

Strengthening Local Wisdom Value in Developing Religious Moderation

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Abstract

Religious moderation is a measure or parameter which can be used as an indicator to measure whether an attitude and a person's way of behaving in religion belong to which group, moderate or extreme. This study aims to find out the values of local wisdom in Aceh Singkil, how they are formed, and their roles. Likewise, with the harmonization and moderation of religion, what exactly is the moderation of religion in Singkil, and what is the role of local wisdom in building harmony and moderation of religion in Singkil. This study uses a qualitative method to produce descriptive data and facts about the actual situation without any setting or manipulation of the conditions of the subjects studied. The form of local wisdom in building harmony between religious communities in Singkil is marked by the various interactions and social contacts they carry out in their daily lives in various forms, such as cooperation activities and other relationships. This harmony can occur because of mutual respect among them and does not bring religious issues into their lives. Good relations among them do not only occur in daily life but also in various other places such as markets, organizations, and so on.

Keywords: Strengthening, Local Wisdom Values, Religious Moderation

Abstrak

Moderasi beragama adalah suatu ukuran atau parameter, yang bisa dijadikan sebagai indikator untuk mengukur apakah sebuah sikap, dan cara berperilaku seseorang dalam beragama termasuk dalam golongan yang mana, moderat atau ekstrim. Tujuan kajian ini untuk mengetahui nilai-nilai kearifan lokal yang ada di Singkil, bagaimana bentuknya, dan peranannya. Demikian pula dengan harmonisasi dan moderasi beragama, bagaimana sebetulnya moderasi beragama di Singkil dan bagaimana peran kearifan lokal dalam membangun harmonisasi dan moderasi beragama di Singkil. Penelitian ini menggunakan metode kualitatif yang bertujuan menghasilkan data-data dan fakta deskriptif keadaan yang sebenarnya tanpa ada

setting dan rekayasa dari kondisi subjek yang diteliti. Bentuk kearifan lokas dalam membangun harmonisasi antar umat beragama di Aceh Singkil ditandai dengan berbagai interaksi dan kontak sosial yang mereka lakukan dalam kehidupan keseharian dengan berbagai bentuk seperti kegiatan gotong royong dan hubungan lainnya. Kerukunan ini bisa terjadi dikarena sikap saling menghargai di kalangan mereka dan tidak membawa masalah agama ke dalam kehidupan mereka. Hubungan baik di kalangan mereka tidak hanya terjadi dalam kehidupan sehari-hari melainkan juga di berbagai tempat lainnya seperti pasar, organisasi dan lain sebagainya.

Kata Kunci: Penguatan, Nilai-nilai Kearifal Lokal, Moderasi Beragama

INTRODUCTION

The social conflict with SARA nuances on 13 October 2015 which involved Muslims and Christians in Singkil resulted in a Christian mob burning houses of worship, one Muslim person died and was also injured. Aceh Singkil after the incident became a public concern both nationally and internationally. Aceh Police Chief Inspector Irjen. Pol Husein Hamidi. Agus Kriswanto Pangdam Iskandar Muda immediately went to Aceh Singkil and stayed there for several days to calm the situation so that the conflict would not escalate (Ramnur, 2021).

The same conflict in Aceh Singkil had actually occurred, precisely in 1979 which the community called the 79th incident. The incident was then reconciled in Fold Kajang in a peace agreement between the two parties, which was mediated by the South Aceh Muspida, involving Muspida Tapanuli and Muspida Dairi North Sumatra Province. After the 79th incident, several incidents with the nuances of SARA had occurred, including the 2001 incident and the 2011 incident. However, these events did not have time to cause a bigger conflict because the local government and community leaders managed to suppress it SARA nuanced events over a period of 4 (four) decades have damaged the game of harmony and inter-religious harmony in Singkil. Harmonization that is built must be tested with various issues and events that can spread to other regions, if examined further, Aceh Singkil has good enough capital to cement harmony in maintaining harmony and moderation of religions between religious communities, namely through language, culture and customs (Ramnur, 2021).

The majority of Christians in Singkil come from the Pakpak tribe. Some say that the Singkil tribe in Singkil-Subulussalam is also part of the Pakpak tribe which in the past migrated to Singkil and is known as Pakpak Boang (Nurcholish, 2021). One of the arguments is because of the convenience of language and surname. But the majority of Singkil people think that the Singkil tribe is Singkil and different from Pakpak. As for the characteristics of language and surname because the Singkil and Pakpak tribes are one family that both migrated to Indonesia from the Martaban Bay (Fairusy, 2016).

