

IMPLEMENTATION OF RELIGIOUS MODERATION PRACTICES IN MINORITY ISLAMIC VILLAGES IN SEA VILLAGE, PINELENG DISTRICT, MINAHASA REGENCY

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Abstract: *This article is a study related to religious moderation in minority Islamic villages. Moderation of religion in the Muslim-Christian community in Sea Village, Pineleng District is going very well in social interactions and activities. This study raises the issue of how the practice of religious moderation in socio-religious life in a minority Islamic village in Sea Village. The purpose of this study is to describe the practice of religious moderation in socio-religious life in a minority Islamic village in Sea Village. The method used in this research is descriptive-qualitative with a phenomenological approach. The results showed that the practice of religious moderation in the socio-religious life of the Muslim community in Sea Village was applied in social activities, religious activities, political activities, and "village" leadership. The implication of this research is as an effort to maintain cohesiveness and increase religious moderation that has been implemented and maintain continuously from generation to generation to become a miniature of religious moderation in North Sulawesi.*

Keywords: *Implementation; Practice; Religious Moderation; Islam; Minority.*

Abstrak: Artikel ini merupakan kajian terkait moderasi beragama di perkampungan Islam minoritas. Moderasi beragama di lingkungan komunitas Muslim-Kristen di Desa Sea, Kecamatan Pineleng berjalan sangat baik dalam interaksi dan kegiatan sosial. Penelitian ini mengangkat permasalahan bagaimana praktik moderasi beragama dalam kehidupan sosial-keagamaan di perkampungan Islam minoritas di Desa Sea. Tujuan penelitian ini adalah untuk menguraikan praktik moderasi beragama dalam kehidupan sosial-keagamaan di perkampungan Islam minoritas di Desa Sea. Metode yang digunakan dalam penelitian ini adalah deskriptif-kualitatif dengan pendekatan fenomenologi. Hasil penelitian menunjukkan praktik moderasi beragama dalam kehidupan sosial-keagamaan komunitas Muslim di Desa Sea diaplikasikan dalam aktivitas sosial, aktivitas keagamaan, dan aktivitas politik dan kepemimpinan “desa”. Implikasi penelitian ini adalah sebagai upaya untuk menjaga kekompakan dan meningkatkan moderasi beragama yang sudah diterapkan dan menjaga secara berkesinambungan dari generasi ke generasi untuk menjadi miniatur moderasi beragama di Sulawesi Utara.

Kata kunci: Implementasi; Praktik; Moderasi Beragama; Islam; Minoritas.

Introduction

The study of religious moderation is an exciting topic that needs to be investigated further. This should include an investigation into the various manifestations of moderation that can be found in social life, culture, and religious religiosity. According to the Decision of the Director General of Education Number 897 of 2021 Concerning Technical Guidelines for Religious Moderation Houses, it is explained that religious moderation is a perspective, attitude, and practice of religion in common life by embodying the essence of religious teachings that protect human dignity and build the public benefit, based on the principle of justice, balanced, and obey the constitution as an agreement. In other words, religious moderation is a way of viewing religion, an attitude toward religion, and a way of practicing religion. The situation in the country, including in North Sulawesi, has recently been complicated by an increase in hate speech and fake news related to religious issues, especially among Muslims.¹ Today's religious issues also lead to blasphemy, destruction of houses of worship, hate speech on social media, and mutual discredit between one community and another.²

The study of contextualization of religious moderation in North Sulawesi can be used as a foundation for fostering the spirit of diversity in their sociocultural-religious interrelationships. Differences in societal beliefs must be used as nodes of tolerance in a “multicultural” framework capable of mutual understanding and respect.³ Diversity of ethnic groups and religions is a fact of life and the nation's present socio-cultural

condition. Within the framework of the Unitary State of the Republic of Indonesia, various religions, ethnicities/tribes, cultures, and languages coexist.⁴ It is also the responsibility of every citizen to ensure that this nation remains safe, peaceful, and prosperous. With the label of a pluralistic nation (multicultural), Indonesia is viewed not only through the lens of tribe, ethnicity, language, and culture, but also religion.⁵ In the context of the daily life of the Muslim minority community in Sea Village, Pineleng District, Minahasa Regency, North Sulawesi Province, religious moderation is necessary to create an atmosphere of religious life in a majority non-Muslim community. This is essential to build a socio-community life system that is tolerant, just, safe and peaceful, and united within the framework of a “multicultural society.”

The religions in Sea Village are Christian, Catholic, Adventist, Pentecostal, Islam, Hindu, Buddhist, and Confucian band.⁶ Judging from the aspect of the Islamic-Christian composition in Sea Village, it is estimated that 70% are Christian and 30% are Muslim. Demographically, the Muslim minority population in Sea Village settled in Jaga VII, Grisela 1 Housing, Grisela 2, Grisela 3, and Bintang Pemale with an estimated about 30% of the total population of Sea Village (initial observation, July 2019). Due to the existence of a multicultural society, Sea Village is susceptible to conflicts stemming from these disparities in background. As a minority, the Muslim community must live flexibly to avoid offenses that cause community separation. Herein lies the central role of religious leaders, religious leaders who embody the spirit of religious moderation.

This research is crucial for identifying the ways of implementing the practice of religious moderation in religious groups, the role of religious leaders in resolving religious issues on their own, and the identification of relevant work programs for managing religious harmony. Religion is moderated to strengthen the foundations of rules and inter- and inter-religious shared ethics. Within the framework of “ideal theology,” the pillars of social harmony and the unity of fellow believers and religious believers encourage social harmony and the unity of religious communities. The ideal theology is designed so that religious people do not engage in conflict with one another, or so that there are no attempts to confront one another within religious communities.⁷

Likewise, the meaning of religious moderation carried out by the Muslim community in Sea Village can be used as the basic capital of the community. Muslims in interacting with diverse socio-cultural environments, including social systems, cultures, and religious activities.⁸ Therefore, a study of religious moderation in the life of a multicultural

Muslim community in Sea Village, Pineleng District needs to be done.⁸

This article analyzes the practice of religious moderation in socio-religious life in a minority Islamic village in Sea Village, Pineleng District, Minahasa Regency. The intention behind the writing of this article is to provide an account of how religious moderation is practiced within the context of socio-religious life within the Muslim community located in Sea Village, Pineleng District, Minahasa Regency.

