



## Religious Moderation in Paguyuban Mejing Tabon's Local Wisdom as Support for Accomplishing SDGs

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### Abstrak

Warga Paguyuban Mejing Tabon merupakan masyarakat yang memiliki latar belakang keagamaan yang beragam. Kearifan lokal yang mengandung nilai-nilai moderasi beragama menjadi salah satu faktor penting dalam kerukunan antar warga, sehingga konflik sosial dapat dihindari. Hal ini sejalan dengan konsep SDGs of United Nations dimana terdapat pilar yang berfokus pada Pembangunan Sosial yaitu mempromosikan perdamaian dan keadilan. Oleh sebab itu, penelitian ini bertujuan untuk menjelaskan kearifan lokal yang ada di Paguyuban Mejing Tabon, mengungkap korelasi antara kearifan lokal dengan nilai-nilai moderasi beragama serta menjelaskan kontribusi kearifan lokal untuk mencapai SDG's UN. Penelitian ini menjadi penting untuk menegaskan pentingnya melestarikan kearifan lokal serta menerapkan nilai-nilai moderasi beragama untuk menghindari konflik yang dilatarbelakangi oleh perbedaan agama. Sehingga menjadi bentuk kontribusi untuk mencapai SDGs. Penelitian ini menggunakan metode kualitatif dengan pendekatan sosiologi. Adapun hasil dari penelitian ini terdapat 4 Indikator Moderasi Beragama diantaranya: Komitmen Nasional, Toleransi, Anti Radikalisme, dan Akomodasi Budaya Lokal. Penerapan moderasi beragama dalam kearifan lokal Paguyuban Tabon Mejing antara lain: Logo Paguyuban Tabon Mejing Berisi Komitmen Kebangsaan; Toleransi pada Kegiatan Doa Lintas Agama Perayaan Keagamaan; Rawuh, Lungguh, dan Aruh sebagai Filosofi Mejing Tabon sebagai upaya menangkal menangkal radikalisme; Busana Gagrak Ngayogyakarta sebagai bentuk akomodasi terhadap budaya lokal.

**Kata Kunci:** Kearifan Lokal, Moderasi Beragama, Paguyuban Mejing Tabon, SDGs

### Abstract

The Paguyuban Mejing Tabon citizens are people who have diverse religious backgrounds. Local wisdom which contains the values of religious moderation is an important factor in harmony between residents, so that social conflict can be avoided. This is in line with the SDGs concept of the United Nations where there are pillars that focus on Social Development, namely promoting peace and justice. Therefore, this research aims to explain the local wisdom that exists in the Mejing Tabon Community, reveal the correlation between local wisdom and the values of religious moderation and explain the contribution of local wisdom to achieving the UN SDGs. This research is important to emphasize the importance of preserving local wisdom and implementing the values of religious moderation to avoid conflicts based on religious differences. So that it becomes a form of contribution to achieving the SDGs. This research uses qualitative methods with a sociological approach. The results of this research are 4 indicators of religious moderation, including National Commitment,

*Tolerance, Anti-Radicalism, and Local Cultural Accommodation. The application of religious moderation in the local wisdom of the Tabon Mejing Community Association includes: the Tabon Mejing Association Logo Contains National Commitment; Tolerance in Interfaith Prayer Activities at Religious Celebrations; Mejing Tabon's philosophy of Rawuh, Lungguh, and Aruh as an effort to ward off radicalism; and Gagrak Ngayogyakarta Clothing as a form of accommodation to local culture.*

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

## Introduction

Indonesia is a Republic-shaped country that has Pancasila as its ideological basis. It shows that Pancasila is a view that describes the fundamental conception of the ideals of the Indonesian nation. The first Principle of Pancasila, which reads "Belief in One Almighty God", is proof that the State exists to ensure that its people can embrace religion and worship according to their respective religions. This first Principle also invites the Indonesian people to create a harmonious and balanced life between fellow religious communities, ethnic groups, and other creatures God created (Erman S. Saragih, 2018).

