

Religious Moderation Village as a Model For Strengthening Social Cohesion in Nunu Village, Tatanga District, Palu City

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ABSTRAK

The religious moderation village was proclaimed to build a moderate-minded religious attitude in the community and as social capital in an effort to strengthen social cohesion in the Nunu sub-district community. This study aims to examine the relevance and benefits of the village of moderation in religion in the social interaction process of the Nunu community through a qualitative descriptive approach. The results of the study show that the form of social interaction of the Nunu sub-district community can be seen from three aspects, namely social aspects, government and religion which indicate good relations and cooperation between religious communities. social capital in respecting different attitudes and cultures of society.

1. Introduction

Indonesia is a multicultural country, this can be seen from the diversity of ethnicities, languages, cultures and religions. The diversity that exists is a gift and will of Allah SWT, if Allah wills to make humans of one type then it is not difficult, but Allah SWT creates human life. in diversity, ethnicity and nations so that life becomes dynamic so that humans can know each other. The existence of this diversity on the one hand will also lead to diversity in the beliefs of different religious teachings. This has the potential to cause social tension.

One of the nation's problems is religious extremism and radicalism, an attitude of self-righteousness and a tendency to judge the deeds of adherents of other religions, of course this does not cause problems for individual adherents, but when the interpretation of extreme religious teachings is forced to socialize in a pluralistic society it will give rise to social conflict. It is in this context that religious understanding in a moderate way becomes very important to be applied in rural or sub-district communities for all elements of society.

The Ministry of Religion of the Republic of Indonesia launched the establishment of a moderation village. Moderation Village is a term that describes an area or place within a certain area (within the scope of RT, RW, or kelurahan/village) where the community consists of several differences, especially in terms of beliefs, beliefs, religion, race or others with full awareness of accepting the differences that exist between them. exists because of an understanding of moderate religion wholeheartedly to be able to benefit oneself, the environment, society, nation and state so as to create harmony, tolerance, harmony and harmony. The Moderation Village Program will try to unite various differences, especially in terms of religion or belief to

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respect each other and uphold tolerance. Later the Moderation Village can be used as a role model for all regions in Indonesia regarding the beauty of a sense of unity in various differences. (Kemenag.go.id, 2023).

Apart from being a place for developing moderate insights, the village of religious moderation is also a social capital to strengthen social cohesion in realizing religious harmony. One example of implementing a religious moderation village in Palu City is the Nunu sub-district, Tatanga sub-district, Palu City. Since the launching of the religious moderation village in two sub-districts in Palu City, namely Tondo Sub-District, Mantikulore Sub-District and Nunu Sub-District, Tatanga Sub-District, by the Ministry of Religion and the Palu City Government on Wednesday, July 26 2023 at the Karunadipa Vihara Hall Jl. Sungai Lariang, Nunu Village, Nunu Village has been officially designated as a village of religious moderation.

Head of the Ministry of Religion of Palu City, Mr. Nasruddin L Midu said, the program was initiated by the Ministry of Religion of Palu City with the aim of building moderate people. The selection of the two sub-districts was based on the juknis and juklak that had been determined from the center. Through local religious counselors, the Ministry of Religion of Palu City conducted a field survey in the process of declaring the moderation village. "We will make this village a pilot project to build moderate people. So the religious instructors went down to every sub-district to ask for confirmation through the technical guidelines and operational guidelines made by the central government," he said. It is known, the indicator of religious moderation itself is seen from the presence of 4 (four) main pillars, including national commitment, upholding the values of tolerance, non-violence, and respect for local cultures. (Web. Central Sulawesi Ministry of Religion, 2023).

On the same occasion, the Head of the Palu City Ministry of Religion Affairs, Mr. Nasruddin L. Midu revealed, the Religious Moderation Village program is a program from the Ministry of Religion of the Republic of Indonesia to form a village, village or sub-district with tolerance to create inter-religious harmony in society, which aims to strengthen life a harmonious society in diversity, and a moderate religious attitude. "Launching the village of moderation of religion, as an effort to build a community life that is solidarity in the life of religious people so that they can live in harmony and peace, carry out worship without any sense of fear, through religious moderation it is hoped that it will be able to bring peace in Palu City in particular and Indonesia in general." (lighthouse, 2023).

Starting from this background, the author is interested in conducting research on the village of religious moderation in an effort to strengthen the social cohesion of the Nunu sub-district community.

2. Methodology

This research is a field research using a descriptive qualitative approach which is located in the village of Religious Moderation. The location is located in Nunu Village, Tatanga District, Palu City. This approach is used to find field data from observations, interviews or documentation which is then in the form of writing or descriptions of situations or events that are not in the form of numbers. (Noeng Muhadjir, 2006: 9). Then proceed with the analysis phase using the theory used.

Data analysis to find the results of the problems studied consists of three parts, namely data reduction, data presentation, and drawing conclusions. (Sugiono, 2010: 132-137).

3. Results and Discussion

3.1. Profile and Forms of Social Interaction in the Nunu Village

Based on observations, one of the sub-districts in Palu City that has a multicultural community is the Nunu sub-district because there are many ethnicities and religions. Geographically, Nunu Village is in the Tatanga District, Palu City, Central Sulawesi Province. Based on population demographic data uploaded on the website page of the Nunu Village office in 2023, the number of family heads in Nunu Village is 1,830 families and the number of people is 8,661 people with a composition of the population based on religion, namely Islam 7,360 people, Christians 780 people, Catholics 123 people, Hindus 26 souls and Buddhists 102 souls, this data shows the diversity of the Nunu community in the context of religion.

