

RELIGIOUS MODERATION BASED ON LOCAL WISDOM: ACTUALIZATION LOCAL WISDOM OF MEJING TABON COMMUNITY YOGYAKARTA IN APPLYING THE RELIGIOUS MODERATION AS A CONTRIBUTION TO REALIZING THE SUSTAINABLE DEVELOPMENT GOALS

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Abstract. This research aims to explain the local wisdom in Mejing Tabon Community, reveal the correlation between local wisdom and religious moderation values, and explain local wisdom's contribution to achieving the SDGs. This research uses qualitative methods with sociological approaches. As for the results of this research, several local wisdoms exist and have been implemented in Mejing Tabon. Mejing Tabon local wisdom namely *Kelander Pokok* (*Syawalan*, *Natalan*, *Suran*, *HUT Mejing Tabon*, and *HUT RI*) are held yearly, where the event's core is interfaith prayer led by representatives of each religion. Mejing Tabon Local Wisdom has been implemented for around 15 years as a contribution, especially to the village SDGs.

Keywords: Religious Moderation, Local Wisdom, Mejing Tabon, SDGs

INTRODUCTION

Indonesia ideologically is a moderate country between the world's two primary ideological colors, namely being in an intermediate position between religiosity and secularity. This position is exceptional and ideal for a large country accommodating plurality, diversity, and multiplicity of religions, ethnicities, and cultures. (Arif, 2021, p. 91). Family and cultural values have become influential in religious Moderation (Pajarianto et al., 2022, p. 2). The phenomenon of pluralism based on aspects of geology, history, religion, and cultural diversity is still a hot topic of study for education in Indonesia. (Ritonga, 2021, p. 73). *Religious Moderation oriented in harmonious life is the foundation of the Indonesian nation* (Bachrong & Ansar, 2021, p. 63). Pluralism has a solid and robust historical and ideological basis to the point that today, it is the foundation for the survival of society. Indonesia, as a large country rich in culture and religious diversity, certainly has values that serve as a glue for the harmony of its citizens. *Pancasila as the basis of the state reflects the diversity of Indonesia; this cannot be separated from the Founding Father's brilliant ideas in formulating the base of the state for all components of the nation-state without discriminating against language, culture, ethnicity, race, or religion backgrounds* (Muhammad Candra Syahputra & Ruslan, 2021, p. 59). Pancasila, as the ideology of the Indonesian state, is the essence of unifying religious communities in state life.

Religion is not the only trigger for social conflict, but religious emotions cannot be underestimated as an important factor that can give rise to social conflict. Therefore, today, many groups are questioning religious harmony in Indonesia. One indicator is that there is violence in the name of religion, even though all religions indeed teach about living in peace. Still, in reality, religion itself is involved in non-human acts. *For religious communities, the meaning of religion is a symbol expressed through various religious behaviors* (Sumbulah et al., 2022, p. 27). Observing the recent journey of religious communities in Indonesia, it appears that there are many problems among religious communities. Some of these problems have been resolved, some are still being decided, and some have not yet been determined. (Usmany & Labobar, 2020, p. 57). These conflicts include the Poso conflict (Islam vs Christian), Aceh (Islam vs Christian), Tolikara (Islam vs Christian), and South Lampung (Buddhism vs Islam) (Robikhah, 2019). The Setara Institute press release quoted by Luh Riniti stated that conflicts based on intolerance have increased, especially since the 1998 reforms took place in Indonesia. The results of research conducted by the Setara Institute noted that throughout 2018, 160

violations of freedom of religion/belief (KBB) with 202 forms of action spread across 25 provinces. (Riniti Rahayu & Surya Wedra Lesmana, 2020, p. 31).