The Indonesian people, including Islam, Protestant Christianity, Catholic Christianity, Hinduism, Buddhism, and Confucianism, recognize six religions. For its adherents, each of these religions indeed teaches absolute goodness and truth. It teaches how faith can regulate human life with other God's creatures. This religion, a belief, is part and core of the value systems in society's culture. Beliefs like this can be a means of driving, encouraging, and controlling the actions of its adherents and other members of society so that the life of the nation and State can be run by existing local wisdom values, unity, and unity between religious communities can also create a social institution that good among the community (Umar & Hakim, 2019).

Even though every religion has provided a doctrine of goodness to its adherents and religious freedom has been guaranteed in the first Principle, this does not necessarily mean that Indonesian people can appreciate and respect each other. The

condition of religious communities in Indonesia can be said to have the potential for division due to the gap in understanding between religious communities. Issues regarding majority and minority religions are always used as fuel between religious communities, which leads to divisions. The phenomenon of destruction of places of worship also often occurs as a result of people who do not understand the beauty of differences, where these differences should be able to complement each other and make Indonesia a great and moral nation before the world because its people can create unity amidst differences and diversity (Erman S. Saragih, 2018).

Specifically, it can be concluded that Muslims face two challenges. First, some Muslims tend to be extreme and rigid in understanding the religious context, try to impose this attitude in society, and often use violent means. Second, being loose in religion and tending to follow currents and negative thoughts from other cultures and civilizations (Mohammad Fahri & Ahmad Zainuri, 2019).

To address these two challenges, embodying the idea of religious Moderation in society is necessary. Religious Moderation can be defined as a balanced understanding or attitude toward individual diversity (Islamy, 2022a). Religious Moderation is nothing new in the community because the fundamental basis of the concept of Moderation itself is how religious followers can tolerate and respect each other and the diversity of a nation. It shows that religious Moderation can be the key to realizing peace, tolerance, and harmony in the plurality of social life.

Sustainable development in English, usually called Sustainable Development Goals (SDGs), is a program inaugurated by the UN in 2015 as a continuation of the Millennium Development Goals (MDGs), which have been pursued since 2000. SDGs carry 16 goals, one of which is peace, justice, and strong institutions. In line with Indonesia being a multicultural country and culture being the DNA of the Indonesian nation, several local wisdoms the community has long implemented contribute to realizing peace in society (Mungmachon, 2012). Upholding the values of tolerance and mutual respect and embracing minorities is the obligation 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.

In line with this mission, religious Moderation based on local wisdom is the content of values and practices most suitable to be applied to realize benefit and peace. A moderate, fair, balanced mental attitude is vital to managing our diversity. Every Indonesian citizen has equal rights and obligations to develop a peaceful and peaceful life together. If we can make this happen, then every citizen can become a complete Indonesian human being and a human being who fully practices his religion.

When viewed from the aspect of SDG 16, Denik stated that Nationalism is an effort to prevent acts of radicalism involving children. With support from all stakeholders and organizers, it is hoped that SDG's point 16 can be realized (Witarti et al., 2020). Regarding religious Moderation, Agus Akhmadi explained that in multicultural life, an attitude of religious Moderation is needed to recognize the existence of other parties, have a tolerant attitude, respect differences of opinion, and not impose one's will through violence. There is also a need for the government, community leaders, and

religious instructors to promote religious Moderation in society to achieve harmony and peace (Akhmadi, 2019). Furthermore, to answer the role of local wisdom in implementing religious Moderation, for example, in the Pakpak Tribe of Aceh Singkil. The local wisdom in Batang Beruh Village can be used as a role model. This local wisdom is a form of maturity in society, manifested in perspectives, attitudes, and behavior conducive to religious life (Saragih, 2022). Based on the research above, there is no discussion of Local Wisdom in the Mejing Tabon Community, and there is no research that discusses the three aspects (Religious Moderation, Local Wisdom, and SDG's UN) in one analysis. That is what is new in this research.

