

## THE UNDERSTANDING OF RELIGIOUS MODERATION IN SOCIAL LIFE CONTEXT (ANALYSIS OF CEMETERIES IN PURWODADI VILLAGE, TITOYUDO DISTRICT, MALANG REGENCY)

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**Abstract:** *Indonesia is a pluralistic country with various races, ethnicities, and religions. Tolerance is one of the national glues within the framework of Bhinneka Tunggal Ika. Purwodadi Village is a village with unique religious moderation; there is only when I joint cemetery from various existing religions, and it does not recognize race, ethnicity, and religion. The results of interviews and observations show that the residents of Purwodadi Village are accustomed to carrying out social activities together so as to create a continuous sense of security and the absence of social inequality. of course, this condition can be used as a role model for religious moderation in Indonesia for terms of social life.*

**Keywords:** *Religious Moderation, Social Life, Social Inequality.*

### INTRODUCTION

Indonesian society is very diverse, there are more than 300 ethnic groups with 1,340 ethnic groups<sup>1</sup>, there are six religions in Indonesia recognized by the state, namely Islam, Protestant Christianity, Catholic Christianity, Hinduism, Buddhism and Confucianism<sup>2</sup>, as reported by Kompas.com<sup>3</sup>, as follows these are four types of races that exist in Indonesia and their distribution, namely: Malayan-Mongoloid race, Melanesian race, Asiatic-Mongolid race and the Caucasoid-Indic race. This pluralism allows interaction between citizens<sup>4</sup>. In this social interaction, humans can express everything to people around them while remaining based on applicable laws. Be kind

<sup>1</sup> Indonesia.go.id: Selasa, 31 Januari 2023, diakses 15 Nopember 2023

<sup>2</sup> CNN Indonesia, 5 Juni 2023, diakses 15 Nopember 2023

<sup>3</sup> Kompas.com, 7 Juli 2022, diakses 15 Nopember 2023

<sup>4</sup> Meilanny Budiarti Santoso, "Mengurai Konsep Dasar Manusia Sebagai Individu Melalui Relasi Sosial Yang Dibangunnya," *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat* 4, no. 1 (2017): 104



others, smile at others, like to help others, even abuse others. All of that is also part of social interaction. The social interactions that humans experience in their lives will produce a variety of positive to negative values which can then become material for learning and self-reflection for themselves and others.

In social life, of course it will not be free from social problems. Entering the millennial era, where in recent times the differences between one human being and another have made it very susceptible to problems occurring in social life. Divisions, the influx of radicalism, religious intolerance, and so on. All this, if people do not understand true nature of differences, they will say that differences are the cause of all these problems. And this mindset will actually be the root of the next problems. If we look at historical analysis, differences are not something new. Since time immemorial, Allah SWT, in creating humans on this earth, has also demonstrated his power by creating different human forms. Both in terms of physique, characteristics, and also his destiny in life. This is in line with the words of Allah SWT in the Al-Qur'an, surah Al-Hujurat verse 13:<sup>5</sup> which means: "O people! Indeed, We created you from a man and a woman, then We made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Compliant." (QS. Al-Hujurat: 13).

The basic in this version that differences that occur in this world are the nature of Allah SWT towards his creation. So the phenomenon of differences that occurs today is not new. The reality of differences that occur in social life is influenced by many things. Such as religious, cultural, economic factors, a person's characteristics, politics, education, etc.<sup>6</sup> And the mission of humans is how to continue to be able respond to differences that occur in their lives without causing problems. Such as by respecting fellow human beings, not discriminating by upholding a high attitude of tolerance, and not being rigid about changing times so that fundamental ideas can be avoided. Based on Al-Baqarah verse 143, in essence Allah SWT created humans on earth with wasath. Wasath has the meaning of being fair or being neutral. Then the concept of wasath was introduced by the ulama under the name moderate attitude.

The concept of religious moderation introduced by the Ahlulsunah wal Jamaah ulama is one solution to the problems that arise due to errors in understanding differences. Religious moderation comes from the basic word moderate or in Arabic it is called wasath, which means middle or neutral. In terms that can be understood, religious moderation is being neutral towards religious life, not always considering oneself and one's beliefs to be most correct and thus outright rejecting other people's beliefs<sup>7</sup>.