The concept of implementing the practice of religious moderation and the dynamics of religious life are the theoretical instruments used to address the existing issues. The implementation of various moderation practices relates to regulatory, organizational, and policy implementation activities.⁹ Implementation-relevant policy process.¹⁰ Regardless of the quality of the policy, if there is no commitment to its implementation, it will be ineffective,¹¹ including the implementation of religious moderation practices by agencies/institutions/the larger community. Moderation is derived from the English word moderation, which refers to an attitude that is neither excessive nor moderate. A moderate individual has a reasonable behavior/attitude, an average attitude, or is not extreme. In Arabic, moderation is referred to as *wasatiyah* (the spirit of moderation),¹² which is the model of balanced thinking and interaction between two conditions (middle way).¹³

In religious life, moderation requires a perspective that is neither extreme right nor extreme left (middle way).¹⁴ Moderation is any mindset, pattern of action, or pattern of practice that exemplifies fairness, equilibrium, and tolerance. The implementation of religious moderation is a process consisting of deliberate, planned, and accountable activities designed to maintain, train and develop, and enhance religious knowledge in the sociocultural life of society.¹⁵

Meanwhile, the principles of religious moderation are identified in the behavior of religious life which always prioritizes justice, balance, tolerance, and even speaking the polite, flexible, moderate language. With this flexible and flexible principle of religious life, it is possible to deliver one's religion to be accepted by the majority of people outside of Islam (Ministry of Religion of the Republic of Indonesia, 2012). Yusuf al-Qardawi further suggests that Muslims take the middle way (moderation). With such a view, giving religious behavior to Muslims to easily practice their religion. Several things must be put forward in creating religious moderation, namely (a) creating justice (*adalah*), (b) balance (*tawazun*), and (c) tolerance (*tasamuh*).¹⁶

Religious moderation (Islam) that must be attached to a Muslim is his

openness in intercourse, relating, and dialogue, with other elements of society around him that are different (religion, ethnicity, culture, language, and so on) and not being spoken or closing down to associations in society. Nevertheless, religious moderation (Islam) comes in numerous types and forms. However, Islamic moderation is broadly defined as (a) moderation in faith, (b) moderation in Sharia, (c) moderation in morals, and (d) moderation in politics.¹⁷

The concept of religious moderation in this study is understood as a guideline for the socio-cultural life of a Muslim in the non-Muslim community (the majority) to be moderate in practicing values in religious teachings, having social sensitivities in the life of society, nation, and state.¹⁸ Awareness of religious moderation in the context of religious socio-cultural life becomes a shared perspective to emphasize that moderation in faith, sharia, morals, and politics (wise and polite) is the foundation for the survival of a multicultural society.

The dynamics of religious life are certainly not always safe and peaceful. The cooperation between religious believers in a country is always presented with differences that can lead to conflicts between religious believers. Even though society is known for its high religious tolerance, the existence of various discrimination issues (which refer to SARA in Indonesia), both in terms of behavior and issues through cyberspace, can threaten religious life. This tension will lead to conflict if the government is not quickly minimized.¹⁹

Salim highlights that every socio-cultural life of society usually experiences dynamics.²⁰ In fact, the dynamics of religious life occurring is a natural phenomenon, because every religion and its followers have interests and goals to equip members with the spirit of creating tolerance.

There are many ways of life and religious beliefs that can be accepted in multicultural societies and can be developed through religious understanding. The dynamics of religious life are related to the dimensions of a Muslim's religiosity. As stated by Koentjaraningrat²¹ that the components of religion, consist of 1) religious emotions and belief systems, 2) components of the rite system and ritual equipment, and 3) components of religious communities, which include kinship, community, organizations, and groups of religious movements. These three aspects are an inseparable unit.

The religious atmosphere can be recorded on religious solemnity.²² The socio-religious condition of the Indonesian nation can be categorized as a nation that is polite, friendly, likes peace, has an identity, and is moral and religious.²³ The diversity of the Indonesian language, ethnically,

linguistically, culturally, and religiously, is the potential as well as the national identity.²⁴

If there is mutual understanding and respect among religious adherents, as well as positive social interaction, religious life in each religious community will work smoothly, and there will be no disputes and tension. The similarity of ideals and aspirations of the community to become a safe, peaceful area, free from division and conflict, is a defining factor in the dynamics of religious life that contributes to religious adherents' harmony.²⁵

In this study, the dynamics of religious life are interpreted as socio-cultural-religious dynamics as well as an interconnected part of the social order of society (majority-minority). In a multicultural society, the social, cultural, and religious knowledge of an individual, as well as social values, social norms, social stratification, power, and social responsibility are normally liable to change.

This study is qualitative and employs a phenomenological approach. Phenomenology is an integral component of qualitative methods. This approach is identified by a broad scope of fields and a multidisciplinary issue focus. This approach stresses the search for universal human problems, such as behavior, motivations, and the significance of action²⁴. Through this approach, we can investigate the practices and meaning of religious moderation in the Sea Village Muslim community. This research is carried out in the Islamic community of Sea Village, Pineleng District, Minahasa Regency, North Sulawesi Province.

The informants of this research will be determined by purposive sampling and carried out by a chain of information collection techniques from one informant to another who knows the research problem. Informants are divided into key informants and supporting informants. Key informants, namely those who have a broad knowledge of various sectors of society, can direct us to find other informants who are experts in the issues that the researcher wants to know. Meanwhile, supporting informants are needed to enrich the required data treasures.