Referring to Sitti Arafah's writings, the Truth Claim and Salvation Claim of extremists which is accompanied by an exclusive view that adherents of other religions will not be saved, and they have to keep a sense of forcing other people to join their group. (Arafah, 2020, p. 59). This phenomenon certainly has the potential to become a conflict. Therefore, it is necessary to strengthen the concept of religious Moderation. Religious Moderation is understood to bring about moderate and tolerant types of religion. Furthermore, Aholiab Watloly emphasized that religious Moderation is a supreme reflection of the inner vision of Pancasila unearthed from the national spiritual universe, which continues to make the gentle sacred heart and wise religious mind in the Indonesian nation (Kawangung, 2019, p. 164). Moderation or balance can maintain differences in the relationship between diversity, plurality, and similarities as a means of binding and unifying the nation (Nur, 2020, p. 242). Moderation is a series of cultural actions oriented towards peace and balance to respond to changes and differences in identity, both religious and cultural entities (Rijal et al., 2022). In 2019, the Indonesian Ministry of Religion launched a book on Religious Moderation; in the book, it is explained that there are four fundamental indicators of Religious Moderation, including national commitment, tolerance, non-violence, and accommodating to local culture (Islamy, 2022, p. 49). Islamic Moderation needs to be positioned as the mainstream of Islamic education in Indonesia and developed into a world model of Islamic moderation education (Hidayat & Nurjanah, 2023).

Sustainable Development Goals (SDG's) is a UN program which is a continuation of the Millennium Development Goals (MDG's). The Sustainable Development Goals (SDGs), otherwise known as the Global Goals, are a set of objectives within a universal agreement to end poverty, protect all that makes the planet habitable, and ensure that all people enjoy peace and prosperity, now and in the future (Morton et al., 2017, p. 82). After seeing significant changes due to the implementation of the MDGs, countries have thought about and designed a new development agenda that must be prepared to replace and continue the MDGs. Many parties argue that a development agenda stipulating sustainability and equality should be prioritized as the next development agenda. For this reason, the SDGs have become the thing most often discussed as part of the next development agenda (Sutopo et al., 2014, p. 4). There are 12 targets under Goal 16 on promoting peace and justice, and the government views all of these targets as in line with the National Medium Term Development Plan (RPJMN) 2015-2019. One of its global targets is to significantly reduce all forms of violence and violence-related death rates everywhere.

Considering that Indonesia is a multicultural country and culture is the DNA of the Indonesian nation, some local wisdom that the community has long implemented is undoubtedly a contribution to realizing peace in society (Mungmachon, 2012, p. 174). Upholding the values of tolerance and mutual respect and embracing minorities are the obligations of every citizen. As a country that is taking part in realizing the SDGs in 2030, Indonesia, with its rich culture and uniqueness, is trying to contribute to realizing the Sustainable Development Goals in the social sector based on local wisdom.

Adanya sistem tradisi yang berkembang dalam masyarakat menjadi salah satu indikator kehidupan yang harmonis. *Local wisdom is basic knowledge gained from living in balance with nature* (Mungmachon, 2012). *One form of local wisdom is the built environment as a place for human activities in reflecting his ideas* (Dahliani, Soemano, 2013, p. 157). This tradition will form a socio-cultural system that will serve as a guide and will be followed by the local community. This social and cultural system is considered a reference for daily behavior and can also be used as local wisdom for a better social order (Robikhah, 2019).

The local wisdom highlighted in this research is located in RT 3, RW 3 Mejing Lor, Ambarketawang, Gamping, Sleman, Yogyakarta, or what is known as Paguyuban Mejing Tabon. In terms of religion, the Mejing Tabon community is a pluralistic society. This is proven by the five religions in the area: Islam, Catholicism, Christianity, Hinduism, and Buddhism. As a form of tolerance, several traditions and activities have become the local wisdom of the Mejing Tabon Paguyuban as an identity and unifying community. Therefore, some of these local cultures and knowledge are topics to be studied more deeply and correlated with the values of religious Moderation. Hopefully, they can contribute to realizing the SDGs in the social sphere by 2030.

RESEARCH METHOD

This type of research is qualitative research using the anthropology of religion and sociology of religion approaches. Following the characteristics of anthropology, which discusses human behavior, especially as cultured humans, as well as the sociological approach, which examines an object based on religious society, the existence of Mejing Tabon is expected to be able to reflect a calm life during a pluralistic society. Anthropology attempts to see the relationship between religion and various social institutions in the community. Research on the relationship between religion and economics has given rise to several theories that have aroused the interest of religious researchers. (Mahyudi, 2016, p. 206).

The theory used as a reference in this research is Cultural Pluralism: Mosaic Analogy, developed by Berkson, which states that every society has the right to democratically express its cultural and religious identity (Nurif & Windiani, 2013, p. 62).