Purwodadi Village, District. Titoyudo District. Malang is one of the villages in Malang Regency with a particular uniqueness in the form of religious moderation in the form of joint burials between religious communities. It is unique because it is the only cemetery that implements burial area efficiency by not requiring graves to face north like

<sup>5</sup> Al-Qur'an Kemenag Indonesia, 2021

<sup>6</sup> Moh. Rosyid, "Keselarasan Hidup Beda Agama Dan Aliran: Interaksi Nahdliyin, Kristiani, Buddhis, dan Ahmadi Di Kudus.." *Jurnal Fikrah*, Vol. 2, no. 1 (2014): 75–94

<sup>7</sup> Agus Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity," *Jurnal Diklat Keagamaan*. 13, no. 2 (2019): 45–55



Muslim graves. Graves other than Moslems in this area can face anywhere as long as they do not disturb or obstruct other graves. As far as the author knows, one of the authors lives in the same village, so far there have never been any problems or conflicts related to the burial system in this village. With this basis, the author is interested in conducting research with the aim of understanding the context of understanding religious moderation in social life in Purwodadi Village, District. Titoyudo District.

## RELIGIOUS MODERATION UNDERSTANDING

Moderate means not being too inclined towards one thing which causes rejection of the understanding, beliefs and opinions of other groups<sup>8</sup>. Religious moderation is one of the attitudes that is very intensively preached by the ulama' ahlussunnah wal jama'ah today. In essence, the concept of religious moderation is not something new and is sometimes called by extremists as heresy. As a basis for practicing religious moderation, Allah SWT says in the Al-Qur'an in Surah Al-Baqarah: 143 regarding religious moderation with the word wasath. Wasath or tawasuth is a middle attitude, being a person who is in the middle between two attitudes.<sup>9</sup> Not too violent or fundamentalist, nor too free or liberal. Likewise, the concept of a middle attitude or wasath also emphasizes the use of a compromise attitude in solving a problem. Thereby of problem solving can be resolved fairly and peacefully because of this wasath attitude. And it also doesn't cause violence, anarchism or other problems.

The attitude of tawassuth makes it easy for someone to interact with multicultural people or groups so that Islam can be easily accepted by all levels of society.<sup>10</sup> Nowadays, this tawassuth attitude is better known as a moderate attitude. Rasulullah SAW said that in his hadith regarding this attitude of tawassuth in his hadith narrated by Imam Bukhari. From Abu Hurairah that Rasulullah SAW ordered to walk in the middle. What this means is that when you do good deeds or behave, don't overdo it which can cause boredom, and also don't lack it which will cause you to be less than optimal in achieving grace. If interpreted contextually, this hadith indicates that the Prophet ordered his people to always be moderate or tawazun in life. Work according to your main duties, neither too much nor too little.<sup>11</sup> So the concept of tawazun or balance in living life can be implemented, both when working and praying. From the editorial work of both the Al-Qur'an and Al-Hadith, it can be concluded that moderation is one of the teachings emphasized by Muslims. A moderate attitude is very relevant to the current human condition, where there are so many different understandings of things, differences in customs, culture and so on.<sup>12</sup> By implementing this moderation attitude, humans are still

<sup>8</sup> Pipit Adiul Fitriyana, *Dinamika Moderasi Beragama di Indonesia*, 2020, 5

<sup>9</sup> Widodo and Karnawati, *Moderasi Agama dan Pemahaman Radikalisme di Indonesia*, PASCA: *Jurnal Teologi dan Pendidikan Agama Kristen* 15. 17-21

<sup>10</sup> Mhd Abror, "Moderasi Beragama Dalam Bingkai Toleransi : Kajian Islam dan Keberagaman" *Jurnal Pemikiran Islam*, 2019: 143-55

<sup>11</sup> Taufik Bilfagih, "Islam Nusantara ; Strategi Kebudayaan Nu Di Tengah," *Jurnal Aqlam*, No. 1, 2016, 53-68

<sup>12</sup> Abu Bakar, "Konsep Toleransi dan Kebebasan Beragama", *Jurnal Toleransi: Media Komunikasi Umat Beragama*, Vol 7, no. 2 (2015): 123-31



able to live their lives safely and peacefully amidst the emergence of various fundamental and liberal groups which of course are completely irrelevant to the teachings of Islam.