Data collection techniques are carried out through (1) observations, (2) in-depth interviews, and (3) document studies. Observations were made to obtain a complete and comprehensive picture of the actualization of religious moderation in the Muslim community in Sea Village. The researcher's activity in carrying out observations uses the carrying capacity of recording and taking pictures. In-depth interviews were conducted with key informants and supporting informants using interview guidelines, and recording devices in the form of multifunctional hand cams/ cellphones.

We conducted interviews with religious figures (imams of the Nurul Taqwa Sea and Baitul Ilmu Sea mosques), the Takmirul Masjid Agency (BTM), the Mosque Youth, the Chairman of the Taklim Assembly in Sea Village, Islamic ustads/teachers, and local religious leaders/clerics. Document studies are carried out to explore many documents in the form of Decrees (SK), institutional documents, photos/images, and so on relating to religious activities related to religious moderation.

All three of the aforementioned methods of data collection undergo a check and recheck (also known as “triangulation”) on both the source and the method. Triangulation of sources is done by comparing the results of observations with interviews. Triangulation of methods is done by checking the level of confidence in the findings of research and data collection techniques.²⁶

The data generated/collected in the field is then processed descriptively-analytically, through the following stages: coding, editing, classification, comparison, then interpretation to obtain new meanings and understandings. The scientific interpretation was carried out in data analysis. Deep meaning is based on emic (meaning or interpretation according to the existing reality). The results of this interpretation are then used in providing research reports. Data presentation is organized through a structured summary, in the form of narration or text.²⁷

I would like to express their gratitude to the members of the Muslim community in Sea Village who agreed to be interviewed to gather information for their study. Colleagues from around the campus have become discussion partners to delve deeper into this study. The authors would also like to express their gratitude to the informants who contributed information that was relevant to the subject of the research.

Results and Discussion

The implementation of community-based religious moderation refers to the regulation of the Minister of Religion Number 18 of 2020 concerning the Strategic Plan of the Ministry of Religion for 2020-2024 (State Gazette of the Republic of Indonesia of 2020 Number 680); Decree of the Director General of Islamic Education Number 7272 of 2019 concerning Guidelines for the Implementation of Religious Moderation in Islamic Education; Decree of the Director General of Islamic Education Number 4475 of 2020 concerning the Strategic Plan of the Directorate General of Islamic Education for the Year 2020-2024; and Decree of the Director General of Education Number 897 of 2021 concerning Technical Guidelines for Religious Moderation Houses.

Based on field studies, the implementation of religious moderation practices in socio-cultural life in Sea Village is applied in (1) social activities, (2) religious activities, (3) cultural activities, and (4) “village” political and leadership activities. These four things are described as follows.

Religious Moderation Practices in Social Activities

Moderation of religion in the Muslim community in Sea Village can be seen in the social activities of the community related to activities in the community. These activities in addition to intersecting with fellow religions and different religions. This can be seen in the following statements of the informants.

“Those who are Muslims in the Sea are in many clans and many family pillars, there are Bualo pillars, Arbi pillars, Takalamingan pillars, Masloman pillars but among the few pillars there is nothing standard with each other saying various things because in every harmony there are other clans that join in the harmony that opens their clan, for example, the Bualo clan participates in the Masloman pillar, in arbi and others because indeed they have already intermarried among these clans, so even if they want to enter in a harmony that is not their clan it does not matter and there is nothing in question, the activity is not to feel the noblest self, the most above or first formed, even now there are no such languages that come out among some of these pillars. The pillars of Muslim families in this village, now no longer limit themselves to only one clan, other clans can join because some of these clans intermarry *mawin* so that if there is a celebration for example from the Aasloman Clan lacks the equipment to be used, for example, tents, chairs, can take it in another harmony, because for the sake of one people.”²⁸

Based on the informant’s statements above, shows that the Muslim community in Sea Village has many family pillars, including the Bualo pillar, Arbie pillar, Takalamingan pillar, and Masloman pillar. In this pillar, there is mutual respect between members of the pillars in the Muslim community in Sea Village. The members of the pillars in Sea Village do not have rigid barriers, because inter-pillar marriages have occurred cross-marriage. Hence, this situation makes the pillars no longer pure one clan but already various clans that become members of the pillars. In the activities carried out, members of the community help each other to make it a success.

“The Muslim immigrants who recently became the Sea village formed the *Almuhajirin* community, but now it is general and no longer special for immigrants, any Muslim living in Sea Village who likes to join *Almuhajirin* is fine. Furthermore, if there is grief in one of the guard areas, then all residents who live in the guard environment where there

is grief, there is always a bill, every nutmeg/head of the guard, please announce the citizens to participate to ease the burden on the bereaved family and it does not only Muslims, non-Muslims also participate and until now it is still a bill if there is grief.”²⁹

Based on the informants' statements above, it shows that the pillars that exist in the Muslim community in Sea Village are also associations of immigrants who come from ethnic Javanese, Bugis, Ternate, Buton, Muna, and so on. These pillars are called Al-Muhajirin. This pillar is general, not only newcomers who join, but anyone can join. This association not only accommodates Muslim immigrants but also non-Muslims who can join this association. The program is carried out in the form of collecting mourning funds if there are family members of the community who are grieving.

