concept of linguistic-based religious moderation education, people are encouraged to tabayyun to religious leaders. This is because there is clarity or clarification that drowns out suspicions, prejudices, sentiments and so on. It is said that because the nature of suspicion, prejudice, intolerance, and sentiment tends to be negative as stated by Nazmudin (2018) that if people want to live in harmony and coexistence between religions, efforts are made to eliminate suspicion, prejudice, intolerance, sentiment and respect for religion others.[33]

National harmony and peace will be obtained if we respect each other's differences among people and between religious communities (Raziqy, 2018).[34] Thus, humanistic and harmonious public relations will be created because this is very important between and internally among religious people in a multi-religious country (Putra, 2013).[35] Humanist communication will give birth to harmonious public relations and can reduce violence. Then there will be a sense of togetherness and friendship. Conflicts in society stemming from inter-group violence that exploded sporadically in various regions in Indonesia show how vulnerable the sense of togetherness built within the Indonesian Nation-State is, how thick prejudice is between groups and how low mutual understanding between groups is (Akhmadi, 2018).[36]

The statement put forward by Akhmadi shows the absence of an attitude of openness and tabayyun, giving rise to negative prejudice. Therefore, the researcher presents the concept of linguistic-based religious moderation education in order to create communication of openness and tabayyun culture. Thus, there will be no more differences of opinion and negative prejudice between religions, so that they will be able to coexist between religions without violence. In this case, the researcher tries to present two concepts of religious moderation education, namely the concept of linguistics and local wisdom.

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[32] Putra, M. G. Bagus Ani, Peran Kearifan Lokal dalam Resolusi Konflik Keyakinan Beragama di Jawa Timur. *Masyarakat, Kebudayaan dan Politik Vol. 26, No. 1, 2013.*

[33] Nazmudin, Kerukunan dan Toleransi Antar Umat Beragama dalam Membangun Keutuhan Negara Kesatuan Republik Indonesia (NKRI). *Journal of Government and Civil Society Vol. 1, No. 1, 2018.*

[34] Raziqy, Moh. Arif, Analisis Wacana Penjagaan Rumah Ibadah Agama Lain. *Religious: Jurnal Studi Agama-agama dan Lintas Budaya Vol. 4, No. 1, 2020.*

[35] Putra, M. G. Bagus Ani, Peran Kearifan Lokal dalam Resolusi Konflik Keyakinan Beragama di Jawa Timur. *Masyarakat, Kebudayaan dan Politik Vol. 26, No. 1, 2013.*

[36] Akhmadi, Agus, MODERASI BERAGAMA DALAM KERAGAMAN INDONESIA. *Jurnal Diklat Keagamaan, Vol. 13, No. 2, 2019.*

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One form of local wisdom that becomes a means of conflict resolution is the use of language and language style (Haryono and Sofyan, 2010).[37] The use of language and style is an ethic in society because it is directly related to customs and politeness which are social norms and must be obeyed (Haryono and Sofyan, 2010).[38] The use of language or style in question is the context of language use which includes imperative politeness, figures of speech, humanist language, speech level and so on. Thus, applying such things will create and build harmonious community relations.

It is said so, because language is a form of culture called oral tradition. Of course, the oral tradition prevailing in society has a very important role and function because it contains moral teachings and guidelines for behaving and behaving (Haryono and Sofyan, 2010).[39] (Danandjaja, 1997:22) Grouping the various oral traditions are as follows; folk language, traditional expressions, traditional statements, rhymes in folk poetry, folk prose stories, and folk songs.[40]

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[37] Haryono, Akhmad dan Sofyan, Akhmad, PENGGUNAAN BAHASA DAN GAYA BAHASA SEBAGAI BENTUK KEARIFAN LOKAL MADURA YANG BERFUNGSI SEBAGAI RESOLUSI KONFLIK. *Sawerigading, Vol. 16, No. 3, 2010.*