Among the scholars who emphasize the understanding of moderation in life is As-Shaykh Yusuf al-Qaradawi. He was one of the ulama figures who was very critical in responding to the thoughts of Sayyid Qutb, who had made accusations of disbelief against other people. So this gives rise to a problem which is the stimulus for the birth of extremism, fanaticism and radicalism. So Shaikh Yusuf al-Qaradawi explained this moderation in order to ward off the emergence of ideologies that are not in accordance with Islamic law. Among the moderation concepts explained by him are:<sup>13</sup>

- 1) Recognize the presence of culture, religious pluralism and politics in life.
- 2) Understand comprehensive Islamic concepts.
- 3) Establishing a healthy balance in changing times and sharia regulations.
- 4) Recognition of minority rights
- 5) Respect for human values

The moderation attitude explained by Shaykh Yusuf al-Qaradawi in every line of life, when applied in religious life or can be called religious moderation. So religious moderation means avoiding fanaticism, extremism and violence in the practice of religious life. So, implementing the concept of religious moderation can be a shield in protecting oneself from attitudes of radicalism and intolerance which are the seeds of division.

In the context of the ulama's understanding, Ar-Razi explained that the concept of religious moderation with a history of explanation attributed to the Prophet Muhammad. Wasathan is fair, this statement comes from Al-Qaffal from Ats-Tsauri from the friend of Rasulullah SAW Abu Sa'id al-Khudri. The statement in the Prophet's hadith reads "khair al-umur awsatuha" which means that in a problem the best solution is the middle way between the problems. The word "aswath" in the hadith above is interpreted by the ulama as a fair attitude.<sup>14</sup>

The implementation of Rasulullah SAW's statement has been implemented in various areas of life, such as in various types of problem solving, there are human figures who are considered competent in being fair in making decisions, for example prosecutors and judges. From the description of the explanation regarding the attitude of religious moderation, it can be concluded that the principle of implementing an attitude of religious moderation is that it implies justice and balance in terms of views, attitudes and actions in a religious context.<sup>15</sup> The actualization of balance in this case shows the depiction of a person's attitude in siding with justice and equality in any matter.

In the implications of the attitude of religious moderation, of course there is a classification as a form of classifying this attitude. This is of course so that in implementing this attitude of religious moderation, people are not mistaken so that the essence of this

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<sup>13</sup> Widodo dan Karnawati, "Moderasi Agama dan Pemahaman Radikalisme di Indonesia", *Jurnal Teologi dan Pendidikan Agama Kristen*, Vol 15, no. 2 (2019): 68

<sup>14</sup> Asep Abdurrohmam, "Eksistensi Islam Moderat dalam Perspektif Islam", *Jurnal Rausyan Fikr*, 14, no. 1 (2018): 29-41

<sup>15</sup> Najib dan Fata, *Islam Wasatiyah dan Kontestasi Wacana Moderatisme Islam di Indonesia*, *Jurnal Theologia*, 4-5



attitude cannot be implied according to its essence. There are four classifications of religious moderation attitudes, namely:<sup>16</sup> 1) Moderate in the field of aqidah; 2) Moderate in the field of worship; 3) Moderate in the formation of religious law; 4) Moderate in morals and good manners.

#### 1. Aqidah

Aqidah is a divine concept where a servant with a high understanding of aqidah will be relevant to increasing a servant's faith in God.<sup>17</sup> Aqidah in the Islamic context emphasizes faith or belief in something without a basis or authority to obey. So that Muslims, in understanding the aqidah, will deny anything that is physical.

#### 2. Worship

Every religious community certainly has its own obligations that must be fulfilled in order to fulfill their essence as followers of that religion. Among the many obligations that religion emphasizes on its adherents is worship. The Islamic religion is no exception, which has an obligation to carry out worship in the form and amount in accordance with Islamic religious law.