“If we're facing youngsters, we don't just tell him stories; we give him a chance, don't push him or challenge him in advance; it shouldn't be because he has a young soul. Even if he's in the wrong, we shouldn't immediately say he's in the wrong; after he runs out of our new story, we give him a solution. As parents towards the young, we must be self-aware and accept with a cool head, accept what he is talking about, let us not immediately blame it, and then we are the ones who talk but do not press, invite him to think so that he regrets his actions, and then we offer a good solution that provides him with the same benefits so that he forms a positive impression. Likewise, those who become administrators of the Ta'mirul Masjid Board, the youths are included in the management but see the quality of themselves, diligently entering the mosque, the way of thinking is good, then their behavior in getting along is also good and can carry out the mandate given which becomes a benchmark when input in the management.”³⁰

As revealed by the informant's explanation above, it shows that in the socio-cultural life of the Muslim community in Sea Village, they have been living in harmony with each other. To effectively address societal issues, we require innovative solutions. The point is not to stand out for himself, but always provide solutions to social problems. In addition, leadership at BTM, for example, provides opportunities for the younger generation as a form of regeneration while still paying attention to personal qualities and characters given the mandate in leadership.

“When our ancestors first established this village, they were instructed by both Muslims and Christians to look out for one another and treat one another with respect. There is also no one to fight because each parent forbids their children from fighting and bringing up religion with each other because parents will be extremely mad if their children bring up their religion with others.”³¹

As indicated by the informant's explanation, the sociocultural life of the Sea Village Muslim community has included social interaction characterized by mutual care and respect. In the earliest days of the formation of the Sea Village, both Christians, and Muslims were tolerant of one another. In social interactions, if a younger generation brings up religion when they are misunderstood, their parents will scold them, as it is considered impolite to bring up religious issues.

“Even now, when there is a community celebration, the Kum Tua (village head level) is always there, telling and urging the people who were there at the time to always live by what they agreed to in the past. In the early days of establishing this Sea village, they agreed to treat each other with respect and make friends, so the familiarity between the people here has always been kept up until now. Generally speaking, people in this area are farmers, so in the past, none of the crops were sold; instead, people would ask one another, for instance, if one planted cassava and the other planted *gorocho* banana trees in the garden, they would give each other those crops. Even if, for instance, one saw many *gorocho* banana trees in the garden that could be harvested, sometimes they just take it as long as they say to the owner, even though they just tell the owner.”³¹

As indicated by the informant's explanation, it shows that the village government in Sea Village always conveys an appeal to the community to maintain togetherness and the brotherhood that has been inherited by the predecessors who have formed Sea Village. In addition, the Sea Village government conveyed the importance of mutual respect, building friendships, and familiarity with fellow citizens regardless of ethnicity, culture, and religion. In addition, the Muslim-Christian community in Sea Village is used to helping each other and giving garden produce. Seeing the crops that have been harvested, it is customary to ask the garden owner to take a little, or for example, one bunch of *gorocho* bananas (the name for bananas in Minahasa) is usually taken as long as they ask the owner for permission.

“Even though there are now many religious groups in the Sea here, there are Catholics, Protestants, Panteskota, Islam, Ahmadiyah, there is also Hinduism, but all of that is always based on the agreement of the Kum Tua (village head level) when they discussed building this village. We feel that we are the most righteous, we feel that we were the first to live here in the Sea, no words like that have come out until now.”³²

As indicated by the informant's explanation, shows that with the variety of religions that live in Sea Village, there are Muslims, Protestants, Catholics, Ahmadiyah, Hindus, and Kunghuchu they respect each other regardless of the religion adopted to build the village of Sea Village. In

addition, in social life, it is important not to feel smarter by negating others.

“As the leader of the congregation, in this case, I am the imam of the mosque, I try to provide the best service to my congregation, even though later I will no longer serve as an Imam, at least I have formed a system on how to form a moderate congregation who is not fanatical about the certain things, by presenting clerics who have knowledge that can provide many benefits to the congregation by giving religious lectures, *hadrah* training, reading *ratibu hadad*, *dhikr* together every Friday night, the aim is not only to add value to worship but also to attract the hearts of the congregation so that know each other.”³³

As indicated by the informant’s explanation, it shows that creating a moderate sociocultural life requires moderate leadership. The best service to the congregation is very important in shaping the thoughts and behavior of the congregation who are moderate and not fanatical in their group. Efforts are being made to bring in religious experts who have broad knowledge and moderate minds. In addition to bringing in moderate religious experts, *hadrah* training was also carried out, such as *ratib hadad* readings, and joint remembrance every Friday night. This is done to increase the value of worship, attract the hearts of the congregation in the mosque, and get to know each other between one congregation.

“Social activities exist in every pillar because each pillar has a program, including cleaning the village, and social services in the village, then there is an inventory of each pillar, they provide chairs, tents, and even provide ward settings for the pillars that can do that. So that when there is a celebration of one of the pillars where the inventory is not sufficient to accommodate the needs of the members of the pillar and the guests who are invited they lend each other their inventory tools to the other pillars.”³⁴

As indicated by the informant’s explanation, it shows that the social activities in the Muslim community in Sea Village are carried out by the family pillars in Sea Village. The point is that the programs carried out are related to the progress of the Sea Village. The programs carried out by these pillars are cleaning the village, social services in the village, providing after the nation, and tents. The existence of a celebration carried out by members of the pillars if there are many invitations, then the provision of tents and other harmonious nations can lend to each other for the implementation of the service.

Home visits are a way for the Sea Muslim community to create religious moderation. This is as stated by the following informant.

“We have mosque programs that are home visits or visits to homes so that we can embrace each other. Besides that, we are also trying to instill

trust in the congregation, especially in the leadership in the mosque, in this case, the priests and *tāmir* so that does not seem to be closed in the eyes of the congregation so that a continuous strength of *ukhuwah Islamiyah* will arise between the leaders and fellow worshippers.”³⁵

As indicated by the informant's explanation, it shows that the practice of religious moderation in socio-cultural life in the Muslim community in Sea Village is carried out by making programs at BTM-BTM in Sea Village with home visits (visits to the homes of pilgrims). The purpose of house visits is to get to know each other and build togetherness. In addition, it can be a means to open up to each other and not close the leaders of the mosque congregation with their congregation. The establishment of this relationship can strengthen the unity of Muslims on an ongoing basis between the leadership and the congregation.