Apart from these differences of opinion, there are important things that must be revealed and enlarged, namely the similarity of surnames and languages. In everyday life, Singkil people who are not speakers of Pakpak can communicate well using Pakpak. In addition, people with the same surname can be linked to common ancestry through genealogical discussions (*Terombo*). When the 2001 incident occurred, the Regional Government immediately took steps to prevent it from happening. The Regent of Aceh Singkil at that time, the late. Makmur Syahputra communicated with community leaders from both sides (Ramnur, 2021). Many believe that one of the factors that contributed to Makmur Syahputra's success in preventing the 2001 conflict was due to the clan and language approach that he himself adopted from the Pakpak tribe with the surname Bancin. If we dig further, it is very possible that there are other things that can be raised to the surface and used as glue for unity and harmony, so as to minimize differences and prioritize similarities. It's just not been studied seriously (Ramnur, 2021).

The Singkil conflict, such as the execution of a number of houses of worship without permits, was the result of an agreement between the Aceh Singkil Regency Government and various components of society. It is hoped that the conflict over the place of worship can be resolved. However, in fact, there are still mutual objections and suspicions between the two parties, both regarding the results of the execution and the steps taken by the district government after controlling the house of worship. Thus, behind the execution of controlling the house of worship, it seems that there are still problems that need to be uncovered, in order to find out the root of the problem, so that the conflict over the house of worship in Aceh Singkil can be offered as an alternative conflict resolution. On this basis, it is necessary to carry out research to find out the root causes of the conflict, by tracing the culture of the people of

Aceh Singkil, the history of Christianity, the relationship between Muslims and Christians, clashes of cultures and interests, as well as the chronology of the conflict and offers of alternative conflict resolutions.

Therefore, researchers as local people are interested and called upon to study in a further study how to strengthen local wisdom values in building harmony and moderation of religions in Aceh Singkil District (Ramnur, 2021).

This study is very important for researchers to examine further to find out the values of local wisdom in Singkil, how they are formed, and their roles. Likewise with the harmonization and moderation of religion, what exactly is the moderation of religion in Singkil and what is the role of local wisdom in building harmony and moderation of religion in Singkil. The analysis of this paper focuses on local wisdom, harmonization and moderation of religions among religious communities in Singkil, and the role of local wisdom in building harmony and moderation of religions in Singkil (Ramnur, 2021).

RESEARCH METHOD

This study uses a qualitative method. The conditions or circumstances in question are the original nature and complete state of a situation or object, or an object which is the center of research which is the target of research. The condition or state of nature referred to can vary; both in quantity and quality which can also be in the form of nature, activities, opinions, behavior, views, assessments, pros and cons, or circumstances, and can also be a process (Azhar, 2000). The sources of data in this study were community leaders, traditional leaders, and religious leaders. Secondary data in this study, researchers refer to articles, books related to local wisdom values in building harmony and moderation of religions between religious communities and other documents related to the focus of this research. Data collection techniques in this study were through observation, interviews, focus group discussions and documentation. The data analysis technique that the authors use in this study is based on the theory of Miles and Hubberman with three stages, first data reduction, then data presentation and then conclusions (Miles & Huberman, 2014).

RESEARCH FINDINGS AND DISCUSSION

Forms of local wisdom in Aceh Singkil

Religious moderation based on local wisdom is simplicity and certainty. It must be because local people are used to owning and understanding the benefits of local wisdom values in social life relations. The emphasis on local wisdom does not ask "what is your religion?" however, what can we help to achieve individual goals in a symbiosis of mutualism. All creations of God Almighty have the same rights and obligations in their social reality. The study on the burning of houses of worship in Aceh Singkil, by Muhajir Al Fairusy adapted data on "awareness of the identity of cross-territorial and religious community groups" in Aceh Singkil and what their efforts were to build social cohesion in Aceh Singkil (Fairusy, 2016).

Then Ahmad (2016) research on "Resolution of Religious Conflict in Aceh Singkil in the Perspective of Dominant Culture" said that there was tension and mutual suspicion that was so strong between the Christian-Islamic community after the control of churches that were legally flawed in terms of building administration. Ahmad tried to offer community culture as a resolution to the conflict between religions in Aceh Singkil (Ahmad, 2016). Likewise in Hanna Dewi Aritonang's dissertation research "Examining the Affective Aspects of Memory as a Basis for Forgiving and Making Peace After the Violence and Destruction of Churches in Aceh Singkil" based on Miroslav Volf's theory and Robert Schreiter's ideas (Aritonang, 2021).