[38] Haryono, Akhmad dan Sofyan, Akhmad, PENGGUNAAN BAHASA DAN GAYA BAHASA SEBAGAI BENTUK KEARIFAN LOKAL MADURA YANG BERFUNGSI SEBAGAI RESOLUSI KONFLIK. *Sawerigading, Vol. 16, No. 3, 2010.*

[39] Haryono, Akhmad dan Sofyan, Akhmad, PENGGUNAAN BAHASA DAN GAYA BAHASA SEBAGAI BENTUK KEARIFAN LOKAL MADURA YANG BERFUNGSI SEBAGAI RESOLUSI KONFLIK. *Sawerigading, Vol. 16, No. 3, 2010.*

[40] Danandjaja, James, Folklor Indonesia: Ilmu gossip, dongeng, dll. Jakarta Pustaka Utama Grafiti, *1997.*

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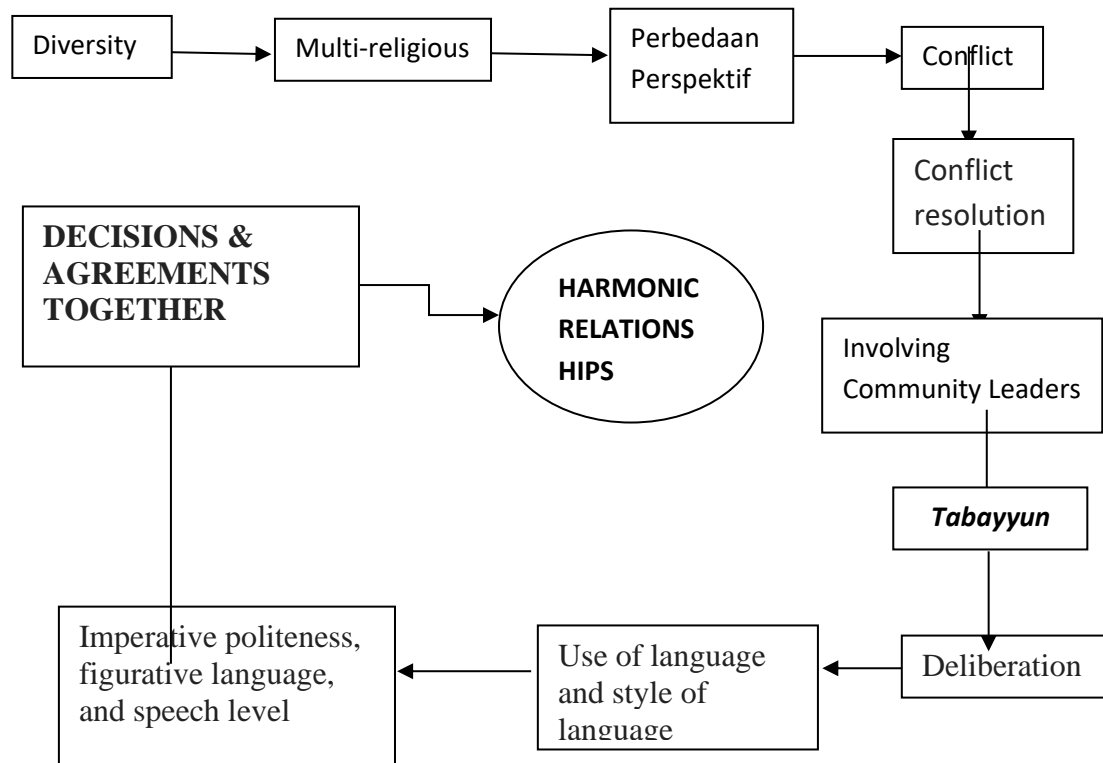
LINGUISTICS-BASED CONFLICT RESOLUTION MODEL