“Currently, with the existence of Lestari 3 housing, where many Muslims also reside, the number of mosque worshippers has increased, so we are trying to embrace them by allowing them to form their *taklim* assembly, but with the provision that they must cover under the Baitul Ilmi mosque and once a month hold a joint recitation centered on the *baitul ilmi* mosque so that the friendship between the pilgrims in these two housing estates remains intertwined. “There are two *taklim* assemblies under the auspices of the Baitul Ilmi Mosque, namely the *taklim baitul ilmi* assembly for the Bintang Permai housing and the *taklim baitul jannah* assembly for the Lestari 3 housing. Every two months, we hold a joint recitation by inviting *ustadz* from outside. The purpose is not only to gain insight into religious knowledge but also to foster a sense of community.”³⁶

As indicated by the informant's explanation, it shows that the Muslim community in Sea Village is increasing, especially those who live in Griya Sea Lestari 3 Housing which has formed a *taklim* assembly called the Baitul Jannah Taklim Council. This assembly holds recitations every two weeks, namely Friday nights. Sometimes this assembly joins the Baitul Ilmi assembly which is held together at the Baitul Ilmi Mosque and aims to foster togetherness and friendship among its members.

“Personally, as Muslims, we have to maintain the unity, and harmony of both those in the village and those of us who live in this housing because we are all of the same faith, one area is the same, so let no one among us feel ourselves greater than the other so that thus unity is always well maintained between us.”³⁷

As indicated by the informant's explanation, it shows that as Muslims in Sea Village, we must maintain unity and harmony. Unity will be formed if the Muslim community living in the Islamic village as well as in the housing of Bintang Permai and Griya Sea Lestari 1, 2, and 3 must respect

and respect each other, and do not consider themselves great by demeaning other people or groups.

“As a Muslim, when we understand the differences in the environment in which we live, we don’t have to follow those differences, for example in terms of worship, if we just want to work together or attend celebration events that they happen to invite us it doesn’t matter, especially we are Muslim minorities here, living in a residential environment then we have to be smart to mingle with our brothers and sisters from other religions so that we know each other.”³⁸

According to the informant’s statement above, it shows that in living in a multicultural society where in the environment where you live there are other different religions, you must interact. Social interaction with neighbors of different religions must be carried out as long as it does not follow their worship procedures. If there are community activities, such as community service, or thanksgiving events, if they are invited, it’s okay to follow them. Moreover, as a minority resident in a residential area, it is not good to close yourself off. Interaction with neighbors of different religions must be done to get to know each other.

“I, as a Muslim citizen who also lives permanently in the Bintang Permai housing estate, expect my brothers and sisters in this housing to understand each other because the mosque that we use for worship is located between two housing estates, namely Bintang Permai and Lestari 3, this is almost the average Muslim population previously not all natives from Sea Village, so with such circumstances, we must have each other’s awareness to understand each other’s differences so that in our religious practice we reinforce each other, don’t be the pressures between us, for example for the practice of religion all must be the same, things like this should be avoided in each individual.”³⁹

According to the informant’s statement above, it shows that social interaction must be carried out with full awareness. Moreover, in this neighborhood, some mosques and churches are close together. To build good relationships and remain tolerant of each other, it takes a soul to understand and tolerate each other. Likewise, as housing, the people living here are of various ethnic groups, even though they are Muslim. This means, even fellow Muslims have diverse cultures, languages, and ethnicities, especially with other religions, of course, the differences are increasing. However, this difference is not used as something that is not good but is used as a blessing to get to know each other, both of the same religion and different religions/beliefs.

Religious Moderation Practices in Religious Activities

The practice of religious moderation in the Sea Village Muslim community is reflected in the religious activities of community groups. Approximately one thousand Muslim families make up the majority of Sea Village's housing. This very large number necessitates a harmonious relationship for the unity and integrity of the Muslim community to be established. To achieve this, activities for Islamic holidays, such as the celebration of the Prophet Muhammad, nifsu syaban, and halal bi halal, are performed alongside hadrah music during the shalawatan event. Almost every Muslim in Sea Village attended these religious events, which were successful and energizing, and entertained by the hadrah music performed by young people. Due to the existence of religious activities and the implementation of hadrah music, the younger generation and the attendees found hadrah music performances to be entertaining.

“There are many religious modes of moderation for us in this Sea village, but what shows is how our perspective brings together a vision to solve an existing problem. In addition, in terms of moderation, it also creates a collaboration between certain parties in things to advance the village, including working together in the social field of society, unifying the vision and content of development in the village, and also the most notable in terms of religious rit.”⁴⁰

According to the informant's statement above, religious moderation in the Muslim community in Sea Village has been going well. This can be seen in the social settlement that occurred. In addition, there is also cooperation between people of different religions in developing villages. Likewise, in terms of religious rituals helping each other, for example in halal bi halal activities, mourning, and birthdays, people all mingle regardless of religious, cultural, ethnic identity, and so on.

“For me personally, in the taklim assembly, As the chairman, the problems that arise in the taklim assembly are very complex, so I have a method, one of the efforts I take is to take a persuasive approach to my congregation. One of them is that every time we meet, we always ask for more than 10 minutes to convey the purpose of the meeting at that time so that at that time it provides an understanding of the meaning, purpose, and benefits of the implementer rather than the gathering of the taklim assembly so that awareness arises but I also force members to full time to be active because seeing the busy social conditions of friends are different. Certain programs can touch rather than those who are not yet active, for example, we carry out recitations in houses and rolling alternately, the goal is to make us more effective in getting to know the members and seeing firsthand the whereabouts of each of our members.”⁴¹

According to the informant's statement above, it shows that to create social harmonization in the Muslim community in Sea Village requires accommodative and persuasive leadership. This is done to minimize disharmony between community members who are gathered in organizations, such as the taklim assembly. Hence, there are various ways to do this, one of which is by conveying good social life advice, the need for friendship between members, and the emergence of awareness to understand each other. On the other hand, for members of the taklim assembly who have not been active, it is carried out by conducting recitations in members' homes so that they can get to know each other.