Based on the explanation above, the local wisdom of the Mejing Tabon Community Association is a topic to be studied more deeply and correlated with the values of religious moderation, so that it is hoped that it can contribute to realizing the SDG's social sphere by 2030.

## **Method**

This type of qualitative research uses an anthropological approach to religion and the sociology of religion. Following the characteristics of anthropology, which discusses the behaviour of humans, especially as cultured humans, and the sociological approach that discusses an object based on a religious community, hence the existence of Mejing Tabon. It is hoped that it will be able to reflect a peaceful life in society compound. Anthropology attempts to see the relationship between religion and various social institutions and what happens in society. To obtain this data, several steps need to be taken, including observation, interview, and documentation.

### **1. Observation**

The observations carried out were in the form of direct observations regarding

interactions and cooperation between communities.

## 2. Interview

In this interview, the researcher will focus on good questions that have been asked, as stated in the interview guide. As additional information, researchers also carry out unstructured interviews, where the questions asked are outside the interview guide, but it is still on topic for discussion.

## 3. Documentation

Research results from observations or interviews will be more valid or accountable if supported by available supporting documents. Documents are records of events in the form of writing, images, or phenomenal works. Documents in written form include diaries, life histories, stories, biographies, regulations, and policies. Meanwhile, documents in the format of images can be photos, live drawings, sketches, etc. The documentation presented in this research will be in the form of pictures of Paguyuban activities and when the research was carried out.

## Result and Discussion

### 1. Religious Moderation Definition

According to the Religion Moderation Question and Answer Book, Moderation means the Middle Way. Religious Moderation means the Middle Way of religion. With Religious Moderation, a person does not go to extremes and does not overdo it when carrying out the teachings of his religion (RI, 2019b). Religious Moderation can be understood as a perspective, attitude and behaviour that always takes a position in the Middle, always acts fairly and is not extreme in religion (RI, 2019a).

From the definition above, religious Moderation prioritizes balance in terms of beliefs, morals, and character as an expression of the religious attitudes of specific individuals or groups. Therefore,

religious Moderation has the meaning of balance in understanding religious teachings, where this balanced attitude is expressed consistently in upholding the principles of religious teachings by recognizing the existence of other parties (Aziz et al., 2019).

Religious Moderation can be the key to realizing tolerance and harmony in a pluralistic society (Islamy, 2022a, p. 21). Therefore, the position of religious Moderation as a balanced religious understanding remains consistently in a middle position, which does not have a bias towards right religious ideology, which leads to radicalism, or a bias towards left ideology, which leads to liberalism (Aziz et al., 2019, p. 5).

### 2. Religious Moderation Indicators

It requires an active role from all levels of society to participate in implementing the understanding and attitude of religious Moderation. The Indonesian Ministry of Religion has formulated 4 principles of Moderation in Indonesia, including National Commitment, Tolerance, Anti-Radicalism, and Accommodation of Local Culture (RI, 2019a, p. 43).

#### a. National Commitment

Attitudes of National Commitment are part of the indicators for understanding the paradigm, attitude patterns, and practices of individual social diversity regarding their commitment to the basic consensus of the Republic of Indonesia, especially the existence of Pancasila as the Indonesian state ideology and various national principles contained in the 1945 Constitution (Islamy, 2022a, p. 22). This National Commitment is very important to pay attention to when a new religious ideology emerges, which has an orientation towards forming a new state system (Aziz et al., 2019, pp. 17–18).

**b. Tolerance**

Tolerance is the attitude of giving space and not disturbing other people to believe, express their beliefs and express opinions, even if they are different from what we believe (Aziz et al., 2019, p. 179). Tolerance is an urgent foundation for realizing a democratic social order in Indonesia. The indicators of tolerance in religious Moderation emphasize the intensity of tolerance between religious communities and tolerance between religious communities (Hidayat & Nurjanah, 2023, p. 179).