Hanna Dewi Aritonang argued that reconciliation offers a solution to the stigma of violence and suffering after violence in the name of religion in Aceh Singkil. Likewise, in Arskal Salim research on "Sharia and the Politics of the Dominant Culture in the Aceh-North Sumatra Border" it was stated that the identity of the Pakpak tribe in Aceh Singkil is actually very different from Acehnese culture which is Islamic. The emphasis on this basic identity arose because historically, the non-Islamic Pakpak tribe refused to be called migrants because they had settled in the Singkil area long before independence. They also emphasize the behavior that religious differences do not break the sense of unity and brotherhood (Salim, 2018).

The narrative content of religious moderation actually intends to care for pluralism and not set aside social capital such as local wisdom. Moderation is a social capital and is a value that is owned by individuals and groups that can

make them understand and respect each other. Awareness of local wisdom as social capital continues to be built by promoting moderation. "Sintuwu *Maroso* Culture" in Muhammad Nur's article as a study which argues that local culture participates in building the dynamics of religious moderation in Poso. The understanding of the *Piamo* (former people) is part of their ancestral cultural values that have been passed down. This culture contains noble values that are useful in the principles of community life in the *Mesale* (mutual cooperation) tradition, for example. The principle of *mosintuwu* is the feeling of sharing other people's distress by giving something in the form of money and groceries. The basic goal is togetherness which is one of the building social relations (Ali, 2021). *Sintuwu Maroso* is a local culture or local wisdom of the Poso people which is very diverse and is part of religious moderation (Muhammad & Yosefin, 2021). This local wisdom contains noble values that are very useful in the social life of the community in building and maintaining a harmonious quality of life for its citizens and cultural values in it.

Based on data from previous research which illustrates several interesting things, namely religious practices significantly trigger conflict and produce acts of violence, suffering, and collective negative stigma. Ahmad in his research tries to offer people's culture as a basis for reconciliation (Nurcholish, 2021). Thus the community's tradition strengthens the argument that religious moderation based on local wisdom needs to be carried out and disseminated. As the research of M. Yusuf Wibisono Adeng M. Ghozali, and Siti Nurhasanah et al stated that, socio-politically, it is proven that the state is still discriminatory in its treatment of adherents of local religions. This arises from the fact that the inclusion of local beliefs has not been carried out so that they tend to be bullied as "second class" people. Wibisono et al emphasized that the state tends to castrate most of the civil rights of citizens who still preserve their local traditions (Wibisono et al., 2020).

Lukman Hakim Saifuddin said that religious moderation is an attitude of holding back acts of violence, or staying away from extremes in religious practices. Such an attitude is very important to proclaim as a common point of view in carrying out their respective religions. Moderation is a way of pulling back religious practices so that they are in line with their essence, and so that religion really functions to protect human dignity and worth, not the other way

around. Openness, mutual acceptance of differences, and cooperation are the characteristics of religious moderation (Kementerian Agama RI, 2019).

Family Kinship Relations

Saragih, in the results of his study in Singkil, stated that the interesting and very unique thing in realizing religious tolerance is the local wisdom of the local community. The location of the building between the church building and the mosque building side by side (Saragih, 2019). The position of the two buildings of worship is motivated by elements of family kinship in their history. The church donates voluntarily to relatives who adhere to Islam after returning from overseas. The location of the residents' houses in Singkil which blend together (without being based on religious groups) illustrates that the community is mixed and not compartmentalized. High awareness of God's fellow creatures as strength in embracing differences. Fellow residents respect each other and support each other because of the family relationship factor. In carrying out their daily lives, people carry out good social interactions between individuals with each other which are carried out modestly without feeling awkward and do not reveal differences between them (Suarnaya, 2021). Sutrisna also stated that a pluralistic society will behave socially with social guidelines that are upheld and applied in daily life under the umbrella of local wisdom which is used as a series of morals, norms, social values, and rules originating from the cultural aspects of society and society. used as a reference in interacting between humans in a pluralistic society (Sutrisna, 2021). Sutrisna emphasized that local wisdom has a significant contribution in uniting the hearts, minds and movements of Muslims which results in progress in areas of life whose benefits can be felt by all mankind.

Flexibility in attitude and expression of religious teachings in an inclusive manner is an effort to respond to the balance caused by the influence of globalization. By always adhering to "traditionalism" and local wisdom, the Tebuireng Islamic Boarding School is able to sail amidst the challenges of modernity without having to be uprooted from its own cultural roots. Syamsul Ma'arif et al also stated that the legacy of Mbah Hasyim Asy'ari and his ancestors is an asset for pesantren in preaching the principles of Islamic teachings to the community without understanding clashes and conflicts with other religions or local beliefs in Indonesia (Ma'arif et al., 2015).