#### 3. Morals

The command to always good is of course one of the obligations that must be carried out. Good behavior as a manifestation of these commands is usually referred to as morals. The urgency of morals itself is very high, even in the hadith of Rasulullah SAW, he stated that the best people have the best morals (HR. Tirmidhi).<sup>18</sup> The editorial of this hadith is a big proof of how important it is to apply morals in life.

#### 4. Formation of Sharia

Sharia is a religious rule or law that must be obeyed by its adherents. In Islamic law, there are halal and haram laws. This ijtihad or determination of halal and haram laws is to maintain the Islamic teachings brought by the Prophet Muhammad, sourced from the Al-Qur'an and As-Sunnah or hadith of the Prophet.<sup>19</sup> Shari'ah can be analogous to the rules established in human life, but in essence the context of shari'ah is a religious rule that regulates the lives of Muslims in order to obey and obey Allah SWT.

## CONTEXT OF SOCIAL LIFE

The word social comes from the Latin *societas*, which means society. The word *societas* comes from the word *socius* which means friend, and then the word social

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<sup>16</sup> Khairan Muhammad Arif, *Moderasi Islam (Wasathiyah Islam) Perspektif Al-Qur'an, As-Sunnah Serta Pandangan Para Ulama dan Fuqaha* 22–43

<sup>17</sup> Aliyudin, "Prinsip-Prinsip Metode Dakwah Menurut Al-Quran," *Jurnal Ilmu Dakwah*, 2014, 17-31

<sup>18</sup> Shofiah Fitriani, "Keberagaman dan Toleransi Antar Umat Beragama," *Analisis : Jurnal Studi Keislaman*, 20, no. 2 (2020): 179–92

<sup>19</sup> Annisa Firdaus, "Penerapan Moderasi Beragama di Masyarakat Desa Baru Kecamatan Batang Kuis", *Ulumuddin : Jurnal Ilmu-Ilmu Keislaman* 11 (2021): 69-84



means about relationship between one human being and another human being in different forms. Such as: family, community, school, organization and others.<sup>20</sup>

The introductory book to sociology and social change by Astrid S. Susanto explains that in relation to the word sociology, social speech must be viewed as all activities that are related to the wider community, in accordance with the original word "sozius" which means "friend".<sup>21</sup> Word social has also received many interpretations, however, people argue that this word refers to reciprocal behavior or behavior that influences each other and the interdependence of humans on each other. A clearer meaning is the word interdependence. Thus, "social humans" means humans whose lives depend on each other. This interdependence is the only solution to overcome the fact that humans do not have what Freedman and others call "ready made adaptations to the environment". Human dependency is not only found at the beginning of human life, but is experienced by humans throughout life, so communication has an important role.<sup>22</sup>

According to Jhonson in a book written by Prof. DR. Bahrein, T. Sugihen, MA. entitled Rural Sociology, that sociology is a science that studies social life and behavior, especially in relation to a social system and how that system affects people and how the people involved in it influence that system. Social life is life that is characterized by the presence of social elements of society. That is what is called social life.<sup>23</sup> In social life, ideally we will find social interaction with social activities such as mutual cooperation, community service, helping each other, participating. in certain activities and so on which are mutually necessary between one living creature and another, because such social life must continue to be cultivated and maintained in order to create a sense of security and there are no social gaps.<sup>24</sup>

The opinions of the scientists above show that the meaning of social life is the interaction or relationship between humans and other humans in a group or environment and mutual communication occurs which then develops into mutual need for each other.

## **THE UNDERSTANDING RELIGIOUS MODERATION IN SOCIAL LIFE CONTEX IN PURWODADI VILLAGE KEC. TITOYUDO DISTRICT POOR**

The residents of Purwodadi Village are Javanese, but in terms of beliefs they are broadly divided into two, namely Islam and Christianity. However, people can respect each other so that differences in beliefs are not a problem for the people of this village. The languages used are Indonesian (used in formal activities) and Javanese (used as a daily language of instruction). Since the inauguration of the Purwodadi Village land, every year the village community holds a celebration and Larungan ceremony at Lenggoksono Beach which aims to express gratitude so that the residents and village are saved from disaster.