**c. Anti-Radicalism**

The term radicalism is used in discussions about religious Moderation, namely an understanding or attitude (action) of individuals who have an orientation towards changing the social and political system in Indonesia through various forms of violence in the name of religious teachings (Islamy, 2022a, p. 22). The indicator of religious Moderation in relation to radicalism lies in religious attitudes and expressions that are balanced and fair, namely religious attitudes and expressions that prioritize justice, respect and understanding the reality of differences in society (Aziz et al., 2019, pp. 20–21).

**d. Accommodating to Local Culture**

Moderate people have a friendlier tendency to accept local traditions and culture in their religious behaviour as long as it does not conflict with the main teachings of the religion (RI, 2019a, p. 46). The existence of indicators of religious Moderation in the form of accommodating towards local culture can be used to identify the extent to which individuals (groups) of religious communities respect the diversity of local cultures (Islamy, 2022b, p. 58).

**3. Applying Religious Moderation on Paguyuban Mejing Tabon's Local Wisdom**

Indonesia has a variety of different ethnic characteristics. Even though they are different, they are still united within the framework of the Republic of Indonesia. Each tribe has its customs and culture. This local culture is then called local wisdom. According to Afif, quoted by Robikhah, local wisdom is a set of value systems, norms and traditions that are used as a common reference by a social group in establishing relationships with God, nature and fellow humans. The Local Wisdom in Mejing Tabon that can be correlated with the Principle of Religious Moderation includes, among others.

**a. Paguyuban Mejing Tabon Logo Contains National Commitment**

A logo definitely contains an implied meaning and becomes a basic value in carrying out social life. The meaning of a symbol is certainly not much different from the purpose of establishing Mejing Tabon. For example, the 5-sided shape in the logo means that Mejing Tabon is a manifestation of the values of Pancasila. The 1st Precept regarding Belief in One Almighty God. One explanation for the meaning of this is the freedom to embrace one's beliefs. Likewise, the 3rd Principle, to foster the unity and unity of the Republic of Indonesia and the 5th Principle, where justice must be felt by every Indonesian citizen, regardless of religious, ethnic, cultural background and so on and the principles are definitely integrated. Other.

The symbol of the 5th Principle is included in the logo, which contains the meaning of hope and ideals of prosperity. Still, the amount of rice and cotton is determined based on the date and month of Mejing Tabon's birth, namely the 10th of the 9<sup>th</sup> month and then the Roman numerals,

which indicate the number 2008 as the year of inauguration Mejing Tabon.

#### **b. Tolerance in Interfaith Prayer Activities at Religious Celebrations**

Mejing Tabon Community has special activities, namely the *5 Kalender Pokok*, which can be called the Local Wisdom of Mejing Tabon. This activity consists of Syawalan, Christmas, Suran, Commemoration of Paguyuban Mejing Tabon, and the Republic of Indonesia's Independence Day, which are routinely held every year. The essence of this activity is praying to the Almighty, which is packaged with the concept of Interfaith Prayer. Each Religious Representative at the Mejing Tabon Community led prayers according to their respective beliefs.

The value of tolerance is strongly applied to the *5 Kalender Pokok*. The picture above shows the Christmas celebration. Not only that, the Shawwal celebration, commemoration of the 1st night of Suro, and the commemoration of the Republic of Indonesia's Independence Day are also carried out with interfaith prayers.

#### **c. Mejing Tabon's philosophy of *Rawuh*, *Lungguh*, and *Aruh* as an effort to ward off radicalism**

The essence of this philosophy is communication. This philosophy is very important to apply to maintain the harmony of the Mejing Tabon community. If someone is invited, try as much as possible to attend, then sit together and chat. Not only that, even when there are guests, the people of Mejing Tabon invite them to sit and chat together so that closeness remains. Respecting invitations and holding discussions like this will certainly have a positive effect on preventing radicalism and violence because communication with the surrounding community is well established.