A. Data Collection Techniques

To obtain the necessary data, several steps need to be taken, including:

1. Observations carried out are in the form of direct statements regarding interaction and cooperation between communities.
2. Interview (Interview). In this interview, the researcher will focus on good questions listed in the guide. As additional information, researchers also conducted unstructured interviews, where questions were asked outside the interview guide but still within the topic of discussion.
3. Documentation. Several documentations will strengthen the analysis in this research. The documentation that researchers will present is in the form of pictures of Paguyuban activities and photos during the research process.

B. Data Analysis

The data analysis stage is carried out by collecting data, then reducing and categorizing it, namely selecting data and focusing on the research focus. Next, displays the data resulting from reduction and categorization in a matrix. Lastly, conclusions that include important information in the research are drawn.

RESULT AND ANALYSIS

1.1 Religious Moderation Concept

The presence of Islam in Indonesia is closely related to local traditions in an area. From a historical perspective, Islam can become a readily accepted religion because it was carried out peacefully without any pressure. Apart from that, Islam also does not ignore the culture that is embedded in people's lives. Islam and culture have the potential to influence each other because of similar values and symbols. However, it is crucial to differentiate between the two. Islam is characterized by its universality, eternity, and unwavering adherence to monotheism, which allows no change. Meanwhile, culture is subjective and temporary (Abubakar, 2016, p. 23).

The above indicates that Islam already held moderate values at the beginning of its spread, known as the concept of religious Moderation. Religious Moderation is a middle path a Muslim can take to behave in cultural and religious matters. Religious Moderation is a plan to create a peaceful and balanced life between heterogeneous religious communities in one unit. Moderation is divided into three pillars: first, Moderation of thought (the ability to combine text and context). Second, Moderation of the movement (the spread of religion, which aims to encourage goodness and ward off evil, is always based on preaching in good ways). Third, Moderation of actions (strengthening relations between diversity and local community cultural traditions open to each other and building dialogue to build a new culture) (Karim et al., 2021, p. 109).

The perspective of religious Moderation in Islam towards culture is how Islam can create a debate towards local wisdom, and vice versa, where Islam must also be able to embrace local cultural values in regional society. Cultural Islamization explains how Islam has a normative perspective that must be able to unite positive cultural values without eliminating each other's teachings (Nur &

Nasri, 2022, p. 366). Thus, religious Moderation emphasizes always thinking, behaving, and positioning oneself in a balanced, fair, and centered way when viewing existing culture or local wisdom.

1.2 Local Wisdom Concept

Islam, whose presence can be a blessing for all of nature, does not necessarily separate religion from tradition. Local traditions do not separate cultural and religious matters; however, cultural and religious issues can go hand in hand with specific boundaries. The various regions in Indonesia have certainly given birth to many diverse local traditions. Cultural phenomena that emerge in diverse communities, religions, or beliefs and are then embraced by each group from the cultural perspective of each regional community can be known as local wisdom (Nayuf, 2022, p. 178). Local wisdom is the right approach to embracing diversity in a pluralistic society. Local wisdom includes original ideas that foster wise, virtuous attitudes and have been passed down from generation to generation in a community. This local wisdom unifies, bridging the gaps between various internal community groups, ethnicities, races, and religions. Besides that, local wisdom can also be considered a manifestation of local knowledge or wisdom inherent in a particular region (Arafah, 2020, p. 66).

Local wisdom possessed by an ethnic group has a significant role in forming a group's or personal identity in an area. This identity or characteristic will stick with life and can last throughout life. Five characteristics of ethnic groupings can be considered as culture or local wisdom: (1) Communication through different languages and dialects between them, (2) Socio-cultural patterns that shape behavior as part of mutually respected customs, (3) A sense of attachment between one another as part of a group, which creates a sense of togetherness between them, (4) The tendency to identify oneself as part of the original group, especially when interacting with other groups in various socio-cultural activities, (5) A sense of attachment in a group due to kinship, genealogical ties and territorial awareness ties between them (Husni & Rahman, 2020, p. 98).