The implementation of Islamic and Christian holidays is a momentum for the creation of religious moderation in the Muslim community in Sea Village. Through the celebration of religious holidays, both Christians and Muslims take turns taking care of each other. As shown in the following informant's expression.

"For example, if we are Muslim, if we have been *dinukum waliyadin* then they already know the limitations, then indirectly it arises to take care of each other, even to the food services they already know, so we take care of each other. One form that is very strong from the past is when there are activities for Muslim holidays, on the part of our Christian brothers and sisters, who can participate by protecting the environment. Likewise, during Christmas or Easter celebrations, Muslims can participate in maintaining the security of the Church environment, so that is where the bond of brotherhood lies much closer."⁴²

According to the informant's statement above, it shows that the social interaction of the Muslim community in Sea Village with different religions refers to the view of "your religion is yours, my religion is mine". This means that both Islam and Christianity have mutually understood the limits of what can be done and what cannot be done. Hence, there is an awareness to care for and tolerate each other. In reality, inter-religious tolerance is a dynamic thing ²⁶. One practice of religious moderation between Islam and Christianity is to maintain mutual security in places of worship. For example, if Muslims celebrate Eid al-Fitr, Christians will maintain security at the location of Muslim worship. On the other hand, if Christians carry out Christmas services at the church, then Muslims will protect the church environment. This practice of religious moderation has been carried out from generation to generation as a form of religious fraternity.

"For us in Sea Village, there are 3 special schools for Muslims, namely kindergarten and 2 Madrasah, in terms of educational goals, we are the same because each has a kitchen. Likewise, with madrasas, we have

programs, for example, for the Islamic New Year, we hold a torch relay, but the participants are also involved - they are our brothers from the Christian side as well as from the Christian side have firmness, whose name is activities related to worship that is not allowed, what we carry out is only national in nature, such as quizzes, inter-student football, running competitions, and scouting activities. I have coached scouting activities where Islam and Christianity live side by side, but there we do not carry the school's name; rather, we are under the school's name."⁴³

According to the informant statement above, it shows that from the aspect of Islamic education, the Muslim community in Sea Village has Islamic educational institutions namely Raudhatul Ashfal (RA), Nurul Takwa Sea Kindergarten, Minahasa MIN 1, MTs Al-Hidayah Sea. This educational institution has religious activities, such as the celebration of Isra Mik'raj, the birthday of the Prophet Muhammad, and so on. Torch parade activities are held at the time of the Islamic New Year, are also involved in the event, and vice versa. It's just that there is firmness when it comes to worship, it is not allowed, and what is carried out is only with a national attitude, for example, intelligence, soccer, running competitions, and scouting activities. If these activities mix both Islam and Christianity.

"When we carry out halal bihalal activities with members of the pillars, it is not only focused on one religion but he summarizes everything because the concept used in the pillar activities is the concept of a family approach because then there will be many thoughts that can be translated into these activities."⁴⁴

According to the informant's statement above, it shows that the interaction between Muslims and non-Muslims in the Muslim community in Sea Village has been going well so far. For example, with joy and sorrow at Griya Sea Lestari 3 Housing, all residents, both Muslims and non-Muslims, unite to make joint activities, including halal bi halal activities that are not only focused on one religion but all religions are given the same opportunity to be actively involved in activities, especially in the social harmony of the grief. The concept of the activities to be carried out is decided amicably and can accommodate the interests of the Christian-Islamic religions that are contained in these pillars. This is done to create harmony and tolerance among the members of the community who are gathered in it.

"In this village, there are two mosques but one is in the same area, some are in the middle of the village where the administrators and worshippers are the average people who were born and raised in the village then there is a mosque that is between housing, namely lestari 3 and Bintang Permai where the pilgrims are average people from outside who take housing here and live settled as residents of Sea Village, but at certain

times the two dynasties of this mosque sometimes cooperate in religious rituals, for example, if there is a celebration in the Attaqwa mosque they invite each other to the priesthood in the baitul Ilmi mosque to attend and that is when sometimes those who act to lead prayers, for example, the imam of the baitul Ilmi mosque and vice versa, and there are no worshippers who question it, so I think this one strengthens our togetherness as Muslims here.”⁴⁵

According to the informant’s statement above, it shows that the development of Muslims in Sea Village is quite good. Even though the number is small, it has two places of worship in the form of mosques, namely the Nurul Taqwa Sea Mosque which is located in an Islamic village/in the original Muslim community of Sea Village, and the Baitul Ilmi Mosque which is between Bintang Permai housing and Griya Sea Lestari 3 Sea. However, these two mosques often carry out joint activities or cooperate in religious celebrations. If there are activities at the Nurul Takwa Mosque, they invite the Baitul Ilmi mosque management to attend there, and vice versa. What often happens is that in terms of reading thanksgiving prayers, the congregation of the Nurul Takwa Sea mosque invites the imam at Baitul Ilmi to lead the prayer, and vice versa.

“In here, there are a lot of religious activities for Muslims here. Muslims here are a minority, both from those held by mosque administrators, activities held by family pillars, and activities held by people who involve themselves in the community. In recitation communities, for example, Asobir, Monday-Thursday Fasting, and Siamese communities, it’s all here in the Sea but the Islamic people here are very tolerant of things like that as long as they’re still good, don’t deviate from religious beliefs it is fine.”⁴⁶

According to the informant statement above, it shows that the Muslim community in Sea Village has so far been free to carry out religious activities although quantitatively it is a small minority. Activities held by mosque administrators and family pillars went without any obstacles. In addition, it appears that recitation communities thrive in Sea Village, for example, the Assobir recitation community, the Monday-Thursday Fasting community, and so on. With the many religious activities carried out by the Muslim community in Sea Village, it shows that the Muslim community in Sea Village is very open and tolerant so Islamic da’wah in the community runs well.