The people in Nunu Village also have various ethnicities, namely Kaili as the majority ethnicity and immigrants including Bugis, Javanese, Balinese, Chinese, Banjar, Manado, Toraja and others. This shows that the Nunu community is a very pluralistic and multicultural society. Apart from that, the Nunu sub-district also has seven educational institutions including one public school, namely SD Negeri 8 Palu, and six private schools, namely Al-Khairarat Kindergarten, Muhammadiyah School, Persis School, Karuna Dipa Foundation School, SD IT Bina insan and SD Al-Azhar . The existence of educational institutions, ethnic and religious diversity is the main social capital of the Nunu community in building and strengthening social cohesion.

As Emile Durkheim thought that social cohesion is the social cohesion of society, this is indicated by the existence of social solidarity as a result of the collective awareness of society in responding to the social facts it faces. (Amran Suadi, 2018: 105). Social cohesion tends to focus on shared understandings such as solidarity, common beliefs, and broadly helpful norms, values and attitudes. (Kearns, A., & Forreat, R, 2000: 995).

The social cohesion I mean here is related to religion which aims to create a harmonious and moderate society, this will be realized if the community has mutual respect and tolerance and most importantly awareness of all elements of society

participating and playing an active role in building togetherness, agreement, able to adapt and accept the diversity that exists. The form of social interaction can be seen from the activities of the Nunu sub-district community who mingle and work together. This can be seen from three aspects, namely social, government and religious aspects. On the social aspect, when there is grief or there is a celebration, the community visits each other and helps neighbors regardless of religious background, such as providing mineral water and helping each other set up tents. This is also the case with the government aspect, the Nunu community, who are predominantly Muslim, but in several areas have RT heads who are non-Muslim, but there is no discrimination in this interaction. When looking at the religious aspect, based on the confessions and statements of local religious leaders, they said not to disturb each other during worship, the Nunu community is very secure in carrying out worship. This was also found in educational institutions in the Nunu Village such as the Karuna Dipa Palu School Foundation which was founded by ethnic Chinese having students from various different religious backgrounds but the learning activities of the students have been running in harmony until now.

3.2. Religious Moderation Village of Nunu Village as a Model for Strengthening Social cohesion

The word Moderation comes from the Latin *moderatio*, which means being (not excessive and not lacking). The word also means self-mastery (from the very attitude of excess and deficiency). The Big Indonesian Dictionary (KBBI) provides two meanings of the word moderation, namely: 1. Reduction of violence and 2. Avoidance of extremes. If it is said "that person is being moderate", that sentence means that person is being normal, mediocre and not extreme. (Lukman Hakim Saifuddin, 2019: 15).

Religious moderation must be understood as a balance related to respect for people who have different views, harmony and tolerance are created because of a sense of religious moderation. One of the creation or realization of peace is because it is able to maintain religious balance or moderation, and reject violence and intolerance. (Amran Suadi, 2018: 105). Thus the word moderation when juxtaposed with the word religion can be understood as religion in a balanced or middle way.

With the launch of the religious moderation village in Nunu Village, the community can develop their religious insights based on cross religions and cultures. It is hoped that religious moderation is not just a discourse but also able to be realized in the form of community social cohesion. Based on observations made by researchers, the Nunu sub-district community has started participating in a program of religious moderation activities through the Palu City Religious Harmony Forum (FKUB), namely by participating in religious moderation counseling activities, which were attended by all religious representatives, RT/RW and traditional institutions.

In this activity, participants were provided with an understanding of religious moderation and discussions about programs that will be carried out in the future. As conveyed by the chairman of the Palu City FKUB Mr. Ismail Prince "So these two Kelurahan are a pilot, what is the purpose?, to strengthen what has been determined by the results of yesterday's launch by the Ministry of Religion to strengthen religious moderation, so that the community, especially religious leaders, traditional leaders, youth leaders really play a role in socializing to the grassroots about religious moderation,". (Radar Central Sulawesi, 2023: 26 July).



Figure.1 Attended by cross-religious people, Counseling on Religious Moderation with the theme "Mainstreaming religious moderation and national insight to form a tolerant moderation village", in Nunu Village, Tatanga District, Palu City.

In his statement, the Head of the Palu City FKUB Mr. Ismail Prince said "our local wisdom is called *nosialapale* holding hands with one another, and forgetting all the differences that exist.) Palu City, the third from the pastor element and the fourth himself as Chair of the Palu City FKUB in order to emphasize the importance of moderation to achieve inter-religious harmony." (Radar Sulteng, 2023: 26 July).

5. Conclusion

The form of social interaction of the people of the Nunu sub-district turned out to be able to maintain harmony and religious unity. This can be seen from three aspects, namely social, government and religious aspects. On the social aspect, when there is grief or there is a celebration, the people visit each other and help neighbors regardless of religious background, on the aspect of government, the Nunu people are predominantly Muslim, but in some areas the majority Muslim residents very

broadly have RT heads from non-Muslims, and on In the religious aspect, people are free to worship without anyone disturbing and respecting each other.

Religious moderation is a middle way and balanced way of religion. Religious moderation must be understood as a balance related to respect for people who have different views, harmony and tolerance are created because of a sense of religious moderation. The religious moderation village was welcomed by the Nunu sub-district community, the community began to take part in various religious moderation programs such as participating in religious moderation counseling conducted by the Palu City FKUB, the presence of a religious moderation village allowed the social cohesion of the Nunu community to become stronger.

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