1.3 Religious Moderation Based on Local Wisdom

The narrative about religious Moderation means caring for diversity and not ignoring local wisdom. A moderate attitude is a social capital, a value individuals and groups possess that can make them understand and respect each other. Awareness of local wisdom as social capital continues to be built by prioritizing a moderate attitude (Saragih, 2022, p. 314). The book Religious Moderation from Islamic Guidance Perspectives reveals 3 main reasons why religious Moderation is needed. First, religious Moderation is required to restore religious practice to its essence, namely, maintaining human dignity. Second, religious Moderation is essential to reduce conflicts caused by fanaticism. Third, religious Moderation is a cultural strategy for caring for Indonesia by combining religious values and local wisdom. (Jenderal et al., 2022, p. 281). The face of Indonesian Islam is known to be friendly throughout the world. It is hoped that it will return as a positive contribution, considering the rise of identity politics in the political arena, which has led to increasingly fragmented Muslims. (Jenderal et al., 2022, p. 282).

The relationship between religious Moderation and local wisdom creates benefits in a pluralistic society, one of which is that it can be used as a shield or strategic instrument in dealing with conflict. Among the characteristics of local wisdom, in general, are 1) Having the ability to accommodate foreign culture well and survive its influence, 2) The ability to be able to integrate two different cultures, namely foreign culture, into local culture, 3) Having the ability to control, and 4) It is suspected that it can provide direction for better cultural development (Saputera & H. Djauhari, 2021, p. 16)

There is still a lot of local wisdom carried out by people in an area, such as *mitoni*, *sekaten*, *sedekah bumi*, *grebeg maulid*, and more. This proves that a portrait of harmony in life can still be found. Local wisdom and active religious moderation practices in various regions still work well. This proves that culture and religion are intertwined in their efforts to create a balanced life order. The practice of tolerance can be created naturally through existing local wisdom practices, and this is carried out without coercion or feelings of awkwardness, which is the essence of religious Moderation.

1.4 Local Wisdom of Mejing Tabon

Mejing Tabon has been established since 2008. Since then, the community, especially the administrators, have wanted to create something different. Based on the residents' diverse religious backgrounds, an attempt was made to hold *Kalender Pokok* activities with an interfaith concept. Planning continues to unite Paguyuban the Mejing Tabon, starting from light discussions and openness of ideas, which are then put together into one and then applied slowly. The traditions of the 5 main calendars consist of:

1. *Syawalan*



Picture 1. *Syawalan* Activity

Syawalan is an Islamic religious celebration held in the month of Shawwal after the fast of Ramadan. Shawwal is a month full of forgiveness where people forgive each other. Moreover, in the Mejing Tabon area, where tolerance between religious communities has now developed, the month of Shawwal is an opportunity to strengthen ties between residents. With the Syawalan activity agenda every year, of course, this will further foster a sense of solidarity, harmony, and mutual respect, ultimately improving the quality of life physically and mentally.

2. *Natalan*



Picture 2. *Natalan* Activity

The Mejing Tabon Community Association, a forum for the aspirations of the residents of RT 03 RW 03, can be used as a vehicle for unification and a means of communication between residents. We should all be proud and have full awareness of preserving it. Since its founding on September 10, 2008, Paguyuban Mejing Tabon has proven to be able to build community unity and unity. Several routine and incidental programs have been implemented and can empower community potential.

One of the routine programs implemented several times is the Christmas Celebration. Even though the RT 03 RW 03 area consists of various beliefs, it turns out that almost all residents always support the Christmas celebration agenda. This reflects the broader community that differences in beliefs/beliefs are not an obstacle to living in unity, harmony, and peace.

3. Mejing Tabon's Birthday and Suran



Picture 3. Mejing Tabon's Birthday



Picture 4. Suran Activity

Suran is a tradition carried out on the night of the 1st of Muharram, better known to Javanese as Suro. The previous year, Suran and Mejing Tabon's anniversaries were held separately. Still, in 2018, the two activities were held simultaneously because the evening of Suro 1 coincided with September 1, which is Mejing Tabon's birthday. Residents of the Mejing Tabon Community Association RT 03 RW 03 have come together smoothly and without significant obstacles to commemorate the 10th Anniversary of the Mejing Tabon Community Association & Hijriyah New Year 1440. As an activity agenda is programmed, its sustainability needs to be maintained. Apart from being a unifying forum, it is also helpful for friendship and harmony among residents.