“Religious activities here, for example, reading Yasin together every Friday night at homes, monthly recitations together which are held in mosques, also every year after Eid al-Fitr we hold da’wah tours together by visiting places that have the value of Islamic histories, such as visiting Kiai Mojo’s tomb, almost all of the worshippers were enthusiastic

to attend, so this illustrates our togetherness in building ukhuwah Islamiyah here quite well.”⁴⁷

According to the informant’s statement above, it shows that to create the socio-cultural life of the Muslim community in Sea Village, various kinds of money activities are carried out, namely yasinan every Friday night at homes, monthly recitations held in mosques, carrying out da’wah tours in places that have historical Islam value (at Kiai Mojo’s Tomb). The existence of these socio-religious activities can unite Muslims, and build an Islamic brotherhood together.

“As the chairman of the taklim assembly, I always urge my members not to feel reluctant to participate in the taklim assembly, especially since we all come from different villages and we are also in minority areas because here we learn a lot from people we didn’t know before, so that with this assembly we become one heart.”⁴⁸

According to the informant statement above, it shows that the Muslim community in Sea Village who are members of the taklim assemblies are very enthusiastic to revive the taklim assemblies. Moreover, the members of the taklim assembly come from different areas who come and settle in Sea Village, which is a Muslim minority, requiring the solidarity of the Muslim community. The taklim assembly in Sea Village is a place to get to know each other and unite Muslim citizens.

“I as the chairman of the taklim assembly always tell my congregation to always be open to things that provide benefits for mutual progress, so for the taklim assembly at the Baitul Ilmi mosque we try to collaborate with the taklim assembly from outside, namely the Asobir taklim assembly, to give lectures to our congregation, the goal is to introduce my congregation that we are open to other assemblies to come to give religious lectures as long as it provides benefits to increase religious knowledge to our congregation.”⁴⁹

According to the informant’s statement above, it shows that the Muslim community in Sea Village who are members of the Baitul Ilmi taklim assembly conveys the importance of religious moderation, and being open to things that provide mutual benefits and progress. The taklim assembly in Sea Village collaborated with the Asobir taklim assembly to become a resource person at the Baitul Ilmi taklim assembly. This is done to create an atmosphere of an open taklim assembly with other groups, especially in deepening Islamic knowledge at the taklim assembly at Baitul Ilmi.

Religious Moderation Practices in “Village” Political Activities and Leadership

Political activities in this research are meant to be proportional

contestation and leadership developed in Sea Village as an effort to create togetherness and unity. Proportionate political practice can create togetherness in a multicultural society

The mistake of actualizing Islamic cultural values by using an Islamic approach in viewing other religions will damage the order of religious moderation values in North Sulawesi. In socio-religious interactions, we must use the point of view of the religion we believe in to see and judge our religion, not our religious teachings to judge other people's religions.

“In terms of succession activities in the village government, for example, the election of the *Kum Tua* (village head level), the committees in the implementation, all of them were involved, the Chair was from Catholicism, the Deputy Chairperson from GMIM and my Secretary from Islam. What is clear is that one thing that is used as a basic principle for us here, first is the sense of kinship that we put forward, cooperation together then form a vision that this is for the future for the sake of the progress of the village and other developments, religious issues are left for each leader -religious leaders, how can they do that.”⁵⁰

According to the informant's statement above, it shows that the socio-cultural life of the Muslim and non-Muslim communities in Sea Village has been going well, and moderately, as well as implementing the representation of all religions in the election of leadership in Sea Village. In the succession to the election of *Kum Tua* (same as village head level), the committee in its implementation involved all religions in Sea Village: the chairman (Catholicism), vice chairman (Christian GMIM), and secretary (Islam). This is done as an accommodative and representative form of all religions, as well as as an implementation of the principles of togetherness and kinship, cooperation, forming a common vision for the progress of Sea Village development, and religious practices are given freedom and flexibility to promote religious activities in Sea Village.

“The role of the leader, whether it is a community leader, head of the neighborhood, head of the BTM or Imam, has a great influence on shaping the moderate nature of members of his congregation and society in general because the pattern of thinking of the congregation or community can be directed by the leader. To create justice, tolerance is quite easy, depending on the leader when issuing policies that are partial to all parties and can provide a good exemplary attitude. That's why the leader must eliminate personal interests, meaning the interests of the people, and the interests of the community must be above personal interests. The presence of many assemblies on how to treat this in the frame of religious moderation. Association activities and gathering is a natural things, although with different missions and strategies. But how to unite the people, so that the situation is comfortable, peaceful,

and controlled creates a common goal. Even though it is true that the assembly/association has a different vision and mission.”⁵¹

According to the informant’s statement above, it shows that in realizing the community has an attitude of religious moderation in the Muslim community in Sea Village, it is necessary to involve community leaders, the head of the environment, the chairman of the mosque’s takmirul body, and the imam of the mosque to provide examples. They have a strong influence and can be a means to provide religious moderation education through example. In a group or community, the thoughts or views of the community are greatly influenced by the thoughts of the leader. In addition, to create justice, and tolerance, leaders can do it through policies taken that are in favor of common interests. The interests of the people/community must be above personal/group interests. The existence of several assemblies in an environment under the auspices of BTM in Sea Village became a vehicle for spreading religious moderation among the people in Sea Village. The existence of assembly activities can maintain togetherness and foster a spirit of tolerance.

The association in the form of a taklim assembly formed by the Muslim community in Sea Village was given the freedom of the Village government. This is as stated by the following informant.