#### **d. *Gagrak Ngayogyakarta* Clothing as a form of Accommodation to Local Culture**

Based on the decision of the community meeting on Saturday, November 10 2018, "At every big holiday event, wearing traditional *Gagrak Ngayogyakarta* clothing has been mandatory since 2019 at every Mejing Tabon activity." *Gagrak Ngayogyakarta* is traditional clothing that characterizes the ancestral heritage of Mataram, where men wear *lurik* clothing, local motifs, *blangkon* and slippers. Meanwhile, women wear *kebaya*, and *jarik*. This clothing is one of the local wisdom that must be worn during the *5 Kalender Pokok* activities.

#### **4. Religious Moderation Based on Local Wisdom as Support for Realizing SDGs**

As stated in the Preamble to the agenda, the UN is "committed to fostering peaceful, just and inclusive societies free from fear and violence. There is no sustainable development without peace and there is no peace without sustainable development" (Colvin, 2022, p. 3). The Sustainable Development Goals 16 have a core objective of "Promoting peaceful and inclusive societies for sustainable development, providing access to justice for all people and building effective, accountable and inclusive institutions at all levels" (Colvin, 2022, p. 4).

Explained in the Roadmap Book for Strengthening Religious Moderation for 2020-2024. In the SWOT Opportunity analysis, Indonesia has the opportunity to emerge as an exemplary nation-state for the world that is able to manage diversity. Religious Moderation is the basic social capital for development to realize the country's ideals. The community supports religious and national life in harmony and peace. Indonesia has the opportunity to accelerate the fulfillment of the SDGs through the results of Religious Moderation (Indonesia, 2024, p. 13).

There are 12 targets under Goal 16 on the promotion of peace and justice, and the government views all of these targets as being in line with the 2015-2019 RPJMN. The Global Target set by the United Nations in point 16.1 is to significantly reduce all forms of violence and violence-related death rates everywhere. This was then specified as a National Target, namely Increasing efforts to support social development through strategies, controlling violence against children, fighting, domestic violence; increasing security which is reflected in the low number of horizontal conflicts and crime (Kantor Kementerian Agama Kabupaten Rembang, 2016, p. 2).

Based on the explanation above, it is in line with the indicator of religious moderation, namely the Implementation of Anti-Violence, which can be anticipated by maintaining and implementing local wisdom as has been implemented in the Mejing Tabon Community. Therefore, the local wisdom of the Mejing Tabon Community has become one of the supports for achieving SDGs 16 of the United Nations.

### Conclusion

Religious Moderation can be understood as a perspective, attitude and behavior that always takes a position in the Middle, always acts fairly and is not extreme in religion. Meanwhile, local wisdom is a set of value systems, norms and traditions that are used as a common reference by a social group in establishing relationships with God, nature and fellow humans. There are 4 Indicators of Religious Moderation including National Commitment, Tolerance, Anti-Radicalism, and Local Cultural Accommodation. The implementation of religious moderation in the local wisdom of the Mejing Tabon Paguyuban includes: the Mejing Tabon Paguyuban Logo Containing National Commitment; Tolerance in Interfaith Prayer Activities at Religious Celebrations; Mejing Tabon's philosophy of *Rawuh*, *Lungguh*, and

*Aruh* as an effort to ward off radicalism, and *Gagrak Ngayogyakarta Clothing* as a form of accommodation to local culture.

When SDGs 16 is linked to Religious Moderation, this is in line with the indicator of religious moderation, namely the Implementation of Non-Violence which can be anticipated by maintaining and applying local wisdom as has been implemented in the Mejing Tabon Community. Therefore, the local wisdom of the Mejing Tabon Community is one of the supports for achieving SDGs 16.

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