The Tabon Mejing itself has 5 corners where offerings will be placed. For example, in the first corner, offerings are placed, and then prayers are led by Muslims; in the next corner, Catholics lead it. In the third corner, Christians lead prayers, and so on. However, even though the prayer leaders take turns, people of different beliefs can pray independently according to their religion. After touring the village, the event closed by enjoying Suran porridge. This porridge is generally the same but is named Suran porridge because it is a mandatory dish during Suran activities.

4. Indonesian Independence Day



Picture 5. Indonesian Independence Day

Independence Day is a historic day that every nation will always commemorate. A nation's independence will be essential and very valuable at the beginning of that nation's existence in determining its direction and outlook on life. Likewise, for the Indonesian people, independence proclaimed on August 17, 1945, is an important event that must be commemorated and lived up to as a milestone in the founding of the Unitary State of the Republic of Indonesia (NKRI). The 2019 Republic of Indonesia Anniversary activities have the theme "74 Years Towards a Superior Indonesia" with the hope of increasing enthusiasm to participate in making it happen.

In connection with the above, the residents of Mejing Tabon are trying to use the commemoration of the 74th Independence Day of the Republic of Indonesia as a vehicle to explore the potential of the residents. This year's committee prioritizes the involvement of mothers/women. This aims to show that women can organize and hold a celebration.

1.5 Contribution of Religious Moderation Based on Local Wisdom to the SDGs

The 2020-2024 Roadmap for Strengthening Religious Moderation explains that in analyzing the situation, Indonesia can emerge as an exemplary country capable of managing diversity. Religious Moderation is the basic social capital for development to realize the country's ideals. For this reason, Indonesia has the opportunity to accelerate the fulfillment of the SDGs through the results of Religious Moderation (Indonesia, 2024, p. 13).

One of the global targets of SDG 16 is to significantly reduce all forms of violence and violence-related death rates everywhere. When this goal is brought into the National Target, it is hoped that efforts will be increased to sustain social development through strategies, controlling violence against children, fighting, and domestic violence, increasing security as shown in the low number of horizontal conflicts and crime (Kantor Kementerian Agama Kabupaten Rembang, 2016, p. 2).

Based on Presidential Decree Number 59 of 2019, Village SDGs were prepared. This is the rationale for the emergence of SDGs 18, namely respecting the existence of the Indonesian nation, which is very diverse in religion, culture, language, and customs, as well as accommodating the local wisdom of the community and productive village institutions so that they survive and even develop (Kurniawan et al., n.d., p. 10).

When linked to SDG's Village number 18, namely Dynamic Village Institutions and Adaptive Village Culture, which is intended to encourage sustainable development through strong village institutions, the Village SDGs seek to maintain local wisdom and revitalize and mobilize all elements of institutions at the village level. Because of the involvement of all village elements, the strength and functioning of village institutions in community life will support the dynamic life of diversity in villages and drive the achievement of the SDGs (Kurniawan et al., n.d., p. 34).

In its application, the Mejing Tabon Community's tolerant attitude has been implemented daily so that social conflict and violence can be avoided. Likewise, when carrying out routine celebration activities packaged in the 5 Main Calendar of Mejing Tabon, even though they come from different religious backgrounds, people still participate in the entire series of activities, the main event of which is interfaith joint prayer.

CONCLUSION

Based on the explanation above, it can be seen that Religious Moderation is a middle path a Muslim can take to behave in cultural and religious matters. Religious Moderation is a plan to create a peaceful and balanced life between heterogeneous religious communities in one unit. Local wisdom is the right approach to embracing diversity in a pluralistic society. Local wisdom includes original ideas that foster wise, virtuous attitudes and have been passed down from generation to generation in a community. The relationship between religious Moderation and local wisdom creates benefits in a pluralistic society, one of which is that it can be used as a shield or strategic instrument in dealing with conflict. When linked to SDG's Village number 18, namely Dynamic Village Institutions and Adaptive Village Culture, which is intended to encourage sustainable development through strong village institutions, the Village SDGs seek to maintain local wisdom. Based on the residents' diverse religious backgrounds, an attempt was made to hold *Kalender Pokok* activities with an interfaith concept. Planning continues to unite Paguyuban the Mejing Tabon.

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