“For the people of The Village, you are welcome to create an association, please create an assembly but this assembly has a vision and mission that is not contrary to the vision and mission of the Sea Village, later there will be a direction from the community leadership of Sea Village, whether it is The Old Law (Hukum Tua) or community leaders are not contrary to the interests of the association in the organization. community leaders do not conflict with the interests of the association in the organization. Imam Baitul Ilmi is sometimes called to lead prayers or sometimes to take care of *fardu kifayah*.”⁵²

According to the informant’s statement above, it shows that the Muslim community in Sea Village is given the freedom to form an association in the form of a taklim assembly. The most important thing is that the taklim assembly is in line with the vision and mission of the Sea Village so that there is a good coordination relationship in implementing programs that can be synergized. Some activities in Sea Village require religious leaders in a mosque, for example in the implementation of the celebration/thanksgiving to lead the reading of prayers and the implementation of mourning/*fardu kifayah*.

“Regarding the phenomenon of the Imam of the Baitul Ilmi Mosque, his position is sometimes used in dealing with the affairs of the congregation outside the congregation, for example, he is called to

lead prayers in family celebrations and to take care of *fardhu kifayah* in the area of the priesthood of the Attaqwa mosque, I think this is part of moderation in good religion. They are also open, both their *syar'i* employees and their congregations, to all people, both native Sea people and newcomers who have recently been permanently domiciled in the Sea Village area, they both understand and are willing to accept one another.”⁵³

According to the informant's statement above, it shows that in terms of creating religious moderation, the Imam of the Baitul Ilmi Mosque can be shown reading a congratulatory prayer or so being invited to lead prayers outside the congregation. Likewise, in the implementation of *fardhu kifayah* in different priestly areas, the mosque is still carried out as long as it is based on the invitation/approval of the priest at the neighboring mosque. This is a form of internal religious moderation (fellow Muslims). Likewise, the Sea village community began to open up to the migrant community living around the houses in the Sea Village (Griya Sea Lestari 3 Housing, Bintang Permai Housing, Griya Sea Lestari 2 and 1 Housing).

“The moderating nature of the leader must exist because social frictions arise from different interests that are forced to occur so that indications arise that our leader is not able to lead the congregation, in terms of frictions that arise because of worldly interests, which is done by individuals who are not the congregation as a whole.”⁵⁴

According to the informant's statement above, it shows that the moderation of religion in religious life is necessary, especially for religious leaders/figures. The existence of disharmony in society is not caused by the attitude or behavior of the group as a whole, but only by individuals. Likewise, sometimes there are frictions in society, usually only worldly interests carried out by individuals, not the community or congregation as a whole.

“We must have a good vision, of how to form a congregation that has increased knowledge, and broader insight with current developments, thus we must not then be fanatical about certain thoughts because of the efforts of how this is a mosque of *dhikr*, prayer by inviting Ustadz who know their fields, who become prayer priests I give to the congregation who can lead prayers, it is a design of my mission so that the congregation gets used to so that the congregation is open to the times so that we can put ourselves in a moderate position or are in the middle.”⁵⁵

According to the informant's statement above, it shows that as a leader of the people, you must have a concern for improving the knowledge of the people in responding to the dynamics of life that is increasingly complex. In social interaction, one must stay away from fanatical thoughts

of groups/religions to create tolerance and moderation in religion. With the recitation and activities in the mosque, such as remembrance, and prayer together, inviting clerics from outside the Sea so that moderate thoughts occur and can place themselves in society.

“Indeed, the Baitul Ilmi Mosque is located between two housing estates, namely Bintang Indah and Lestari 3, the congregations are mostly immigrants from other areas, so we as leaders at the mosque are trying to take care of this so that there is no jealousy in the worshipers in these two housings. In terms of the management of mosques, we embrace them by including some of them in the management of the mosque, both as administrators of the Takmirul Masjid Board and in the management of the priesthood.”⁵⁶

According to the informant’s statement above, it shows that creating a harmonious social life among Muslims in Sea Village requires good management from community leaders. This is done to create cohesiveness among Muslims and keep them away from social jealousy. Therefore, to create this, it was done by including several housing representatives in the mosque environment to become BTM administrators and priests at the Baitul Ilmi Sea Mosque.

“The program of the mosque’s Takmirul body is in addition to the physical construction of the mosque, to unite the people, coordinate a lot with the congregation, we convey a lot of gatherings, we convey the programs that we will do at the Mosque’s Takmirul Agency, and then we ask their opinion, then we meet with the management whatever have become inputs from the congregation, so that after we decide and apply there will be no more complaints from the congregation so that automatically unity of heart between mosque congregations will be formed.”⁵⁷

According to the informant’s statement above, it shows that in the context of building a house of worship (mosque) in Sea Village, it is necessary to unite the views of Muslims, coordinate with congregations, and stay in touch with each other to convey the programs launched by BTM. This was done to get inputs related to the future development of mosques and to minimize the prejudices of members of the congregation that could damage the unity and integrity of Muslims. With openness and mutual stay in BTM’s internal meeting forum, it will unite the hearts of the mosque congregation.

Conclusions

The practice of religious moderation in the Muslim-Christian community of Sea Village, Pineleng District, is flourishing. To date,

moderation has been established both among Muslims and Christians, as well as individuals of other faiths. In the socio-religious life of the Muslim community in Sea Village, moderation of religion is implemented in (a) social activities, (b) religious activities, and (c) political activities and “village” leadership. To maintain cohesion and increase the religious moderation that has already been implemented, these forms of religious moderation are carried out. To realize this continuously from generation to generation to become a glimpse of religious moderation in North Sulawesi, the Sea Village government should improve and maintain justice and proportional leadership at all levels of government, and Muslim-Christian figures in the Village should provide continuous guidance to the Muslim community for them to have a moderate perspective when interacting with people of other religions.[]

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