Figure 1.3: *Linguistic-Based Conflict Resolution Model*

CONCEPT OF LOCAL WISDOM

So far, the position of local wisdom in society has begun to fade because there is no concept or strategy of special touch to the community, such as language strategies, politeness strategies, suggestions and so on. As stated by Haryono and Sofyan (2010) that many people do not know and understand their local wisdom.[41] So to restore and preserve the local wisdom, it is necessary to take a linguistic approach so that positive energy is born. The role of language in traditional expressions is able to increase a sense of brotherhood, togetherness, build solidarity, mutual cooperation (Haryono and Sofyan, 2010).[42]

It is said that, because local wisdom in the form of traditional expressions and proverbs is a reflection of local culture, an incorrect understanding of traditional expressions will greatly affect the attitudes and actions taken by members of the community. Meanwhile, mistakes in understanding local wisdom can be collective so that

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[41] Haryono, Akhmad dan Sofyan, Akhmad, PENGGUNAAN BAHASA DAN GAYA BAHASA SEBAGAI BENTUK KEARIFAN LOKAL MADURA YANG BERFUNGSI SEBAGAI RESOLUSI KONFLIK. *Sawerigading, Vol. 16, No. 3, 2010.*

[42] Haryono, Akhmad dan Sofyan, Akhmad, PENGGUNAAN BAHASA DAN GAYA BAHASA SEBAGAI BENTUK KEARIFAN LOKAL MADURA YANG BERFUNGSI SEBAGAI RESOLUSI KONFLIK. *Sawerigading, Vol. 16, No. 3, 2010.*

mistakes in responding to a problem based on local wisdom are also collective (Haryono and Sofyan, 2010).[43]

Culture can be understood as the result of human activity in relation to life, to work, to time, to nature, and to humans themselves. Cultural values can be understood as the result of human activity which is described through traditions, expressions, and proverbs that become guiding principles in behaving in carrying out activities related to cultural elements (life, work, time, nature, humans) (Haryono and Sofyan , 2010).[44]

Sofyan (2001) states that the function of wisdom is to instill life values.[45] The values of life in question are conveying religious education, instilling a sense of compassion for fellow creatures, education on character, courtesy, and morals, containing advice aimed at women, especially housewives, advice to always love parents or elders. age, efforts to get self and family safety. Djajasudarma in (Haryono and Sofyan, 2010) states that the value system is not spread arbitrarily, but has a function as the highest guideline for human behavior.[46] Based on this explanation, it can be concluded that local wisdom can be used as a reference for being careful in acting and preventing social violations (Sofyan, 2001).[47]

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[43] Haryono, Akhmad dan Sofyan, Akhmad, PENGGUNAAN BAHASA DAN GAYA BAHASA SEBAGAI BENTUK KEARIFAN LOKAL MADURA YANG BERFUNGSI SEBAGAI RESOLUSI KONFLIK. *Sawerigading, Vol. 16, No. 3, 2010.*

[44] Haryono, Akhmad dan Sofyan, Akhmad, PENGGUNAAN BAHASA DAN GAYA BAHASA SEBAGAI BENTUK KEARIFAN LOKAL MADURA YANG BERFUNGSI SEBAGAI RESOLUSI KONFLIK. *Sawerigading, Vol. 16, No. 3, 2010.*

[45] Sofyan, Akhmad, Fungsi Bittowa pada Masyarakat Madura. *Jurnal Ilmu-ilmu Humaniora Vol.3, No.1, 2001.*

[46] Haryono, Akhmad dan Sofyan, Akhmad, PENGGUNAAN BAHASA DAN GAYA BAHASA SEBAGAI BENTUK KEARIFAN LOKAL MADURA YANG BERFUNGSI SEBAGAI RESOLUSI KONFLIK. *Sawerigading, Vol. 16, No. 3, 2010.*