Based on the values of traditionalism and local wisdom inherited from Kiai Hasyim, the Tebuireng Islamic Boarding School has endeavored to form students who are strong in Islamic faith. Thus local wisdom is very strategic in the realization of moderation as Novianus Isang and Dalmasius emphasized that the implementation of local wisdom can be used as a reference for developing the practice of religious moderation (Isang & Dalmasius, 2021). Dissemination of local wisdom-based religious moderation is also relevant and has been carried out in teaching and learning practices in formal schools. Thematic learning about local wisdom and religious moderation has developed from a conventional approach to a functional integrative approach. With this model students become aware of the differences and similarities to respect each other (Ali, 2021). The activity model of functional integrative learning can carry out collaborative activities, for example welcoming guests from various ethnicities. Ali said that inter-religious conflicts among students were overcome by applying the values of religious moderation based on local culture. What Ali put forward was very good and strategic, as Latitia Susana Beti Letek and Yosep Belen Keban said that creative Christian Religious Education is applying the local culture of "*Lamaholot*" in learning to support the formation of students' moderate attitudes (Letek & Keban, 2021). This is done because there are so many noble values of local Lamahot culture that can be applied in religious education, especially those related to the value of religious moderation.

Siti Arafah in the article "Mainstreaming Local Wisdom in Religious Moderation; Strengthening Indigenusness" emphasizes the importance of local traditions or wisdom that exist in many places in Indonesia in sustaining moderate religious life. The teachings of local wisdom are being revitalized so that they do not lose their vital function in the religious life of the community (Arafah, 2020). Local wisdom is loaded with moderation values, local wisdom and religion are intertwined in an effort to care for diversity. In fact, local wisdom is still widely found in Indonesian society. Wisdom values are implemented in active tolerance practices, with local wisdom values making people more moderate, open and tolerant in differences.

Local Tradition of the Pakpak Tribe

Mamiring-serbeb is one of the traditions of the Pakpak tribe, which means sharing bread using a dinner plate. This tradition tends to be carried out

during Idul Fitri and New Years festivals. Community groups give each other their bread to each house. This habit is usually done to those who are still classified as family, colleagues, and neighbors. Apart from mamiring, the community also has the custom of martandang and doing marsiberen. The purpose of this behavior is none other than to establish good family relations between people. Families cannot materialize by themselves and making it happen requires joint effort and understanding (Firdaus, 2021).

Religious moderation in the Singkil can be seen from various elements of community activity, namely religious moderation in the attitudes and behavior of religious leaders who maintain good historical and family relations, the formation of community unions, the language of communication, cultural arts activities, and awareness as God's creation in community cohesion. The study of Abdul Karim, et.al, found that the structure and nature of language comes from very distinctive local characteristics with the level of significance of meaning and the strength of the influence of the narrative (Karim et al., 2021). The local language can be an effective mediation tool for any problems in society, including issues of diversity.

Local wisdom embodied in active religious moderation practices in various regions seems to be running well. This states, traditions and beliefs are intertwined in an effort to realize harmonious life values. The essence of the practice of moderation that is still found in society is created naturally, carried out without feeling awkward, which is the essence of the practice of religious harmony. In communities of different beliefs, balanced religious attitudes are still found. Thus local wisdom is a unique tool in strengthening the values of religious moderation. Sometimes, normative challenges arise from the diction of religious moderation itself, the public in general misperceives the meaning of religious moderation, accusing it of being an agenda to liberate religion. The spirit of moderation in religion based on local wisdom is a necessity. A moderate attitude that respects, equality and harmony is an indicator of the realization of a life full of openness, mutual interaction and a sense of mutual need within the scope of diversity. Between religious and cultural teachings, they collaborate and become the main capital in building a moderate attitude among fellow believers, members of the community, and between religious adherents.

CONCLUSION

Based on the results of the research that the authors have described above, it can be concluded the form of local wisdom in building harmony between religious communities in Singkil is going well. This can be marked by the various interactions and social contacts that they carry out in their daily lives in various forms such as mutual cooperation activities and other relationships. This harmony can occur because of mutual respect among them and do not bring religious issues into their lives. Good relations among them do not only occur in daily life but also in various other places such as markets, organizations and so on. Strengthening local wisdom in building harmony and moderation of religions among religious communities in Singkil is influenced by one place of residence which makes the community have a mutual sense of nationalism and patriotism. Another factor is the existence of binding norms that regulate their lives, meaning that everything that Muslims and Christians want to do must obey the rules of norms that apply, such as village activities and others. Not only are these two factors making the harmony of religious communities established, but the factor of mutual respect among them is also a very important factor for the establishment of harmony among Muslims and Christians in Aceh Singkil.

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