<sup>20</sup> Abu Ahmadi, *Sosiologi Pendidikan*, (Jakarta: Rineka Cipta, 2002), H. 243

<sup>21</sup> Astrid S. Susanto, *Pengantar Sosiologi Dan Perubahan Sosial*, (Binacipta, 1983), H. 9

<sup>22</sup> *Ibid.* H. 14

<sup>23</sup> *Ibid.* H.6

<sup>24</sup> Pengertian Kehidupan Sosial <http://www.bimbingan.org/pengertian-kehidupan-sosial.htm> (diakses 17 Nopember 2023).



This activity was carried out by village officials and participated by local residents. This activity also has another aim, namely to attract visitors come to the beach which in the end can grow positive value for the village economic sector.<sup>25</sup>

What is interesting about Purwodadi Village is the cemetery which combines Muslim and non-Muslim residents. Meanwhile in many areas, especially rural areas, cemeteries are usually more exclusive. The Muslim grave area is only reserved for Muslims, and the non-Muslim grave area is reserved only for non-Muslim residents. When viewed from the perspective of religious moderation, this uniqueness is a characteristic of Tasamuh (tolerance), namely an attitude of mutual respect, respect, and acceptance of any differences that exist in any aspect. Good in understanding, trust, confidence, etc.<sup>26</sup> Tolerance has a very broad understanding, where as is known, the only differences that are generally known are physical differences. However, it is broader than this, such as when differences of opinion occur in society, and someone is able to be open-minded towards these differences. Of course, this does not just happen but is an acculturation of social life in a way that must be maintained to create a continued sense of security and the absence of social inequality. According to the Head of Purwodadi Village, this happened because in fact, even though they have different religions and beliefs, most of the residents in Purwodadi Village are still of the same bloodline, so they still maintain good relationships.

The grave in Purwodadi Village is located on a hill with an area of 700 m<sup>2</sup>. This land is community land that has been donated to the village to function as a burial area. This burial area is the only burial area in Purwodadi Village. Whatever their religion, every resident of Purwodadi Village who dies is buried in this cemetery in a position and procession according to their respective customs and beliefs. Finally, the position of the burial is also not the same, for Muslims the grave faces north, while for Muslims it faces according to their respective beliefs, sometimes also according to the condition of land availability. The condition of the cemetery is as shown in Figure 1. This image was taken on November 18, 2023.

<sup>25</sup> [https://p2k.stekom.ac.id/ensiklopedia/Purwodadi,\\_Tirtoyudo,\\_Malang](https://p2k.stekom.ac.id/ensiklopedia/Purwodadi,_Tirtoyudo,_Malang) (diakses, 17 Nopember 2023)

<sup>26</sup> Arif, *Moderasi Islam (Wasathiyah Islam) Perspektif Al-Qur'an, As-Sunnah Serta Pandangan Para Ulama dan Fuqaha*, 32-33







Figure 1. Cemetery in Purwodadi Village

When the resident of Purwodadi Village dies, both Modin from Moslem residents and Modin from non-Moslem residents will gather and agree that the deceased will be buried somewhere in the village cemetery. The funeral preparation procession is handed over to the modin of each religious follower. The community provided both moral and material assistance as sincerely as they could. Under these conditions, friendship and



brotherhood are still well established. This is where the wasath<sup>27</sup> attitude emphasizes the use of a compromise attitude in resolving a problem, so that the resolution of the problem can be resolved fairly and peacefully because of this wasath attitude and it also does not cause violence, anarchism or other problems. Thus, religious moderation in Purwodadi Village is running well, especially in respecting each other's processions and burial positions.

## CONCLUSION

Religious moderation in Purwodadi Village, Tirtoyudo District, Malang Regency has been going on since their ancestors. They are used to carrying out activities together while still respecting their respective rights and beliefs. In this way, the sense of security and the absence of social inequality in the Purwodadi Village community can still be maintained to this day. of course, this condition can be used as a role model for religious moderation in Indonesia especially in context of Bhinneka Tunggal Ika.

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<sup>27</sup> Widodo and Karnawati, Moderasi Agama dan Pemahaman Radikalisme di Indonesia," PASCA: *Jurnal Teologi dan Pendidikan Agama Kristen* 15. 17-21



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