[47] Sofyan, Akhmad, Fungsi Bittowa pada Masyarakat Madura. *Jurnal Ilmu-ilmu Humaniora Vol.3, No.1, 2001.*
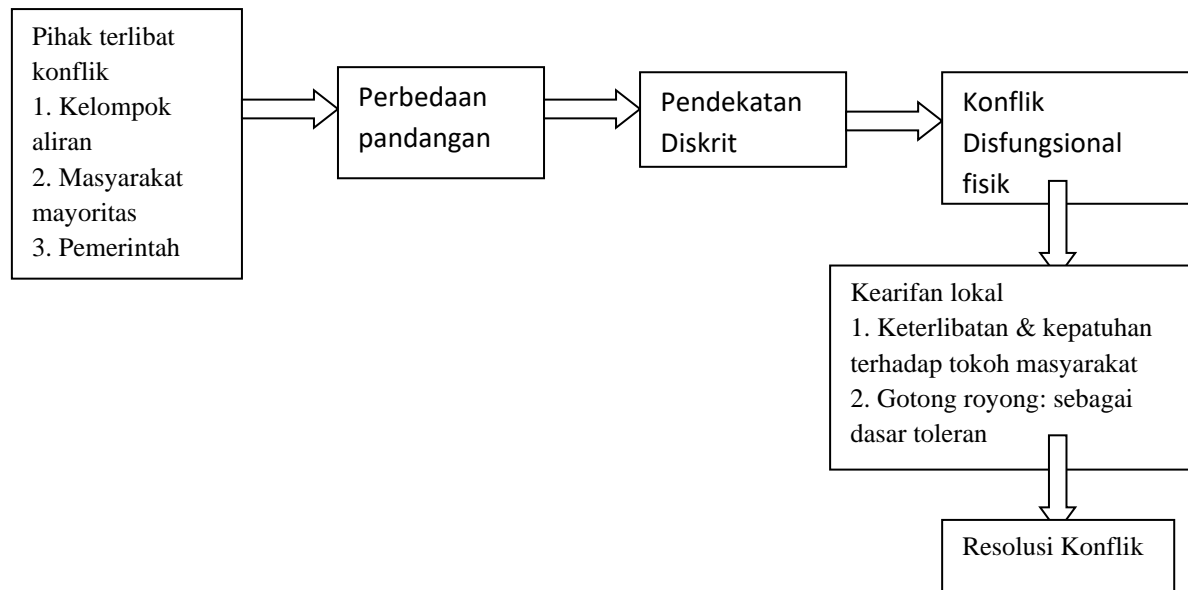
LOCAL WISDOM-BASED CONFLICT RESOLUTION MODEL

Figure 1.3: *Conflict Resolution Model Based on Local Wisdom*

Source: (Putra, 2013).[48]

CONCLUSION

Conflict events in the Horseshoe area often occur, this is due to frictions and differences of opinion between religious communities. The Horseshoe Region which is an area inhabited by ethnic diversity, there are people who follow different religions. Thus, the Horseshoe area can be said to be a multi-religious city. This has led to a polemic in the name of religion. In stemming and resolving these conflicts, the concept of religious moderation is presented through a linguistic approach and local wisdom. Efforts to solve problems through linguistic approaches and local wisdom are very powerful alternative strategies. It is said so, because the violent conflict in the Horseshoe can be resolved. This is because the concepts and strategies of the linguistic approach and local wisdom directly come into contact with the community such as the implementation of humanist communication, imperative politeness, speech level, figurative language, courtesy, obeying religious norms, mutual respect and so on.

This research needs further research because there is still room and knowledge that can be developed. For further research, it is expected to develop further research related to this research, namely not only on the concept of religious moderation education, but also related to alternative strategies in (1) stemming extreme narratives; (2) preventing the entry of radicalism; (3) enhancing a culture of tolerance; (4) eliminating the sense of

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[48] Putra, M. G. Bagus Ani, Peran Kearifan Lokal dalam Resolusi Konflik Keyakinan Beragama di Jawa Timur. *Masyarakat, Kebudayaan dan Politik Vol. 26, No. 1, 2013.*

ego, sentiment and fanaticism towards religion; (5) create a peaceful and secure society; and (6) protect and prevent youth from radicalization under the guise of religion.

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